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DESIGNED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 94. RICHMOND, VA., JANUARY 5, 1929. No. 1.

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
R. I. P.—James W. Morris	6
Robert E. Lee—By the Late John W. Daniel, LL. D.	7
Noon-Tide: A Little Philosophy—By the Late John L. Williams ..	8
Rays of Light From God's Lamp—By W. W. Rugh	9
What Happens at Calvary Church in the City of New York—A. S. R.	9
Leadership as the Girls' Friendly Society See It—By A. Simrall ..	10
Our Years Are as a Tale That is Told—By B. A. M. Schapiro...	11
Book Reviews	11
Evangelism in the Church—By S. L. Vail	11
Help China	11
Favorite Scripture Verses	12
Letters to the Editor	12
Church Intelligence	13
Family Department	17
Children's Department	19
Personal Notes	22

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And weary, turns to go.
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And footsteps light and free,
The New Year marches blithely in,
And greets us cheerily.

And as the Old Year slips away,
He kindly with him takes
The pages we have blurred and marred
With failures and mistakes.
The blighted hopes and needless fears
Are gone beyond recall.
And ours once more the fair, clean page
The New Year brings to all.

A fair, clean page where we may write
A record good to read,
Of noble thought and lofty aim,
And kindly word and deed;
Of many things worth-while achieved,
Of duty nobly done,
Of righted wrongs, and grudges laid,
And evil overcome.

And so we greet the glad New Year
With strong, courageous heart,
And putting all mistakes away
Resolve to do our part
To overcome all hindrances,
To make all weights our wings,
And all our failures stepping stones
To higher, better things.

—Elizabeth C. Hardy, in Young People.

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God can and will tell us what to say, but never if we remain satisfied with empty minds.

"If you want to serve your race, go where no one else will go and do what no one else will do."

"It is evident that we need help from without, from above, not only to begin, but to continue in a right life. Some inspiring power must come down upon our failing spirit."

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Thou dost confound the dreaming of
our seers,
Though who in human guise, not flame,
would bring
Our world the message of its precious
tears,
Its humblest service angel-winged with
thought
So hither unto Thee, O Saviour, King,
And Brother—lo, the myrrh adoring
brought.

There are needs in our nature not easily satisfied here; there are prayers not completely answered while we are on the earth. Every hunger and thirst of our souls, is prophetic. What we now receive is but an earnest of an inheritance yet held in reserve for us. We are on our way to our Father's house where there waits us the exceeding and eternal weight of glory.

Herein is love, not that we love God, but that He loves us. We love Him because He first loved us. It is, therefore, not so much our love for God as God's love for us that secures our final good. Our love may change as moonlight on a cloudy night. His purpose is without change or shadow of turning. Having loved His own which were in the world He loved them unto the end. It is the saving purpose of God, then, that lies beneath our Christian hopes. It is His wise hand that fills the shuttle and His unerring hand that throws in each successive thread. God is at the loom. Love fills the shuttles with their various threads. Love conceived the design of our perfect salvation and love will surely complete it in that day.

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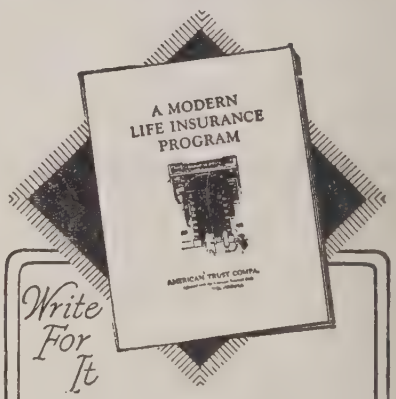
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EDITORIALS

Vol. 94. RICHMOND, VA., JANUARY 5, 1929. No. 1.

OPIATE

"Religion is opiate for the people" is the widely placarded maxim and the foundation policy of the Russian Soviet. It means that religion benumbs and paralyzes the ambitions and activities of the masses, holds them in abject submission to despotism of rulers and priests. It is not a new assertion. Persons absurdly calling themselves "Free Thinkers" have proclaimed it vociferously from time to time through centuries. Their claim to be "Free Thinkers" is absurd because they tie their minds to the material and the sensual and the narrow limitations of the physical senses and our mental equipment stifle the aspirations and impulses of the soul. The "Free Thinker" is the most abjectly compressed and slavishly restrained and restricted of all thinkers.

It is a curious fact that in each generation a loud, boastful foe of Christianity thrusts forward in every Christian country, clamoring eagerly for public attention, striving laboriously to destroy faith and hope and establish some system of life and ethics and conduct based on human reasoning and the theory that for each of us the life here is all. Following Voltaire, Paine and Volney, Robert Owen, a Scotchman, organized, about 1820, an onslaught against religion, indissoluble marriage—advocating "companionate marriage"—denouncing all ownership of property not required for the needs of the owner. Mr. Owen was not of the Robert G. Ingersoll, Darrow and Sinclair Lewis kind who have come later. He was a gentleman by birth and training, avoided their vulgarities and penny grubbing, did not deride the Deity to obtain dollars nor seek to earn a living by denying eternity. He was a man of large wealth and manifested the merit of readiness to spend his own money for spread of his doctrine. He and his father undertook, at their own cost, to establish, in Indiana, a community based on no religion, companionate marriage and no ownership of property. This went to pieces quickly, but Mr. Owen held to his confidence that this new, diversely and thinly populated and uneducated country was fertile field for his cultivation. He traveled and lectured continually, challenging the clergy to debate with him the qualities and evidences of Christianity. The challenge was accepted by the Rev. Alexander Campbell, "of Bethany College, in Virginia". The debate was conducted at Cincinnati in April, 1829, before a chosen board of moderators, continued through twenty-five days and was heard by large audiences. The stenographic report of it fills four hundred and sixty-five pages of a book of usual size. Apparently Mr. Owen did not win many disciples. When the several hundred people present on the closing day were called on to vote but three persons arose to indicate acceptance of his teachings.

His leading idea—precisely like that of the present Russian leaders—was that if children were taken by the government and from infancy taught their duties to the world and themselves and intelligent knowledge of fact and history they would be delivered from the thraldom of religion and made virtuous, peaceful and happy by power of their own reasoning.

It is interesting to consider some of Mr. Owen's assertions and predictions in connection with conditions of the present, a hundred years since they were uttered. He said:

"Religions are directly opposed to the never changing laws of our nature. They have been, and are, the real source of vice, disunion and misery of every description and are now the only real bar to the formation of a society of virtue, of intelligence, of charity in its most extended sense."

Speaking of the method and rituals of Christianity, he said: "The time is now near at hand when these worse than childish proceedings must give place to the plain and simple law of obedience to one uniform practice in accordance to the divine laws of human nature."

Another of Mr. Owen's contentions was thus defined: "The errors which the various religions of the world have forced into the minds of the human race have been the cause of all the poverty which now exists; first, by creating universal disunion among men, and secondly by the large appropriation of the time and gains of the people to the clergy."

Again: "To expect the tree of religion to produce the fruit of charity were just as irrational as to expect figs from thorns or grapes from thistles. How, indeed, is it possible that religion and intelligence ever can exist together? If we are ever to become people truly intelligent our first preliminary step must be to discard all religious It will be easy in practice to give more knowledge requisite to happiness to a population in ten years to come than the world has been permitted to acquire in two thousand years."

Mr. Owen urged also that the doctrines of Christianity made the only obstacle to the most important improvement, were the greatest bar to the progress of knowledge; and on this he based the promise that what he was saying would be found soon to be the most valuable truth to which his audience ever had listened. The most intelligent of the population of Europe, he said, had abandoned religion to the ignorant and credulous, and he was confident that the same would happen here. "If the Christian doctrines were to continue to form your character for ten thousand years," he said, "they would make you worse than you are today; for they are daily becoming more incongruous compared with the knowledge derived from the growing experience of the world."

One night last year 75,000 people of all types, classes and ages were gathered in an American city to see a prize fight. As the pugilists were about to enter the ring the official announcer spoke briefly to the excited crowd. An American boy, he said, was at that moment over the sea, flying alone from this country to Europe. The prize fight announcer asked that all unite in two minutes of silent prayer for the boy's safety. Newspapers reported that every man—including, doubtless, some desperate ruffians and criminals—responded to the appeal and stood with bared head during the suggested time. Last month the winner of that fight presented to the British Marines, in behalf of his former comrades of the American Marines, a

piece of plate as a memorial of joint service in the Boxer Rebellion in China. The ex-prize fighter, as the ceremony ended, requested all to join in brief silent prayer for recovery of the English king. The hard-boiled, hard-fighting devil dogs complied instantly, confessing outwardly, at least, allegiance to the Creator and the dependence on His Mercy and Power of all kings and nations.

Recent statistics show two-thirds of the adult population of this country members of religious organizations, more than fifty million professing Christians, which is fourteen million more than the total vote in the national election, over four times the entire population of the Union of 1829. The growth and progress of the country have been beyond Mr. Owen's wildest imaginings. The diffusion of education and the diffusion of wealth and the advancement in scientific attainment and achievement in the hundred years of dominance of Christianity here have extended the precedents of all history and astounded mankind. The benefactions for religious and charitable and educational purposes in our own land and for other lands are so enormous as to make all those of the past seem trivial. This religion ruled nation, tested in war and peace, has become the strongest, richest and most peaceful of all the nations, the world's leading moral force, the most bountiful and consistent contributor to the world's welfare, comfort and improvement.

We have much to do toward cleansing and lifting ourselves, much sin to be fought and folly to be corrected. Surely, however, we stand as living refutation of the predictions of the brilliant and diligent Mr. Owen that adherence to religion would emasculate and destroy us; and to the proclamation of the Soviet that religion is opiate for the people. These United States certainly give no evidence in the last century of their history of being benumbed, paralyzed or dragged to helpless slumber.

Alfred B. Williams.

R. I. P.

James W. Morris

IT is well known to competent and discriminating students of the Catacombs of Rome, that in the earliest epitaphs the letters R. I. P. stood for the words, "**Requiels it** in pace", i. e., "**He rests** in peace", and not for the words, "**Requiescat** in pace", "**May he rest** in peace". Primitive Christians had no doubt that the dead in Christ did rest in peace; they would not, even in prayer, cast doubt upon that blessed assurance. It is said that 6,000 epitaphs from the Catacombs have been catalogued, and that of these only one hundred and twenty have the consular date. Of these, one only is from the first century, two are from the second century and twenty-three date from the third century. Not one of these earliest inscriptions contain any prayer for the dead, while later epitaphs abound in such prayers. "The quiet and thankful certainty that all is well with those who have gone in to see the King," is changed later to a wistful longing that it may be well with them.

The so-called primitive liturgies, as they are called, are certainly not apostolic productions. Their material has been modified from time to time, and a great part of it is late. Says Dr. Wright, "The primitive liturgies, as they are termed, are documents to which only a limited amount of credence can be given. . . . The text is uncertain, and as a whole, they cannot be depended on as evidence of apostolic doctrine".

One of the earliest of these liturgies—perhaps the earliest of them all—that of Alexandria, belonging probably to the middle of the second century, gives the order for Holy Communion in full, and in it, there is no hint of prayer for the departed. Dean Luckoh admits that out of the vast number of these early liturgies, used widely in the Church, only two have prayers suggesting suffrage for the blessed dead.

If this practice were apostolic we should get clearer evidence of it, the nearer we get to apostolic times. Now it is Tertulian of Africa, living in the last quarter of the second century, who first refers to prayers for the departed, and that in doubtful terms. But the post-apostolic fathers, such as Clement of Rome, Ignacius of Antioch, Polycarp and Justin Martyr, are silent on the subject. The remains of these writers, it is true (extending from 100 to 150 A. D.), are not abundant, but the entire absence of any mention of a practice supposed to be apostolic, in writings so near to the apostolic times, should be conclusive.

It would seem, too, that the Holy Scripture is clear on this point. We remember our dear ones awaiting the final adoption and redemption with unclouded and happy confidence, not with intercessions for blessings upon them, but rather with thanksgiving to God that "they who depart hence in the Lord are in joy and felicity". Clearly to pray that the faithful departed may have peace and rest, happiness and holy progress, is to fill the mind with grave doubt as to the sure promises of God. According to His faithful word, i. e., a word to be relied on and entirely trusted, departed Christians are now in Paradise, they are with Christ, they are like angels. They have spread over them the tabernacle of God's presence. They are at home with the Lord. They sin no more, they suffer no more, they die no more. In short, they are perfected in holiness and happiness to the limit of capacity and present possibility, and of their future progress and growth in holiness and happiness and heavenly knowledge there is no cloud of uncertainty—only sure and joyful anticipation. Indeed, the assured hope and the certain expectation of ever-increasing light shining is one of the supreme delights of the redeemed in Christ. This state is never static or stagnant; it is ever onward in the knowledge of God, and of His glorious activities and will—and yet with no shadow of doubt or fear. Not only is the past unsighed for, but the future is sure.

And so there is no good ground either in reason or in Scripture for the meticulous contrast so often drawn between Paradise and Heaven. The joys and happiness of heaven are given in Paradise. Paradise is a part of heaven; for surely to be with Christ is heaven—to be at Home with the Lord is to be in heaven. The distinction is not of kind, it is one of degree. Paradise is the first stage in heaven's endless eras of felicitous progress in knowledge and service. And after the great final day of bodily resurrection, then shall be further and higher glories awaiting the sons of God. Indeed, the holy angels, not less than human saints, are ever pressing onward to greater heights of life and knowledge and experience of God's being and wisdom as manifested in His boundless and timeless creation.

Browning in the "Death in the Desert", proclaims progress as the distinctive march of man, separating him both from God above him and from the beasts below him. Says he:

"God is, beasts are; man partly is and wholly hopes to be."

What he says of man, may be said as well of all finite rational beings. Only God is growthless, entirely perfect in His completed and self-sufficient Being. Finite creatures have as a part of their eternal happiness endless progress in holiness and knowledge—a progress that is sure in all its stages and complete in each several stage.

And so for the dead in Christ Paradise is in effect heaven. They enjoy all that heaven can give, with the exception only of the crown of the Great Day. They are not in a state of precarious purification and probation: they are numbered among the saints in glory.

ROBERT E. LEE

By the Late John W. Daniel, LL. D.

Premonitions of the End—The March to Appomattox.

VAIN was the mighty struggle, led by the peerless Lee. Genius planned, valor executed, patriotism stripped itself of every treasure, and heroism fought and bled and died—and all in vain! When the drear winter of 1864 came at last, there came also premonitions of the end. "The very seed-corn of the Confederacy had been ground up," as President Davis said. The people sat at naked tables and slept in sheetless beds, for their apparel had been used to bind up wounds. The weeds grew in fenceless fields, for the plow-horse was pulling the cannon. The church-yard and the mansion fences were stripped of their leaden ornaments, that the musket and the rifle might not lack for bullets. The church bells, now melted into cannon, pealed forth the dire notes of war. The land was drained of its substance, and the Army of Northern Virginia was nearly exhausted for want of food and raiment. All through the bleak winter days and nights its decimated and shivering ranks still faced the dense batallions of Grant, in misery and want not less than that which stained the snows of Valley Forge; and the army seemed to live only on its innate, indomitable will, as oftentimes we see some noble mind survive when the physical powers of nature have been exhausted. Like a rock of old ocean, it had received, and broken, and hurled back into the deep in bloody foam those swiftly succeeding waves of four years of incessant battle but now the rock itself was wearing away, and still the waves came on.

A new enemy was now approaching the sturdy, devoted band. In September, 1864, Atlanta fell, and through Georgia to the sea, with fire and sword, swept the victorious columns of Sherman. In January, 1865, the head of the column had been turned northward; and in February, Columbia and Charleston shared the fate that had already befallen Savannah. Yes, a new enemy was approaching the Army of Northern Virginia, and this time in the rear. The homes of the soldiers of the Army of Northern Virginia from the Southern States were now in ashes. Wives, mothers and sisters were wanderers under the winter skies, flying from the invaders who smote and spared not in their relentless march. Is it wonder that hearts that never quailed before bayonet or blade beat now with tremulous and irrepressible emotion? Is it wonder that, in the watches of the night, the sentinel in the trenches tortured to excruciation with the thought that those dearest of earth to him were without an arm to save, felt his soul sink in anguish and his hope perish? So it was, that with hunger and nakedness as its companions, and foes in front and foes in rear, the Army of Northern Virginia seemed bound to the rock of fate.

On April 1 the left wing of Grant's massive lines swept around the right and rear of Lee. Gallantly did Pickett and his men meet and resist them at Five Oaks; but that commanding strategic point was taken, and the fall of Petersburg and of Richmond alike became inevitable. On the next day, April 2, they were evacuated. Grant was now on a shorter line, projected toward Danville, than Lee, and the latter commenced at once that memorable retreat towards Lynchburg, which ended at Appomattox.

The Battle of Appomattox—The Last Charge.

Over that march of desperate valor disrupting fate, as over the face of a hero in the throes of dissolution, I throw the blood-reeking battle-flag, rent with wounds, as a veil. And I hail heroic army and its heroic chief, as on the ninth of April morn, they stand embattled in calm and stern repose, ready to die with their harness on— warriors every inch, without fear, without stain. Around the little hamlet of Appomattox Courthouse is gathered the remnant of the Army of Northern Virginia—less than 8,000 men with arms in their hands—less than 27,000 all told, counting camp followers and stragglers; and around them in massive concentric lines the army of Grant, flushed with success and expectation—more than 80,000 strong upon the field, and with each hour bringing up reinforcements. "The environed army, with a valor all Spartan, stand ready to die, not indeed in response to civic laws denying surrender, but obedient to the lofty impulse of honor." Can they cut through? Does the dream of a saved Confederacy yet beckon them on beyond the wall of steel and fire that girdles them? Can they find fighting ground in the Carolinas with Joseph E. Johnston, who, among the first to meet the foe, proves amongst the last to leave him? Can these dauntless foemen yet cleave a path to the inner country, and renew the unequal strife? Not till that hope is tested will they yield!

As the day dawns, a remnant of the cavalry under Fitz Lee is forming, and Gordon's infantry, scarce two thousand strong, are touching elbows for the last charge. Once more the thrilling rebel cheer rings through the Virginia woods, and with all their wonted fierceness they fall upon Sheridan's men. Ah! yes, victory still clings to the tattered battle-flags. Yes, the troopers of our gallant Fitz, are as dauntless as when they followed the plume of Stuart, "the flower of cavaliers". Yes, the matchless infantry of "tattered uniforms and bright muskets" under Gordon, the brave, move with as swift, intrepid tread as when of old—Stonewall led the way. Soldiers of Manassas, of Richmond, Sharpsburg, Fredericksburg, Chancellorsville, Gettysburg, of the Wilderness, of Spotsylvania, of Cold Harbor, of Petersburg—scarred and sinewy veterans of fifty fields, your glories are still about you, your manhood is triumphant still. Yet, the blue lines break before them; two cannons and many prisoners are taken, and for two miles they sweep the fields towards Lynchburg—victors still!

But no, too late! too late! Behind the flying sabres and rifles of Sheridan rise the bayonets and frown the batteries of the Army of the James, under Ord—a solid phalanx stands right athwart the path of Fitz Lee's and Gorden's men. Too late! the die is cast! The doom is sealed! There is no escape. The eagle is quarried in his eyre; the wounded lion is haunted to his lair!

And so the guns of the last charge died away in the morning air; and echo, like the sob of a mighty sea, rolled up the valley of the James, and all was still. The last fight of the Army of Northern Virginia had been fought. The end had come. The smoke vanished. The startled birds renewed their songs over the stricken field; the battle smell was drowned in the fragrance of the flowering spring. And the ragged soldiers of the South, God bless him! stood there facing the dread reality, more terrible than death—stood there to grapple with the face down despair, for he had done his all, and all was lost, save honor!

Surrender.

General Lee, dressed in his best uniform, rides to the front to meet General Grant. For several days demands for surrender had been rejected—now surrender was inevitable. And the two commanding officers meet at the McLean House to concert its terms. The first and abiding thought of Lee was the honor of his men, for he had determined to "cut his way through at all hazards, if such terms were not granted as he thought his army was entitled to demand". "General," said Lee, addressing Grant, and opening the conversation, "I deem it due to proper candor and frankness to say at the beginning of this interview that I am not willing even to discuss any terms of surrender, inconsistent with the honor of my army, which I am determined to maintain to the last." Grant gave fitting and magnanimous response, and the honorable terms demanded were agreed to. "The officers to retain their side arms, private horses and baggage," and "each officer and man to be allowed to return to his home," and, mark it, **"not to be disturbed by United States authority as long as they observe their parole, and the laws in force where they reside".**

Thus at last was the liberty of the soldier purchased with his blood.

And so the Army of Northern Virginia, never broken in battle, passed from action in history; so it perished by the flashing of the guns, while victory hung charmed to its flag, and threw upon its tomb the immortelles of Honor.

> "The old order changeth, yielding place to new,
> And God fulfills Himself in many ways."

Farewell.

"Men, we have fought through the war together. I have done my best or you; my heart is too full to say more," was Lee's utterance to the ragged, battle-begrimed boys in gray, who, when the dread news of surrender spread among them, gathered around him to shake his hand and testify their undying confidence and love. In his published address he said to them: "You will carry with you the satisfaction that proceeds from the consciousness of duty faithfully performed, and I earnestly pray that a merciful God will extend to you His blessing and protection. With an unceasing admiration of your constancy and devotion to

your country, and a grateful remembrance of your kind and generous consideration of myself, I bid you an affectionate farewell."

As Robert Lee rode from Appomattox toward Richmond, he carried with him the heart of every man that fought under him—linked to him with hooks of steel forever. When he reached the fallen Capital of the dead Confederacy, and rode through its ashes and paling fires to his home, a body of Federal soldiers there, catching a glimpse of his noble countenance, lifted their hats and cheered; and as the great actor in the bloody drama stepped behind the scenes, and the curtain fell upon the tragic stage of the secession war, the last sounds that greeted his ears were the generous salutations of respect from those against whom he had wielded his knightly sword.

NOON-TIDE---A LITTLE PHILOSPHY

By the Late John L. Williams

"I will make a man more precious than fine gold."

"Their pastures shall be in all high places."
—Holy Writ.

"Nil arduum mortalibus" (Nothing too difficult for mortals).—Horace.

NO matter how long the period was in which our Earth was in chaos and darkness and getting ready for business, the time came for what to us is The Beginning. The command was given: Let there be Light, and there was Light. Out of the dark backward and Abysism of Time there arose the Dawn of the Period of Humanity. The wisdom and power of the Almighty was manifested in the divine order of the firmament: the sea and land: the lights in the firmament—the sun, moon, and stars: the moving creatures in the air and in the seas: the beasts and cattle. All things were very good: and the Earth was ready for its lord, after the divine image. And the Beautiful Pair, man and woman, were set up in Paradise.

To man, fresh from the hand of God, was given dominion: and the Earth, with all that was in it of life and wealth, was put under his feet.

The Devil knew all about the dignity and greatness of man. It never entered into his head to insult or degrade or slander him that way, by declaring him only a clod, made of dust and ashes: or a merely chemical combination. Such a low thought was beneath his dignity: reserved for a lesser intelligence, claiming descent from the ape or orang-outang—his handiwork.

According to the best and most respectable records that we have, after six days or periods God looked upon all that He had created and behold it was very good: and man took possession of his patrimony: and human history began. The Devil recognized the divine royalty of the Prince, and with all his diabolic skill, set himself to work to make man disloyal, to set him up and defy the Supreme Being. Thence came man's abasement, and lawlessness, and all human wickedness and woes. Chaos and darkness overwhelmed humanity. And the emerging of it and restoration of light and order has made our history.

The war between godlessness and loyalty, between darkness and light, between vice and virtue, between misery and happiness, between wickedness and righteousness, has been a long one fought at every point, all along the line.

Man's immortality has been denied and the truth of God's Word has been discredited. Human intellect has been sensualized and raised the defiant banner of Satan against the Great Creator.

Geology is the Bible of the disloyal scientists. Strata are its books: seams is chapters: monsters its patriarchs: skeletons its monuments: stalactites and stalagmites its chronology: and the slow marks of fire and floods its records: and the deceivableness of unrighteousness its unreasonable guide. Fortunately their ambrosial nights where their high science revels are far above the common people, who walk in the ground instead of in the air: who are the meek to whom mysteries are revealed.

According to the best light of modern civilization, human history began a little over 6,000 years ago. And it looks wonderfully like we have reached the Seventh or Sabatic period of our existence.

We began with a terrific disaster: and out of chaos and darkness have been working our way upwards.

Beyond making tents and musical instruments and things of brass and iron, and having children, nothing is recorded of early advancing lives. We are only left to infer from history that our progenitors made bad use of their brass and iron, as at last they were altogether given to violence, and all but one family were destroyed.

The first chapter, after the flood, tells of weakness and misbehavior and punishment: of daring ambitions, enterprise, confusion and scattering. And at last one man is chosen—the Father of the Faithful and friend of God—to be the witness of Divine Truth, the author of our civilization. And from Abraham have sprung all the godly of later times, as the stars of Heaven for multitude. And our history has been that of advancing Truth and Righteousness, through and over darkness and vice and wickedness. Abraham was the Dawn.

The face of the earth tells of how artificers in brass and iron and stone have accomplished great works, like the Pyramids of Egypt and Temples of Thebes and Palmyra: and equally of Idolatry and human degradation and misery and of giant forms of empire, rising, culminating and falling away.

The only plain, intelligible and sacredly preserved record of humanity is what the civilized world reveres as the Holy Bible: the Sacred Scriptures. And only in those sacred pages are to be found the rise, growth and establishment of modern civilization: which is identified with Christendom.

The First Creation was the giving of Light and the Establishment of Order.

The foundations of our civilization were laid in the writing of the Ten Commandments: our moral and intellectual Firmament.

The day-break was the consecration of the Universal Fatherhood and Brotherhood of mankind by the Lord's Prayer: the Great Seal of the Messianic Kingdom.

The Grand Sun Rise of Humanity was the Resurrection of Jesus Christ: God manifest in the flesh.

Such was the Grand Progression that culminated on Easter morning: to make an end of sin: to make reconciliation for iniquity: to bring in everlasting righteousness: to seal up the vision and prophecy: and to anoint the Most Holy: to begin the Annus Mirabilis to seal up vision and prophecy with the Anno Domini—in the year of our Lord.

For 2,000 years the Sun of our Righteousness has been rising, and by its light dispelling dark clouds of ignorance and overspreading and enlightening and humanizing the world. Not by power and might, but with the poorest and weakest ministers by the spirit of Love and Truth, overcoming all the powers of darkness, cruelty and vice.

To a calm and philosophic mind all human history is that of the Light penetrating and overcoming darkness and confusion until our century is reached and presents itself as the Day—the **novus ordo saeclorum**—the new order of things—the desired of all nations.

With the dark past the contrast is overwhelming: the Nineteenth and Twentieth Centuries before all the world as the Latter Day—the Noon-Tide of Time.

The man of our day, well bred, well taught, enlightened, thoroughly informed, well equipped and familiar with the great principles and truths of science and facts of history, is lord of creation, a citizen of the world and of all time: the fulfilment of the highest, largest dreams and prophecies of all time. And the Happy Pair, made up of such, man and woman, make a household that have no favors to ask of the divine originals. The average citizenship of the whole world is the highest that has ever existed.

The Bright Light and Inspiration. The very air of our time, is essentially Messianic and Christian: bespeaks a manhood after the Divine Image.

We are so familiar with great ideas and experiences that we hardly recognize their greatness until we look back to the past. All the light of all the past is centred on us: so that concentration is the Light we live in. All the powers of all the past are in our hands, and so Intensity is our way of studying and acting. Electricity has given us a light and heat like that of the sun. And chemical and mechanical science has given us power that seems to have no limit. Encyclopedias, digests, handbooks and formulas give us historic and scientific knowledge unlimited. They are comparable to stored electricity and liquid air —that make Aladdin's lamp to be believed.

Our privileges suggest man at his highest. We deal familiarly with all the mysterious powers and ways of Nature: the active principles of vegetables and minerals. Nature's economics are our guides; maximum and minimum, centres of gravity and force. We tear up acres of rock with our explosives, and wash down mountains with our hydralics: we make ways through the air with our wire bridges and balloons. We explore the depths of

Earth and Heaven. We study the remotest star, and the ultimate atom. And we annihilate time and space. We face familiarly the possibilities of omnipotence and ubiquity —as of a divine parentage. And we are prepared to recognize as an elder brother the Son of Man—God manifest in the flesh. And He alone solves the Problem of Life.

RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

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Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

II SAMUEL.

THIS second book called by the name of Samuel, is the divinely inspired complement of the first book of Samuel.

Subject.

The Subject of 2 Samuel is God's sovereign grace revealed toward Israel in enthroning and blessing the rule of David, "the man after His own heart", that is the man who obeyed God in his official acts as king (1 Sam. 13:14).

1. Chs. 1-5. God's grace and faithfulness in establishing David on the throne, first in Hebron (Fellowship) and then in Jerusalem (Foundation of peace).

2. Chs. 6-7. David bringing the Ark into Jerusalem, and receiving the promise of Christ as his eternal Successor on his throne.

3. Chs. 8-10. David's victory over all his enemies and his showing "the kindness of God" to Mephiboseth.

4. Chs. 11-21. God's marvelous grace shown in the forgiveness of David's great sin, and God's righteousness manifest in His governmental ways with David and his house.

5. Ch. 22. Song of victory, telling of David's deliverance out of the hand of all his enemies, and above all revealing the glory of Christ.

6. Ch. 23.—Christ the only true King, predicted by the Holy Spirit, and the mighty men of David's army, types of those who will rule with Him.

7. Ch. 24. The Temple site selected after David's sin of pride and ambition was judged and put away by sacrifice.

WHAT HAPPENS AT CALVARY CHURCH IN NEW YORK

By A. S. R., A Member of the Staff

CALVARY Church has always been a missionary church. We are poorer than we used to be, but we pay our apportionments and we fill our boxes. Historically, we rejoice that in 1874 the first general meeting of the Woman's Auxiliary was held here. But in 1925, when the Rev. S. M. Shoemaker, Jr., came from a missionary journey around the world to work out the missionary vision in a parish, a new emphasis was laid. He knew from experience, that Christ's promise to Peter implied that any layman who follows Him, can be a fisher of men, and he saw that his first job lay, not with a congregation, but with individual men and women. He knew they could be taught, not only to angle for but to land fish, for he had seen good fishing done by laymen, not only in China and India, but in England and America. He saw in a shabby old church in the heart of a city, the opportunity to do a more specific job than draw a congregation to fill the nearly empty pews. He saw it as a place where rich men and poor men, business men, professional men, mothers of families, wage earners, and all the drift wood that floats past the business street where it is situated, drunks, thieves, prostitutes; liars, selfish people, wilful people, possessive people, could find a new way of life—a way nearly 2,000 years old, but new to them.

But he saw more than that. He saw it as a place where all of these types, if won, could pass on the experience to others. He began on the nearest person. It was a hot June in an exhausted city when he came to his cure, and the organist was close at hand, so for him he cast. He landed him, and soon afterwards a stenographer, a dissipated Jew, a preparatory school boy. With this little nucleus he began his training center. The Thursday Night Group is known now in places all over the world, and in obscure corners of America. The group itself meets in an unpropitious place. While a new parish house is building, we fill pretty uncomfortable camp chairs in the old gymnasium. Last winter it was no uncommon thing to have every one of the one hundred and sixty chairs filled, and anywhere up to twenty-five more people standing. Mr. Shoemaker, under a basket-ball net, with the group in a semi-circle around him, opens the meeting with a prayer for the presence of the Holy Spirit in the place: for guidance for whoever speaks. Then cheerfully, informally, he begins. One night it may be with an analysis of the interview between Christ and the woman at the well: how He drew her out, brought conviction of sin, and how she went out to tell a whole city full. Or it may be the story of some one who had surrendered the night before, then with his eyes twinkling he asks:

"I wonder if Bill hasn't something for us tonight. It came during Quiet in staff meeting this morning this morning that he would lead off."

"That's all right with me, Sam," calls a boy of twenty-five from the back of the room.

"Guess you better come up here," says S. M. S., Jr. "Crowd's too big to hear you tonight where you are." Bill, as big and handsome and attractive a youngster as ever made a club and a team at Princeton, drops into a chair by the leader. "I've been having a great time," he says, and shows twice as many teeth as anybody ever had, as he says it. "When I remember the kind of a cuss I was four years ago, how I was so unhappy in college (although I seemed to have everything), that I got drunk just to escape myself—and think of now—!" Then he tells the story of a boy who "came through with him" the week before, the son of a missionary, by the way.

The meetings of this group are better drama than any that goes on on Broadway, but it is not held merely to interest people. The purpose is to give a chance to make real to outsiders a guided life, through stories of changed lives, and to take members of the fellowship further in their experience of Christ by witnessing as to what has happened up to date. Sometimes an old story is told, but usually the group is kept vital by the feel of a flow of life. No evening is successful if after it interviews are not held or arranged.

The other night I saw here a Bishop of our Church soon to return to China; a Mohammedan, Christian by decision, who is studying at a seminary; a secretary of a Y. W. C. A. from the Middle West; a wealthy business man from New Jersey; a charming girl with her husband from Tennessee. She had read Mr. Shoemaker's book, "Children of the Second Birth", and coveted for herself and her family the confidence and joy of the people whose stories are recorded there; a curate from a neighboring parish, discouraged because his own ministry was arid, here he might find a new hope and the motive power to reach it.

The Thursday group is not parochial. At least half those who come represent other denominations than ours. Christ didn't live and die fussing over creeds and church organization. He lived and died that men might know His Father. Somebody asked me the other day why our vestry stood for a Thursday group and a clergy and staff as much concerned to bring an experience of Christ to a Presbyterian as to an Episcopalian! We work with human lives, not with creeds, and the freedom with which the clergy of other denominations come to examine our work shows that they have no fear that our aim is to build up Calvary Parish. Practically it does do that, for people who come to New York City from a distance join us—there is never a Sunday service that does not see visitors from other churches. But though we welcome them, we urge them to go back to work in their own parishes, and we help them by sending from the Thursday group, people to testify in the groups which they start in their own parishes. The rector has two assistants, and besides the regular services, meetings, sick calls and ordinary calling, they all spend a lot of time in interviews with individuals. It is no un-

usual thing to see lights in the rectory study in the middle of the night, and to glimpse through the windows Mr. Shoemaker talking to some man in spiritual need. But what could three men do in a city parish? They could only scratch the surface of the work to be done, for many interviews last for hours. So they spend themselves not only in winning individuals, but in training as many of these as they can to do the job that they are doing. They challenge us to surrender our own wills and then through directed, guided living, to become fishers of men.

How can we be sure that guidance is from Him, and not born of our own wilful desire? First, it must be checked by four standards, those of absolute honesty, purity, unselfishness and love. For instance, a boy in a great medical school faced at the time of his surrender by the possibility that God wanted him free of all local responsibility, came to some of us in the fellowship to "check" his guidance. His mother had died years before in South Africa without the perfect care that he craved for her, and there had then been born a dream of a great hospital in that, her native land, which he should found. Was there too much of personal ambition here? Was he ready to see this dream unrealized, or carried out by some one else? We sat together on a fallen tree overlooking a wide stretch of country at Minnewaska, New York, where we were both attending a series of meetings of A First Century Christian Fellowship, and "checked guidance". We had quiet together and listened for what God had to say to us, and it came clearly to us as it had to others, that God wanted him to work out the healing message of Christ's power, through healing men's bodies as well as their spirits. All uncertainty gone, he went back joyful to finish his studies.

An older man, a graduate of a great university, was faced with the possibility of changing his life's work. He was the executive and personnel manager of a factory, a high-salaried official who had been able to use his position to give men changed at Calvary Mission a new chance at a job and self-respect. Ex-bums without references or creditable experiences found a chance through him. Some of us felt that here was a great opportunity to work out the Message in business; that he was needed where he was, to show what Christ could do in industritl relations; but we had to be willing to help him find God's will. He has resigned his position, after witnessing to the head of his company and widely among the employees, and now, although no longer young, he has entered a theological seminary and expects to be some day working in the ministry.

A woman with a statewide reputation in child welfare and in organized recreation and in politics, has slowly withdrawn from work of this kind, not because it is not good, and needed, but because for her the call is to deal with sin in individual human lives through sharing her experience of the cleansing power of Christ. She has to work for a better world through better human lives, now, instead of through better institutions. She was an ambitious, self-willed woman, and her present work can have none of the rewards of her old life—but after thirty-five years of compromise in order to get through organization what she wanted, she has found the greater reward of helping without compromise other women to find what she has found. She said in a meeting recently that she now knew the "answer" to life, and with it had come a satisfaction and joy that she had never known before.

I could go on endlessly telling stories: of a newsboy who still runs his newstand, but gives all his spare time to working with boys and men: of a bondsalesman who uses investments in order to make as many contacts as possible with men who need the dynamic of a religious experience; but it isn't necessary.

The guidance of the Holy Spirit isn't on trial at Calvary. We have seen it work in too many lives to call it coincidence, or chance, or human decision. We know it for what it is—God's direct contact with human life. At Calvary we believe that the call is to lay people as well as to the clergy. We know that very ordinary men can get extraordinary results, and without theological training.

The Kingdom cannot come until you and I hear the call, each of us for our own lives: and we have to answer it by our own surrendered wills, before we can make others hear it.

Leadership as the Girls' Friendly Society Sees It

The place of the leader in any organization of young people today is interpreted by Alice Simrall in the November issue of The Record of The Girls' Friendly Society. Miss Simrall writes:

"One of the immutable laws of life is that relationships change with changing experiences. A person who tries to make any tie of love or friendship a static, fixed thing, will find that he has killed the very thing he was guarding so jealously. As this is true in our personal life, so is it true in the life of an organization; and we are finding, in The Girls' Friendly Society that gradually and almost imperceptibly the relationship of the associate (the leaders) to the branch and to the member has changed in certain very fundamental ways. The conferences and meetings at the General Convention seemed to reveal these changes, making apparent the thing which had been slowly and steadily happening.

"When the G. F. S. was first organized, girls and women had little or no independence and little chance for self-expression. In those days the associates were called upon to be counsellors and friends, to plan and organize the life of the branch and, for the greater part, to do the work. They were older and more experienced women, and they not only blazed the trail and led the way, but they carried the packs as well.

"Things are indeed changed now. Girls are no longer dependent and untried. From their earliest school days they are taught to make their own decisions, to carry responsibilities, to initiate and put through new enterprises; and in the G. F. S. the girls—be they juniors or seniors—are making branch policies and putting them into effect. They know what they want and they are making those wants articulate. No longer is the associate leading the way, the girls following; but as a united band, associates and members are pressing forward together.

"This new condition is here, and sometimes we find the associate asking, "What is my place? What is left for me to do?" In some respects our meetings in Washington have crystallized this situation and have made the way plain to us. The function of the associate is no longer that of general director, chief mechanic, and carrier of the packs. She is, indeed, that much more important person, a counsellor and friend. And as she has been freed of the pressure of things to be done, she has begun to see the greater opportunity which is here: the opportunity for spiritual leadership. She is still the older and more experienced woman; and since she need no longer blaze the trail nor carry the packs, she has the time and leisure to observe and see where the road is leading, to interpret the meaning of the signs along the way, to warn of dangers sometimes, to point out wayside beauties, and to try for herself and her girls to envision the goal at the end of the road. As in the old days the associates struggled to learn to do the things through which the needs of the branch could be met, so today she is bending every effort to see ways through which she can enter into her new heritage.

"The relationship of associates to members, with all that that relationship has meant to both, has been to my mind, the greatest contribution which the Girls' Friendly Society has made to Girls' Work; unless the essential values of this relationship can be conserved, the entire character of the society will be changed.

"Therefore, we feel that the place of the associate must be re-interpreted, not as a position, but as a relationship, not as a director or as an administrator, but as a spiritual leader. The place of the associate is not gone, she has but entered into wider fields where greater and more difficult things are asked of her in the service of the King."

Our Years Are as a Tale That is Told

By B. A. M. Schapiro.

The year is swiftly waning,
The summer days are past;
And life, brief life is speeding,
The end is nearing fast.

The ever-changing seasons
In silence come and go;
But Thou, Eternal Father,
No time or change cans't know.

Oh! pour Thy grace upon us,
That we may worthier be,
Each year that passes o'er us,
To dwell in Heaven with Thee.

Our barren hearts make fruitful
With every goodly grace,
That we Thy name may hallow,
And see, at last, Thy face.

"Let the peace of God rule in your hearts, and be ye thankful; let the word of Christ dwell in you richly in all wisdom, singing with grace in your hearts to the Lord." —Col. 3:15, 16.

Book Reviews

THE LIVING CHURCH ANNUAL; THE CHURCHMAN'S YEAR BOOK; THE AMERICAN CHURCH ALMANAC—FOR 1929. The combined edition of the above is published by Morehouse Publishing Company, Milwaukee, Wis. Cloth, $1.50; paper, $1.00.

This important publication, covering the organization and activities of the Protestant Episcopal Church of the United States, is a very interesting volume to Church people. We note that the American Church Almanac is in its ninety-ninth year. The Churchman's Almanac is seventy-six years old and the Living Church Annual has been published forty-eight years. For eight years the three have been published together. A vast amount of information is given in a well-arranged order. The marvel is that all this material can be gathered and printed and sold at so small a price.

There are 6,237 clergy, thirty more than last year. Candidates for orders are 440 and 462 postulants, offering 900 men to replenish the ministry, or nearly 15 per cent of the total number of the clergy and more than 15 per cent of the active clergy working in parishes. This would indicate that our clergy supply is reasonably safe.

We have 8,269 parishes and missions after 131 have been recently closed. These are sufficient to care for our membership and adherents. The average would be about 200 to a parish.

The baptisms are also encouraging. The total for the year is 70,424, showing a net gain of 2,088 over last year. There was a falling off in adult baptisms, but children and infants gained 2,976 in a total of 55,760.

Confirmations reached a total of 65,288, a small increase over last year. The total communicants in the Church is reported as: 1,241,828, with baptized persons as 1,877,-813. These figures show increases of 22,887 confirmed persons and 88,771 in our baptized members.

The numbers in our Church Schools (Sunday) for some years have wavered around half a million scholars. This year the totals are 487,505 pupils and 58,477 teachers. This is not a promising exhibit. For the past ten years the Church Schools have not shown any considerable growth and it is due to several causes. The home is the chief cause, and the difficulty of enlisting capable, consecrated men and women of faith, as teachers, is another. The forces arrayed against the Church Schools are growing in power and number. It requires much faith and courage in the church to overcome them.

The whole Church contributed nearly forty-six millions in money, an increase of $1,184,213.41 over last year. Doubtless the actual amount expended by the Church was in excess of these figures.

Editorially we are told by the book that "Figures do not tell us much as to the state of the Church". This is true. The Church of ours could be a tremendous spiritual force if it were so minded. The foundations of it were laid in the faith in a supernatural revelation, and it has brought this message to us after nearly two thousand years. A simple but profound faith built it up and made it a power that has changed the world. It has given the world a spiritual vision able to transform it and bring it near to the love and self-sacrificing service we attribute to God. If the Church can continue to do this the reason for her existence is manifest.

Semmes.

Evangelism in the Church

S. L. Vail.

In his commendatory preface to the Hand-Book, "Evangelism in the Church" (Schaad), issued by the Commission on Preaching Missions, Bishop Gailor says:

"It is a practical application of the truth that the Church is not a 'mutual admiration society' or a mere refuge for the sinful and sorrowful, but the organized army of the followers of Christ, who are pledged by their baptism to 'fight manfully under His banner' and labor for the extension of His Kingdom."

"Mutual admiration societies" are not helps in the extension of Christ's Kingdom. The Pharisees were mutual admirers, and were Christ's worst enemies. The Church, therefore, is not to be numbered among these transgressors. We are not mutual admirers. Within the Church (as a whole) the reverse seems to be true today. But when the "Rits" and the "Prots" within our own Communion point the finger of scorn at one another and say, "You are to blame for the Church being as idle as a painted picture", it is equivalent to "the pot calling the kettle black"; for aping Rome or flirting with Pan-Protestantism can accomplish very little in the way of Church Extension, from our Standpoint, as liberal and loyal Churchmen. Let us be loyal to our own Church, with a sympathetic understanding of others, and a willingness to unite with them on every phase of Christian Social Service.

As far as we are concerned, in the services of the Church we had better stick to the Standard Book of Common Prayer, without individual attempts at improvement or enrichment, either by means of addition or subtraction. With its comprehensiveness, its historic continuity, a wonderful Liturgy, a rich sacramental worship, an appreciation for the results of modern scholarship, especially in the field of Biblical Research, our own Church has its special contribution to make to the religious life of today. "Fighting under His banner" can hardly mean fighting one another within the same fold, even if we cannot be "mutual admirers", and will certainly not aid us in making our contribution as a separate and distinct Communion.

Evangelism in our branch of the Church means reclaiming lapsed communicants, of whom we have quite a few; reaching Church slackers, whose name unfortunately happens to be "Legion"; re-enlisting the delinquent; incorporating every member into the active body of the Church, at work and in worship—in a word, the winning of souls for Christ and His cause, through pastoral work, personal effort and group organization. As a division of the organized army of the followers of Jesus Christ, who are pledged by their baptism to "fight manfully under His banner", let us fight, but not against one another. Let us fight for the great essential and foundation truths of the Christian faith "as this Church hath received the same", and let us labor unitedly and unceasingly for the extension of His Kingdom. Let us have unity in essentials, liberty in non-essentials, and love in everything—loyalty to our own historic Church— as it is—as we worship and work together.

Help China

The Rt. Rev. Logan H. Roots, Bishop of Hankow, China, from 1913 to 1922, honorary secretary of the National Christian Council of China and active in the work of the American Mission Board, who is at present in the United States, has added his voice to the non-sectarian appeal being made to the American people for generous cooperation in the effort of the American National Committee, China Famine Relief, 205 East Forty-second Street, New York City, to secure funds for relief of the suffering of the millions of men, women and children in the famine-stricken province of North China.

"Latest news from China," Bishop Roots says, "indicates that famine conditions have overtaken additional millions of Chinese, and that the present situation is much more serious than that which prevailed earlier in 1928. News published in the New York dailies is amply confirmed by direct cabled news from the China International Famine Relief Commission at Peking. Of the appalling need there can be no doubt.

"My reasons for appealing to and urging the American people to aid in relieving the serious plight of the Chinese famine victims, through American China Famine Relief, are:

"1. That the Chinese government is not only eager to have this help in the relief of its famine-stricken people, but that it is strong enough to give the necessary protection and support to famine relief measures and also to assist us substantially in this work of mercy and good will.

"2. Business men as well as missionaries have returned to China in sufficient numbers to provide foreign volunteer personnel, which is needed in addition to the Chinese personnel and the paid staff, Chinese and foreign, to supervise and carry through effective relief measures, once the funds are provided.

"3. I was in residence at Hankow through the whole of 1927. That was the most difficult time China has had for many years, even more difficult than 1900, which was 'Boxer Year'. I know of the work in famine relief in previous years from seeing others take responsibility for it and carry it through. In 1927 I went to the Hupeh Provincial Committee myself, since there were so few other foreigners available. There I saw how things worked on the inside. Almost all other enterprises were at a standstill, but even in the terrible days of April to August, 1927, the International Famine Relief Commission carried on its work, securing the active cooperation of the government. The personnel of the China International Famine Relief Commission is stronger now than in 1927, and with the assured cooperation of the government, since fighting on any large scale is unlikely, the success in 1927 should

give us every confidence that famine relief and prevention measures can be effectively put though if only funds are provided.

"For these reasons I urge Americans to lay aside fears as to the possibility of effective administration in China, and give their whole-hearted support to the plan for raising a worthy sum for the relief of China's need."

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart", Ps. 119:11.)

This week the following verse was submitted by H. L. E., of East Falls Church, Va.:

> "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee" (Isaiah 26:3).

Who will send one from the far-away places as well as very near us?

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

FROM THE BISHOP OF ARKANSAS.

Mr. Editor:

. . . . Richmond of my day was a wonderful Christian city and I thank God for my ministry there as Deacon. I may send an article on Bishop Wilmer, the devoted friend of Dr. Peterkin and my first Bishop after I became a Presbyter.

You are doing splendid work with The Southern Churchman, our family paper, from my boyhood.

James R. Winchester.

SHOULD GO TO EVERY FAMILY.

Mr. Editor:

I will take pleasure in trying to find subscribers for The Southern Churchman. I consider it a benediction to a household to have that paper—clean, inspiring and educational for there are always some items of historical interest, something to make you think, make you consider.

The Southern Churchman should go to every family. I will try to impress this as I see it. But some will not see as you see.

Very sincerely and with continued appreciation,

Wm. C. Garnett.

Dunnsville, Va., December 8, 1928.

PROTEST.

Mr. Editor:

The Catholic Party evidently has gained a victory, it has succeeded in getting the Convention to accept the Revised Prayer Book. In my previous letters to you, I said that I do not belong to either the High, Broad, Low, or Modernist Party. And I am utterly opposed to the Catholic Party.

I am becoming more and more convinced that there is no place in the American Episcopal Church (formerly the Protestant Episcopal Church) for a loyal Protestant Evangelical Churchman, who works on spiritual lines.

When I sought ordination in this Church, I supposed that it adhered to the teachings of the Mother Church of England.

But I find that I am now compelled to offer prayers for the dead, and to accept other Romish teachings. My conscience will not permit me to use prayers for the dead, so I am asking those in authority, say the Presiding Bishop, what must I do?

Just think of it, this Church which has had an existence in this big country of over three hundred years, only numbers today about one million and a half members, and this means reckoning every one who has been baptized. Out of a population of 120,000,000 American Episcopalian Churchmen number less than two millions!

The reports of the Convention are made to give the impression to outsiders, that joy, peace and unity exist in our Church. But every one knows that there is more strife, dissension, discord, and disunion amongst us, than amongst all the big Evangelical denominations combined.

What folly for the bishops, to persuade themselves that the Methodist and Presbyterian denominations, are craving for reunion with the American Episcopal Church! They had better spend their time and energy in seeking to promote unity in our own Church.

Loyal Evangelical Churchmen in England, have succeeded in getting Parliament to refuse to pass the proposed new Prayer Book. I have dared to suggest previously, that loyal Evangelicals in our own Church, should form a society for the preservation of the teachings set forth by the English Church Reformers. And at this time petitions should be forwarded to the **Presiding Bishop, to inform him, that we, loyal Evangelical Churchmen refuse to use prayers for the dead, and other popish teachings. This will bring the bishops to their senses, and preserve to our Church the pure teachings of the Bible.**

Instead of sending our offerings to support Pro-Roman bishops and missionaries, we could do better service by spending this money in launching a crusade to uphold evangelical truth.

I have frequently remarked, that the Popish Party in our dear Church, will succeed eventually in driving out of it every spiritually minded Evangelical Churchman. It stirs up my righteous indignation to see the Romanizers in our Church, seeking to lead us back to Rome. Can nothing be done at this time to stop these rebels in our Church, in their efforts to undo the work of the Protestant Reformation?

Minister.

YOUNG MEN AS DELEGATES.

Mr. Editor:

At the recent session of the General Convention, the Rev. Dr. Hart, of Chattanooga, Tenn., made a suggestion which received general attention and had a wide appeal.

He called to our attention that there were relatively few young men present with us as delegates. Many of the problems to be discussed related to those things which are helpful to college students, to scholars in preparatory schools, or to young people generally throughout the Church. Reports, extremely interesting in character, were read from various associations of young people, and I am sure that many of us older men in reaching our conclusions would have enjoyed and profited by first-hand knowledge given us by younger men, and given with a frank expression of what in their judgment would be best for those not so old as ourselves.

Then, too, all delegates at a Convention appreciate the benefit which comes from having a number of members who continue in their attendance session after session through a long term of years. There comes through their continuous attendance a transmission of knowledge from Convention to Convention, and an expression in the transaction of business which is extremely helpful, and to get this we usually must start with young men. Beyond this, also, a session of the Convention is a definite education for men, young or old.

Accordingly, many of us older people most cordially approve the plan suggested by Dr. Hart that a definite effort be made to bring young clergymen and young laymen as delegates to the Convention, educating them in the broadest way, placing some of the responsibility upon them, and enabling their ideas and point of view to be of influence. And so we venture to suggest that a search be made for suitable young people by the various dioceses, as opportunities may occur.

It may take some time to find young men who can spare three weeks from their work, even for a single session, and even more difficult to find those who can probably arrange to go to meeting after meeting. It is not expected that such will be immediately available in all dioceses, and, indeed, it is probably well that the infiltration of young men should not come all at once, but gradually, though we would hope continuously as a general policy.

In conclusion I might recall that many of us accept as a fundamental consideration the fact that few of us, old or young, are much interested in the enactments of conventions in which we are not represented by members of our own generation. If we definitely include a reasonable proportion of young men in the General Convention, will we not be

taking an additional step towards widening the usefulness and inspiration of the Convention throughout the entire Church?

Z. Chafee,
Lay Deputy from Rhode Island.

PRAYER FOR THE DEPARTED.

Mr. Editor:

Thanks for your letter. The prayer of Dr. Samuel Johnson is fine, except the last clause. Since there is **not one word** in the whole Bible to even **suggest** a prayer for those departed, and the parable of Dives and Lazarus surely does seem to strongly teach that there is a **great gulf fixed** between the impenitent and the saved, I feel it is most dangerous to embark on such a tempestuous sea of uncertainty. If we could help the departed by our prayers surely Christ would have made it clear to us. If the righteous do not go to be with the Lord at death, there must be some kind of purgatory or "House of Detention" on the other side. A great Bible scholar in this country said some time ago: "We are **saved** by **faith**, but **rewarded** by **Works.**" I think that must be true. The thief on the cross went as safely to be with the Lord as Saint Paul, but I surely believe there was a great difference in their reward. True, prayers for the dead are always followed by prayers to the dead, and I believe one is as logical as the other, and neither one has an **iota** of Scripture to commend it. A wise old English Bishop once said: "Where the Bible stops teaching, it would be well for the Church to stop learning"; of course, as to the Divine Will. Amen.

J. J. D. Hall.

Church Intelligence

A WARNING.

We are advised that a man by the name of Billie A. Peck, representing himself as a disabled veteran of the World War, and as operating under the auspices of the Veterans Sales Company, Los Angeles, California, is soliciting subscriptions for The Southern Churchman. Mr. Peck is not a representative of The Southern Churchman, and has no authority to solicit subscriptions for this paper. Subscribers are warned to have nothing to do with him and to notify this office should he approach them for subscriptions.

The Southern Churchman has a regularly accredited traveling representative, Mr. Russell A. Schlueter, a one-armed man, about thirty-five years of age. Courtesies shown him will be greatly appreciated.

SOUTHERN CHURCHMAN CO.

Reports of the Meetings of the National Council and Its Departments.

The Presiding Bishop in his address before the National Council, meeting on December 12, called attention to the newly-elected bishops for the missionary districts of Tohoku, Japan, and Nevada, and for the dioceses of South Carolina and Eau Claire, and the suffragan bishop of Long Island. He knew that the Council would want to send greetings to these newly-elected bishops, expressing the desire of the Council to cooperate with them in every way in their work.

The Field Department reported with regret the resignation of Bishop Overs as a General Field Secretary, in order that he might assist the Bishops of Western New York in the work of their diocese. The Council adopted a resolution expressing its appreciation for the service rendered by Bishop Overs, and its hearty wishes for his continued success.

The triennial meetings of the Woman's Auxiliary nominated to the Presiding Bishop Miss Grace Lindley for appointment as Executive Secretary of the Woman's Auxiliary during the coming triennium. This was announced to the Council, and the Presiding Bishop expressed his great pleasure in being able to reappoint her, which reappointment was unanimously confirmed by the Council.

Miss Lindley, in presenting the report of not only the triennial meeting, but of the meeting of the Executive Board, held just previous to the Council meeting, offered, on behalf of the Executive Board, the following nominations on the staff of the Woman's Auxiliary:

Dr. Adelaide T. Case, to be Director of Education for the Woman's Auxiliary; Miss Margaret Marston, to be Educational Secretary; Miss Edna Beardsley, to be Assistant Secretary; Mrs. T. K. Wade, to be Supply Secretary; Miss Ellen I. Flanders, to be Office Secretary.

The Presiding Bishop received these nominations and made the appointments as requested by the Executive Board, which appointments were confirmed by the Council.

Mr. Spencer Miller, Jr., had been working with the Department of Christian Social Service as Consultant in Industrial Relations for the past year. The Presiding Bishop at the request of the Department, appointed Mr. Miller as a Secretary for Industrial Relations in the Department.

The Rev. Mr. Glenn, Secretary for College Work, asked for the appointment of Mr. Lea S. Luquer as a student chaplain at the University of Arizona until January, 1930. He also asked for the appointment of Miss Leila Anderson as United Thank Offering worker at the University of California until September, 1930; also the appointment of Mr. John Bryant, now a student at the Virginia Seminary, as a part-time missioner for college work. Mr. Bryant will be a volunteer worker wwithout salary. These appointments were all made by the Presiding Bishop and confirmed by the Council.

This being the last meeting of the National Council for this triennium, in order that the departments might have full membership for the first meeting in the new triennium to be held February 5, 1929, each department recommended to the Presiding Bishop the personnel to be drawn from the membership of the Council and also members at large for the coming triennium.

During the past years the Field Department has had the services of a number of rectors of prominent parishes throughout the country, who, as associate secretaries of the Field Department, have served whenever called on without salary, their services being contributed generously by their parishes. Many of these associate secretaries were reappointed for coming triennium, and some new ones were appointed. In addition to twenty-five clergy appointed to this office one layman, Mr. R. S. Barrett, of Virginia, who had served most acceptably during the past triennium, was reappointed.

Both the Field Department and the Council adopted resolutions expressing deep gratitude for and sincere appreciation of the valuable contribution made to the whole Church by these associate secretaries.

The Field Department has also had the services of others who have not held the office of associate secretary, but who have helped the Field Department as time permitted the Church's Program. Resolutions were adopted by both the Department and the Council expressing appreciation for the splendid contribution made by these men.

The Department of Christian Social Service adopted a resolution, which was also adopted by the National Council in the following form:

Resolved, That the National Council of the Protestant Episcopal Church, believing that the Paris Peace Pact represents an important step in cooperation between the nations for the preservation of World Peace, urgently hopes that the Senate will ratify the Pact without amendments.

The Committee on Ecclesiastical Relations asked for the adoption of the following resolution:

Whereas, This Church in its work in the Near East has consistently endeavored to assist the ancient Eastern Churches in maintaining and developing their religious life, and their historic Faith and Order; and

Whereas, Other communions and religious agencies working in the Near East have expressed their desire to cooperate with the ancient Eastern Churches in this same purpose; and

Whereas, It is now proposed that we should join with the said communions and agencies in a combined effort to carry this purpose into effect; be it

Resolved, That the National Council of the Episcopal Church approve the principle of cooperation with other communions and religious agencies in thus assisting the ancient Eastern Churches, and be it

Resolved, That the President of the Council be asked upon nomination by the Executive Secretary of the Department of Missions to appoint two representatives of this Church to serve on a General Committee "on Relations of and to the Churches of the Near East, including herein Egypt and Greece"; and be it

Resolved, That the Department of Missions be instructed to supervise and direct the work of this Church in cooperation with the aforesaid General Committee.

The Presiding Bishop reappointed the present members of the Committee on Ecclesiastical Relations.

He also appointed the Rev. Dr. William C. Emhardt, and the Rev. Frank Gavin, Ph. D., as representatives of the Council on Committee on Correlation of Agencies in the Near East.

Dean Chalmers, who acted as Dean of our Training Institute held in Washington at the time of the General Convention, called attention to the splendid work done by the Washington branch of the Woman's Auxiliary, and by the committee under Mrs. Bowen's direction in making arrangements for the Institute and assisting in its work. The Council expressed its appreciation

to the Washington branch of the Auxiliary and to Mrs. Bowen and the Registration Committee under her direction, and all those who assisted in making the Institute the great success it was.

He also called attention to the fact that the Directors and the Officers of the Y. W. C. A. had placed at the disposal of this Institute its splendid building in Washington, at practically no cost to the Institute. The Council placed on record its sense of the deep obligation of the Church for the facilities extended to the Institute, and for the cooperation and help so freely given during the entire period of the Institute.

Mr. Glenn, in his report on College Work, announced that the National Commission on Evangelism had assigned twenty of its missioners to do work in the colleges, and also stated that the students were planning during the coming Lenten season to inaugurate a fund to be used for the support of a student worker at a college to be designated.

Miss Lindley, in reporting for the triennial meeting of the Woman's Auxiliary, presented the resolutions through which the Auxiliary notified the National Council of its readiness to cooperate in the general plan for Advance Work, and offered the Council its experience and organization for this purpose.

She also reported to the National Council that the Woman's Auxiliary would undertake to raise before Epiphany, 1930, a Corporate Gift not exceeding $100,000, the first $25,000 of which shall be appropriated for the building of a church at Santo Domingo City.

In addition to this the Auxiliary recommended to the National Council that trained women for work in colleges should be appointed under the United Thank Offering, and the apportionment of Miss Leila Anderson to the University of California, recommended by Mr. Glenn, was the first of such appointments.

The National Council has been much encouraged by the gratifying growth of the offerings made at the Good Friday services for special work in Palestine and Mesopotamia and desires as soon as funds are available, to develop plans for commending the Christian message to Hebrews in the United States. With this in view, it adopted a resolution providing for the setting aside from the Good Friday Offerings, of $5,000, after existing obligations have been cared for. The funds so allocated are to be expended under the direction of the Department of Missions. Present obligations for the work of the Jerusalem and the East Mission for the support of the educational chaplaincies maintained by the Church in the United States in Jerusalem and Mosul, call for an expenditure of approximately $27,000 per year. The Council is confident that as the important character of this work becomes better known and as wise plans for sharing Christian privilege with Hebrews in the United States are developed, the Good Friday Offering will be largely increased.

In a report from the Department of Misisons, the Council found itself confronted by an emergency situation with regard to the proper housing of the Bishop of Kyoto and his family. The present Episcopal residence, erected many years ago in one of the Southern Islands in Japan for an English Church missionary, was in 1900 transported several hundred miles and rebuilt in Kyoto. It has never been a satisfactory home and it has been responsible for much illness in the three families that have occupied the house since Kyoto became a diocese. The advice of the bishops of North Tokyo and Virginia, both of whom are familiar with the situation, was strongly against any attempt to repair the house, as being an unwise expenditure of at least $5,000. In spite, therefore, of the assurance of the Bishop of Kyoto that he would prefer to wait for a new residence until he had been able to secure funds for the purchase of land and the erection of a new building for Holy Trinity Church, Kyoto, the Council felt compelled, for the safety of his family, to make provision for the erection of a new house early in 1929; $15,000 will be required for the purpose. The Council felt that it would be seriously misrepresenting the attitude of the Church in this country if it failed to take this action.

Bishop Kinsolving's Retirement Causes Great Sorrow.

Although the probability that Bishop Kinsolving's health would not permit him to take up work again in his "Brasil Amada", the announcement of the acceptance of his resignation by the House of Bishops has caused sorrow and consternation among Brazilian Churchmen. All of the Brazilian clergy were once his "boys". All of the older communicants were confirmed by him. For nearly thirty years the ties that bound the Bishop and his people together in a great fellowship of service have been growing stronger. Now the loved leader is reluctantly compelled to let others carry on the tasks that have been his inspiration and his joy. Though the leader must step aside the work goes on.

"Estandarte Christao" (The Christian Standard), is the diocesan magazine. In its issue of October 30, 1928, the editor, the Rev. Jose Severo da Silva, voices the sorrow and affection of all Brazilians, whether of his own or other communions, who know Bishop Kinsolving:

"The Rt. Rev. Dr. L. L. Kinsolving.

A Word of Farewell and Appreciation.

A telegram from the United States to the 'Correio do Povo' announces that the House of Bishops, convened in Washington, has granted the retirement asked by Rt. Rev. Dr. Lucien Lee Kinsolving, our eminent Chief Pastor.

Therefore, this action officially withdraws from the Brazilian Episcopal Church the distinguished man who was our first bishop, and who for the space of thirty-nine years has crossed the hills and plains, the mountains and rivers of this land of the 'Gauchos', and has borne unfurled to the eyes of plainsman and mountaineer the snowy standard of the Son of God.

In the cabin of the settler, in the ranch of the herdsman, in the home of the grateful, in the palace of the opulent, wherever the love of Christ has gone through the instrumentality of the Brazilian Episcopal Church, Lucien Lee Kinsolving is esteemed and loved with an indestructible sincerity.

His honored name, as holy bishop and tireless missionary, will shine forever in the annals of Brazilian evangelization. The Brazilian Episcopal Church, which to the retiring bishop and to the venerable Dr. Morris, owes its existence, will continue, under heaven's favor, on the path which was traced for it by these renowned men.

Homage more sincere, more inspiring than this we cannot render to these two missionaries in the evening of their lives, self-devoted to doing good.

With eyes bedewed with tears, tears of gratitude and 'saudades', we bid good-bye to the good and generous, wise and loving prelate, under whose orders we have served during four decades, and shall never cease to love and admire him for his goodness of heart and the shining gifts of his spirit.

May there descend from the Father of Lights, blessings innumerable upon our beloved Bishop Kinsolving and his family."

Order for Ordination and Consecration.

The Presiding Bishop has taken Order for the Ordination and Consecration of the Reverend Thomas Jenkins, D. D., Bishop-elect of the Missionary District of Nevada, as follows:

Time and Place: Friday, January 25, 1929, St. Paul's Day, Trinity Church, Portland, Oregon.

Consecrator: The Rt. Rev. John Gardner Murray, D. D., Presiding Bishop.

Co-Consecrators: The Rt. Rev. Walter Taylor Sumner, D. D., Bishop of Oregon and the Rt. Rev. Arthur Wheelock Moulton, D. D., Bishop of Utah.

Presenters: The Rt. Rev. Peter Trimble Rowe, D. D., Bishop of Alaska, and the Rt. Rev. Middleton Stuart Barnwell, D. D., Bishop of Idaho.

Preacher: The Rt. Rev. Louis Childs Sanford, D. D., Bishop of San Joaquin.

Attending Presbyters: The Very Rev. Horace M. Ramsey, D. D., St. Stephen's Pro-Cathedral, Portland, Oregon, and the Very Rev. Allen Jacobs, Trinity Cathedral, Reno, Nevada.

Master of Ceremonies: The Ven. Jay Claud Black, Ainsworth Building, Portland, Oregon; the Rev. R. A'Court Simmonds, St. Mark's Church, Portland, Oregon; Mr. Blain B. Coles, Portland, Oregon, and Mr. A. W. Stone, Portland, Oregon.

Deputy Registrar: The Rev. Edward H. Clark, Diocesan Registrar, Portland, Oregon.

Charles Pardee,
Registrar and Secretary of the House of Bishops.

Brotherhood of St. Andrew.

Under the direction of the Field Work Committee of its National Council the Brotherhood of St. Andrew has undertaken a Church-wide Extension Campaign for the organization of new Chapters and increasing the efficiency of existing Chapters. The initial steps were taken on St. Andrew's Day, when meetings of Brotherhood men and other laymen interested in Brotherhood work were held in various places, but the chief efforts of the campaign will be during the Epiphany and Lenten seasons, closing on Easter Sunday.

A National Committee on Clergy Cooperation has been formed, with representatives in nearly every diocese and missionary district, cooperating with the members of the Brotherhood's National Council in visiting parishes upon request to assist in the organization of Chapters.

In connection with this campaign, at the request of the National Commission on Evangelism the Brotherhood is urging "Church Attendance Campaigns" for all parishes where practicable, it being the desire of the Commission that during January and February an especial effort be made to develop the attendance at the evening church services and to make this service of a distinctly evangelistic character. In a number of dioceses the bishops have appointed official representatives of the Brotherhood to be on the Diocesan Commission on Evangelism, in order to more effectively mobilize lay interest in evangelism and coordinate the efforts of the National Commission and the Brotherhood.

A pageant on personal evangelism, "Bringing Others to the Master", has been prepared by a group of Young Peo-

ple's Service League leaders and published by the Brotherhood. It is planned to have this presented by the young people of the respective parishes during the Epiphany season or later, if locally preferred. Copy of this may be obtained from the National Commission on Evangelism, the Brotherhood of St. Andrew, the Daughters of the King, and the Provincial Federation of the Young People's Service League of the Fourth Province.

ST. LUKE'S INTERNATIONAL HOSPITAL, TOKYO, JAPAN.

From an Address by the Rt. Rev. John McKim, D. D., at the Meeting of the National Council, December 12, 1928.

Let me express my gratitude for the effort now being made by the Church to reconstruct and endow St. Luke's Hospital, Tokyo. St. Luke's is the greatest missionary institution in Japan. It does more in the way of religious education than all of our schools. It is a great humanitarian activity. It is doing a splendid work for international friendship.

As a near neighbor of St. Luke's—I lived next door to it for more than twenty-five years—I suppose I know it better than any one except Dr. Teusler. There was hardly a day when I was not there, so I know, from personal knowledge, of the tremendous good accomplished by St. Luke's.

It is emphatically a Christian institution. The staff, headed by Dr. Teusler and Mrs. St. John, as the head of the Training School, with other foreign members, as well as Japanese crowd into the chapel every day, spreading into the corridors, asking God's guidance for the day. This is at seven o'clock in the morning.

It furnishes more candidates for baptism and confirmation than almost any six of the churches in the whole diocese. Through its social service it gets into the homes and takes care of the physical condition of the children in twelve schools in that part of Tokyo in which it is situated. Its ramifications extend all through the country. If you ask a jinricksha man to take you to a certain place, he may not know anything about it. I have been embarrassed after asking a man to take me to my home, to have the man say, "I do not know where you live". But if I say it is next door to St. Luke's, he takes me there.

I urge with all my heart your continued efforts to complete this tremendous work you have undertaken. I pray God He may bless you.

Recognition of the College of Nursing of St. Luke's International Hospital by the highest tribunal in the educational world has been bestowed by a gift of $400,000 from the Rockefeller Foundation to endow the College.

For the High Schools.

The Bunyan Tercentenary Committee, of which Mr. William A. Harbison, of New York City, is Chairman, has just taken an important step, which will have a far-reaching influence on the young people in our high schools. Mr. Harbison has provided the funds to purchase six hundred vocation sets of ten volumes each to be presented to winners of an essay contest on "The Pilgrim's Progress". The editor-in-chief of these books is William DeWitt Hyde, D. D., LL. D., Ex-President of Bowdoin College, and such prominent writers as Hon. James R. Garfield, LL. D., Mary E. Wooley, Litt. D., L. H. D., President of Mt. Holyoke College, and Henry Van Dyke, D. D., LL. D., of Princeton University, have edited the various volumes.

Volume V., on the professions, has thirteen articles on the ministry, collected from a wide field with such writers as Bishop Lawrence, Dr. George A. Gordon and Bishop Greer. Splendid articles on Beecher Spurgeon, Dr. Grenfell and Russell H. Conwell, written by Phillips Brooks, Lyman Abbott, William M. Thayer and Agnes Rush Burr, appear in this volume.

Articles written by over three hundred nationally known men and women are found in these ten volumes. Gifford Pinchot writes on "Practical Forestry"; Marconi, on "Wireless Telegraphy", Mrs. Newell Dwight Hillis, on "Some Failures of American Women", and men and women equally prominent on other subjects.

The books are all ready for shipment to the larger high schools that will agree to conduct the contest, securing as many essays as possible on "The Pilgrim's Progress".

Greer Club.

Greer Club, with headquarters at Greer Court, 544 West One Hundred and Fourteenth Street, New York City, is a residence for Episcopal girl students and a Church Community Center for men and girls coming to New York to study.

Greer Club gives students a place where mail may be addressed; where friends may be entertained and where good meals may be obtained at reasonable rates.

This Club is supplying a long-felt need. Girls have come from almost every state in the Union, from Honolulu, Porto Rico, Panama, Cuba, England, Canada, and Mexico, during the eight years of the club's existence, and have studied art, music, medicine, secretarial and kindergarten work; some have taken the degrees of A. M. and Ph. D.

To keep up this usefulness it is important that a house to accommodate sixty be again opened downtown near the many schools and studios.

The Finance Committee advises that the capital must be increased before a new house can be started, and an appeal is being made for donations.

Checks should be made payable to Greer Club Association, Inc., and sent to the Treasurer, Mrs. J. Sylvester Carlson, 15 Park Avenue, New York.

All money donated is used as capital for the extension of the work. The houses are run on a paying and amortizing basis, and have always been successful, both financially and socially.

Reservations at Greer Court should be made early for the second term, as the house only accommodates nineteen girls in residence.

Greer Club was founded by Miss Agnes Emily Warren, who is now honorary president. The president is Miss Lilian Leale.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.

Bishop Garland's official appointments for the Christmas week included the following:

Wednesday—Christmas Party, Episcopal Hospital, 3 P. M.

Thursday—Masonic Service commemorating the one hundred and fiftieth anniversary of the Provost of the University, Dr. William Smith; address at a Masonic meeting, Old Christ Church, 3 P. M.

For the first time in many years Bishop Garland issued a Pastoral Letter to the Clergy, appealing for a generous response in the Christmas Day offerings in all the churches for the Christmas Fund of the diocese.

"We still depend on the offerings from our churches on Christmas Day," the Bishop says in his Pastoral Letter, "to pay the stipends of the beneficiaries of the Christmas Fund, most of whom could not be taken care of by the Pension Fund under its rules.

"There is, however, an increased need for contributions this year, as, in accordance with the canon passed at the last Convention, we have made provision for a pension for Deaconesses retiring from age and infirmity, who have served in our diocese for not less than ten years, which cannot be paid from funds received before June 1, 1928. I am, therefore, sending out this appeal to the churches of the diocese and hope that on Christmas Day an offering may be taken for the Christmas Fund.

"The unanimity of the action of our Convention is evidence of our deep interest in this enlarged work of our Trustees of the Christmas Fund and the present appeal is one that I am sure will meet with a generous response and particularly from the women in our congregations.

"I hope that you will give your people an opportunity to make such an offering and will explain its purpose.

"Checks should be drawn to Arthur V. Morton, Treasurer, and marked 'The Christmas Fund'."

R. R. W.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Gift to Diocese.

More and more is being realized the truth that the future of the Church as well as the salvation of the nation lies in the Christian education of youth. Mr. A. Felix du Pont has given full evidence of his grasp of this fact in the announcement on December 22, of his gift of $1,050,000 to the Diocese of Delaware for a church boarding school for boys. This gift includes a tract of three hundred and fifty acres of land, situated just outside of Middletown, between two lakes, considered the most ideal location available for such a school.

The charter is being applied for by a directing committee chosen by Mr. du Pont, and comprises, Allen Henry, Walter J. Laird and Bishop Cook.

The corporation will constitute the trustees of the school and they will select the headmaster and the faculty and also direct the building program.

Five hundred thousand dollars is expected to be used for buildings and equipment and $500,000 for endowment.

The entire subject has been carefully examined. Headmasters of Church Schools were consulted at the General Convention and all agreed that there was a great demand for a moderate-price church boarding school for boys in this part of the East. There are few, if any, such schools between New England and Maryland.

Headmasters of numerous important Church schools have been invited to a conference to be held in Wilmington January 4. While there is no intent to restrict the membership to boys of the Episcopal Church, nor from families of the Episcopal Church, the purpose of the school is frankly that of maintaining one in which the religious element in education will be emphasized and the teaching so directed as to train and influence the student body to become efficient in Christian service.

Several other persons may be inter-

ested in the founding of the school later. Mr. du Pont is a vice-president of the du Pont Company. He is a vestryman of St. John's Church, Wilmington.

Bishop Cook writes: "It is the gift of a devoted Churchman to the cause of Christianity through his Church. We feel that the spirit as well as the munificence of the gift will greatly strengthen the diocese and be reflected in the life of the Church itself."

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

Elections to Standing Commitee. . .

At a meeting in November of the standing committee of this diocese, the Rev. S. C. Beckwith was elected to the important office of president of the standing committee, which office was left vacant by the elevation of the Rt. Rev. Albert S. Thomas to the bishopric. Mr. Beckwith has for the past twenty-two years been rector of St. Philip's Church, Charleston.

At the same time the Rev. H. D. Bull, of Georgetown, was elected a member of the standing committee to fill the vacancy caused by Bishop Thomas' elevation.

The other members of the committee are: the Rev. F. W. Ambler, of Summerville; the Rev. W. S. Poyner, of Florence; the Rev. Homer W. Starr, of Charleston, and Dr. William H. Eggleston, of Hartsville; Walter Hazard, of Georgetown; R. W. Sharkey, of Florence; William Boykin, of Hagood, and O. T. Waring, of Charleston. Mr. Sharkey is secretary of the committee.

The Bishop's Appointments.

Having filled thirteen appointments so far this month, at different churches, Bishop Thomas will preach at two more churches in December, and for January his appointments are numerous, and include attendance at the convention of the Woman's Auxiliary, at St. Philip's Church, Charleston.

Consecrated at St. Michael's on November 30, Bishop Thomas' first service of confirmation was at Christ Church on the morning of December 2. In the evening he preached also and administered the rite of confirmation at St. Luke's Church. The remainder of his December appointments and those of January follow:

December 9—St. Jude's, Walterboro; Sheldon, McPhersonville, and Atonement, Walterboro.

December 16—Holy Apostles', Barnwell; Heavenly Rest, Estill, and Holy Communion, Alendale.

December 17—The Cross, Bluffton.

December 21—Calvary, Charleston.

December 23—St. John's, Florence.

December 25—Christmas Day, St. Michael's, Charleston.

December 30—St. Helena's, Beaufort, and Holy Trinity, Grahamville.

January 6—Advent, Marion, and Christ Church, Mullins.

January 9-10—Convention Woman's Auxiliary, St. Philip's, Charleston.

January 13—Redeemer, Orangeburg, and St. Matthew's, Fort Motte.

January 20—St. David, Cheraw.

January 27—St. Paul's, Bennettsville, and Dillon.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop

Seventy-fifth Birthday.

St. Mark's Parish, Palatka, Florida, celebrated its seventy-fifth birthday on Wednesday, December 12, and fitting ceremonies, covering a period of two days, were shared by the congregation with the general public. The commemoration began with a Celebration of the Holy Communion at ten o'clock Wednesday morning, the present rector, the Rev. Francis B. Wakefield, Jr., being the celebrant.

The Anniversary Commemoration Service was held on Wednesday evening and consisted of Evening Prayer and Confirmation. A congregation of about four hundred persons taxed the capacity of the old church. Ten persons were confirmed, bringing the total number of confirmations for the year to thirty. The choir, consisting of twenty voices, was composed of representatives of the Methodist, Baptist, Presbyterian and Roman Catholic choirs. In addition to the bishop of the diocese, the Rt. Rev. Frank A. Juhan, D. D., who preached the sermon and confirmed the class, those assisting were the Rev. L. F. J. Hindry, rector of Trinity Church, St. Augustine; the Rev. A. G. Harrison, of the Penny Farms, and the Rev. F. Stuart Hyatt, rector of St. Mary's Church, Green Cove Springs.

Thursday afternoon, at the church, a pageant depicting the founding of the parish and some of the high spots of progress since that time, was presented. The members of the original congregation, including the first Governor of Florida, the Hon. W. D. Moseley, were represented in costume appropriate to 1853, by some of the older communicants of the present congregation. In four instances the parts were taken by actual descendants of the founders. The rector of the parish represented the Rev. Henry B. Whipple, who, in 1853, presided over the meeting at which the parish was organized and, who six years later, became the first Bishop of Minnesota.

The same evening the parish entertained at a reception for the members and friends of St. Mark's. The Rev. Melville E. Johnson, student rector at the University of Florida, was the principal speaker.

Christ Church, Pensocola, the Rev. G. Hendree Harrison, D. D., rector, has just completed a successful Teacher Training Institute under the leadership of Miss Annie Morton Stout, of the educational staff of the Province of Sewanee. Some twenty-five teachers took examinations for N. T. credits.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Gift to General Church.

The collections at the Christmas Eve midnight service and the Christmas Day services of St. James' Church, Richmond, were presented as a Christmas gift to the General Church to help pay off the debts incurred before the present "pay-as-you-go" plan was adopted.

Christmas.

"Watchman, tell us of the night,
Traveller, lo! the Prince of Peace,
Lo! the Son of God is come."
Watchman and traveller journey on together.

Then the shepherds were seen sleeping in the fields when the angel of the Lord and all the heavenly hosts appeared, bringing them the glad tidings of great joy, and they arose and followed to the manger in Bethlehem. There was Mary and Joseph and a shining light from the manger cradle. The three kings of the Orient in resplendent dress came from far to humbly kneel and present gifts of gold and frankincense and myrrh.

The members of the Young People's Service League acted the little pageant in the chancel of St. James' Church, Richmond, on Sunday night before Christmas. Dr. Gibson, the rector, read the Christmas story, and the choir sang the descriptive hymns. It was a simple, reverent, beautiful service in celebration of Christ's approaching Birthday.

Miss Betty Gray Harrison, last year's president of the League, took the part of the Virgin Mary. Harley Duane was a faithful Joseph. Others who took part were: Harry Hodges, Sydney Buford, James Fauntleroy, George Williams, Walter Johnson, Henry Froehling, Bristow, Kearney Vertner, and the Misses Ann Brooke, Katherine Hoofnagle, Mary Wilson Turner, Marion West, Louise Woodward.

OKLAHOMA.

Rt. Rev. E. C. Seaman, D. D., Bishop in charge.

Correction.

Dates of the Convocation of the Missionary District of Oklahoma, as given in The Living Church Annual, are in error. Correct dates are Wednesday and Thursday, January 23 and 24, 1929, at Muskogee, Oklahoma.

Charles L. Widney,
Secretary of Convocation

December 11, 1928.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Mission.

The Church of the Resurrection, Richmond Hill, had recently a ten days' mission conducted by two cadets, Greenwood and Bugg, of the American Church Army. There was a celebration of Holy Communion every morning, at 6:30 and 10 alternately, and a song service and address every evening. The rector, the Rev. Arthur R. Cummings, says of the missioners: "They have been very successful in the apartment house calling. . . . They have found many new families. . . . Great blessings come from the lives of these two young laymen consecrated in loving service to the Master and their fellowman. . . . We shall miss them as they go forth to others fields and shall not forget them."

Service for Deaf Mutes.

A special service for deaf mutes was held at St. Ann's, Brooklyn, on a recent Sunday afternoon. The Brooklyn Daily Eagle says: "By means of the sign language some forty deaf mutes "heard" the sermon and prayers . . . and listened to, or rather watched, the "silent choir" render several hymns with nimble fingers and quick, expressive gestures. As the Rev. J. R. Peckham, assistant to the rector, read aloud the sermon from the pulpit, its author, the Rev. John H. Kent, deaf pastor of St. Ann's Church for the Deaf, Manhattan, stood beside him and interpreted his words to the deaf mutes by the sign language." It was in St. Ann's that the first services in Brooklyn for the deaf were held, forty years ago.

Synod Meeting.

The Synod of the Province of New York and New Jersey will meet at Garden City, January 15, 16 and 17, begin-

(Continued on page 22.)

Family Department

JANUARY.

1. Tuesday. Circumcision. New Year's Day.
6. Sunday. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Friday. Conversion of S. Paul.
27. Septuagesima Sunday.
31. Thursday.

COLLECT FOR THE EPIPHANY.

O God, Who by the leading of a star did manifest the only begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead, through Jesus Christ our Lord. Amen.

For the Southern Churchman.

THE STAR THAT SHONE IN EASTERN SKIES.

F. B. Stone.

A Star once shone in Eastern skies
And led the Wise Men from afar;
And when they come to Bethlehem,
Above the house there stood the Star;
Rejoicing greatly at the sight,
They worshipped Thee and blessed Thy light.

O'er every home in all the world,
O may there shine Thy star,
That all may know Thou dwellest there,
Those near and those afar;
Rejoicing greatly at the sight,
May worship Thee and bless Thy light.

In every child of Thine, dear Christ,
O may there shine Thy light,
That all may know Thou dwellest there,
And drivest out the night;
Rejoicing greatly at the sight,
May worship Thee and bless Thy light.

The Sorrow of the World.

I have often thought that one of the most alarming features of our existence in the world today is the apparent multiplication of those diseases by which the human body is liable to be attacked; and reflecting thereupon we may actually permit ourselves to wonder what people died of in the old days before appendicitis, meningitis, influenza, and a hundred other ailments of the modern world had been discovered. I speak in profound ignorance and under correction, but I suppose that the true answer to that question would be that they died from precisely the same causes, but that the causes were not known. Medical science has succeeded in these last years in diagnosing, cataloguing and assigning a name to nearly all the ailments which afflict our mortal frame, and the result is an apparent, though not, one hopes, a real increase in the number of those ailments. The index, if I may so put it, has been greatly enlarged, but the volume of the book remains the same.

When, however, we turn our attention—if we ever do turn our attention—to the diseases that afflict, not the bodies, but the souls of men, we shall find that this process of classification has been curiously reversed. Here the size of the catalogue has not been increased, but actually diminished in modern times. We suffer, it would seem, from more diseases, but not from so many sins as our fathers before us Let me hasten to explain this rather cryptic utterance. If you should study the devotional literature of the early Christian Church, or of the Middle Ages, you would find mention of certain sins, spiritual maladies definitely so-called, the very names of which are now forgotten. It may well be that in those days, when the fate of a man's soul was regarded as a much more important matter than the condition of his body, this business of spiritual diagnosis was carried a little too far. Just as today in this age of science there are many people who know too much and certainly think too much about their physical health, so in that bygone time, which we call the age of faith, there were doubtless some who thought too much and knew too much about their spiritual health. Nevertheless, the fact remains that you cannot abolish a spiritual disease by forgetting all about it, any more than you can create a bodily disease by giving it a name.

I say that St. Paul called it "the sorrow of the world", but in later Christian writings it acquired another name. The casuists of the Middle Ages called it "accidie". They even went so far as to enumerate its symptoms, and they wrote it down as one of the seven deadly sins which might destroy the soul. "Accidie," or in the Latin **Acedia.** Have you ever heard of it? Perhaps not, but I rather think we have all seen it and known it in other people, and that most of us have suffered from it a little ourselves. In the devotional literature of the Middle Ages, and of still earlier times, there are frequent references to this curious topic, and in order to explain its meaning perhaps you will allow me to read quite briefly one or two passages in which the word "accidie" occurs. Our own poet Chaucer writes of it in these terms:—"Accidie or slouth maketh a man heavy, thoughtful and wrawe. Envy and ire make bitterness in heart, which bitterness is the mother of accidie and benumbeth the love of all goodness. Accidie is the anguish of a troubled heart. Of accidie it cometh that a man is annoyed and encumbered for to do any goodness, for accidie loveth no bisiness at all."

The very name of this affliction is now forgotten under the sun. It has disappeared from the catalogue of sins, though possibly it has reappeared in other catalogues which are of greater interest in this generation. The physician may call it neaurasthenia, and the psychologist, thinking perhaps of something a little different—though I doubt if St. Paul would have known them apart—may discourse to us about the "inferiority complex". Anyhow, the thing itself, call it by what name you choose, is with us still, not an invention of the medieval casuist or the modern psychoanalyst, but a real thing, bitterly and tragically real, as real today, perhaps more so, than it was a thousand or two thousand years ago, for today as yesterday the sorrow of the world worketh death.

The sorrow of the world, accidie, melancholia, mental depression, a nervous breakdown, the inferiority complex—what's in a name? Not much, perhaps, though I am bound to say there may be something in the last. Indeed I have always felt that the psychologists really did make a discovery: they got upon the track of truth when they invented that curious phrase. Its weakness is that it suggests an ailment peculiar to those persons who occupy what we call an inferior position in society or in the world, and it is not that at all. At least I think not. I imagine that the high and lofty may suffer from it quite as much as the meek and lowly, for the roots of this disease may be very deep below the surface. Inferiority! the sense of being underneath things and not on the top of them, of carrying, always carrying a load, and not being ourselves carried or lifted up by any belief, by any enthusiasm, by any hope. The burden of a life which is never consciously realized as anything but a burden. Or again, the sense of failure, of not doing things so well as other people do them, failure to achieve, failure to be of any use, of any importance to anybody, the consciousness of not being wanted very much, anywhere or any time. And worst of all, yes, definitely I think, the worst of all, the consciousness of not being loved.

"The sorrow of the world worketh death." Today we speak of it as a disease, a pathological condition. Yesterday it was called a sin, one of the seven deadly sins. I am not going to tell you that St. Thomas Aquinas was right in this matter and that Professor McDougal or the nerve specialists of Harley Street are wrong. I cannot bring myself to speak with harshness of any human grief which is genuine and real; and I know well that this grief is, or can be, the most intensely real thing in all the world. Also I am persuaded that it is utterly impossible, in any given case, to probe the secrets of a troubled spirit or a broken heart. They may be physical, they may be hereditary, they may be due to causes, any one of a thousand causes, over which the sufferer has little or no control. And even if they are, as we sometimes say, imaginary troubles, who can analyze the imagination or pass sentence upon it for good or ill? The heart knoweth its own business, and God forbid that I or any man should judge with condemnation the anguish of another soul. Only I would ask you to remember that there is a difference, there must be a difference between the sorrow that is bound up with and arises out of our care and love for other people, the sorrow, for example, of a great bereavement; there only with self—self-aggrandisement, self-depreciation, self-pity or self-love. And can we be quite sure that those old students of human nature, who really did know a good deal about the secrets of the soul, were altogether mistaken when they described the first as godly sorrow, because it had in it the spirit of life and of love, and when they called the second the sorrow of the world because it had in it only the seeds of destruction and of death?

But however that may be, it is, as I have said, a certain fact that this condition—call it a disease or call it a sin, as you prefer—is a common thing, commoner perhaps in the strange complexity of modern life than it ever has been before. There are a great many people all about us in the world today who suffer, some of them to the point of agony, from the sorrow of the world that worketh death.

It may be their own fault, but it is not much use telling them that if we have nothing else to say. And what else can we say? What is the remedy of this disease, the absolution of this sin? It is hard to know, but there is one thing which can be said without offense and without fear of contradiction. It is true, isn't it, that those who are sharing or even thinking a little about the troubles of other people are better able to bear their own?

To think of others! And to think of God! Of God who surely has provided a remedy for the inferiority complex, as well as for the sorrow of the world, if

it is really true that He so loved the world, that He set so high a value upon human life—every human life, even yours and mine, regarding them not as inferior and useless but as so important, so essential to the fulfilment of His own eternal purposes and love—that He gave His only begotten Son. Think of God—revealed, portrayed in Jesus Christ and casting all your care upon Him; remember that He careth, even though nobody else does care very much. He careth eternally for you.—From a sermon preached in Westminster Abbey by the Rev. R. A. Mitchell.

For the Southern Churchman.

THE CHALICE.

E. G. Wallis.

I, who for many moons would not look up,
Now pray Thy bounty, O Infinity.
Ask bread and wine of life, on which to sup,
Breaking my fast at Thy sweet charity.
So sated with the fare provided me
By idle months, devoted to time's killing,
Thirsting for springs no mortal eye may see,
Yet lip may taste, I crave so long unwilling—
To pour out from my soul as from a cup,
Envy and greed and every vain distress,
Small beer of vanity and selfishness,
Or darker brew of hate—and all these spilling
Upon the ground, to Thee once more lift up
My heart—an empty flagon for Thy filling!

An American's Ascent of Mount Nebo.

"If I don't find the Ark I'll put the first automobile on top of Nebo," said Dr. A. F. Futterer, president of Edendale Bible Institute, Los Angeles, Cal., who for two years has been engaged in research work in Palestine, trying to find the lost Ark in Nebo. Those who heard the above remark, and had visited Nebo, said: "It can't be done." Dr. Futterer made the ascent without preliminary surveying of the road. He piloted his way through untried rock piles, and at nine A. M. on September 8, stood up in his automobile on top of Nebo waving the Union Jack together with the Stars and Stripes amid a bewildered tribe of wild Bedouins, many of whom had never before seen an automobile. They crowded around it, children climbed upon it, while from the hills around groups of Bedouins could be seen gazing with wonder at this new arrival upon old Nebo. At various stages along the way, while removing rocks and blazing a new trail for the car, Dr. Futterer took moving pictures.

The Mayor of Madaba, the nearest town to Nebo, came later on horseback to Nebo with city officials to congratulate Dr. Futterer. He presented to him a signed letter with official seal stating this to be the first car that ever scaled the heights of Nebo. The mayor stated that he would now apply to the government for a permanent road to open up auto tours to Nebo, thus saving about sixty miles detour.

"Nobody but a pioneer auto-trail-maker paving the way to the greatest historic mountain of Nebo, can realize what inspiration and peculiar sense of victory there was in parking the first auto on Nebo heights for the sake of the many thousands of Bible lovers who will surely follow," says Dr. Futterer. "Moreover, as a Bible representative, I felt it my duty to open up this new auto trail to this great historic mountain, which I certainly believe holds the lost Ark of the Covenant in one of its many hidden caches. I also believe that a properly equipped expedition to excavate Nebo will follow soon. I am satisfied that my work here has been a great success; the future will prove it."

The Bedouin chief of Nebo prosented Dr. Futterer with his robe to take to America, as a token of friendship and approval. His last word while shaking hands was "Wahad", meaning he was in sympathy with him in his future Nebo exploits.—Jewish Daily Bulletin.

The Supreme Adventure.

How bravely Jesus speaks of His death! There is no tremor in His voice. The son of man shall be glorified. The passage quoted above is a commentary on this last word glorified.

Consider the principle at the heart of it. It is universal. In nature it is forever as Jesus said—life disappears to make room for new life. Any amateur gardener knows how the old dahlia root must perish to give birth to the new and to sustain it. A gladiola bulb exhausts itself in producing a host of tiny offspring. So it is all the way through the story of nature's principle of reproduction. In the higher levels of life it is not otherwise. A mother gives her life for her children, and there is nothing more honored among men than woman's sacrifice for the race. This is the principle that permeates the life and death of Jesus. The only thing new about it is Christ Himself.

Consider its secret. "He that loveth his life." Love is the strongest force in the world. It is destructive or constructive according to its objective. If a man seek his own glory, interests, and dividends to the exclusion of God and his fellowmen, his soul will die to all that is just, holy, and true. "Hate" is a strong word, but if the soul is to grow, if life is to be a blessing then self-denial becomes imperative. Love embraces the world. It gives and forgives, and dies if need be in the interests of another. Love is the secret of higher life.

This has been demonstrated. Christ died for others. He gave His life like the seed, and it has entered into the hearts of others who have served their fellows in His strength.

He was lifted up to die and all the world is being drawn to Him. It could not be otherwise for God's eternal law of sacrifice is ratified in His Cross.—Dr. Robert MacGowan.

A Picture and a Poem.

Dante Gabriel Rosseti was both a painter and a poet. Not only was he a painter and a poet, but he was a great Christian and his mastery of the arts became the servant of his Christ-like life. The combination of poet and painter are beautifully illustrated in his treatment of the woman who was a sinner, about whom we read in the New Testament. The painting he made is of a young woman passing up the street in all the attractiveness of worldly society. Careless and thoughtless and with a light heart she passes along, her spirit untroubled and her mind undisturbed in her career of selfishness and sin, when suddenly at a window that looks out upon the street she beheld the face of Jesus in all His loving sympathy and tender compassion. She could not forget that look. Just as a look from the face of Jesus changed the heart of Peter, so did one sight of His blessed face master her and wring repentance from her heart.

As if the poet could not express all that he wished to express in his painting, he gave a fuller explanation in exquisite poetry:

"Seest thou not my bridgegroom's face,
That draws me to Him?
For His feet my kiss,
My hair, my tears He craves today,
And O! what words can tell
What other day and place,
Shall see me clasp those blood-stained feet of His.
He needs me, He calls me, loves me,
Let me go."

—Dr. H. T. Kerr, in Presbyterian Banner.

"TILL HE COME."

We come to meet Thee at Thy Holy Board,
Where Thou dost strengthen us with food divine;
Deign Thou to welcome these Thy guests, O Lord—
Break Thou for us the Bread and pour the Wine.

We gather round Thy Table, each a guest,
At Thine own bidding—glad to meet Thee here;
Glad to obey our Master's loved behest,
And thankful for the tokens we revere.

Thine is the love which gives the holy food
And Thine the hands which spread the sacred feast;
We come as sinners, but in contrite mood—
All to receive—unworthy of the least.

May each succeeding link bind us in one
To Thee our Lord, whose life for us was given;
So shall we keep the tryst, until Thou come,
Until we join the marriage feast in Heaven.

—Rev. A. J. Treloar.

"It Can't Be Done."

The Can't family is very large and those who say a thing can't be done are very numerous. Many things that seem difficult and even impossible can be done if we face them with force and determination. Many lives that are miserable failures are those who gave up to the can'ts.

A Negro seemed very much depressed and his companion asked what the trouble was. He replied: "Dat specialist what zamined me done and told me I'se got de high blood pressure what de white folks has. He told me I got to eat stewed chicken and stay in outten the night air, and you know, nigger, it can't be done!"—Richmond Christian Advocate.

IF WE BELIEVED IN GOD.

If we believed in God, there would be light
Upon our pathway in the darkest night

If we believed in God, there would be power
To foil the tempter in the sorest hour.

If we believed in God, there would be peace
In this world's warfare, ever to increase.

If we believed in God, there would be joy
Even in tears, that nothing could destroy.

If we believed in God, there would be love

Lord, Christ, be near us, that, beholding
To heal all wounds and lift the world above.

For the Young Folks

For the Southern Churchman.

CHOOSE A STAR.

Annette Patton Cornell.

Life is a quest.
Choose a star—
  Follow it to the end;
And share your light in the firmament
  With a tired, way-worn friend.

Journey with faith,
Do not fear.
  Steadily tread the ground;
But keep your eyes on your chosen star—
  Think what the Wise Men found!

The Porcupine.

Delightfully cool it was that September afternoon in the forest. On the soft moss, in the deep shade of the great oak trees, lay the forester and the little boy. They were lazily studying the world of fluttering leaves above them. Already they had counted twelve different kinds of birds, when the little boy cried: "See that bird's nest, 'way over there where the sky shows through—in that big elm tree! It's a regular whopper!"

Aided by the little pointing finger, the forester found the spot; and a smile crept into his eyes as he said: "That nest! If you can guess what kind of a nest that is, I'll—I'll—"

"Will you tell me a story if I do?" put in the boy eagerly.

"Yes; I'll tell you a story."

Immediately the little boy began to guess. And he guessed the names of all the birds ne'd ever heard about. But every time the forester shook his head.

"Whatever kind of a nest can it be?" puzzled the little boy. Then very sud denly he sat up.—What was happening?

The nest was climbing down the tree.

"Why," gasped the little boy, "it's—it's a porky! Not a bird's nest at all!"

"It's a porcupine, all right," agreed the forester, "but you never would have guessed if it had stayed still."

"But I guessed—and you promised. So go ahead, please."

"If I must, I must," sighed the forester. Then he started right in. Mr. and Mrs. Porcupine were singing up in the old elm tree one winter's day."

"Singing!" laughed the little boy. "Porcupines can't sing!"

"Yes, they can. And a fearful racket these two made of it, I can tell you. Up and down the scales they squealed and grunted—no melody, no tune; nothing but noise. Yet not one among all the creatures in the forest threw anything at them—no, not even an acorn. They weren't angry; they were glad. When a porcupine sings, you see, it means just one thing. It means that spring is coming—spring with plenty to eat and relief from the fearful, biting cold. No wonder the forest folks had a regular jubilee at the very thought!

"And before many days had gone by spring did come to the forest. And then early in April along came Jim—Jim Porcupine.

"But no one knew anything about Jim—except of course Mr. and Mrs. Porcupine and Jim himself. His coming was kept a deep, dark secret. And little Jim—he was kept hidden away in the darkest corner of their home in the old hemlock tree. Indeed, until he was two months old he never saw the great green forest at all, except through a crack in the old tree.

"Sometimes, through this crack, he would see a huge bear go lumbering by; or a lynx; or maybe a deer, with a tiny fawn. Once he saw a weasel glide along the ground and capture a wood mouse.

"'Mother,' he cried timdly one day, 'how do you dare go out of this safe home of ours, when there are so many great fierce creatures in the wood? You can't walk fast at all. Why don't they eat you?'

"'Stand back, little Jim, and see!' exclaimed Mrs. Porcupine.

"Far back in the corner went Jim; then he looked eagerly at his mother.

"'Watch carefully, little Jim; watch carefully,' urged Mrs. Porcupine.

"'I'm a-doing it; I'm a-doing it!' cried Jim, jumping up and down in his excitement.

"Then he saw a strange thing. Mrs. Porcupine, placing her head between her short little legs, suddenly turned into a round, bristling ball. Out of her soft brown fur, long quills sprang in every direction. Little Jim could see the sharp barbs on each one of them. No wonder the other animals let her alone!

"'O Mother! Could I do that?' he squealed delightfully. 'Come out of it, and tell me quick!'

"Lifting her head from the ground and letting her quills subside, she answered: 'Pretty soon, little Jim, pretty soon. Just a while longer, and you'll be safe to go where you please.'

"After that morning Jim could hardly wait until his quills were full grown; every day he'd have his mother look at them.

"Aren't they long enough yet?" he'd inquire, anxiously.

"And one fine morning his mother answered: 'Yes, little Jim, they're ready at last.'

"Then, pushing him gently through the doorway, she made a deep bow to the towering trees and cried: 'Great forest, this is little Jim; little Jim, this is the great forest.'

"With a loudly beating heart, Jim stepped forth into the wide, fluttering greenness he had watched so long. Down to the shadowy little pond he wandered, where the lily pads grew. Ah, how delicious they tasted! He climbed the elm trees and had a feast on their tender green shoots. So very good they were that he kept on eating them, too—couldn't seem to stop at all.

"One day he saw Mr. Weasel gliding along a branch of the tree he was in. Bristling into a ball of spikes, he waited; he was not afraid. But Mr. Weasel was not after him at all; he was far too wise to tackle a porcupine. Some poor, defenseless baby squirrels suited him much better. And he got them, too. Jim heard their cries. He started angrily toward the weasel, but Mr. Weasel, like a redbrown streak of lightning, slipped down the tree and disappeared.

"But he appeared again that same afternoon. Jim was down at the lily pond talking to a little frog. He was asking him questions about the forest. The little frog always had an answer ready. And Jim, no doubt, would have grown very wise—if it hadn't been for one thing. The answer, which the little frog gave so readily to every question, was always the very same—just three words: 'I don't know.'

"It sounded so funny, 'I don't know', 'I don't know', 'I don't know', popping out so very promptly and surely every single time that Jim kept right on asking questions. Besides, he was really curious. Did the little frog know anything? Or did he not? It made a splendid game.

"Little Frog," he asked at last, "what makes you so very, very green?" Then, reaching for a luscious young lily pad, he waited for his answer.

"But this time it didn't come. What could be the matter? He looked up. Little Frog was gone. Mr. Weasel sat in his place, smacking his ugly lips, through which one tiny green leg was disappearing.

"'Sorry to interrupt your interesting conversation,' he leered. 'But I was mighty hungry.' Then, grinning cruelly at the angry little porcupine, he sped away into the bulrushes.

"This pleasant little joke of Mr. Weasel's didn't make Jim love him any more, you may be sure. That poor little frog! Never again could he say: 'I don't know.' I was very sad. Did he know anything? Or did he not? Alas, Jim would never know now. It certainly was very provoking—leaving things up in the air that way. And from this day little Jim was always trying to think of some way to get rid of Mr. Weasel.

"But what could a slow-footed little porcupine do to a weasel? Why, before Jim could get his short little legs to carry him a yard, Mr. Weasel was always gone — somewhere — anywhere. It was very confusing and maddening. Little Jim had to stop every time just where he was—all wound up and no place to go! And the weasel—well, he thought it was the funniest thing he had ever heard of, the very funniest. A porcupine trying to interfere with him! Ha! ha! ha! That was a good one.

"There came a time, however, when Mr. Weasel didn't laugh. No, indeed. He couldn't. And this is how it came about:

"In a nest near the top of the great poplar tree lived three baby robins. Jim was very much surprised every day when he saw they were still alive. Ever since the three blue, speckled eggs had first appeared, he had been watching the nest. Now he was beginning to hope that the robins would really grow up, without Mr. Weasel's discovering them at all. Indeed, they really were learning to fly already. As Jim watched the tiny, tiny birds fluttering their wings, he suddenly saw Mr. Weasel in the next tree. He, too, was staring at the young robins—staring greedily.

Fortunately, the mother bird returned just then to her nest, and Mr. Weasel, after watching a long time, went away. He didn't want to fight; not he. Quite well he knew he could come back some other time, when the nest would be unprotected. He preferred to do things quietly and peaceably every time.

"Jim also knew that the weasel would come back, and he feared the three robins were doomed. But that very afternoon those bright little birds learned to fly. And off they went, leaving the nest quite empty. Jim saw them go. Right then and there he had his big idea.

"And this is what he did. He climbed down the old tree, where he had been munching away at the twigs and bark; and as quickly as his clumsy little feet would let him, he climbed up into the poplar tree—straight to the empty nest, then he did a queer thing. He pushed the nest off the branch and—settled snugly in its place.

"'Now, Mr. Weasel, I'm ready for you,' he remarked. Then, letting his fur and quills drop about him until he looked very much like the old nest, he waited eagerly.

"By and by Mr. Weasel came gliding along, gliding along. This was his great chance—no mother bird in sight, now. He must hurry, though. With eyes glowing greedily—ah, these juicy little birds—he shot up the tree, sprang along the branch and landed—on Jim, Jim with every barbed quill ready, and his tail lashing furiously till it rattled.

"How Mr. Weasel ever climbed down the tree again is a mystery, for the whole under side of his body was stuck full of quills. Indeed, he looked very much like a porcupine himself, upside down. But, though he got away, he never, never was seen in that forest again.

"And all the forest folks rejoiced greatly—nobody loved Mr. Weasel. They all thought Jim must be a brave porcupine; and little Jim himself—he knew he was; a very brave one, a regular hero, in fact."

As the forester finished his story, the little boy exclaimed: "It must be fun to be a porcupine!"

"I wouldn't care to be one," declared the forester emphatically. "I couldn't lie on my back and look up into the green trees like this, if I were a porcupine."

"No," agreed the little boy, smiling, "not unless you wanted to feel like a pin-cushion, anyhow."—The Continent.

THE CHRISTMAS CARAVAN.

High in the heavens the sun—
And drive none by one,
Three camels from an Eastern land
Cast shadows on the sand.

Deep in men's eyes unrest;
Deep in their hearts a quest;
And myrrh weighs down the saddle-hold,
And frankincense and gold.

Clear in the holy night
The gracious moon walks white,
But three swift camels from afar
Follow a moving star.

They pass the folded sheep,
They pass dark herds asleep,
To kneel at last, their journey done,
Before God's little Son.

—Selected.

Out in the World.

"Little grasshoppers should stay at home," said Mother Grasshopper one morning, looking at her children.

Little Tommy Grasshopper and little Johnny Grasshopper and little Daisy Grasshopper all nodded Yes, and turned somersaults on the grass by Mother Grasshopper's side, but little Baby Grasshopper sulked by himself behind a mullen-stalk.

"I'm not a little Grasshopper," he whispered very softly, so Mother Grasshopper should not hear him. "I am old enough to go out in the world all by myself." And when he thought Mother Grasshopper was not looking, he hopped a little farther away. Still she did not appear to be watching; no, she was busy showing Daisy Grasshopper, Tommy Grasshopper, and Johnny Grasshopper just how to place themselves for a high jump. So Baby Grasshopper reached the third mullen-stalk safely, and as he peered around it he saw that Mother Grasshopper was not even looking in his direction.

He hopped and hopped until he was so far away he couldn't see Mother Grasshopper, or any of his brothers and sisters. He could see all around him, way up over his head, only grass and weeds and flowers.

By and by Baby Grasshopper felt he must see where he was, so he climbed a big stalk he saw near him. Up and up he climbed, and he was almost at the top when he lost his balance and fell. bump! so hard that he had no breath left to cry.

At last he picked himself up and began to go on. "I won't go back to Mother Grasshopper," he said, although he ached very hard. "I will go on."

All at once pounce! went something and caught him in its sharp claws; but because that something was only a kitten and she opened her paws to see what she had caught, Baby Grasshopper had a chance to jump away.

He had barely touched the ground, however, when he jumped again, just in time to keep from being stepped on by a foot that belonged to a little girl who had come to the field with her kitten to pick daisies. He was so frightened this time that he did not stop to see where he was going and landed in the golden heart of a big white daisy.

"Oh!" cried a soft voice, which sounded as loud as thunder to poor Baby Grasshopper. "Here is a little bit of a Baby Grasshopper!" and he found himself all at once in the dark, held tight down on to the daisy.

Then he was gathered into something soft. It was still dark, and he felt himself being carried on and on, until at last the tight hold loosened.

"See, mother," cried the little girl, "here is a Baby Grasshopper. I caught him in my handkerchief. I will keep him in a box."

"Poor Baby Grasshopper!" said mother softly, "out in the grass and flowers and the sunlight and all the gentle little breezes, then carried home by a big giant to live in a dark prison, and in a day or two die, wanting the light and air and flowers."

Two tiny tears rolled down the little girl's face. "Mother, I didn't think," she cried. "I'll take it right back. I will," and off she started with her poor little prisoner.

All at once Baby Grasshopper found himself back on the big daisy, and the little girl ran away and left him.

As soon as he recovered his breath he climbed slowly down the stalk and

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started back home just as fast as he could hop.

Mother Grasshopper was still teaching Daisy Grasshopper, Johnny Grasshopper, and Tommy Grasshopper how to jump, but she smiled behind their backs as Baby Grasshopper crept quietly behind her, and she heard him say softly to himself, "Little Grasshoppers had better mind their mothers and stay at home, where they belong." And that's just what Baby Grasshopper did.—Children's Leader.

The Boy on London Bridge.

One evening I was crossing London Bridge to get a train for Brighton. In the gloom I noticed ahead of me the strange little figure of a boy walking with a crutch. I could just make out the withered leg dangling limply against the stem of the crutch as he plodded his way homeward. Dear little fellow. He must have been a match-seller or maybe he sold newspapers at some street corner to earn a scanty living. As I walked behind him I felt so sorry for the little chap out in the rainy night, for it was long after ten o'clock. How hopeless and terrible it seemed to me!

Behind me I heard some one coming. He was running, and I heard the squelchy sound of bare feet in the puddles. It was another boy. He passed me in the ring of light from one of the darkened lamps. Truly his was as comical a figure as the boy's ahead was sad. The barefooted youngster had on a pair of trousers that had been made for a man. The trouser legs were all folded up to give him freedom for his feet. On top of this he had a huge jersey folded up almost to his chin. The sleeves were tucked back almost to his shoulders.

"What a little ragmuffin," I thought, "and as wild as a boy can be, I'll warrant."

There now, he has got alongside of the crippled boy. The little ragmuffin stopped, "Is he going to harm the cripple?" I hurried up to within a short distance and heard:

"Say, kiddie, are you going my way? Where d'ye live? Down by the 'Elephant and Castle?' You're tired, I'll bet. Let me see you home."

Down he slithered on his knees and hitched the little cripple up on his back.

So, I thought, boys and girls can show us how to be unselfish.—Selected.

The night is dark—let Thy illumined face
Bring light and cheer to bless Thy day and race.
Pass on the angel song of hope and peace
Till self be shamed and bitter hatred cease.

—C. L. Goodell.

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The Walled Garden	The Hill	A Fortune
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Deaths

WILLIAM ARMISTEAD COCKE.

WILLIAM ARMISTEAD COCKE, son of the late Edmund R. Cocke and Lucia H. Cocke, of Oakland, Cumberland County, Va., died at Stuart Circle Hospital Saturday, December 29, 1928, aged 40. He is survived by two brothers, Edmund R. Cocke, Jr., and Nelson P. Cocke, and three sisters, Elizabeth R. Cocke, Edmonia M. Cocke and Mrs. W. C. Gardner. Funeral services from Mortuary Chapel, Hollywood, Monday, December 31, at 11 A. M. Interment in Hollywood Cemetery.

MEMORIAL ON THE DEATH OF JAMES CASKIE

Senior Warden of St. James' Church, Richmond, Va., Adopted at Special Meeting of the Vestry Dec. 26, 1928.

James Caskie, who departed this life on the nineteenth day of December, 1928, had been a member of the congregation of St. James' Church since his baptism by Dr. Joshua Peterkin, who was his godfather. He served on the vestry continuously from April 4, 1893; was elected Junior Warden in the fall of 1914, and continued to hold that office until October 3, 1922, when he became Senior Warden to succeed Mr. E. B. Addison.

By reason of his character, his judgment, and his loyalty to the highest ideals, Mr. Caskie was an example to all who knew him. He exhibited in a rare manner the characteristics which cause a man to be described as a "Christian Gentleman". A valued friend and adviser, on the Vestry of this Church no one showed a greater devotion to its welfare nor a greater interest in all the activities of the congregation, and no one rendered greater service. With a reverence for the past, he was ever ready to accept whatever new ideas and new plans for the work of the congregation promised an improvement, provided always there was no suggestion of departure from the foundation of Christian faith on which the Church is builded and in which he daily lived.

His friends have lost one who greatly endeared himself to them and who responded without fail in those moments when real friendship gives what nothing else can supply. The congregation and the Vestry will miss his companionship and his counsel, but what has come into our lives from association with him and to St. James' Church from his wise guidance will remain with us always and with St. James' Church so long as it endures.

To his wife and his family we tender our deep sympathy, and the Registrar is directed to send to Mrs. Caskie a cpoy of this memorial.

DR. MERCER P. LOGAN.

Sewanee was shocked Saturday, December 1, 1928, to learn of the sudden death of DR. MERCER PATTON LOGAN, Dean of the DuBose School at Monteagle, Tenn. Dr. Logan's death occurred Saturday afternoon shortly after he had left Nashville en route to Sewanee, and was caused by a sudden attack of heart failure. Before the train had reached Murfreesboro, he had succumbed.

Dr. Logan was a man loved by all who knew him. He was a man of wide understanding and human sympathies. He was, further, a man to whom the surrounding community always looked for understanding and leadership. He was gifted in being able to see the good in people, and in being able to treat their shortcomings in a way free from criticism. He was remarkably well-fitted for the position which which he held at the DuBose School, and his loss will be felt there especially.

Dr. Logan was born near Roanoke, Va. He was educated for the ministry at Roanoke College and the Virginia Theological Seminary at Alexandria. He has been rector of several important parishes and has been Dean of the DuBose School for the past five years. Dr. Logan took an active interest in the civic welfare of every city in which he was a rector. He founded, and has been its Dean since its foundation, the Summer Training School for Church Workers at Sewanee.

The funeral services were conducted from St. Ann's Episcopal Church in Nashville, of which Church Dr. Logan was a former rector, last Monday afternoon. Bishop J. M. Maxon was in charge of the services. Burial was in Mt. Olivet Cemetery, Nashville.

Dr. Logan is survived by his wife and the following daughters: Mrs. Preston S. Brooks, Jr., Sewanee; Mrs. John R. Jackson, Nashville; Mrs. F. F. Milsaps, Monroe, La.; Mrs. Joe Glover, Charleston, S. C., and Mrs Cooper Stockell, Nashville.

CHURCH INTELLIGENCE.

(Continued from page 15.)

ning at eight o'clock in the evening of the fifteenth. Holy Communion will be celebrated Wednesday and Thursday mornings at 7:30. The meetings for men will be held in the Garden City Hotel, where also the members will be lodged. The meetings for women will be in the old public school buildings, between the hotel and the church. Bishop Stires and Mrs. Stires will give a reception at the Bishop's House on Wednesday at 4:30. The synod banquet will be Wednesday evening. The final session will be Thursday afternoon.

C. H. W.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

Bishop Murray spent a very happy Christmas "at home", and, on Sunday, December 23, he preached in the Church of St. Michael and All Angels, Baltimore. He was rector of this church at the time he was elected Bishop of Maryland. On Christmas Day he celebrated the Holy Communion at eight o'clock in the Pro-Cathedral, Baltimore, and at eleven o'clock he preached and celebrated the Holy Communion in Grace and St. Peter's Church.

He sails from New York on the twenty-eighth for Haiti, where he is to consecrate the Cathedral at Port au Prince on the sixth of January.

N. E. P.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffra-

New Year's Services.

A one-hour "Watch-Word" service from 11 P. M. to midnight will be held on New Year's Eve (Monday night), at St. James' Church, Madison Avenue and Seventy-First Street, New York. Just before the stroke of midnight the office of "Compline" will be said. The "Watch-Word" for the New Year will be given by the Rev. Dr. Frank Warfield Crowder, rector of St. James. Special organ numbers will be rendered by G. Darlington Richards, organist of St. James, and Miss Frances Newsom, soprano, will sing solos, in addition to anthems by the vested choir of men and boys. On the morning of New Year's Day there will be a Communion service with music at 11 o'clock.

S. T. S.

Personal Notes

The Rev. Dr. J. M. Magruder, of Lexington, Ky., has been serving during December as supply rector at St. Michael's Church, Charleston, S. C.

A cable received December 26 from Monrovia announced the arrival of Bishop Campbell and the Rev. R. T. Dickerson.

The Rev. Joseph M. Waterman, rector of the Church of the Resurrection, Baltimore, Md., has received and accepted a call to Trinity Church, Parkersburg, W. Va. Mr. Waterman leaves Baltimore about the first of January.

ORDINATIONS.

In Trinity Church, Litchfield, Minn., on the Fourth Sunday in Advent, December 23, 1928, Bishop McElwain advanced Mr. Elmer Milbrook Lofstrom to the diaconate; the Rev. William E. Harmann was the presenter, and the Bishop preached the sermon.

The Rev. Mr. Lofstrom will continue his studies at Nashotah.

An ordination in the Chapel of Church Missions House is a rare event. One took place on St. John the Evangelist's Day, when the Rev. Claud Hill Leyfield was ordained to the priesthood by Bishop Murray. Mr. Leyfield came originally from Baltimore and was the Bishop's candidate. He has recently been serving as assistant in St. Paul's Church, Albany, a further link with the Missions House as the rector, the Rev. A. R. McKinstry, was formerly corresponding secretary in the Field Department. Mr. McKinistry presented the candidate. Mr. Hobbs preached the sermon. Mr. Leyfield continues at St. Paul's, Albany.



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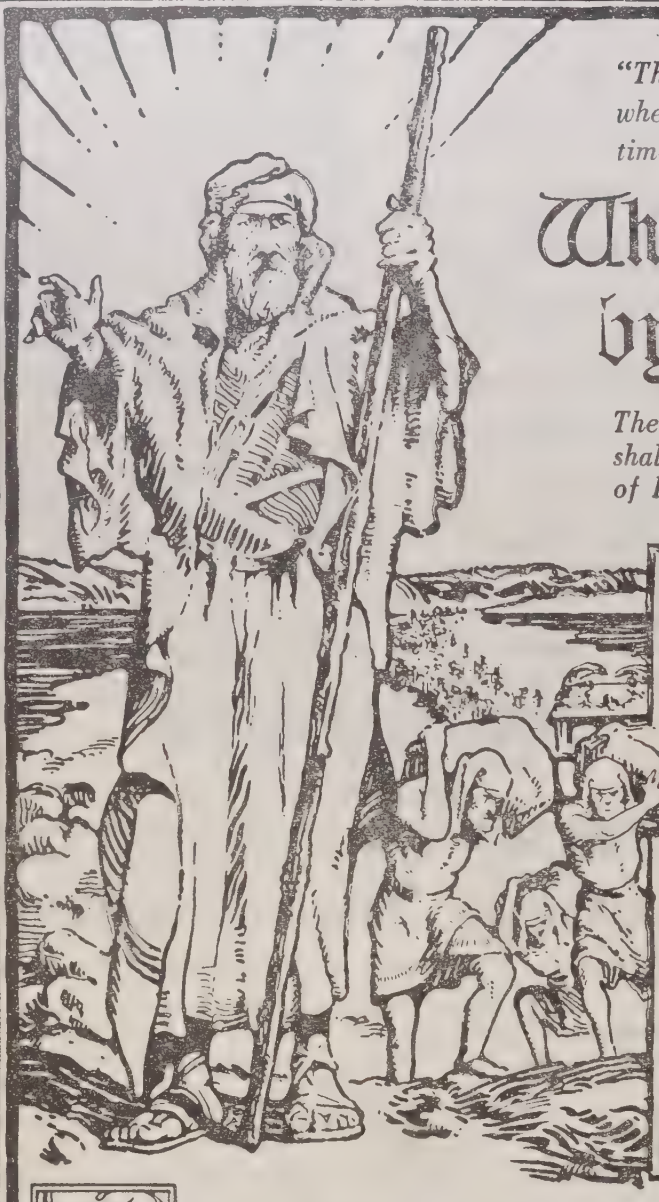
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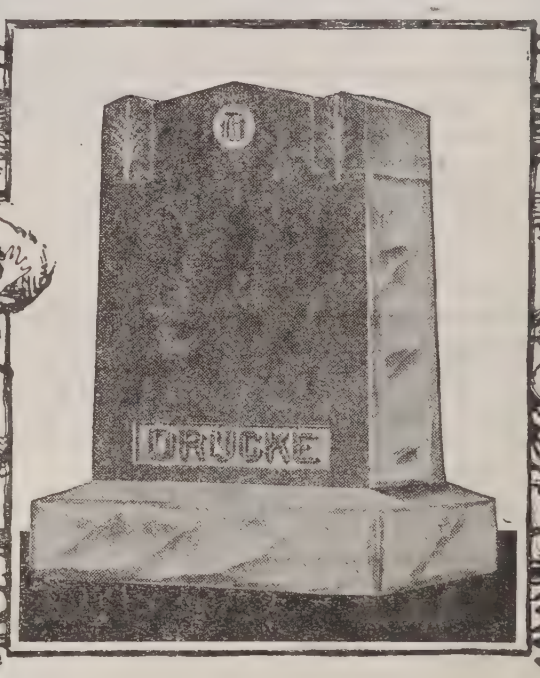
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When darkness hides God's face
And settles on your way—
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"Who walketh in darkness? Let him trust in the name of the Lord."—Isa. 50:10.

The time to trust
Is when there's danger near
And when the heart, through fear,
Would falter, or would fail.
Trust then.

"What time I am afraid, I will trust in Thee."—Ps. 56:3.

The time to trust
Is when some earthly stay,
Or strength, has slipped away
And left you insecure.
Trust then.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."—Ps. 125:1.

The time to trust
Is in defeat's dark hour.
E'er then Christ has the pow'r
To give you victory.

"Underneath are the everlasting arms."—Deut. 33:27.

The One to trust
Is CHRIST—not self, nor friend.
Man's aid must have an end
Of pow'r, or will, to help.
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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorials	5-6
The Rural Churches and Social Service—J. F. Plummer	7
Robert E. Lee—By the Late John W. Daniel, LL. D.	8
Queen Mary as a Wife: An Appreciation—By Dyson Hague	10
A Pastor's Christmas and New Year's Message	10
Rays of Light From God's Lamp—W. W. Rugh	10
Letters to the Editor	11
Book Reviews	11
Favorite Scripture Verses	12
Church Intelligence	12
Family Department	16
Children's Department	18
Personal Notes	22

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"There was a man, though some did call him mad,
The more he cast away, the more he had."

—Bunyan.

Thoughts For the Thoughtful

We feel that we are greater than we know.—Wordsworth.

"Stir up the flame that is within you."

When one gives himself to the Lord all lesser giving becomes easy.—Expositor.

I have read in Plato and Cicero sayings that are very wise and beautiful; but I have never read in the works of either of them: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest."—St. Augustine.

Amos R. Wells tells the story of a poor woman in the depths of Central Africa who was drinking in the story of Jesus Christ as a mission told it to her. At last she broke out in exclamations of joy: "Oh, that is the one who came to me so often in my prayer, I could not find out who He was."

"The future belongs to the men and women of the great venture. According to your faith—that is, according to your venture—so shall it be unto you."

Be still, my soul! thy God doth undertake
To guide the future as He has the past;
Thy hope, thy confidence, let nothing shake;
All now mysterious shall be bright at last.

What was it Robert Louis Stevenson said? Worn with disease down there in the South Sea Islands, he said: "Life is an affair of cavalry." What he meant was that life is a thing to be dashingly used and cheerfully hazarded in the service of men.

Philip findest Nathanael, is a good motto for every one who has been found by the Master. One drop of rain, and then another, and at last a mighty, rushing stream. One soul, and then another, and at the end, the Kingdom of our God!

"The real blessing of which the Master speaks in the Beatitudes is, in its very essences, spiritual. True happiness depends more on a man's character than on this condition, more on what he is than on what he has."

"What can I spare? we say,
Ah, this and this,
From mine array
I am not like to miss.
And here are crumbs to feed some hungry one,
They do but grow a cumbrance on my shelf—
And yet Our Father gave His Son,
Our Master gave Himself."

—Frederick Langbridge.

There is a life deep hid in God
Where all is calm and still,
Where, listening to His holy Word,
One learns to trust, until
All anxious care is put away
And there is peace profound, alway:
Grant us Thy peace, O God!

—Henry W. Frost.

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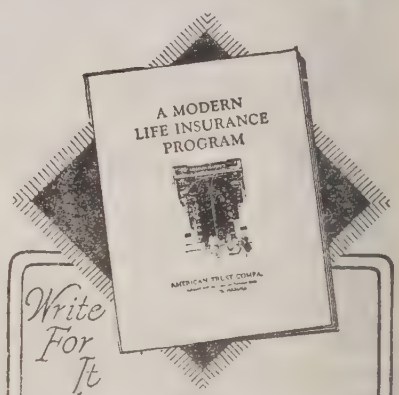
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EDITORIALS

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CONCERNING SMITH COLLEGE

St. Agnes Episcopal School

Alexandria, Virginia

December 15, 1928.

The Editor of The Southern Churchman:

In an editorial on "Education" in The Southern Churchman for December 15, several statements are made about Smith College which would be misleading to any one who did not know the facts. I am taking the liberty of sending you a marked copy of a bulletin issued by the Alumnae Association, which I trust may correct to some extent the information you have received.

May I say also that President Neilson is honored and loved by those who know him and that the college is fortunate in having a man of such qualities as its head.

Marguerite E. Chapman.

The bulletin enclosed and referred to in the above letter is a printed document of more than a thousand words, addressed to "The Alumnae of Smith College", dated Northampton, Massachusetts, the home of the college, February 1, 1928, and signed by the five officers of the Alumnae Association. Evidently it was issued because of viciously sensational stories in yellow newspapers based on the mysterious disappearance of a young woman student, but it includes a general defence of the college and special comment on the obscene questionnaire presented by students to students in 1924-25. In this part of the country the impulse of the average citizen whose sister or daughter was asked to answer such a questionnaire would be to fill with buckshot any man responsible for it. The bulletin says, however, that the questions were prepared and submitted "by the students themselves to themselves in one senior section in advanced sociology", that the professor concerned "regretted having permitted it" and that it did not come to the notice of President Neilson until months afterward.

It is impossible to avoid the thought that a tree is known by its fruits. If senior students of a college for young women had minds so filled with filth and moral poison as to ask themselves, for instance, whether, if married, they would feel that they had the right to indulge themselves with lovers, it looks as if they had been taught that the Commandments were not to be regarded nor taken as guides for conduct and that the decencies of civilized society were not binding.

Doubtless very fine women with beautiful characters and of splendid usefulness have come from Smith College. The old fables of virgins and pure wives walking unscathed through fire and unsoiled through showers of dirt and the familiar fairy story of the girl whose words dropped from her lips as beautiful jewels are illustrated daily in our womanhood. The fact to which The Southern Churchman tried to direct attention—in connection with the intrusively prominent part taken by the faculties and graduates of Harvard, Smith and Wellesley in defense of two Italian murderers, thieves and Anarchists—is that there are colleges and universities, especially here in the South, which do not flaunt sympathy with lawlessness, irreligion and anarchy. They do not train girls to disappear mysteriously, would not permit nor tolerate foul and filthy suggestions to young impressionable women, do not send out Anarchists nor perverted, hideous criminals, morbid suicides, torturers and murderers of children, nor blatant enemies of law, property rights, decency, government and Christianity.

The bulletin of the Alumnae Association in defence of Smith College tells us President Neilson, Scotch born, has been a citizen of the United States twenty-two years. In the more than thousand words the words "church", "Christian", "religion" do not occur. President Neilson's biography in "Who's Who", says he was instructor in Bryn Mawr, Columbia, Harvard—where Felix Frankfurter, foremost defender of the Italian Anarchists against the Massachusetts' jury, judge and governor, by whom they were sent to execution is a shining and cherished light—and the University of Paris; that he is author of "Origin and Sources of Courts of Love" and other books, member of four clubs and holder of five degrees. It gives no church membership or association or religious connection. If he has any, he seems to be ashamed of it. Most of the persons described in "Who's Who" give their religious affiliations frankly.

The bulletin avoids mention of the prominent participation of the college authorities and graduates in the attempt to prevent punishment of the Anarchist murderers and thieves, but denies that the college is a "hotbed of radicalism, atheism and immorality". The institution, we are told, "makes thrilling contributions to culture and citizenship". We are not told whether the endeavor to defeat the laws and authority of the State in behalf of murder, theft and anrchy is included among these thrilling contributions. The Soviet government of Russia, which sent out Christmas Day by radio derisive burlesques of the Gospel accounts of the birth and life of the Saviour, repeated by loud speaker near every church, assumes that it made thrilling contribution to culture and citizenship. The bulletin argumentatively asks whether sixty-nine alumnae would be likely to continue as members of the faculty of a college teaching "atheism, radicalism and immorality", but as the endowment, left by will of Sophia Smith, is $35,000,000 and the number of students, at last report, was 1,999, and the instructors, all liberally paid, were 197, this question, in light of the mental activities and lines of thought of the seniors, as revealed in the questionnaire already referred to, is hardly convincing.

We believe that Smith College and Bryn Mawr College are dangerous places.

Loyalty of alumnae and alumni to Alma Mater is natural, beautiful and admirable. It should not blind us to plain facts. One of these is that those of us who have sons and daughters we hope to make useful and honorable men and women, should be very earnest and thoughtful in providing for them "education". It is for us to take careful

care that they are educated in the foundation doctrines of the Christian religion, which is common sense sublimated, and the real controlling power of this country and of the world. Unpretentious institutions, like those which have given us some of the best of our Presidents, are all about us, some of them under church auspices, others independent but directed by religious influence and example. "The fear of the Lord is the beginning of wisdom."

Aside from religious considerations and regarding only general conditions, we are in process of reaction from the fever of a great war and, in this country, of sudden and unexampled rush of prosperity and wealth. The great underlying, silent but always, in the last tests, governing majority of the American people is making itself felt for reestablishment and restoration of decency, propriety, piety, which are its heritage and part of its instinct. The boys and girls brought up now to obey God, to respect the Ten Commandments and follow the example and precepts of Christ will be with the overwhelming, ruling power of the next generation. The fancy taught, foul thinking, speaking and writing, indecently speculative, pretentiously advanced and actually coarse and common and cheap and superficially trained, who mistake blasphemy for brilliancy and indecency for progressive thought, will be thrust aside to permanent oblivion, as has happened to their like in generations past.

"Deep in thy heart, before its powers are yet by sin enslaved, be thy Creator's glorious name and character engraved." When we see Smith College and Bryn Mawr College, apparently, sacrificing the simple Christian faith for Modernism and other false isms and substituting silly theories for the truths of our Bible, we are not surprised at some of the output of those two colleges.

Langbourne M. Williams.

Since the above was written Professor Harry Elmer Barnes, of Smith College, has thrust himself to the front, furnishing The Associated Press, for the newspapers of the last Sunday of 1928, with additional information to Christian parents of the kind of instruction and training young women receive at that institution. "Sin has been relegated by science into the limbo of ancient superstitions," the professor announces. He is at the head of the sociological department of the college, advanced students of which submitted to fellow students a questionnaire so obscene, vulgar and coarse as to scandalize the country. Many acts hitherto branded as sinful, the professor concedes, may be socially harmful, but they should be characterized as immoral and criminal. Theology must be supplanted by mental hygiene, he says. Man is but "a temporary chemical episode", with no future after leading this life and no responsibility to anybody but himself and his fellow man, and that responsibility only according to his own conclusions. The ancient Greek ideal of "serenity and self-confidence" he decides is far better than the Christian teachings.

This kind of belief explains fully the active interest taken by the faculty of Smith College in saving from punishment and exalting into heroes the Italian Anarchists, murderers and thieves. They had serenity and self-confidence, were judges of their own conduct, recognized no law nor authority above their own ignorant and stupid conclusions. Do any of us wish our daughters trained to that standard and code of personal ethics?

THOSE WHO NAMED THE CHURCH

So far as can be learned, the names of the Episcopalians who met in semi-secret Convention at Chestertown, Maryland, November 9, 1780, and decided on "Protestant Episcopal", as the name of the American branch of the Church of England, never have been published. De Courcey W. Thom, of Baltimore, became interested in the subject from reading the articles in The Southern Churchman on the early Conventions of the Church. By diligent and persistent investigation he obtained the full list of all the clergymen and laymen composing the memorable and historic little assemblage, finding it in the Journal of the Ninety-third Annual Convention of the Church in Maryland, held in St. Peter's Church, Baltimore, May 31 and June 1 and 2, 1876. One name was illegible, but with tireless patience, Mr. Thom succeeded in obtaining that also. He kindly furnishes this list to The Southern Churchman, as follows:

The Rev. Samuel Keene, rector St. Luke's, Queen Anne's.

The Rev. Wm. Smith, D. D., rector Chester Parish, Kent County.

The Rev. James Jones Wilmer, rector Shrewsbury Parish, Kent County.

Colonel Richard Lloyd, vestryman St. Paul's Parish, Kent County.

Mr. James Dunn, vestryman St. Paul's Parish, Kent County.

Mr. John Page, vestryman St. Paul's Parish, Kent County.

Mr. Richard Miller, vestryman St. Paul's Parish, Kent County.

Mr. Samuel Wickes, vestryman St. Paul's Parish, Kent County.

Dr. John Scott, vestryman Chester Parish, Kent County.

Mr. J. W. Tilden, vestryman Chester Parish, Kent County.

Mr. St. Leger Everett, vestryman Chester Parish, Kent County.

Mr. James Wroth, vestryman Chester Parish, Kent County.

Mr. John Kennard, church warden Chester Parish, Kent County.

Mr. Sturgess, church warden Chester Parish, Kent County.

Mr. Christopher Hall, vestryman Shrewsbury Parish, South Sassafras, Kent County.

Mr. George Moffett, vestryman Shrewsbury Parish, South Sassafras, Kent County.

Mr. William Keating, vestryman Shrewsbury Parish, South Sassafras, Kent County.

Mr. George Moffett, Jr., church warden Shrewsbury Parish, South Sassafras, Kent County.

Mr. John Brown, vestryman St. Luke's Parish, Queen Anne County.

Mr. Downs.

Mr. William Bordly.

Mr. Van Dyke.

Col. Isaac Perkins.

Mr. Charles Groom.

Mr. William Keene.

Mr. James Hackett.

The last seven names are those of men having no official position in the Church, but bracketed in the report as "certain respectable gentlemen". The word "respectable" at that time had much stronger meaning than now, conveying the idea of persons entitled to and receiving the special respect and deference of their communities.

Mr. Thom, continuing his researches with admirable perseverance, which wins for him the gratitude of all interested in Church history, ascertains that of these unofficial members of the first of all Church Conventions, Mr. Bordly lived about twenty miles south of Chestertown; Mr. Perkins near that place; Mr. Groom, north of Chestertown; Mr. Keene in or north of it and close by; Mr. Hackett ten to fifteen miles south.

It will be seen that the gathering was strictly local. It really was held for local purposes. The proposed name, it is said, was suggested by Dr. Smith, but the resolution was offered by the Rev. James Jones Wilmer, rector of Shrewsbury Parish, Kent County, Dr. Smith being in the chair. The text of the momentous resolution was: "That the Church of England, as heretofore known in the Province, be now called the 'Protestant Episcopal Church'." It was adopted unanimously.

According to Tiffany's Church History, the name was adopted because a name was necessary for the petition the meeting was called to prepare for the Maryland General Assembly for right to organize to raise funds, by sale and rental of pews and otherwise, to keep churches in repair and provide for their support. The name was accepted and adopted everywhere, says Tiffany, by the American branch of the Church of England "as indicative and expressive of its leading peculiarities; Episcopal as distinguishing it from the presbyterial organization which virtually characterized all other Protestant ecclesiastical bodies, and Protestant as distinguished from the Church of Rome, whose regimen also was Episcopal". The title was first used officially by a representative body of the Church in a "declaration of rights and liberties" issued by the clergy of Maryland assembled at Annapolis in 1783, immediately after the definite announcement of peace with Great Britain.

Alfred B. Williams.

THE RURAL CHURCH AND SOCIAL SERVICE

James F. Plummer, Archdeacon of South Alabama

ONE ought to be able to speak with some of the authority of experience who has served in the rural work for twenty years, both as rector of a strong, self-supporting rural parish and, for the past ten years, as minister-in-charge of groups of rural and suburban Mission Churches.

Before the creation, by the General Convention, of the Rural Work sub-department of the Department of Social Service, our country interests were an inconspicuous and little-valued phase of the Church's life and the clergy engaged in it were very generally assumed to be those who lacked fitness for worthier places. Now, it is coming to be recognized as an interest and obligation vital to the Church's growth and influence.

The purpose of this article is to suggest that, for the further development of this new and larger recognition, the General Church shall give classification to Rural Work in the National Council as of the nature of Missions and Church Extension, rather than as merely Social Service.

One wonders why it has been so classified. It is true that there are, principally in the East, a few definitely rural parishes, self-supporting and centers of community influence, but rural work as a whole is, with us, predominantly a part of the Domestic and Diocesan **missionary interest of the Church.**

It is, of course, true that the rural worker is no less in duty bound to serve men's social needs than his urban brother. His opportunities and facilities for rendering this service, however, are usually far less, limited as he is by non-residence at all but one of his group of Mission Churches and by the conspicuous condition that the Episcopal Church is almost always represented locally by a very small minority.

Our Rural Churches as such are usually further limited by the efficient organization of modern social activities by State and County and the Federal Government, such as County Farm and Medical Agents, Health Nurses, etc., and by the great voluntary organizations of the Red Cross, Boy and Girl Scouts, etc. The field that remains for organized social activity in country places under the Church's aegis and control is very small. It is our rural worker's privilege gladly to welcome and to seek opportunity of cooperating with these great agencies, but he is usually compelled by the logic of events to recognize that his place is a very subordinate one, especially in communities where he is non-resident.

Having these considerations in mind, it is with deep concern that one sees the distinctive place of our Church and her tried and tested methods deprecated and set aside and objectives proposed instead which might seem to miss the very **raison d'etre** of the Protestant Episcopal in country places. "Empty churches," for instance, the work of an eminent Churchman who has been more than once honored by General Convention as an exponent of her ideals and policies for country work, deprecates in strong terms the "subsidizing of small minority groups in rural communities, considers it an imposition upon the stronger centers to ask them to go on making sacrifices to provide these subsidies and sees no hope for improvement of religious conditions in the open country except in "Community Churches".

The section on The Rural Field in the General Church Program for 1929-30-31, just from the press with the imprimatur of the National Council, seems to echo this opinion when it says (pages 10 and 11), "In many communities the Protestant Churches are fairly jostling one another in a competitive scramble for members and the central or national boards often unwittingly assist in this fight for existence. In fact, one out of five rural churches receive missionary aid and more than half of these subsidized churches are in active competition with other subsidized churches". And, in the next paragraph it goes on: "The community offers great opportunity for Community Social Work; for the country people must have an opportunity for more abundant life than the average farm offers today."

One wonders why the word Protestant is employed. Does it exclude us? The slightest familiarity with the subject forbids such a thought. And, as for that which is commonly assumed to be the opposite of Protestant, none need to be told that, wherever the Roman Catholic Church is represented, this condition described as a wild scramble applies equally to her representatives, to put it mildly. And, while I think I may claim for our own communion, in general terms, a larger and more tolerant attitude in this inevitable competition, whether in city or country, it is true in this diocese that not only one out of five, but all our rural groups are subsidized by the diocese and are, willy-nilly, having forced upon them an active competition for a place in the community's religious life.

Let us discuss, then, this shift of emphasis to "Community Churches" as the sole remaining hope for religion in the country. Such churches, in any frank acceptance of the term, must be so organized and conducted as to include all the individuals composing the community who are of a mind to worship. We hear of Community Churches, seeking to meet this requirement announcing a program of pure theism, in order that they may include the Jew, for instance, who has considered and rejected his Messiah. We hear of others, not going so far as this in their broadness, but omitting all phases of Church government which are not purely congregational; all sacraments, all teaching which might run counter to the opinions of this or that sectarian (among whom, of course, they class us). What is left after this process may be more appropriately characterized as jelly-fish than as the Body of Christ.

An experience of my own, some years ago, may be typical. In a community owned and controlled by a great corporation, the company determined that it would solve its own employees' social problem in its religious aspect by creating under the company's patronage a Community Church and its plan was accepted in a mass meeting. A very capable War Community worker, a Congregational minister, was duly installed and I called upon him with friendly and brotherly inquiry as to how I and our very promising Mission in this place might cooperate with him. Very courteously—and I suppose inevitably—I was told that our best cooperation would be had by our fading out of the picture.

"But," I said, "we cannot do this without authorization from our Bishop and Board of Missions. If I am to present to them your proposal, I must have something to tell of your plan of operation." His reply was, "I can tell you that in a very few words. Our method will be to meet together for prayer and praise and preaching the Gospel and to try to forget all the rest".

"There are a few things further, however, which you will not be able to forget," I rejoined. "What is to be your purpose in preaching the Gospel? Will it not be to persuade your hearers to embrace the Gospel and to give our Lord their allegiance if they have not already done so?"

"Certainly it is!" he replied heartily.

"Then," I said, "we will suppose that, at the conclusion of your first sermon here next Sunday, a man comes to you and tells you that he has been moved by your appeal and wishes to act upon it. Will you baptize him?"

He realized, of course, that whichever method of Baptism might be employed, there would arise division in this community and his amazing reply was, "Well, perhaps".

I pressed further questions as to whether our hypothetical convert would be made a member of the community church solely, as to what course he would pursue in transferring this man when he should move to some other community, etc. The incident, it may be hoped, is a demonstration of the weakness of the community church idea, per se. Our Mission and all the others disappeared under the frown of the company. This first community pastor remained for a few months only, was succeeded by several equally brief tenures, until in the end the community church became, in effect, a denominational organization. Its remainder to this day is a community Sunday School, with preaching at night by ministers of whatever persuasion at five dollars per. No missionary activity or offerings; of course, no sacraments except as some non-resident missionary to this community church may administer them on his individual responsibility.

If space permitted, I might add my observation of other experiments at community church within the territory which I serve. In no case has the experiment failed either to prove so disappointing to its own organizers as to be abandoned, or else to be taken over by the strongest denomination represented in the community. And that has never been the Protestant Episcopal Church.

St. Paul wrote to the Church in Corinth, referring to certain perplexities and weaknesses that had arisen which might in some details be compared with those of rural work today: "I say again, let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little." The writer of this paper does not presume to put himself alongside the great Apostle, while he employs his words, to boast himself a little. In September, 1918, resigning the rectorship of a city parish, he accepted responsibility for all the rural and some of the suburban work within the limits of the Convocation of Mobile: seventeen places in all. Now, ten years later, there are two additional rural clergymen in this field, who have taken over all except the eight places which he continues to serve,

their work going forward with enthusiasm and success, under God's blessing.

From the first, this group has furnished an honorable proportion of persons baptized and confirmed: in two of the ten years, ten per cent of all those confirmed in the diocese. It has returned in offerings for all purposes substantially more than the subsidy it has received for the support of its minister, so that even in money, it has been an asset and not a liability. Its minister-in-charge has never found it possible to "leave the Word of God and serve tables" in any formal and official connection with Community Social Service activities. He declined on one occasion a tentative invitation to become pastor of a projected community church, with the condition laid down that "he should not preach anything peculiar to his denomination!" He has sought loyally to set forth the doctrine, discipline and worship of the Protestant Episcopal Church, preaching to the best of his ability the pure Word of God and all things that are of necessity requisite to the same in country places, and duly administering her sacraments.

This is not at all to say that the serving of tables has been omitted. In this, individuals of our people are leaders in Red Cross, Near East Relief, Community Chest, etc. In one section of this field, Mrs. Macy, who is widely known in the Church as formerly Deaconess Sands, is serving as a United Offering worker in many phases of social as well as religious activity.

Let the Church beware of teaching her people in her strong centres that it is an unworthy thing to subsidize her rural churches. Let her beware of shifting the emphasis, which gives her her rightful place in every community, upon her real Catholic heritage, her orderly ways, her really broad and yet loyal tolerance and shifting it to a new emphasis (tempting to the discouraged, no doubt) upon community organization and activity, which, after all, is but ancillary to the Church's objective as the Kingdom of God.

When the automobile and improved roads increase the possible range of the individual worker's activities, this is no time for deprecating his non-residence in places which he might serve with the cooperation of local laymen and laywomen. The lines between town and country are rapidly melting away, in Church affairs as in others. Discriminations such as I have deprecated should also melt away.

ROBERT E. LEE

By the Late John W. Daniel, LL. D.

Retirement, Counsel and Acceptance of the Situation.

HAD the paroled soldier of Appomattox carried to retirement the vexed spirit and hollow heart of a ruined gamester, nothing had remained to him but to drain the dregs of a disappointed career. But there went with him that "consciousness of duty faithfully performed", which consoles every rebuff of fortune, sweetens every sorrow, and tempers every calamity—and now it was that he proved indeed what he once expressed in language, that "Human fortitude should be equal to human adversity". Once on the Appomattox lines agony had tortured his lips with the words, "How easily I could get rid of this and be at rest. I have only to ride along the lines, and all will be over". But he quickly added, "It is our duty to live, for what will become of the women and children of the South if we are not here to protect them?" And as the thought of his country was thus uppermost and controlling in the awful hour of surrender, so it remained to the closing of his life. Ere the struggle ended he had disclosed to a confidential friend, General Pendleton, that "he never believed we could, against the gigantic combination for our subjugation, make good our independence, unless foreign powers, directly or indirectly, assisted us". But said he, "We had sacred principles to maintain and rights to defend, for which we were in duty bound to do our best, even if we perished in the endeavor". And now that this belief was verified, he declared: "I did only what my duty demanded. I could have taken no other course without dishonor. And if all were to be done over again, I should act in precisely the same manner". And when those about him mourned the great disaster, he said, "Yes, that is all very sad, and might be a cause of self-reproach, but that we are conscious that we have humbly tried to do our duty. We may, therefore, with calm satisfaction, trust in God, and leave the results to Him".

Lee thoroughly understood and thoroughly accepted the situation. He realized fully that the war had settled, settled forever, the peculiar issues which had embroiled it; but he knew also that only time could dissipate its rankling passions and restore freedom; and hence it was he taught that "Silence and patience on the part of the South was the true course"—silence, because it was vain to speak when prejudice ran too high for our late enemies to listen—patience, because it was the duty of the hour to labor for recuperation and wait for reconciliation. And murmuring no vain sigh over the "might have been", which now could not be—conscious that our destinies were irrevocably bound up with those of the perpetual Union, he lifted high over the fallen standards of war the banner of the Prince of Peace, emblazoned with "Peace on earth and good will toward men".

The President and Congress of the United States made conditions of pardon and absolution. They were harsh and exacting. The mass of the people affected by them, of necessity, had to accept them. Therefore, he would share their humiliation. Accordingly, he asked amnesty. But his letter was never answered. He was indicted for treason. He appeared ready to answer the charge. But the government now revolted from an act of treachery so base, for his parole of Appomattox protected him. Thus he was reviled and harrassed, yet never word of bitterness escaped him; but, on the contrary, only counsels of forbearance, patience and diligent attention to works of restoration. Many sought new homes in foreign lands, but not so he. "All good citizens," he said, "must unite in honest efforts to obliterate the effects of war, and to restore the blessings of peace. They must not abandon their country, but go to work and build up its prosperity." "The young men especially must stay at home, bearing themselves in such a manner as to gain the esteem of every one, at the same time that they maintain their own respect." "It should be the object of all to avoid controversy, to allay passion, and give scope to every kindly feeling." "It is wisest not to keep open the sores of war, but to follow the example of those nations who have endeavored to obliterate the marks of civil strife, and to commit to oblivion the feelings it engendered."

"True patriotism sometimes requires of men to act exactly contrary at one period to that which it does at another, and the motive that impels them, the desire to do right, is precisely the same. The circumstances which govern their actions change, and their conduct must conform to the new order of things. History is full of illustrations of this. Washington himself is an example of this. At one time he fought against the French under Braddock; at another time he fought with the French at Yorktown, under the orders of the Continental Congress of America, against him. He has not been branded by the world with reproach for this, but his course has been applauded." These were some of the wise and temperate counsels with which he pointed out the duties of the hour.

Jefferson Davis.

Nor was he lacking in faithful remembrance of the President of the Confederacy, who for months and months after surrender lay sick and in prison, and who seemed to be singled out to undergo vicarious punishment for the deeds of the people. "Mr. Davis," truly said General Lee, "did nothing more than all the citizens of the Southern States, and should not be held accountable for acts performed by them, in the exercise of what had been considered by them unquestionable right." None are more conscious of this fact than those against whom Jefferson Davis directed the Confederate arms; and that he yet, nearly twenty years after strife has ceased, should be disfranchised in a land that vaunts its freedom, for so doing, is a grievance, and a grief to every honorable Southern man. He himself is honored by this significant mark of hostile memory. He cannot suffer by the ignoble act. Only they who do it are deeply ashamed. And that it is done, only shows the weakness of representatives who have not read the very title page in the book of human nature, and who, vainly conceiving that an insult to one man can be fruitful of any public good, only illustrate the saying of Madame de Stael, "That the strongest of all antipathies is that of second-rate minds for a first-rate one", and that other maxim of Edmund Burke, that "great empires and little minds go ill together". When Marc Antony, the great Triumvir of Rome, who conquered Egypt, was himself overthrown by Octavius Caesar, he gloried dying that he "had conquered

as a Roman, and was by a Roman nobly conquered". If the spirit of those brave soldiers of the Union, who, while the fields of battle were yet moist with blood, saluted Lee, had guided the conduct of the civilians to whom their valor gave the reins of state, it would have been for us Confederates who achieved great victories, and were in turn cast down, to have gloried likewise, that we in our time had conquered as Americans, and were by Americans nobly conquered. But when we recall that our honored and faithful President is disfranchised simply because he was our chief, and bravely, ably served our cause, the iron enters our souls and represses the generous emotions that well up in them. And we can only lament that shallow politicians have proven unworthy of the American name, and are not imbued with the great free spirit of a great free people. We have not a thought or fancy or desire to undo the perpetuity of the Union. For any man to pretend to think otherwise is proclamation of his falsehood, or his folly. But we intend to be free citizens of the Union, accepting no badge of inferiority or dishonor. And by the tomb of our dead hero, who was true to his chief, as to every trust, we protest to mankind against this unjust thing; an offence to our liberties and to our manhood, which are not less sacred than the grave.

And we waft to him, our late Chief Magistrate, in his Southern home, our greetings, and our blessings; and as the years grow thick upon him, we pray that he may find the unabated confidence and affection of his people, some solace for all that he has borne for them; and in the strength that cometh from on high, a staff that man cannot take from him.

Meditations of Duty.

While General Lee thus sustained and cheered his countrymen, the problem soon began to press, what should he do with himself? And had he been in any sense a self-seeker, the solution had been easy, for many were the overtures and proffers made to him in every form of interested solicitation, and disinterested generosity. Would he seek recreation from the trials which for years had strained every energy of mind and body, and every emotion of his heart—the palaces of European nobility, the homes of the Old World and the New, alike, opened their doors to him as a welcome and honored guest. Would he prolong his military career? More than one potentate would have been proud to receive into his service his famous sword. Would he retrieve his fortunes and surround his declining years with luxury and wealth? He had but to yield the sanction of his name to any one of the many enterprises that commercial princes commended to his favor, with every assurance of munificent reward. And indeed, were he willing to accept, unlimited means were placed at his disposal by those who would have been proud to render him any service.

But it had been the principle of Lee's life to accept no gratuitous offer. He had declined the gift of a home tendered to him by the citizens of Richmond during the war, when Arlington had been confiscated, and the refuge of his family, the "White House", had been burned—expressing the hope that those who offered the gift would devote the means required "to the relief of the families of our soldiers in the field, who are more deserving of assistance, and more in want of it than myself". And now when an English nobleman presented him as a retreat a splendid country seat in England, with a handsome annuity to correspond, he answered: "I am deeply grateful, but I cannot consent to desert my native State in the hour of her adversity. I must abide her fortunes and share her fate." And declining also the many positions with lucrative salaries which were urged upon his acceptance, it was his intention to locate in one of the Southside counties of Virginia, "upon a small farm where he might earn his daily bread" in cultivating the soil, and at the same time to write a history of his campaigns; "not," as he said, "to vindicate myself, and promote my own reputation, but to show the world what our poor boys with their small numbers and scant resources had succeeded in accomplishing".

But circumstances, then to him unknown, were bringing an event to pass which turned over a new and unexpected leaf in his history—an event which made a little scion of knowledge, which had been nurtured through the storms of the Colonial Revolution, a great and noble University, and which now has associated in the glorious work of education, as in glorious deeds of arms, the twin names of Washington and Lee.

Liberty Hall Academy.

It was nearly a century after the settlement at Jamestown, that Governor Spotswood of Virginia, at the head of a troop of horse, first explored the hitherto unknown land beyond the mountains, and upon his return from the expedition, the Governor presented to each of his bold companions a golden horse-shoe, inscribed with the legend: **"Sic jurat transcendere montes"**, as a memorial of the event; a circumstance which caused them to be named in history, "The Knights of the Golden Horseshoe". In August, 1716, these adventurous spirits first looked down from the heights of the Blue Ridge upon the beautiful Valley of Virginia—a virgin land indeed, tenanted only by the roving red men. Glorious must have been the thrill of joy that quickened their hearts, as the tempting vision lay spread before them, as their eyes ranged over the fields and forests of this new land of promise in its summer sheen—a land watered with many rivers, and especially with that beautiful and abounding river, "the Shenandoah", which the Indians named "The Daughter of the Stars".

But prophetic as may have been the glance that saw in the fruitful valley the future home of a great and thriving people, slow were the footsteps that followed the pioneers and occupied the hunting-grounds of the receding Indians. For in those days immigration was not quickened by steam and electricity, and early tradition had pictured the transmontane country as a barren and gloomy waste, infested with serpents and wild beasts. But erewhile the reports of Spotswood and his men went far and wide, and the Star of Empire beamed over the Alleghanies. And along in 1730 and 1740, we find the spray of the incoming tide breaking over the mountains—the sturdy Scotch-Irish, for the most part, with some Germans and Englishmen, pouring into the Valley from Pennsylvania and Eastern Virginia, and from the fatherlands over the water. Not speculative adventurers were they, with the ambition of landlords, but bringing with them rifle and Bible, wife and child, and simple household goods—home-seekers and home-builders, who had heard of the goodly land, and who had come to stay, and who built the meeting-house and the school-house side by side when they came. Rough men were they—ready to hew their way to free and pleasant homes—but in nowise coarse men, for they were filled with high purpose, and religion and knowledge they knew should be hand-maids of each other. And showing their instinctive refinement—where the corn waved its tassels and the wheat bowed to the wind, by their rude log huts in the wilderness there also the vine clambered, and the rose and lily bloomed.

In 1749, near Greenville, in Augusta County—and Augusta County was then an empire stretching from the Blue Ridge Mountains to the Mississippi River—in 1749 Robert Alexander, a Scotch-Irish immigrant, who was a Master of Arts of Trinity College, Dublin, established there "The Augusta Academy"— the first classical school in the Valley of Virginia. Under his successor, the Rev. John Brown, the Academy was first moved to "Old Providence", and again to "New Providence Church", and just before the Revolution, for a third time, to Mount Pleasant, near Fairfield, in the new County of Rockbridge.

In 1776, as the revolutionary fires were kindling, there came to its head as principal William Graham, of worthy memory, who had been a class-mate and special friend of Harry Lee at Princeton College; and at the first meeting of the trustees after the battle of Lexington, while Harry Lee was donning his sword for battle, they baptized it as "Liberty Hall Academy". Another removal followed, in 1777, to near the old Timber-Ridge Church; but finally, in 1785, the academy rested from its wanderings near Lexington, the little town which, too, had caught the flame of revolution, and was the first to take the name of that early battle-ground of the great rebellion, where

> "The embattled farmers stood
> And fired the shot heard round the world".

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart"—Ps. 119:11.)

This week the following verse was submitted by Mrs. A. H. Hohnan:

> "What I do thou knowest not now; but thou shalt know hereafter" (St. John 13:7).

Who will send one from the far-away places, as well as very near us?

RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.

Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

II SAMUEL.

Purpose.

THIS book of 2 Samuel was written to foreshadow Christ as God's King, the Man of His choice, David's Son, and therefore David's Heir, yet to rule on David's throne in Jerusalem (Matt. 1:1; Isa. 9:6, 7; Ps. 8:4-8).

It was also written to teach us how Christ, enthroned as Lord, can and does lead His people into victory and blessing in the heavenlies (1 Peter 3:15 R. V.; Eph. 6:10-18).

1. Chs. 1-5. God, who cannot lie, will surely establish Christ, as David's Son, on His throne in Jerusalem, in spite of all the confusion and disaster caused by the rule of the Antichrist, whose advent is drawing nigh (Luke 1:31-33; Titus 1:2; Acts 2:29-31; Ps. 89:2-4).

In spite of all the self-will in our hearts, Christ will yet win by His love the absolute control as our Lord (Phil. 3:20, 21; 1 John 4:19; Rom. 12:1, 2; 1 Cor. 15:58).

2. Chs. 6-7. The placing of God's throne, the Ark, in David's capital, brought to him the blessing of the knowledge of God's gracious will.

When we honor the Lord by giving Him possession and control of our hearts, by His Spirit, He will fill us with the knowledge of His will, and guide us into all the truth (John 7:17; Col. 1:9; John 16: 13-15; Rom. 8:14).

3. Chs. 8-10. God will put down all of His and Israel's enemies and will show "the kindness of God" unto the believing remnant of Israel (Isa. 43:14-21; 54:1-10; 60:12; Zech. 14:1-3, 12-15; Rev. 19:11-21; Jer. 31:31-34).

When we learn to know our Lord as the One through whom we are more than conquerors, then we enjoy the kindness of God by sitting at the King's table as His sons (Rom. 8:37, 17, 28, 32).

4. Chs. 11-21. Great as is the grace of God, which forgives our sins for Christ's sake, the moment we confess, the fact is unchanged that "whatsoever a man soweth that shall he also reap", debts must be paid, broken laws, physical and spiritual, have a penalty (1 John 1:9; Gal. 6:7, 8; 1 Cor. 3:17 R. V.; 1 John 5:16; 1 Peter 2:11).

5. Ch. 22. We, as well as the remnant of Israel, will sing the praise of our Rock and Deliverer, because all victory over the enemy is of Him by His Word and Spirit (Ps. 119:11; Eph. 6:10-18; Isa. 12; Ps. 72:12; 34:6; 32:10, 11; Heb. 2:14-18).

6. Ch. 23. When Christ, the Son of David, the Son of God, rules over Israel, He will make them princes and kings, greater than David's mighty men (Isa. 32:1; 61:3-6).

But God has made us, in Christ, kings and priests, who may now enjoy His strength to do mighty deeds of valor, even to love our enemies and pray for those who despitefully use us. What a mighty victory that gives us over Satan! (Matt. 5:44; 2 Cor. 12:9, 10; Rom. 5:3).

7. Ch. 24. When all our ambitions and pride have been judged and forgiven we will rejoice in the Lord as our Shepherd and will dwell in His house forever (Ps. 23).

Queen Mary as a Wife

An Appreciation: By Dyson Hague, Toronto, Canada.

When our King, then Duke of York, chose for his bride his sweetheart Princess Mary, there was great delight in England, and the leading newspapers in England voiced the feeling of a myriad hearts when they said it was a most happy arrangement and would have a far-reaching effect upon the future of the realm. She was an English Princess, not German, and England was well pleased, because England knew that the young Princess would make a splendid wife and mother, and, if it ever came to pass in the future, a splendid queen. They were married in the Chapel Royal on the sixth of July, 1893, and when the wedding bells rang and she took the hand of her husband and said, "I, Mary, take thee, George, to be my wedded husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, cherish and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth", there can be no doubt that in the very depths of her soul she resolved to be his true helpmeet, and took as a sacred trust from God that sacred relationship of wife. How nobly she has kept those vows the whole world knows. Her latest biographer said: "No woman more completely immersed herself in the needs and the welfare of the man she had married than did Queen Mary, nor with greater dignity. There was no compromise in this immolation; no shifting of responsibilities with the shifting of power. First and always she was his wife, by his side in anxiety and despondency, consoling him greatly, ambitious for him, with mind, heart and soul; ready for his service at any moment. She shirked nothing. As in public, so in private, she was proud to be always in the shadow of the man she had chosen to serve." When one thinks of it, what a magnificent summary that is of what a true wife should be, and can be. A woman; a wife; whose heart prayer is, "Oh, that I may do him good and not evil all the days of my life". A woman who gives her love, her womanly tact, her brains, her whole life with its manifold endowments to just being everything to her husband that is noble and pure and wise and good. A wife who is his better half; not the inferior, but the equal; not necessarily the stronger or the wiser or the truer or the abler or the firmer, but just the better; one who by the indescribable power of her cheerful spirit, her swift and sympathetic insight, her sunny cheerfulness, is Heaven's best gift to man. Perhaps the finest thing said in the Bible about a wife is Proverbs 31:11: "The heart of her husband doth safely trust in her." And if ever there was a woman and a wife who seems to have been possessed of that noble quality of truthfulness and reliability, it was our gracious Queen Mary. She has been the stay and confidence of her husband from their wedding day. She trusted him with fullest confidence, and he, with fullest confidence, trusted her. Her ambition has been to please him more than any other person in the world. And the nobility and beauty of her Christian character has indeed made her to him God's angel; guarding him, guiding him, and sheltering him "in that fierce light which beats upon a throne". And so from the day she was married she made that little kingdom over which she ruled, "Home, sweet home", a really English home, where their lives with lofty ideals of life and duty began in the fear of God and prayer, and where there shone upon the face of a queenly woman the light of duties beautifully done. What an example she has been and is to the girls and fiancees and wives of this land! Oh, that our young women and wives would look upon marriage as the most sacred of all trusts, human and divine. Oh, that they would realize that its happiness and hope, its power and far-reaching influence depend upon its sacrificial unselfishness, its unreserved devotion, and the power which comes from on high. Oh, that they would pray, as they clasp each other's hands with high resolve upon their wedding day, that they may be to husband and home a daily inspiration, a strength in the hour of trial, a steadying force in the day of anxiety, and in the dark day a light as the sunshine, indispensable to his happiness. Oh, that they would, in their love of the Lord Jesus, the Bridegroom of the soul (John 3:29), so inspire and beautify their husband's life that they would say as Michael Angelo of his beloved wife:

"For oh! how good, how beautiful must be
The God that made so good a thing as thee."

A Pastor's Christmas and New Year's Message

My Dear Friends:

A Blessed Christmas is this Season's wish of your pastor for you: because it includes all that is best in "Merry Christmas", and all that is holy in our Church's greeting at this Bright Season. May yours in Church and home be a **full realization** of all that a loving Father can bestow on you in association with **His own best Gift** of His **Son.** Accept this Gift once more this day on your knees, penitently.

Seek Him in His House today. Then know your share He intends you shall have of "great joy to all people".

The New Year will bring **gifts to you.** Secrecy was in fashion before Christmas. Questions went unasked—they would not be answered. At last the Day came, and mysterious bundles were opened, curiosity satisfied. Love wrapped them up the children knew, and tried to be patient. A well wrapped New Year is before you. You ask no questions—they would not be answered. Suppose you knew 1929 as well as you know 1928? Suppose? Now, believe **Love** wrapped up its gifts, and will unfold them one by one. From a Heavenly Father you will receive each morning His gift, a Day, filled with His Blessings, to be filled by you with grateful service. What will you do with His daily gift? Will you grasp each for self: or carelessly neglect what seems so small? Will you cheerfully use each one He gives **for Him,** doing its **duties** no less gladly than you welcome its **mercies?** Your daily life is answering this question. God offers grace to live it. You are living it either for self or for God.

"For Christ's Sake." So we pray. Christ intercedes (1 Tim. 2:5), and human desires reach the Throne of God. "For Christ's sake." So we come with wounded consciences we cannot heal: but the Physician can and does. "For Christ's sake" do we serve? **Consciously?** We should. We are not worthy to serve in ourselves. "Who am I, O Lord God?" (2 Sam. 7:18) cried David, hearing of honors from God to be his. "For Christ's sake" we should **live** daily. His Eye is ever on us: His Presence **closely** with us. Worship Him, believing He will draw nigh to us as we to Him. Obey and serve under the consciousness of His near oversight. Trifling excuses will halt and die on our lips. Empty pews will not be found in St. Stephen's. Purses will easily open. There will be neither thoughtless days nor prayerless nights. Why? Our life is lived "for Jesus' sake", in the lights of His Eye, and warmth of His Love.

A Life worth while is one lived under the Divine approval. Its **standard** is not of the community, but of Holy Scripture. Submission to the Lord's will takes out of it the cross of self-will. Daily obedience brings the happiness of a dutiful child in the Father's home here. Faithful use of God-given opportunities in life's pathway, brings the success of a useful life for God and neighbor. May all this be true in St. Mark's parish is the New Year's wish of

Your friend and pastor,
Kensey Johns Hammond.

—The Parish Leaflet.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions. No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

APPRECIATED.

Mr. Editor:

. . . . I have very much appreciated your opposition to the Anglo-Catholic movement in the Church. May you be much blessed and used in your efforts.

C. H. C. Serzel.

Surrey, England.

THE AFTERMATH.

Mr. Editor:

The General Convention of 1928 has passed into history. As a body the Convention played safe. What with teas, excursions, golf, the delegates had a wonderful time in a social way. It soon became evident that the resolution to eliminate the Thirty-nine Articles was loaded with dynamite—so the Bishops—a prudent folk—quietly put it away where it will continue to sleep undisturbed. The outstanding event that carried with it a sense of spiritual power was the Corporate Communion of the women and the presentation of their offerings—here was Christianity in action. To be sure, there were mutterings of discontent at the centralizing policy of the National Council, and this feeling is not confined to the women.

Another event in the proceedings of the Convention has the promise of far-reaching possibilities for good or of deep disappointment. Is the gracious approach of the Episcopal Church towards two of the larger sister communions a gesture or a purpose? The Protestant Churches may be a little chary about receiving overtures a second time that mean nothing but a few pleasant words; and they certainly will not feel in a yielding mood if they are told that their ministrations are "invalid" and their religion "decadent". Because now comes the Anglo-Catholic Congress with ceremonies and teachings that again emphasizes what Bishop Randolph used to say, viz.: that in the Episcopal Church there are not so much two schools of thought, but two religions. A monk of a certain religious order has discovered that the doctrine of the seven sacraments is taught in the Thirty-nine Articles. A "Mass of the Holy Ghost" is celebrated in a certain church in New York with alien ceremonial. The Protestant communions may well ask: We are invited to a reunion with whom and with what? Is it with a somewhat awkward imitation of Romanism, when the real thing is close at hand? Or, is it with a Church that is loyal to the Reformation, which is our common heritage and our common glory?

A prominent English Bishop has said in effect that the Anglo-Catholics should try to get rid of the Thirty-nine Articles and to extend the practice of reservation. Protestant England repudiated this program; and the Hon. Mr. Wickersham has said that the Washington Convention was essentially Protestant. And herein lies the hope for the future of our communion. Now, in this Church, Reservation, Benediction, the use of the "Blessed is he that cometh" in the communion service, also certain unauthorized ceremonies, are illegal. Let us see whether the Anglo-Catholics will obey the law.

John T. Rose.

Atlantic City.

Book Reviews

THE COMFORT OF THE CATHOLIC FAITH: By the Rev. Frank M. Clendenin, D. D. Longmans, Green & Co., New York, London, Toronto.

An innoculation of a mild soothing syrup of the "Comfortable Gospel of Christ" variety that is calculated to spoil the patient for the real thing. Our day requires a Spirit-filled faith like that which pulsed through the veins of the early Christians. The book would be better were it less comfortable and more Catholic. **F. C.**

TALKING WITH GOD: By Harvey Farmer. Bible Institute Colportage Association, 843 North Wells Street, Chicago, Ill.

A book filled with useful and suggestive comments drawn from the life of Enoch. A word of friendly suggestion—the reviewer believes that our meditative writings would be more widely acceptable if the authors remembered that they are writing for the Twentieth Century. For example "fain" and "well-nigh" fail to impress with the sense of vigor and reality that ought always accompany true spirituality. **F. C. . .**

THE AMBASSADOR, YALE LECTURES ON PREACHING FOR 1928: By the Rt. Rev. James E. Freeman, D. D., LL. D. Cloth. Pages 211. The Macmillan Company, New York City.

Himself a preacher by instinct and training, Bishop Freeman brings to his task the enthusiasm of his burning soul. We can well imagine the joy with which he poured out his heart to his audience of already made, and to-be, preachers. Glowingly, through his chapters on the Credentials, Fitness, Assignment, Equipment, Loyalties, Technique, Perils and Opportunities of the minister of Christ, he leads us until we rise erect with the consciousness of the greatness, the dignity, the sacredness of the Christian ministry.

The thought lying deep in the mind of the Bishop is that we have no apology for our calling. We are ambassadors. Behind us is the royal behest; within us is the royal impulse; in our message the dynamics of the risen Lord wait for expression. The odium attached to the ministry, greatly exaggerated by heartless critics, may be said to result from a failure of the man of God to recognize his divinely appointed office. Spurgeon once admitted that his most effective work had been to persuade about three hundred young men not to enter the ministry. He claimed that if they had the call of God, he could not hold them back; if he did succeed, they were not of the stuff of which ministers should be made.

Those of us who know Bishop Freeman's earlier years, are well persuaded that he then became enamored of a passion for souls which no power on earth could cool. For it was of God that he gave up his earthly prospects, little

dreaming at the hour what God had for him in subsequent times. And it is this fact, coupled with an intense desire to make himself as efficient as is within his power, that swept him along, while other men, who lacked his vision, diligence and inspiration, lagged behind. It is into these avenues of soul and heart that the Bishop would lead his hearers and readers. Nothing is worthwhile that does not take out of us something that will enable God to put something better in. When Dean Alford pleasingly called to a body of divinity students, "Young men, preach only what you have suffered", he touched the core of the question of the call to service. All this Bishop Freeman has known and would instil into the minds of his auditors.

One finds difficulty in determining the most striking chapter of this timely book for preachers. Each has its significant message and winsome appeal. Father Taylor, well known as a lover of men, who was wont to preach along the shores of Boston City, once accosted a young fellow with a likely face, asking if he went to church. The response was, "I cannot go much, for I am a sailor. But I do like to hear a good sermon". "And what," asked Father Taylor, "do you think is a good sermon?" The prompt reply was, "When the minister takes something warm out of his own heart and puts it into mine". This, Bishop Freeman has done. K. M.

Church Intelligence

Urgent Need for Housekeeper.

A night letter from Dr. Grafton Burke informs the Department of Missions that Mrs. Norwood, the housekeeper of the Hudson Stuck Memorial Hospital, Fort Yukon, has broken down and must be relieved immediately. He asks that a successor be started on her way to Fort Yukon with the understanding that from Fairbanks she would have a three-hundred mile airplane journey to Fort Yukon.

The hospital is full, the nurses are working night and day—the need is urgent.

The Rev. A. R. Parson, 281 Fourth Avenue, New York, will take pleasure in giving additional information.

Indians' Church Burned.

A message to the Department of Missions announces the burning of St. Elizabeth's Church at Wakpala on the Standing Rock Reservation, South Dakota. No details have as yet been received, as the place is a rather isolated one, but the loss is probably total.

St. Elizabeth's is one of the largest of the Indian congregations, with one hundred and seventy-seven communicants, and has always taken great pride in giving the full missionary quota and more. It is the church in which the Rev. Philip Deloria ministered for many years. The church was built under the direction of Bishop Hare, and was one of the places that he held most warmly in his heart.

Bishop Burleson is now on his way to Honolulu, at the request of the Presiding Bishop, to confer with the Council of Advice with regard to matters needing the guidance and assistance of a bishop.

The high cost of building affects South Dakota as every other part of the country, and the new church will probably cost $10,000. It seems certain that Bishop Burleson's friends will desire to have that amount waiting for him when he returns from Honolulu early in February.

The Department of Missions, 281 Fourth Avenue, will be glad to give additional particulars as received.

A Red Letter Day for the Brotherhood.

December 31, 1928, was a red-letter day in the history of the Brotherhood of St. Andrew, for on this day the national organization completed the task of wiping out the old debt incurred following the demobilization of its large war work program ten years ago, and at the same time developing an adequate basis of financial support by members and friends of the Brotherhood to take the place of the annual appropriation of $40,000 until recently given to the Brotherhood by the National Council of the Church.

The fiscal year of the Brotherhood closed on December 31, with the old debt completely wiped out, all current expenses paid, and no obligations outstanding. Although carrying a much larger program of Chapter extension and evangelism than heretofore, the operating expenses of the Brotherhood during the past year have been substantially reduced and the income increased.

The credit for this achievement, according to Leon C. Palmer, the General Secretary, the Brotherhood, is due to the vigorous efforts of Council members, especially the former General Secretary, G. Frank Shelby, who labored strenuously to this end, and to the recently appointed Finance Committee headed by Walter Kidde, of Newark, N. J. The leaders of the Brotherhood express deep gratitude to those whose generous contributions made this achievement possible. From now on all contributions to the Brotherhood will go to current expenses and advanced work.

During 1928 there was a net increase of twenty-one per cent in the membership of the Brotherhood, a substantial increase in the number of boys reached in its leadership training camps, and a very marked growth in its educational and evangelistic program.

Russian Vesper Service at Cathedral.

A most unusual service was held in the Cathedral of St. John the Divine in New York the evening of the Sunday after Christmas. It was Vespers in Slavonic, according to the rites of the Russian Orthodox Church. The choir was the world famous Kedroff Quartette. The purpose of this service was to call attention to the needs of the Russian Theological Seminary in Paris, the only Russian Seminary at the present time in the world. Because of illness, Bishop Manning could not come, nor could Metropolitan Platon, who was ordaining a Bishop in Detroit that day. The service had been planned for a later date, but suddenly, because of the engagements of the Kedroff Quartette, it had to be on the thirtieth. Although but three days' notice was given, all seats in the Cathedral were filled, including the choir stalls. Beside the Cathedral clergy there were present, vested, in the sanctuary the Rev. Drs. Emhardt, Burgess and Lau, of the Foreign Born Americans Division, and the Rev. Dr. H. Henry Spoer.

Archimandrite Benjamin, representing the Metropolitan, officiated, assisted by two priests and a deep-voiced deacon standing about the high altar. Because the Cathedral altar stands a few feet from the wall the officiants were able to encircle it according to the proper Orthodox ceremony.

The four famous Russian singers, the Kedroff Quartette, stood in the center just in front of the altar rails. They faced the altar throughout the service. Not only was their devotion manifested in their voices, but in their attitude as well. That four men in Tuxedos, standing back to the congregation in the center in front of the sanctuary, could look devotional seems incongruous, and yet many that saw them remarked on this. Such is the simplicity and reality of Russian piety.

Before the service one of our Cathedral clergy told of Bishop Manning's regrets at not being able to be present and his interest in the Russian Seminary in Paris, and one of the Russian clergy expressed Metropolitan Platon's regrets and blessings and gave a brief account of the meaning of the service. The service lasted about an hour. It consists largely in the singing of hymns and canticles and responses with an occasional prayer by the officiating priest, and litanies by the deacon. The four principal hymns, set to music by Russia's great composers, were Psalm 103, the Hymn which is translated in our Hymnal, "O Brightness of the Immortal Father's Face!" the Nunc Dimittis, and the Lord's Prayer, the last to a setting composed by the Kedroff's. It is impossible to express in words the perfection of the singing and its devotion.

The offering was taken by the ten ushers who themselves are Russian exiles, including several of the nobility. The chief usher was Mr. Alexis R. Wiren, Director of the Russian Student Fund in America and son of the Commander-in-Chief of the Russian Navy during the war who was murdered by the Bolsheviks.

Since the war the Soviets have abolished all Russian Theological Schools. Therefore, the exiles under Metropolitan Evlogie, head of the Russian Church, outside of Russia, in Europe, established in poor quarters, No. 93 Rue de Crimes, Paris, St. Sergius Theological Institute. Its students come from all classes of Russian society, young men who have gone through almost unbelievable experiences and as a consequence have devoted themselves to the service of the sacred ministry. The life of these theological students is full of privation. The expenditures per person amount to only about $20 a month. Many students have to take turns at one text book. During the summer recess they find employment as servants and laborers. This Seminary is the future hope of Russia.

This Russian Vesper Service was sponsored by the following: Mrs. Frederic Cunningham (sister of Bishop Lawrence), R. Fulton Cutting, Mrs. Tatiana Dechtereva, William Chauncey Emhardt, Mrs. Joseph I. France, Prince and Princess Serge Gagarine, Prince and Princess Serge Obolensky, Serge Rachmaninoff, Mr. and Mrs. William Jay Schieffelin, Albert Shaw, Alexis R. Wiren, and Mrs. George Zabriskie.

Contributions for the Russian Theological Institute in Paris may be sent to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, who will forward the amounts to the American Committee.

Retirement Benefits.

Retirement benefits similar to those the Church Pension Fund has established for Episcopal Church clergy have been provided through contract with the Metropolitan Life Insurance Company, for lay employees of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. Announcement of the pension plan has been made by Lewis B. Franklin, Vice-President and Treasurer.

All lay employees completing at least one year's service with the Missionary Society, on or after January 1, 1929, the effective date of the pension plan, will receive substantial pensions, based on both past and future service, payable at the normal retirement ages of sixty-three for women and sixty-eight for men. The benefit for past service will amount to one and one-half per cent of the employees' 1928 salary, multiplied by the number of years prior to January 1, 1929, while the total pension based on service after that date will represent one and one-half per cent of current salary for each year of completed service.

Prior to the normal retirement ages, however, retirement may be arranged for an earlier date by mutual agreement.

The entire cost of the retirement plan is being defrayed by the Missionary Society.

Soochow Academy.

Soochow Academy is open and running smoothly. For the present the number of students is limited to one hundred. Mr. McNulty writes that he feels almost lost with so small a school when he has been accustomed to having three hundred and fifty boys to look after. So far as the spirit of the school is concerned, he says:

"It has never been better, either on the part of the faculty or of the students. We can but try to have a model small school, and plan for the future. No school in Soochow, nor in this part of China outside Shanghai, so far as I have heard, is quite like it. The other missions in Soochow are watching us with, it seems to me, a good deal of sympathy as being the only school that has taken the stand definitely for religion and education as going hand in hand in these parlous days of goodness knows what. Five of the boys who in September entered as non-Christian have asked to be prepared for baptism."

"We are happy, and tremendously interested in working out the problem before us. If we do not 'make good', at any rate believe in us enough to know that we shall try our best."

Association of Agricultural Missions.

This is on the whole an agricultural world, and for that reason foreign mission boards have found it worth while to maintain an Association of Agricultural Missions. The Association held its ninth annual dinner and conference on December 6 and 7 in New York City. The general theme was "The salvation of the billion rural people in the world—Are the mission boards doing their duty"? The dinner brought together many interesting personalities, introduced by Dr. Thomas Jesse Jones, of the Phelps-Stokes Foundation. Among them were Dr. Warren H. Wilson, President of the Association; Dr. Kenyon L. Butterfield, who reported the emphasis on rural work which he noted at the Jerusalem Conference; the Rev. Hilda Ives, a Congregational minister from Maine, who talked not about agricultural work, but about the scheme of "larger parishes", making a fervid plea for an interdenominational community church, serving several towns or villages with a diversified staff, which her experience has found good in Maine; Professor O. S. Morgan, of Columbia, who reported experiments in using American agricultural methods in the Near East; the Rev. Brayton C. Case, a Baptist missionary, superintendent of an agricultural school in Burma; Dean J. H. Reisner from Nanking; Mr. William Heath, of the Sam Higginbottom Association in India; Mr. and Mrs. W. Pliney Keys, of Portuguese East Africa; Dr. John Henry House, probably the patriarch of all such missionaries, as he has spent more than fifty-six years in the Near East. The Church Missions House was represented by Dr. Davis, Mr. Parson, Mr. Foreman, Mr. Leidt and others.

A list of one hundred and eleven agricultural missionaries serving under nineteen foreign mission boards, includes, under the Episcopal Church, the Rev. Messrs. H. A. Donovan and W. J. Reed, of Liberia; Morton Chu, of Shanghai; Mr. Riley, of the Willard Straight Agricultural School, Jolo, P. I., and Mr. Arthur V. Wiggins, of Liberia.

Italian Conference.

A notable conference held in New York City, December 13 and 14, was called at the request of the Italian clergy by the Foreign-Born Americans Division. Eleven out of fifteen of our active Italian priests were present. After Evensong at the General Theological Seminary, they dined at the hotel where they were quartered and spent the evening informally together. The next morning there was Holy Communion at the Seminary and then breakfast in the refectory. Bishop Lloyd presided at the formal morning session of the Seminary, and Dr. Burgess in the afternoon at the Church Missions House. The whole conference did much to weld together and encourage the Italian clergy.

Most of the time was taken with the exchange of experiences on matters vital to pastoral care, including the Nation-Wide Campaign and evangelism. Bishop Lloyd and the officers of the Division were deeply impressed with the devotion and wisdom of these priests and with the heroic work they are doing. There was also a discussion—in which the few non-Italian priests present were allowed to take part—of the opportunities for reaching Italians in our ordinary parishes and how the Italian-speaking priest could help in this.

St. Stephen's College Receives Gift.

St. Stephen's College, Columbia University, located at Annandale-on-Hudson, N. Y., announced recently a gift of $100,000 for general endowment from Mr. Edward F. Albee, President of Keith-Albee-Orpheum. Mr. Albee has in former years built a dormitory for this college, costing $135,000, and two family houses at a cost of $25,000.

This gift is the first unit of twenty-five gifts of $100,000 each, which St. Stephen's College is seeking during the winter, to enable it adequately to develop as a college of the university. On July 1 last this old college, in operation since 1860, became a member of the university with equal status to that of Columbia College and Barnard College.

The committee in charge of raising the $2,500,000 needed, most of which is for faculty salary improvement, consists of Dr. Henry Darlington, Mr. Oliver B. James, Mr. Joseph P. Day, Mr. Haley Fiske and Mr. Albee, with Dr. Nicholas Murray Butler and Warden I. Bell as ex-officio members. There will be no professional campaign organization employed and every dollar given will go wholly to the college.

ENGLAND.

Dr. Lang in the House of Lords.

The late Primate, Archbishop Davidson, watched his successor take the Primate's seat in the House of Lords. Dr. Lang, with his sponsors, the Bishops of London and Southwark, wore the lawn and black of episcopal dress. When he presented his Writ of Summons the new Primate did not bend his knee to Lord Chancellor as the temporal peer must when bidden to sit in the Upper Chamber. The reason was, of course, that the Church comes before the Woolsack, and the Archbishop of Canterbury is above even the Keeper of the King's Conscience.—Church of England Newspaper.

Dr. Temple Elected.

Dr. Temple, Bishop of Manchester, has been elected Archbishop of York to succeed Dr. Lang. The confirmation of his election took place at 2:30 P. M. on January 2 in his old church, St. James', Piccadilly. The enthronement service is to be January 10.

On December 15 at a special celebration of the Holy Communion, to which all the clergy of the Diocese of Manchester were invited, the bishop bade farewell to his fellow workers.

Dr. Temple referred to the common call of each to fulfil the purpose of God in various spheres and in various ways. True unity cannot be found by trying to agree, but only in the readiness to go to school with Christ, and by the exercise of a discipleship in which all our time and energy and gifts are surrendered to Christ. Faithfulness does not mean that we shall necessarily see the first-fruits of our labors, but it does mean that God will do His work if we will do ours. Parties are not to be feared, for, indeed, they are necessary, but partisanship in which the unity with those who share our views is valued more highly than the deeper unity underlying all service in their ministry, is a thing to be dreaded. Such was the farewell message of the bishop, whose greatest achievement, perhaps, has been the promotion of peace and goodwill. The measure of his success has been due to a readiness to appreciate the sincerity of all those with whom he has worked, and to the boldness with which he has spoken at all meetings of the positive contribution that has been made to the life of the Church by the various parties within it.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffra-

Significant Additions to St. Mark's Church, Mount Kisco.

St. Mark's Church, Mt. Kisco, N. Y., has just entered upon a new era of development with the beginning of its extensive building development.

This church, which is one of the most beautiful in the East, was designed by Bertram Grosvenor Goodhue, the architect of St. Bartholomew's and St. Thomas' Churches, New York, who regarded it as one of his masterpieces. His spirit has been carried on by his associates in the new drawings which are now about to take concrete shape.

The plans call for an extension of the south aisle of the church, to correspond with the existing aisle on the north side, which will add about one hundred and twenty seats to the present capacity of the building. With the growth of this section of Westchester County this added accommodation is becoming essential. At the head of this aisle a Children's Corner, with its own altar and font, will join the existing structure at the south of the pulpit.

On the north side of the church a parish house is designed to join the existing wing of the building. It will contain space for the Guild and workers, class rooms, guild rooms, a choir room, a moving picture projector room, kitchens, pantries, and a large auditorium, with an unusually big stage. Beneath the auditorium are dressing rooms, locker rooms for boys and girls, and a full size play room and basket ball court. This play room is reached from a separate entrance at the extreme north of the building, so as to be isolated from the activities that may be going on in other departments.

The work is being done by the firm of Thomas O'Reilly and Son, who have just completed the new Church of the Heavenly Rest in New York City, and it is anticipated that it will be completed by the summer of 1929. The total cost will be in excess of $200,000. This sum was raised by an intensive campaign, participated in by the entire congregation, which was held during two weeks, last June. No outside help was employed in procuring this money, and the success of the campaign was due to local committees under the leadership of the staff of the church. The clerical staff consists of the Rev. Canon H. Adye Prichard, D. D., rector; the Rev. S. Raymond Brinckerhoff, B. D., assistant, and the Rev. Harold B. Thelin, of the General Theological Seminary.

When these improvements have been finished, St. Mark's Church bids fair to be one of the most complete and beautiful in any country parish.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Worship in New Church.

The congregation of St. Stephen's and Incarnation Parishes, worshipping for the first time in the new church, recently erected at Sixteenth and Newton Streets, on the Sunday before Christmas, were happy to have a permanent church home after occupying temporary quarters for so long a time. The church was dedicated on Christmas Day, when Bishop Freeman preached the sermon. At this time, a window of unusual interest was also dedicated. It was given to the church by the workmen who were engaged in the construction of the new building, and the donors in a body attended the dedication service, on Christmas Day. The window is stained glass, and depicts the activities of the building trades. The upper panel shows a bricklayer and a man carrying bricks up a ladder. The center panel shows Jesus Christ, learning the trade of carpentry. The lower panel depicts a smith at work at the iron trade.

The building is of brick and the design is early English Gothic, with the walls laid in what is known as the old English garden bond. The new church will seat about 1,200 people and is almost entirely new in its furnishings, with the exception of the pews and choir stalls. These have been rebuilt and finished to correspond with the color scheme of the church. A new Gilgen organ will be installed in the new building also.

At the Cathedral.

The Rt. Rev. Norman S. Binsted, Missionary Bishop of Tohoku, Japan, who was recently consecrated in St. Alban's Church, was the preacher at Washington Cathedral on the Sunday before Christmas at 11 A. M. The preacher at the eleven o'clock service on Christmas Day in Washington Cathedral was the Very Rev. G. C. F. Bratenahl.

Star.

A large electrically illuminated star, five feet from point to point, has been shrining forth from the apse of Washington Cathedral during the Christmas season, and may be seen at night from almost any point in Washington. This star was erected by the workmen engaged in the construction of the Cathedral, as an expression of their appreciation of the religious importance of the Cathedral undertaking.

Headquarters.

The Woman's Auxiliary of the Diocese of Washington has permanent office headquarters at Diocesan House as a result of the action of Bishop Freeman and the Rev. D. Wellington Curran, who gave a room on the third floor of Diocesan House for this purpose.

British Tribute to Cathedral.

At a dinner of the Carnegie Endowment for International Peace, given in November at the Willard Hotel in honor of the Chronicle Group of Newspapers, London, England, Sir George Armstrong, Editorial Adviser of the British journalists, gave the striking and unusual tribute to the Washington Cathedral undertaking:

"I, in company with my colleagues, yesterday had the privilege of visiting your Cathedral and we had the inestimable privilege of being conducted over that Cathedral by your Bishop. I think I am right in saying for us all that it was the most impressive spectacle that we have witnessed in our tour, and the thought that arose in some of our minds was that this wonderful Cathedral, standing on its massive foundations built in a way which could face thousands of years to come, might one day be the Valhalla of the English-speaking races. The day may come when Westminster Abbey, by reason of its age, may gradually crumble in the dust, and when that day comes, perhaps, who knows, this great Cathedral, which is slowly rising from its foundations, may stand as the center of civilization of the English-speaking world. That, at any rate, is a thought which you will allow is devoid of any national prejudice, but it is a thought which must inevitably arise in the mind of any man, who will not permit himself to be swayed by mere national feelings, but who is able to judge the world and humanity from that large standpoint and from that wide point of view which is necessary amongst us all, if we are to bring to humanity happiness and contentment in the future years."

M. M. W.

Noon-day Preaching.

The technique of noon-day preaching was studied during the week by clergymen from ten states assembled at Washington Cathedral for one of the many conferences sponsored by the College of Preachers, the unique educational institution associated with the Mount Saint Alban edifice.

The Rt. Rev. Granville Gaylord Bennett, Bishop of Duluth, directed the studies. He was assisted by the Rt. Rev. James E. Freeman, Bishop of Washington. The sessions took place in the memorial wing of the Cathedral Library with devotional exercises held in the Bethlehem Chapel and the Chapel of the Resurrection.

WESTERN NEW YORK.

Rt. Rev. Chas. L. Brent, D. D., Bishop.
Rt Rev. D. L. Ferris, D. D., Coadjutor.

Dr. Brown Formally Greeted By Church.

"I came to Buffalo to spend the best years of my life in what I consider a great adventure."

These words were the introduction to Dr. Wyatt Brown's response to nearly a score of loyalty pledging promises made during a dinner planned as a formal welcome to Dr. Brown as the new rector and the Rev. Francis F. Lynch, as the new curate, of St. Paul's Cathedral, Buffalo.

Ten church organizations united in pledging Dr. Brown and Mr. Lynch "unswerving loyalty and devotion" in making the "new chapter in St. Paul's history the greatest in its history", in the words of Dr. Charles A. Jessup, rector emeritus. Charles B. Curtiss, president of the Cathedral club, presided.

Dr. Brown told of the reasons that had prompted him to give up a larger pastorate in Baltimore, Md., to become rector of St. Paul's and outlined his policy in his new charge.

"When I came here during Lent the last two years and saw the location of St. Paul's Cathedral, in the heart of the downtown section, I felt that if a man prayed earnestly enough, he would be bound to gather some who needed Jesus Christ," Dr. Brown declared.

"There are men around town who are not interested in God. Some of them we can't get, because they are never alone with God. We must get those who are alone. It is when a man is never alone that he loses God. Then he becomes interested in manifold things, and forgets that he has a soul."

Mr. Lynch paid a tribute to Dr. Brown, with whom he said he had been associated for eight years, saying that Dr. Brown possessed four necessary qualifications of a good rector. These qualifications were said to be Dr. Brown's capabilities as a priest, pastor and prophet and the magnetism of his personality.

Quoting Julius Rosenwald as having said that movies, motors and magazines had changed the world, Mr. Lynch declared that with a message and a method, St. Paul's would add another great chapter to its history.

Dr. Jessup said that he had discovered two additional reasons why he had resigned, which he had not known when he handed in his resignation. One of these reasons was Dr. Brown. Dr. Jessup said, and the other was Mr. Lynch.

The new leaders of St. Paul's were welcomed by Dr. Jessup for the parish as a whole, by Charles R. Wilson for the vestry, by Oliver H. P. Champlin for the guild of ushers, by Dr. G. G. Pritchard for the Young People's Bible Class, by Harry A. Faulkner for the Cathedral Club, by John E. Miller for the Church School, by George Gosling for the choir, by Wilford J. Miller for the Brotherhood of St. Andrew and by William H. Chapin for The Chimes, the parish publication.

Three former curates of St. Paul's

were present to represent other parishes in the city. They were the Rev. Chas. D. Broughton, of the Church of the Ascension; the Rev. David L. Leach, of St. Mark's, and the Rev. John Borton, of Grace Church. A letter of regret was received from the Rev. James C. Crosson, rector of St. Mary's-on-the-Hill.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.
Rt. Rev. E. T. Demby, D. D., Suffragan.

Christ Church, Little Rock.

Actual construction on the new parish house for Christ Church, Little Rock, the Rev. W. P. Witsell, D. D., rector, has commenced and the building has been promised to be completed by the contractor by the third of May. One very pleasing feature in connection with the preparation for the construction was the sale of the parish bonds at a premium. The pledges of funds to bear the expenses of the building run through a period of three years. It was, therefore, necessary to issue bonds to secure cash to pay all bills immediately. Five of the strongest financial institutions of the city made earnest bids.

Another act of progress has been registered in Christ Church in the appointment of Mrs. F. L. Eaton as Educational Secretary in charge of the Church School and all young people's activities. Mrs. Eaton is an unusually capable woman and possesses great enthusiasm for this part of the Church's work and has already justified her appointment.

The Rev. Harold E. Holt, assistant secretary of the Social Service Department of the National Council, held a social conference in Little Rock throughout the week of November 4 to 11. The conference is felt to be a real contribution to the social service ideals and work of the community.

The Rev. Warren W. Way, rector of St. Mary's School for Girls, Raleigh, N. C., preached in Christ Church, Little Rock, on Sunday, December 2.

The Advent Corporate Communion of the Men and Boys' of Christ Church was held the First Sunday in Advent at the early service with special music by a choir of men and boys and with excellent attendance.

All organizations in the parish are full of activity and it is generally felt that the parish is now closing one of the most eventful and fruitful years in its long and honorable history.

T.

The Annual Convention of the Diocese of Arkansas will convene in St. John's Church, Helena, on Wednesday, January 16. The time of meeting was changed by the last Convention from May to January.

Bishop Coadjutor William Mercer Green, of the Diocese of Mississippi, is expected to attend the Convention; and he will speak on the subject of Rural Work. Bishop Green has accomplished wonderful things in Mississippi in the Rural Field.

In Camden, Arkansas, on the last Sunday evening of the old year, a union service was arranged, and held in the Methodist Church in the interest of higher education. The program was carried out by the visiting college students, under the direction of the Ministers' Association. The rector of St. John's Church, being Chairman of the Association, was in charge.

The subjects upon which the students spoke were as follows: "Why I want to go to college." "What I expect to get out of college." "How college has broadened my spiritual horizon." "How I expect to make my life count when I complete my college work." And then a judge of the city spoke from "What I missed by not going to college".

Another annual event came off in St. John's Church on the first Wednesday evening of the New Year. It was a Union New Year Service. This was originated by the Rev. Randolph R. Claiborne, the rector of St. John's Church.

It was a special service. Therefore all the ministers had part in the service of worship. The sermon was preached by the Baptist minister, the lesson read by the Methodist minister, and the Psalm by the minister of those who call themselves the First Christian Church. There was a prayer by the Presbyterian minister. The service was held in St. John's Church.

The church is usually crowded at these services, and it is pervaded by the spirit of Christian fellowship.

On Christmas Eve St. John's Church School had a Christmas tree. The pupils brought gifts for the very poor of the city to be distributed by the paid agent of the Board of Charities of Camden. The number of such gifts were an average of about four per pupil.

The Rev. Randolph R. Claiborne, of Camden, arranged a Christmas Service for St. Mary's, El Dorado, on the Sunday evening before Christmas, as this was their only opportunity for having a Christmas Service. They have been without a minister since September.

Two beautiful brass vases were presented to St. John's, Camden, as a memorial to Leon Howell, who entered Paradise in March, 1924, by Mrs. Leon Howell and her sister, Mrs. Rogers.

R. R. C.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

The Gateway Field.

The Rev. T. G. C. McCalla, by appointment of the Bishop, assumed charge of the Missions in what is described as The Gateway Field in the southern end of the diocese, January 1, with residence in Centralia. In addition to the care of St. John's Church in this city, there is also embraced in this field the work at Carlyle, Salem, Nashville and Mt. Vernon. This field has been vacant since August, at which time the former clergyman, the Rev. Robert Y. Barber, left to take up work in the Diocese of Quincy.

A Number of Interesting Developments.

As the year 1928 came to a close there were a number of interesting developments, which were a result of the diocese's work during the past year, among which could be noted the following:

By recent appointment of the Bishop, Mrs. Theo. F. Gerould, of Centralia, is the Director of Religious Education for the diocese. Mrs. Gerould has given some time to the study of Church School and Young People's Work generally, and is proving herself to be an able successor in this work to Miss Nellie Smith, who served so acceptably during her residence in the diocese.

The diocese is also enjoying the help and leadership of another full-time worker in the appointment by the Bishop of Miss E. M. Whitley, of Springfield, as the Bishop's Representative for Women's Work in the diocese. Miss Whitley is incidentally the President of Springfield's Branch of the Woman's Auxiliary. Miss Whitley gives all her time to the development of women's work in the diocese, and is proving to be a great help in strengthening this growing part of the Church's Work.

Not only is the women's work of the diocese being strengthened as indicated above, but one will gather from the following that the men are also somewhat mindful of their obligations to the Church. Through the interest and help of the Church Club of the diocese a gift of at least $500 is nearly all in hand to present to the Bishop for the new church building for St. Gabriel's congregation at Woodriver. At the Synod in May the Church Club undertook to put a sum of money into the hands of the Bishop for this purpose. This has been the second definite financial help which the Church Club has rendered to the Bishop since its formation at the Synod meeting in 1925. Two years ago it furnished the Bishop with most of the money with which to purchase the land for the congregation of St. John's, Herrin.

F. H. S.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

"The Sewanee Messenger" is one of the latest publications in the Church, and it is the organ of the "Woman's Auxiliary of the Provincial Conference of Church Workers Among Colored People of the Protestant Episcopal Church in the Province of Sewanee". The editor is Mrs. Adelaide L. Brown, of Savannah, Ga., wife of the Ven. J. Henry Brown, Archdeacon for Colored Work in the Diocese of Georgia. The little paper is to be published bi-monthly and will record the activities of the colored members of the Woman's Auxiliary in the Fourth Province. Among the complimentary letters published in the current issue, which is the second number, is one from the Rev. W. B. Crittenden, secretary for colored work of the Field Department of the National Council.

Like many others engaged in publicity work, the editor makes a plea to those who are doing regular work to send in their news that others may benefit thereby. The missionary spirit and intent of the little publication are evident and interesting items are given on the recent General Convention in Washington. It is recorded in the last issue that twenty-two members of the Colored Auxiliary were present at the triennial and one delegate from Liberia among the group. Subscriptions to the paper may be made to Mrs. Adelaide L. Brown, 422 West Bolton Street, Savannah, Ga.

E. D. J.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.

The Rev. W. R. Bowie Declines.

The Rev. W. Russell Bowie, D. D., has declined the call of the Diocese of Pennsylvania for the position of bishop-coadjutor. He gave as his reason the fact that he had not yet completed the work he hoped to accomplish at Grace Church, New York City.

"It was only five years ago," he wrote in a letter to Dr. Foley, chairman of the notification committee, "that I left another parish and another city with which almost all my ministry had been identified, and came here to Grace Church in New York to face what I knew were considerable difficulties and a very large opportunity. I know that in these five years I have not yet rightfully mastered the difficulties nor opened

for this parish the doors of opportunity which wait here for the Kingdom of God."

Dr. Bowie was the third man to be elected to the office of Bishop Coadjutor of Pennsylvania, which was authorized by the last regular convention of the diocese and carries with it the right of succession to the bishopric. He is the third man to decline the honor. Both Dr. Henry Knox Sherrill of Boston, and the Rt. Rev. Edward M. Cross, missionary bishop of Spokane, Wash., previously had been elected and had declined the post.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

St. John's Hospital Dedicated.

The new St. John's Hospital, Brooklyn, probably the finest achievement of diocesan cooperation in the history of the Diocese of Long Island was opened for inspection on December 28 and 29, and was dedicated by Bishop Stires on the twenty-ninth. There were thousands of visitors during the two days, an invitation having been sent to every one of the fifteen thousand subscribers to the building fund campaign of October, 1927. The service of dedication was impressive, and a touch of pageantry was added by the procession, from the old hospital to the new, of the medical staff, about thirty in number, in academic gown, cap and hood. The service began in the beautiful new chapel (Walter Gibb Memorial) which was consecrated a year ago. Here Bishop Stires offered prayers of thanksgiving, and a Te Deum was sung by the choir of St. Mary's Church, Brooklyn. Then the procession, consisting of crucifer, marshalls, physicians in gown, lay officers of the corporation, and the clerical members of the corporation, vested, followed by the Bishop and his chaplain, moved into the central lobby of the new hospital. Here Justice Callaghan, chairman of the building committee, presented the keys of the new building to the Bishop as President of the Board; Mrs. Divine F Burtis, President of the Woman's Board, presented the furnishings and equipment; and Dr. Henry T. Hotchkiss, President of the professional staff, pledged a continuance of their loyal cooperation. Bishop Stires responded in a brief address, and offered prayers of dedication. After this the Bishop, accompanied by the clergy and representatives of the lay officers and of the medical staff, passed from floor to floor of the building, offering prayers in the various departments.

After the dedication, a dinner was served to one hundred and fifty guests in the nurses' new dining room in the hospital.

The hospital is exceptionally fine in its plan, its construction, and its equipment. With the children's beds and the basinnettes, the total capacity is two hundred and thirty-two. It is well endowed, and it is possible to charge moderate prices and to give free service when needed.

Dr. Bauman Lowe, organist and choirmaster of St. Bartholomew's Church, Brooklyn, died at his home in Elizabeth, N. J., on December 26, after an illness of but a few days. The choir, which he directed for the last eighteen years, was recognized as one of the best in the diocese.

The funeral was held at St. John's Church, Elizabeth, the Rev. Dr. Townley, rector of St. Bartholomew's officiating, assisted by Rev. Dr. Hubbard, rector

(Continued on page 22.)

Family Department

JANUARY.

1. Tuesday. Circumcision. New Year's Day.
6. Sunday. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Friday. Conversion of S. Paul.
27. Septuagesima Sunday.
31. Thursday.

COLLECT FOR FIRST SUNDAY AFTER EPIPHANY.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

DISARMAMENT.

O Thou, whose birth we celebrate
With loving thought and generous deed,
Cast out from human hearts the greed
That changes charity to hate.

Keen is the strife in shop and mart:
Men haste to hoard up more and more,
And oft they steal the scanty store
Of those who have the poorer part.

The vision of the ancient seer
The pride of nations will not brook;
The ploughshare and the pruninghook
Are not yet wrought from sword and spear.

Still are the peoples of the earth
Too prone to learn the ways of war,
And they who fain would close the door
Of Janus' temple stir men's mirth.

Oh, may the follies of the past
Bring wisdom to the coming years,
That men may lay aside their fears
And own the Prince of Peace at last'

—Frederick W. Old.

An English Poet-Vicar.

It was on one of those lovely days which made early October memorable in 1926, that I saw Herrick's village and church for the first time. I walked to Dean Prior along typical Devonshire lanes, winding between high banks crowned by blackberry and hazel bushes, or fringed with ferns growing in the ditches and walls. There were no signposts, and I passed the turn to the village unknowingly—but this proved a gain, for it led me to a scene which Herrick himself would have watched with pleasure. Having been put right by a cottager, who was standing in a garden filled with Michaelmas daisies, I turned back, and as I passed the wood which sloped steeply above one side of the lane, a tall young gamekeeper strode by, uttering a musical, whistling call. Then from the meadows on the right, and on the woodland paths, resplendent cock pheasants and their more sober hens came flying, fluttering, running, for the corn which he scattered while he went swiftly through the wood—as though they had been so many barndoor fowls, instead of Herrick's "precious Pheasant".

Dean Prior lies on the southeastern slopes of Dartmoor, within a few miles of Totnes, of historical associations, and not far from Buckfast and its restored Abbey on the other side. It is a curiously scattered village—the main part of the small parish being nearly a mile from the church and vicarage. The high road from Exeter to Plymouth, which now skirts them, lay farther away when Herrick came in 1629 to take possession; and the vicarage has been altered and enlarged since he lived there and wrote his thanksgiving for

A little house, whose humble Roof
Is weather-proof; . . .
Low is my porch, as is my Fate,
Both void of state
And yet the threshold of my doore;
Is worn by th' poore
Who thither come and freely get
Good words, or meat. . . .

But the village with its gardens, and its orchards glowing with yellow, carmine, and crimson apples, is little changed since Herrick walked among its thatched cottages and sang the praise of Cherry Ripe and "apricocks"; or of those lovely lasses who were probably two-thirds the creation of his fancy. The occupations of the people, too, are much the same—mainly agricultural, but including a few followers of the weaving industry introduced by the monks of Buckfast, long before Herrick's day. Now there is a considerable motor traffic through the village, linking it with towns and railways; but it is easy to imagine that when Herrick left London and his comrades—above all, his "master", Ben Jonson—for this remote parish in the West, it must have seemed an exile indeed. His life thenceforth would be so different that he felt impelled to take his "Farewell to Poetry". But his Muse was too much a part of himself for that resolution to hold; some of the best poems of the "Hesperides", and probably most of the "Noble Numbers" were written at Dean Prior. There is evidence in his verse that his lot and his rustic parishioners sometimes irked him. But there is more abundant proof of his sympathy and pleasure in all the village rites and festivities; of the observant love which he had for flowers and beasts and all the simple circumstances of country life.

* * *

Herrick was remarkably frank, yet so temperamentally imaginative and of such various moods, that to try to reconstruct his character or his story from his own outpourings is a dubious task. No tradition or him or his work now remains among the people of Dean Prior, but his latest biographer, Professor Moorman, quotes an interesting paper from the Quarterly Review of 1810 which shows that, a century ago, Herrick's poems were still repeated there. The writer had found one old woman, then in her ninety-ninth year, who knew more about the poet than any one in the neighborhood, for her mother had worked for his successor in the vigarage, and had passed on the legend of his pet pig "which he taught to drink out of a tankard"; and of the occasion when Herrick threw his sermon at the congregation in vehement anger at their inattention. Though unable to read and quite unaware that his poems were famous, the old woman was in the habit of using some of the "Noble Numbers" as her daily prayers, and, in particular, of saying the "Litany to the Holy Spirit" as she lay in bed. An old metrical prayer still survives on Dartmoor which might from its imagery have been written by Herrick, and is at least worth quoting:

In Thy garden here below
Water me that I may grow:
When the Grace of God is given
Then transplant me into Heaven.

Though Dean Prior was so far from Herrick's former haunts and the patrons of his art, of whom Mr. Endymion Porter was one of the chief, he never lost touch entirely with the Court nor ceased to be an ardent Royalist through the dark days of the Civil War. When, in 1647, his notice of ejection reached him, he gladly left the

dull confines of the drooping West,
and set out for London, saluting it as the "blest place" of his birth.

fram'd to please
All Nations, Customes, Kindrews, Languages!

He had waited long to publish his beloved manuscript poems, and this was his opportunity. But when the "Hesperides" and the "Noble Numbers" appeared together in 1648, they were received without enthusiasm by the public. Not till the nineteenth century did Herrick secure the wide recognition and poetic immortality for which he had hoped. This comparative failure of his lifework must have been a bitter disappointment—for he was too true a poet not to be confident of his lyrical inspiration. Probably it was as a man saddened by public and private affairs that Herrick, after the restoration of the Stuarts, went back to Dean Prior vicarage, where his faithful old housekeeper—the "Prew" of his poems—awaited him. It seems that his Muse had now taken her farewell of him: for the only lines he wrote during this second period were those on the monument of Sir Edward Giles and his wife in the south aisle of the parish church:

No trust to Metals nor to Marbles, when
These have their Fate, and wear away as men:
But Vertue Rears the eternal Monument
Times, Titles, Trophies, may be lost or Spent:
What more than thees can Tombs or Tomb-stones Pay?
But here's the Sun-set of a Tedious day:
These Two asleep are: I'll but be Undrest
And so to Bed: Pray wish us all Good Rest.

Herrick had written many epitaphs on himself in earlier days, but this one on his former neighbors and friends at Dean Court, stood till lately as his own memorial also; for no tomb-stone bears his name, and only the parish register records that

Robert Herrick, Vicker, was buried
ye 15th day of October, 1674

* * *

The old church of Dean Prior is built of grey stone and pine trees like sentinels on two sides. The great trees which overtop the battlemented tower at the west end may have been there in Herrick's time; perhaps he was laid in ihs unknown grave in clear autumn sunshine such as lit up the pale walls when I stood within them the other day. In January, 1926, a chancel window was given by a few "Lovers of Dean Prior and of Robert Herrick, Poet". The main subject of the design is the Nativity, on which Herrick dwelt so often in his poems. Above, a choir of angels hold a scroll with the words

'Tis He is borne. Whose quickning Birth
Gives life and lustre, publike mirth
To Heaven and the under-Earth.

from the "Christmas Caroll sung to the King in the Presence at Whitehall"—which is so lyrical, even to the eye, that one seems to hear the singing-boys' trebles soaring upwards in the Palace and the wistful stringed accompaniment. The figures of St. George and of King Charles I fill the outer lights on either side; and in the lower part of the left one, Herrick is shown kneeling at a faldstool as though joining in the Shepherds' worship. Various flowers mentioned in his poems are introduced below the central Figures, and the Red Rose of England fills the smaller traceries. Every detail of the design has some relation to the poet who spent thirty years of his life in Dean Prior and wrote many of his most exquisite lyrics there—those which are essentially English in feeling and form.

Robert Herrick, even in his devoutest mood, is never the poet of a deep spiritual experience. If we find poignancy in his verse at times, it is due to his consciousness of

Beauty that must die
And Joy whose hand is ever at his lips
Bidding adieu.

He was unaware of the "trepidations of the spheres" felt by Donne, and of such mystical visions as Henry Vaughan's. But I think his simple faith and warm heart would have rejoiced to hear the old woman murmuring his lines as her prayers; and to find his name on the new window in his old church.—Muriel Kent, in the American Church Monthly.

For The Southern Churchman.

THE BRAVEST BATTLES.

Annette Patton Cornell.

Three doctors came to look at Bea today.
While they examined her we could but wait,
In dread their consultation was too late;
And, thinking of her babies, had to pray,
That God would grant her great desire to stay
With them and with her faithful, anxious mate.
Three gravely shaken heads did not abate
Our fears. But when I went in where she lay
She said, "How sweet you look in that new hat".
Arrayed in softest blue with dabs of pale,
Pink rouge upon her cheeks to hide pain's toll,
She graciously conversed of this and that.
The bravest battles are not fought in hail
Of bullets, but on ramparts of the soul.

True Disciples.

When mankind comes to its completion in Christ it wll be able surely to rejoice in every triumph of God in this world, and at the same time be filled with love and tenderness for the most hateful of those who work against God.

What is the passage in the New Testament to set alongside the song of Deborah: "So let all Thine enemies perish, O Lord!" Turn to the great New Testament and hear the prayer of Jesus on the Cross: "Father, forgive them, for they know not what they do." Between that barbaric cry over the destruction of God's enemies and this infinite compassion of our Saviour, what a vast difference!

Not until we have come to the place where we shall absolutely rejoice in every work of Christ, with that testimony which comes only with our complete dedication, and, at the same time, having nothing in ourselves but that pity and desire to help even the worst of men, not until then do we show ourselves to be true disciples of the Master. —Phillips Brooks.

"From Greenland's Icy Mountains."

In 1733 Moravian missionaries went to Greenland to preach the Gospel of Jesus Christ, and although they worked with much devotion, up to the year 1738, they had made no converts. One reason, as they believed afterwards, was this, that they thought it necessary before declaring Jesus Christ to instruct the people in the doctrines of natural religion.

One day a man, called Kajarnak, of the most evil character, entered a missionary's hut, and by accident, as it were, heard him read the story of Jesus' sufferings. How far removed, one would say, was the mystery of the Divine Sacrifice from the ideas of this Greenlander, infamous for his cruelty! But just because he was so great a sinner, and this was so great a salvation, there was a pre-established harmony between Christ and Kajarnak.

"How was that?" he asked. "Tell me that again, for I too wish to be saved." **He too!** Quite right, Kajarnak; 'tis thy privilege, for thy salvation is also in the nature of things, and for Kajarnak Christ had died. "These words," the missionary said, "penetrated through my very marrow and bones." Less than a year afterwards, Kajarnak, his wife, and two little children were baptized, and became the first-fruits of Greenland unto Christ. As he was the first of the Greenlanders to be in Christ, he was the first also to be in glory, for two years after his baptism he died in great peace, comforting his wife and his family. So Christ satisfied a savage Greenlander.—Rev. John Watson, D. D.

The Things Prepared.

To the tiny babe the room in which it was born is all of its world—four walls and a few faces, and it cannot make very much of them. When some one goes out the door, I suppose it wonders where he goes. It cannot imagine what lies beyond—the sweetness of the sunlight, the stirring of the wind, the glory of the heavens. So with us in this world. We cannot imagine what lies beyond in that great unseen real world, something wonderful, we think. "Now are we the children of God and it doth not yet appear what we shall be" for "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared" in the wonderland of the hereafter.—Dr. H. A. Porter.

For The Southern Churchman.

NEW YEAR'S: 1929.

Charles Nevers Holmes.

Sands of time are flowing, flowing,
Golden moments, rare and bright,
And another year is going,
Going, going from our sight;

We are watching, we are dreaming,
Dreaming o fthe days gone by,
Days with pain and pleasure teeming,
In the Year about to die.

Hark! The bells are ringing, ringing,
Jubilantly far and near,
Voices joyously are singing,
Singing, singing sweet and clear;

In a mighty chorus swelling,
Swelling over sea and earth,
Everywhere glad tidings telling
Of another New Year's birth.

For the Young Folks

RULES FOR DAILY LIFE.

Begin the day with God;
Kneel down to Him in prayer;
Lift up thy heart to His abode,
And seek His love to share.

Open the Book of God,
And read a portion there;
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be:
Where'er thou art—at home, abroad,
He still is near to thee.

Converse in mind with God;
Thy Spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God;
Thy sins to Him confess;
Trusting in the Lord's atoning blood,
And plead His rightousness.

Lie down at night with God,
Who give His servants sleep;
And when thou tread'st the vale of death,
He will thee guard and keep.

The Mirror.

King Bardolph was probably the handsomest monarch who had ever ruled over the fine and prosperous country of Carsovia. He was tall and dark and broad and upright. His black hair was thick and curly, his eyes blue, his teeth white, his complexion ruddy, and his strong legs were as straight as fir-trees.

In his throne-room, facing the throne, was a very bright, clear mirror; and although he was by no means vain, King Bardolph would often stand in front of his mirror, and regard with much satisfaction his very comely reflection.

But as the years rolled on the king grew lazy. He gave up his hunting and his riding, he walked no more, he breakfasted in bed and then turned over and took a nap until noon. When he did go out, he lolled in his fine carriage and yawned.

After leading this indolent life for some time, King Bardolph came one morning and stood before his splendid mirror. As he gazed at his reflection he started back with horror. What could be wrong with the mirror? Looking back at him from its smooth, polished surface was a fat, blotchy, red-faced man, with puffy eyes, a mottled nose and a rounded stomach.

"Bless my buttons!" gasped Bardolph, "what a horrid-looking fellow! The mirror must be bewitched, for I'm sure that can't be **me**. I may be a trifle plump, but that creature is hideously fat and certainly eats too much. Now I don't eat too much. Let me see, what did I have for breakfast? Dear, dear, dear, what was it now? Er—six eggs, seven sausages, half a chicken, four rolls, some butter and some honey. Now that's not too much for a King. No, it certainly can not be **me**.. Some wizard has bewitched the thing." And pulling a little doubtfully at his lips, he rang a bell.

When a footman entered, King Bardolph said, "Take this mirror up to the store-room, bring another and put in its place."

Upon the morrow King Bardolph hurried over his breakfast, and then walked up to the new mirror as quickly as his breathlessness would allow. As he saw the same horrid-looking fellow gazing back at him, he raised his clenched fists above his head and bellowed madly.

At that moment Diplo, his wisest and most trusted counsellor, entered the throne-room.

The King beckoned him, and when he was come to the mirror, King Bardolph said, pointing at the image in the glass, "Diplo, is that me"?

"Is that **I**, your Majesty means," ventured Diplo.

The King stared at him in angry puzzlement for a moment, and then he smiled and said, "Yes, of course, my wise Diplo, but kings make their own grammar. What I wish to know is, am I like **that**?" and he flicked an impatient finger toward the mirror.

Diplo smiled. "Certainly not, Your Majesty," he replied.

"Then what is the matter with the thing?" asked the angry monarch.

"The glass is faulty," replied Diplo, "Come with me, Your Majesty," he continued; and taking the King by the arm, he led him to a little window in the topmost turret of the palace.

Diplo pointed out over the blue distant hills. "Over there, O King," he said, "the Sorcerer Mohrab, in the long ago, hid the Mirror of Truth. The man who wishes to see himself as he really is must seek this magic mirror himself, and, having found it, may look within and learn the truth."

"I will set off in my carriage tomorrow, after breakfast," said Bardolph.

"That would be useless," replied Diplo; "he who seeks the Mirror of Truth must seek it afoot. Moreover," went on Diplo, "it is only to be found one hour after dawn. Thereafter for the remainder of the day and night it is invisible."

The King sighed deeply. "Ah, well," he said presently, "What must be, must be: tomorrow I will arise betimes and seek this magic glass."

And so, upon the morrow, King Bardolph arose from his silken bed before the dawn, and upon unaccustomed feet searched the hills. But he sought in vain, and returned wearily homeward.

Diplo met him and said, "Do not lose heart, O King; you shall find, if you will seek; try again."

And so upon the morrow, and for many morrows, for weeks and indeed for months, King Bardolph sought and sought upon the distant hills, in the fresh cool dawns for the magic mirror.

At the end of six months he was once again fine, slim, handsome, straight and ruddy. Diplo came to him and said, "Your majesty, I dreamed a dream last night, and in it I thought that the Sorcerer Mohrab came to me and told me where the Mirror of Truth lies hidden. Tomorrow I will come with you and show you the place."

And so upon the morrow the two set off together. Diplo found it difficult to keep pace with the King's swift strides, but at last they reached the hills, just as the red face of the sun climbed over the misty peaks. The King stood staring at the beauty of the dawn. He seemed to have forgotten his errand, forgotten Diplo, forgotten everything.

A cry from the ground startled him to awareness. He looked down, and there at his feet crouched Diplo, pulling from under the bushes a fine shining mirror.

Diplo sprang to his feet, and crying triumphantly, "The Mirror of Truth", held it in front of the King.

The King stared into its smooth, polished surface. He saw within it the loveliness of the eastern sky, and the splendor of the new-come sun. But he saw also a fine, handsome face, with ruddy complexion and crisp curly black hair."

"At last!" he cried, " the Mirror of Truth: I **knew** I was like that." Then taking the mirror from Diplo, he turned it around and looked at its back. In the middle of the ebony was a long jagged scratch.

King Bardolph looked wonderingly, at the scratch for a long time, and then he said slowly, "Why, Diplo, my old mirror had a scratch on its back like that."

Diplo laughed softly. "No doubt, Your Majesty," he said; and then, after a little pause he went on, "for this **is** your old mirror."

"Then how in the world did it get here?" asked the astonished King.

"I got it from the store-room before we started," replied Diplo, "and carried it here under my cloak."

"You sly dog!" cried Bardolph, not knowing whether to be angry or to laugh, "then there is no such thing as a Mirror of Truth?"

"On the contrary, Your Majesty," replied Diplo with a wise smile, "all mirrors are Mirrors of Truth; and all mirrors now will show you the same reflection as the one you are holding."

"Diplo," said the King, as they made their way back to the palace, "you deserve a reward for your cleverness: what shall it be?"

"A walk with Your Majesty," replied Diplo, "to the hills each dawn, as long as we both shall live."

"Granted!" cried King Bardolph with a great laugh.

The King kept his word, and in some of the very old history books, you may find them spoken of as Bardolph the Merry Monarch and Diplo the Chuckling Counsellor.—The Children's Play-Hour Book, Longmans.

A Picture Story.

He was only a boy to his mother, yet he was going away from the home to live and work in the distant city. He was glad to go, eager to leave the watchful care of the home, but his mother felt as if she could not let him go alone, not even sure that he was consciously taking God with him, though she had tried, as best she could, to lead the boy to Him. 'Twas only a day or two before he was to go and the mother longed to find the right message to give to him before he should leave her.

One day when he came in toward eevning, his mother said to him, "John, down in the H——— store there is hung a wonderful picture that I should like much to have you see. Will you go down tomorrow and see it?" "Oh, mother," said the boy, "what do I want with a picture? I don't care about it and I don't want to take the time to go."

"Son," said the mother, "in a little while you will be where I shall not be asking you to do things to please me. I should like you to do this for me."

"Well," answered the boy, "if you put it in that way, I suppose I must go." And so he went.

He was directed to the room where the picture was hung and opened the door to enter. But he stepped back. On the platform at the front of the room was a man praying. He waited for a time and then opened the door again, but still he was at prayer. When he opened it the third time and found it still the same, he decided to enter

and investigate. Then he found that the man at prayer was the picture he had come to see. It was the Christ in Gethsemane, a very large, life-size picture, wonderfully lighted and framed in black velvet. Eagerly he went forward and studied the picture which could thus mislead him. That was a fine face! But it seemed very full of care. Why? His mother had told him that the Christ was not afraid to die, that He had done no wrong. Why then did He look so worried?

After a time he went out but he wanted to see the picture again, and he wanted to ask some questions about it. So he said to his mother, "I should like to see that picture again. Will you come down with me tomorrow?" And with a glad heart the mother went to the gallery with the boy. This time he went toward the picture with his hat off and with quiet step. Silently they stood and looked at it, and then he asked the question which seemed to him so important, "Why does His face look so worried, and why do His hands seem to be pleading?" "Son," said the mother, with a silent prayer, "He had only been a teacher for three years and there was so much He wanted to teach and to do. But now He was to die and leave much of it undone. I think He was worried for fear the work would not be done, for even the men whom He loved and trusted were asleep when He needed them. I think He wondered if people all down the years would do the work that He could not do. He was thinking of that, I am sure, as He prayed."

For a long time the boy stood there, his hands moving one over the other and his face sinking low and lower as his eyes looked steadily into the face of the man at prayer. Then he straightened his shoulders and quietly said, "Oh, Man of Galilee, if there is anything you left undone that I can do, you can count on me."

And he went out to live like the Christ.—Canadian Churchman.

The Bird That Sold Its Wings.

A little boy named Robert once came home from Sunday School looking very glum.

"I wish I had a fortune," he said. "I'd give anything for a fortune." Just then his mother came in and overheard what he said.

"Bobby, my boy," she said, "would you give anything for a fortune? Ah, Bobby," said his mother, "I don't think you could ever have heard the story of how the skylark sold his wings."

"Oh, mother, do tell me," said Bobby. And his mother began:

"Once there lived a skylark who was the finest of his race. One day as he flew over a wood he looked down, and there, traveling over the wide road that ran through it, was the strangest little coach ever seen. It was painted black with yellow stripes, and was drawn by six horses as black as pitch. But what interested him most was the fact that he saw sticking out of the windows of the coach the tails of some worms, and so he flew down to see what this thing might be, and as he drew nearer he heard the coachman calling out: 'Three fine, fat, juicy worms for two feathers. Who'll buy?'

"'That's cheap enough,' the skylark thought. 'I'd give anything for worms, especially big ones.' So he nibbled first at one wing and then at the other, and pulled a feather out of each, bought the worms and hurried away into a dark corner to eat them all by himself.

"Next day he saw the coach again and had another treat. And the next day, too, and the day after that, and the day after that. In fact, he grew fonder and fonder of worms. But oh! his wings. Soon he lost a sunward race in which he had always been first. Then he was only able to fly just above the trees, then not even as high as that. At last he could not fly at all, but could only hop about in the undergrowth and he could sing no more because of the darkness and chilliness of the wood from which he could not escape.

"When things got as bad as this, he thought upon a good plan for making them better. He worked hard hunting worms and got a large heap of them by the roadside, and when the coach came along he cried to the coachman: 'Please sir, I have here a lot of worms: how many feathers will you give me for them?' And, would you believe it, that hard-hearted coachman simply answered: 'My business is worms for feathers, not feathers for worms,' and he whipped up his horses and drove away. The poor, foolish little skylark rolled over and died of broken wings and a broken heart.

"When he was found, and the other skylarks saw what had happened they buried him in the wood by the roadside, and over his grave they placed a warning to all other birds, never, never, never to sell one feather of their wings for worms, or for anything else.

"And, Bobby," his mother continued, "Jesus said, What shall it profit a man if he shall gain the whole world, and lose his own soul?"

Bobby had been following his mother's words carefully. He looked at her when she ceased speaking.

"Mother," he said earnestly, "I think after all I would not give anything for a fortune."—A. D. Belden, in "Stories of the King".

It Takes Two to Make a Quarrel.

Once upon a time there were two boys in the school, named Peter Ender and Smith Bent. They spent their time in singing and telling stories to the little boys before they went to bed. They were the best of friends, and shared with each other their fruit and candy, and so they were very happy.

One day Peter grew tired of being good to Smith. "Smith," said he to his companion, "life is very dull with every day the same. I am tired of seeing you so cheerful, so let us have a quarrel."

"Very well, Peter," said Smth, looking rather grave, for he dd not like the idea. "But what can we quarrel about?" he asked.

"Well," said Peter, doubtfully, "I can't tell you not to use my bike because you never use it, anyway. And I can't steal your fruit or candy for you always want me to share yours. "I have it," he cried, after a moment's thought; "Smith, do you see that sack of good, red apples over there, you say it's yours, and I'll say it's mine, so we'll have a squabble."

"All right," said Smith, "only you must begin." He clenched his hands and tried to look ugly and Peter did the same.

They were quite changed from the kindly, smiling boys they had been a moment before. Peter pointed to the sack of apples and said, gruffly, "I want you to understand that those apples are mine, and if I catch you trying to steal some I'll knock every hair off your head until you are bald."

Such fierceness made Smith jump. "I beg your pardon, pardner Peter," he said in amazement.

"Don't call me 'pardner'," was the rough reply. "Behave respectfully to your betters. Understand that that sack of apples is mine, do you deny it?"

Smith could hardly get his breath but he managed to stammer out, "Your apples, are they?"

"Yes, my apples and mind they belong to me, and I am going to have them."

"Why, of course they're yours, Peter, and if you'll wait a minute I'll get you some more."

"I suppose you must give up trying to squabble, for it takes two to make a quarrel," said Peter.

So they burst out laughing and went in to the basement to share their apples.

From that day on they have never quarreled. Instead, they have told stories to the little boys and then sent them to bed.—Selected.

I'M GOING TO BE HAPPY.

I'm going to be happy today;
Though the skies of the morning are gray,
I have made up my mind that whatever I find
I'm going to be happy today.

I'm going to be happy today;
Who knows what I shall find on the way?
A smiling new friend or a lily to tend;
I'm going to be happy today.

—Berta H. Nance.

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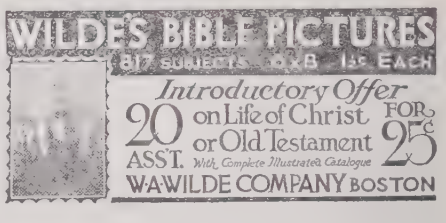
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A profesor in one of the Virginia Universities writes: "You have put posterity in your debt by presenting so skilfully to them characters that have passed to the beyond. The story of that old Virginia negro in Louisiona touches me deeply."

Price, $4.00 per copy. Order from WM. C. GARNETT, Dunnsville, Va.

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While evangelical truth is being broadcast over individual stations, the religious messages over the great chain networks have thus far been largely of the liberal, modernistic type. Now there has begun a national chain broadcast that is thoroughly evangelical. The Vesper sermons of the Rev. Donald Grey Barnhouse are broadcast from the historic Tenth Presbyterian Church, Philadelphia, over the stations of the Columbia chain, which can be received in the United States from the Atlantic to the Rockies, and also in eastern Canada.

Mr. Barnhouse may need some introduction at the present time, as he is a young man whose work is just becoming known, but after you have heard him you will have no doubt as to his position. These sermons are not controversial; Mr. Barnhouse rides no hobbies, but seeks to lift up the Lord Jesus Christ, and to make Him real as Saviour and Lord. This is a great venture of faith undertaken in assurance that God's stewards will support this much-needed fundamental and evangelical testimony.

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"The cost of this is stupendous—We pay one thousand one hundred and ten dollars each and every Sunday for our thirty-minute broadcast. Ours is a small church with less than 500 members, but we look to God to supply our need. Let us make it plain. If the people of the country like yourself do not send in to us the thousands of dollars necessary to cover our broadcast, we will not be able to renew our options. If you want this kind of preaching on the air will you not pray that we may continue? We have received a few more substantial gifts, but many people cannot afford to give large amounts. If you can, you may be sure God will use it to His honor and glory in the salvation of souls; if you cannot, we are happy to know that you are listening in as we lift up the Lord Jesus Christ as the only hope of this world."

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BUILDING FUND

ST. THOMAS MISSION CHURCH

SANFORD, N. C.

Our present church building is undesirably located in a mill section. It is a small, unattractive building, and we cannot grow until we move. We are endeavoring to build a new edifice in the residential section of the city, and now have the walls about six feet above the ground. As we have only about 18 or 20 communicants, it is absolutely necessary for us to secure help from our friends, in order to construct a building, that will be worthy of the name of our dear old church.

W. W. ROBARDS, Treasurer.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

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PLUM PUDDINGS.

PLUM PUDDINGS AND FRUIT CAKES made by the Woman's Guild of the old Christ Church, Middlesex County, Virginia. Puddings, 2 pounds, $1.15; cake, 75 cents a pound. Postage paid. Made all during fall and winter. Orders solicited.

MRS. WM. C. SEGAR, President,
The Woman's Guild, Stormont, Va.

WANTED—OLD ENVELOPES FROM LETters written before 1875. Highest prices paid for envelopes with patriotic designs used during Civil War. Old stamps purchased. George Hakes, 290 Broadway, New York.

TROYE PAINTINGS; STAMPS.

WANTED: TO BUY PAINTINGS BY E. TROYE; also Confederate Stamps, preferably on the original envelopes. Address "X-3", care of Southern Churchman.

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GOVERNESS DESIRES POSITION TO young child. Experienced, refined, strong, reliable. References. Address "Governess", care of Southern Churchman.

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SOUTHERN GIRL DESIRES POSITION IN East as social secretary. Experience in secretarial work and society reporting. Address "W", care of Southern Churchman.

Deaths

White: JOHN GOLDSBOROUGH WHITE died at his home at Haymarket, Va., after a lingering illness, on Monday, December 31, 1928, in the eighty-fifth year of his age. "The strife is o'er, the battle won."

CHURCH INTELLIGENCE.

(Continued from page 15.)

of St. John's. The service at St. Bartholomew's the following Sunday morning was in the nature of a memorial.

The Church of the Resurrection, Richmond Hill, asks an offering from each member on his or her birthday for the endowment fund.

At St. John's, Flushing, some new memorial gifts were lately dedicated: a grill at the baptistry, four chancel windows, an alms basin, and new light fixtures for the chapel.

At St. Paul's, Flatbush, where a Thursday morning Eucharist with special intercessions for the sick had been a custom for several years, there has now been added a Thursday evening service of hymns and devotions, with a brief address on some aspect of the Church's care for the sick.

At a recent confirmation in St. Michael's and All Angels', Seaford, the age of the eleven candidates ranged from eleven years to eighty-three.

The new parish house of St. John's Church, of Lattingtown, was dedicated by Bishop Stires on December 23. It is a beautiful structure, built as an ell to the lovely little church. It is the gift of a vestryman, in memory of his mother.

C. H. W.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Diocesan Institute.

Monday evening Bishop Tucker conducted a Quiet Hour, commencing the series of meetings, known as the Diocesan Institute, being held at the Mayo Memorial Church House, Richmond, January 8-10. Delegates from various parts of the diocese have been arriving the first of the week to share in the inspiration always received at these educational gatherings. All missionaries attending are given an opportunity to present their work. On Tuesday Mrs. Wyllie will tell of her work in San Domingo. On Wednesday Miss Ridgley, of Africa, will be the principal speaker, and on Thursday the Rev. W. B. Everett, of St. Andrew's Mission, and Miss Jones, from the Blue Ridge School, will discuss their fields of service.

The program for Tuesday, Wednesday and Thursday follows:

4:00 P. M.—Conferences led by Miss Louisa Davis, Diocesan President of Woman's Auxiliary.

5:00 P. M.—Mission Study Class, Miss Boyer.

6:00 P. M.—Supper served at the Church House, free to all.

7:00 P. M.—Mission Study Classes, Miss Boyer.

8:00 P. M.—Speakers from the Field.

Miss Tilly, of Atlanta, Ga., is conducting classes for Leaders of Juniors and Young People. She is an expert on Methods, and has been a leader in this work at the Blue Ridge Summer School for many years.

Personal Notes

The Rev. Howard C. Robbins, D. D., has resigned as Dean of the Cathedral of St. John the Divine, New York City.

The Rev. John J. Neighbour, nonparochial clergyman from the Diocese of South Florida, has accepted a call to the Diocese of Maryland and has entered upon his duties as minister-in-charge of Epiphany Chapel, Odenton, All Saints' Church, Annapolis Junction, and St. Mary's Church, Jessup.

ORDINATIONS.

On St. Thomas' Day, December 21, 1928, at Trinity Church, Anoka, Minn. Bishop McElwain ordained Arland C. Blage as deacon. The sermon was preached by the Rev. Paul R. Palmer, and the Rev. F. H. Eckel, Jr., presented the candidate.

The Rev. Mr. Blage will remain in charge of Trinity Church, Anoka, for the time being.

December 23, 1928, the Rev. K. Brent Woodruff was ordained priest in Calvary Cathedral, Sioux Falls, S. D., by the Rt. Rev. W. Blair Roberts, D. D. The Rev. Mr. Woodruff is a son of the Very Rev. E. B. Woodruff, D. D., Dean of Calvary Cathedral, Sioux Falls, who presented him for ordination. The Rev. C. A. Weed, of Mitchell, S. D., preached the sermon. The Rev. Conrad H. Gesner, Canon of the Cathedral, read the Litany. The Ven. Edward Ashley, D. D., Archdeacon of Niobrara, united with the others in the laying on of hands. Mr. Woodruff is a graduate of St. Stephen's College, and the Episcopal Theological School, Cambridge. At present he has a fellowship at Harvard University, and on the completion of his work there next June he will take up work among the Indians in South Dakota, working on the Standing Rock Reservation, with headquarters at St. Elizabeth's School, Wakpala.

On December 18, 1928, at 11 A. M., the Rev. Harry E. Elston was advanced to the priesthood in the Church of Faith, Mahonoy City, Pa., by the Diocesan, the Rt. Rev. Frank W. Sterrett, D. D.

The Rev. Robert F. Kline, who was his rector for many years, preached the sermon and presented him to the Bishop. The Rev. Joseph B. Clair, a classmate, read the Litany. The Archdeacon of the diocese read the Epistle and assisted in the Holy Communion. The Rev. Howard W. Diller, the Dean of the Convocation of Reading, read the Gospel. Other clergy present from the diocese were the Rev. Messrs. Alan B. Tongue, of Christ Church, Frackville; Fred DeF. Johnson, of Calvary Church, Tamaqua; Harry C. Mershon, Holy Apostles, St. Clair; Walter Archbold, D. D., St. John's, Ashland; C. E. Purdy, Trinity, Lansford, and A. E. Koch, St. Paul's, Minersville.

Luncheon was served in the rector for the clergy and immediate family, at which time the vestry presented Mr. Elston with a purse.

The Bishop appointed Mr. Elston as the missionary to the Church of Faith, Mahonoy City, where he has been serving since last June.

On St. Thomas' Day, 1928, in St. Stephen's Church, Wilkes-Barre, Pa., Mr. John Henry Lehn was made a Deacon by Bishop Sterrett. The Rev. Dr. F. L. Flinchbaugh, rector of the church, preached the sermon. The Rev. Henry R. Tadall, of St. George's Church, Nanticoke, read the Litany. The Rev. John Hall Griffith, of St. Peter's Church, Plymouth, presented the candidate. The Rev. Robert F. Kline, of Calvary Church, Wilkes-Barre, was the Epistoler and the ordinand read the Holy Gospel. The Bishop was the celebrant.

Mr. Lehn came to us from the Lutheran ministry. He is at present connected with the staff of St. Stephen's, having as his special work the mission at Nuangola, St. Martin's-in-the-Field.

In St. Stephen's Church, Harrisburg, on Wednesday, December 19, 1928, the Rt. Rev. James Henry Darlington, D. D., Bishop of the diocese, ordained to the priesthood the Rev. Clifford Leland Stanley, of Trinity Church, Tyrone, Pa., presented by the Rev. Hiram R. Bennett; the Rev. Earl Miller Honaman, of St. Luke's, Mechanicsburg, St. Chrysostom's, New Mark; St. Gerald's, Harrisburg, and St. James, Enola, presented by the Rev. Frederick P. Houghton; the Rev. Robert Theodore Shellenberger, of Christ Church, Lykens; Saul of Tarsus, Williamston, and St. Bartholomew's, Millersburg, presented by the

Rev. Charles E. Berghaus. Morning Prayer was said by the Rev. O. H. Bridgman, assisted by the Rev. H. B. Pulsifer, of Atlantic City. The preacher was the Rev. Hiram R. Bennett, of Christ Church, Williamsport. The Litany was read by the Rev. Oscar F. R. Treder, D. D., of St. Stephen's, Harrisburg. The Epistoler was the Ven. Paul S. Atkins, Archdeacon of Harrisburg, the Gospeler being the Rev. Archibald M. Judd, of St. Paul's, Harrisburg. Assisting at the laying on of hands were the Rev. Lewis Nichols, of Lock Haven; the Rev. Wm. Gordon Thompson, locum tenens of Trinity Church, Shamokin, and the Rev. Hollis W. Colwell, of St. Andrew's, Harrisburg. The Rev. A. J. G. Dowie, J. D., was the Bishop's cross bearer. Alfred C. Kuschwa, organist of St. Stephen's Church, was in charge of the music. The young men ordained will continue in the churches and missions as at present. The Bishop entertained the clergy and invited guests at luncheon at the Penn-Harris Hotel.

On Sunday, December 23, the Rev. Frederick Whittaker Burford was advanced to the Priesthood in Christ Church, Springfield, Ill., by the bishop of the diocese, the Rt. Rev. John Chanler White, D. D. The rector of Christ Church, the Rev. Jerry Wallace, preached the Sermon, and the Litany was read by the Rev. William H. Tomlins, retired, formerly priest-in-charge of St. Bartholomew's, Granite City. Assisting the Bishop in the laying on of hands were the Rev. Jerry Wallace, of Springfield; the Rev. William H. Tomlins, of Granite City, and the Rev. Harry R. Zeigler, of Granite City.

The Rev. Mr. Burford has been serving his diaconate in Granite City and also in charge of St. Gabriel's, Woodriver, and St. Thomas', Glen Carbon, and he now becomes minister-in-charge of these three missions by appointment of the Bishop.

Frederick W. Burford is a product of the Brotherhood of St. Andrew, he having been active in the Diocesan Assembly in St. Luke's and in his local Chapter in St. Louis, for a number of years.

DEATHS.

The Rev. Dr. Mercer P. Logan, of Charleston, S. C., died suddenly on December 2, while on the train traveling from Nashville to Monteagle, Tenn., where he conducted the DuBose Training School.

Dr. Logan is survived by his wife and several children.

"The Example of An Old Man."

"I do think one mends one's ways as the years run on and that one is tenderer at eighty than he was at fifty. I pray God that, if it might be, the example of an old man who strives with all his soul for gentleness may, despite his own failures, bear fruit in the lives of those who have happily a long way to march, and many opportunities to grasp before their eighty comes."

Such was the farewell words uttered by the Archbishop of Canterbury to his Diocesan Conference. The message came straight from the heart of a great man. They might well be taken by each one of us as our aim and pattern. Those who know the Archbishop best are conscious of how he has striven to cultivate the fruit of the Spirit—love, joy, peace. How different the story of the Church would be if this motto were her guiding principle! How much more powerful and happy our individual lives would be if they were inspired by that "love which thinketh no evil". Censorious, un-Christlike judgments whither our own souls and repel those who are wistfully looking to see the Christ in us. We do not, we cannot, all think alike, but we can, and we ought, to give others the credit for honesty of purpose and a desire to follow the gleam so far as they see it.—Church of England Newspaper.

SLEEP WELL.

"Good-night, sleep well!" we say to those we love
And watch dear faces glimmer on the stair,
And hear faint footfalls in the rooms above
Sound on the quiet air,
Yet feel no fear, though lonely they must go
The road of slumber's strange oblivion:
Dark always wears to dawn,
Sleep is so gentle, and so well we know,
Wherever they have gone
They will be safe until the morning light.
Good-night, good-night!

Good-night, sleep well, beloveds; when the last
Slow dusk has fallen, and your steps no more
Make music on the empty upper floor,
And day is fully past.
We who so lightly let you go alone,
Evening by evening, from our trustful sight
Into the mystery of sleep's unknown—
We need not fear tonight,
Death is so gentle—dark will break to dawn—
Love will be safe until the morning light.

THE ORDER OF THE THOUSANDFOLD, 1929

"Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father."—St. John 14:12.

What is there I can do
To prove that I am true
And faithful to my Lord
According to His word?

I can at least believe
He would not me deceive,
By promising great things
Which life but seldom brings.

His promise must be true
That He can great things do
Through me, if I believe
And thus His Power receive.

I may not ever see
All that He does through me,
But yet a tiny part
Will warm and cheer my heart.

And so I go my way
And each day humbly pray
That what He said He'd do
Will in my life come true.

Frederick W. Neve.

If we will let our Lord use us as He used His own Body here on earth, and believe in His willingness to use us, then great things will come of it, and life will mean golden days of joyous anticipation, though much that He does through us may be hidden from our outward eyes.

OUR PHYSICAL HERITAGE IN CHRIST

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"Showing wide reading and a mastery of the question, in a sane and well-balanced treatment. By equipment, intellectually, spiritually and by personal experience the author is peculiarly fitted to write on this subject. His intimate knowledge of the Bible acts as a safe guide amid the perplexities which have gathered about the problem. An authoritative contribution." The Southern Churchman.

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FIRST RATE NATURE TALKS

A MOUNTAIN PATH

FORTY-FOUR TALKS TO CHILDREN

By JOHN A. HAMILTON

Author of "The M.S. in a Red Box"; "Captain John Lister"; "John Milton, Englishman".

THE EXAMINER:

"One of the most delightful children's books we have met with for a long time. Each talk is based on some fable or story, or on some fact of nature with which an ordinary walk through garden or field may make one familiar. These addresses, spoken or read, must capture the children, we are sure.

LONDON: H. R. ALLENSON, Ltd.
Order from SOUTHERN CHURCHMAN.

FIRM IN THE FAITH AND LOYAL

Mr. Alfred B. Williams, December 31, 1928.
Editor Southern Churchman, Richmond, Va.
My dear Sir:

Before the year closes I must express to you the rejoicing I have in my heart that there is one Episcopal Church Paper standing firm for the fundamentals of the Christian faith and loyal to Holy Scripture as the fully inspired Word of God. Carry on!

Yours very truly,
River Forest, Ill. Reader.

December 29, 1928.
1039 North Calvert Street,
Baltimore, Md.

Southern Churchman:
Dear Sirs:

Will you please send me to the above address the "Southern Churchman," beginning with the New Year. I believe the amount is $3.00 a year—if this is not right, please inform me. I am sure I shall enjoy it very much, for it has so much *religion* in it. I am a Northerner, *but I prefer your paper to any of our Northern papers.* I am also enclosing an original true story, which if you would like to use in the Easter issue of your paper I would be very glad to have you. It has never been in print.

Yours very sincerely,
Florence Montgomery Angell,
(Mrs. Edw. B. Angell.)

Wednesday, January 2, 1929.

Dear Mr. Williams:

A friend has been giving me the *New York Churchman* for some years. I just could not stand it any longer, so asked her to discontinue it and send me the Southern Churchman, which she gladly did. I have enjoyed your paper, handed to me about a month late, so know I shall enjoy it more right from the press. I have wanted for some time to thank you for so bravely upholding the Faith and Doctrines of our dear Church, and hope you may be spared many years to carry on the work. I saw "The Bible: Its Christ and Modernism" advertised in your paper, sent for it, and have circulated it among my friends. It is a fine book. Wishing you a Happy New Year, and many of them,

Your sincere friend,
Alexandria, Va. Alice J. Green.

Macon, Ga., January 1, 1929.

My dear Friend:

Your paper certainly is one of the greatest religious papers that I have ever read and is such an incentive for better lives and better thought to all who read its message each week.

Believer.

January 3, 1929.

For 1929—And Afterwards

"The God of glory keep thee—
Keep thee in perfect peace;
Leading thee bravely forward
Till all thy conflicts cease."

Dear Mr. Williams:

I am enclosing a little item and am wishing for you true success "Henceforth and forever."

The Church seems divided into three groups—Protestant Episcopalians, Romanists, and Modernists. Your part seems to be to help the Episcopalians and try to keep the two other groups from "swamping the boat." It is a case of holding the Church for the Church! And, as you have already discovered (no doubt) some will ridicule, some ignore, some say "Intolerant!" some sneer, some approve at a distance, some earnestly uphold you. It is generally that way in such matters. So keep cheered up! "He always wins who sides with God." "If God be for us, who can be against us?"

May God guide you continually. Your friend,
Minister of the Gospel.

DESIGNED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

DOMINUS FIRMAVIT ISIN 1835

Vol. 94. RICHMOND, VA., JANUARY 19, 1929. No. 3.

LETTER OF GENERAL LEE TO LORD ACTON.

This letter, written while General Lee was president of Washington College, is unique, since its author was extremely cautious and reticent among his own people on the subject which he here discussed freely with his foreign correspondent. It will be found in Lord Acton's Correspondence—I, 302-305.

Lexington, Vir., 15 Dec., 1866.

Sir,—although your letter of the 4th ulto. has been before me some days unanswered I hope you will not attribute it to a want of interest, but to my inability to keep pace with my correspondence. As a citizen of the South, I feel deeply indebted to you for the sympathy you have evinced in its cause, and am conscious that I owe your kind consideration of myself to my connection with it. The influence of current opinion in Europe upon the current politics of America must always be salutary; and the importance of the questions now at issue in the United States, involving not only constitutional government in this country, but the progress of universal liberty and civilization, invests your proposition with peculiar value, and will add to the obligations which every true American must owe you for your efforts to guide that opinion aright. Amid the conflicting statements and sentiments in both countries, it will be no easy task to discover the truth, or to relieve it from the mass of prejudice and passion, with which it has been covered by party spirit. I am conscious of the compliment conveyed in your request for my opinion as to the light in which American politics should be viewed, and had I the ability, I have not the time to enter upon a discussion, which was commenced by the founders of the constitution and has been continued to the present day. I can only say that while I have considered the preservation of the constitutional power of the General Government to be the foundation of our peace and safety at home and abroad, I YET BELIEVE THAT THE MAINTENANCE OF THE RIGHTS AND AUTHORITY RESERVED TO THE STATE AND TO THE PEOPLE NOT ONLY ESSENTIAL TO THE ADJUSTMENT AND BALANCE OF THE GENERAL SYSTEM, BUT THE SAFEGUARD TO THE CONTINUANCE OF A FREE GOVERNMENT. I CONSIDER IT AS THE CHIEF SOURCE OF STABILITY TO OUR POLITICAL SYSTEM, WHEREAS THE CONSOLIDATION OF THE STATES INTO ONE VAST REPUBLIC, SURE TO BE AGGRESSIVE ABROAD AND DESPOTIC AT HOME, WILL BE THE CERTAIN PRECURSOR OF THAT RUIN WHICH HAS OVERWHELMED ALL THOSE THAT HAVE PRECEDED IT.

I need not refer one so well acquainted as you are with American history to the State papers of Washington and Jefferson, the representatives of the federal and democratic parties, denouncing consolidation and centralization of power, as tending to the subversion of State Government and to despotism. The New England States, whose citiens are the fiercest opponents of the Southern states, did not always avow the opinions they now advocate. Upon the purchase of Louisiana by Jefferson, they virtually asserted the right of secession through their prominent men; and in the convention which assembled at Hartford in 1814, they threatened the disruption of the Union unless the war should be discontinued. The assertion of this right has been repeatedly made by their politicians when their party was weak, and Massachusetts, the leading state in hostility to the South, declares in the preamble to her constitution, that the people of that commonwealth "have the sole exclusive right of governing themselves as a free sovereign and independent state, and do, and forever hereafter shall, exercise and enjoy every power, jurisdiction, and right which is not, or may hereafter be by them expressly delegated to the United States of America in Congress assembled." Such has been in substance the language of other governments, and such the doctrine advocated by the leading men of the country for the last seventy years. Judge Chase, the present Chief Justice of the United States, as late as 1850, is reported to have stated in the Senate, of which he was a member, that he "knew of no remedy in case of the refusal of a state to perform its stipulations," thereby acknowledging the sovereignty and independence of state action. But I will not weary you with the unprofitable discussion. Unprofitable because the judgment of reason has been displaced by the arbitrament of war, waged for the purpose as avowed of maintaining the union of the states. If, therefore, the result of the war is to be considered as having decided that the union of the states is inviolable and perpetual under the constitution, it naturally follows that it is as incompetent for the general government to impair its integrity by the exclusion of a state, as for the states to do so by secession; and that the existence and right of a state by the constitution are as indestructible as the union itself. The legitimate consequence then must be the perfect equality of rights of all the states; the exclusive right of each to regulate its internal affairs under rules established by the constitution, and THE RIGHT OF EACH STATE TO PRESCRIBE FOR ITSELF THE QUALIFICATIONS OF SUFFRAGE. The South has contended only for the supremacy of the constitution, and the just administration of the laws made in pursuance of it. VIRGINIA TO THE LAST MADE GREAT EFFORTS TO SAVE THE UNION, and urged harmony and compromise. Senator Douglas, in his remarks upon the compromise bill recommended by the committee of thirteen in 1861, stated that every member from the South, including Messrs. Toombs and Davis, expressed their willingness to accept the proposition of Senator Crittenden from Kentucky, as a final settlement of the controversy, if sustained by the republican party, and THE ONLY DIFFICULTY IN THE WAY OF AN AMICABLE ADJUSTMENT WAS WITH THE REPUBLICAN PARTY. WHO THEN IS RESPONSIBLE FOR THE WAR? Although the South would have preferred any honorable compromise to the fratricidal war which has taken place, she now accepts in good faith its constitutional results, and receives without reserve the amendment which has already been made to the constitution for the extinction of slavery. That is an event that has been long sought, though in a different way, and by none has it been more earnestly desired than by the citizens of Virginia. In other respects I trust that the constitution may undergo no change, but that it may be handed down to succeeding generations in the form we received it from our forefathers. The desire I feel that the Southern states should possess the good opinion of one whom I esteem as highly as yourself, has caused me to extend my remarks further than I intended, and I fear it has led me to exhaust your patience. If what I have said should serve to give any information as regards American politics, and enable you to enlighten public opinion as to the true interest of this distracted country, I hope you will pardon its prolixity.

In regard to your inquiry as to my being engaged in preparing a narrative of the campaigns in Virginia, I regret to state that I progress slowly in the collection of the necessary documents for its completion. I particularly feel the loss of the official returns showing the small numbers with which the battles were fought. I have not seen the work of the Prussian officer you mention and therefore cannot speak of his accuracy in this respect—with sentiments of great respect, I remain your obt. Servant,

R. E. LEE.

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Earliest of Church Assemblages in America—A. B. Williams	6
Rays of Light From God's Lamp—W. W. Rugh	6
A Continent:-Wide Bible Crucade—G. T. B. Davis	7
Robert E. Lee—Late John W. Daniel, LL. D.	8
What Is Happening at Calvary Church in the City of New York—A. S. R.	10
With Dean and Lady Augusta Stanley in Italy—J. deH. Bruen	11
Book Reviews	11
Favorite Scripture Verses	12
Letters to the Editor	12
Church Intelligence	13
Family Department	17
Children's Department	19
Personal Notes	23

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So may it warmer glow,
That I may cheer the lonely ones
Who suffer here below.

I love Thee, Lord, with all my soul—
Oh! fill it with Thy grace,
That I may shed abroad Thy love
At every time and place.

I love Thee, Lord, with all my strength—
Give me the "strength of ten",
That striving, I may win the fight
Among my fellow men.

I love Thee, Lord, with all my mind—
So let it keener be,
That I may better understand
What Thou would'st say to me.

Through heart and soul and strength and mind
Reveal to me Thy will,
Until Thy daily plan for me
Shall all my being fill.

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But "How boo how," the Chinese say
When two of them chance to meet.

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When you've pleased me with a song,
But my Chinese friends would say, "How ting",
In a tone all drawn out long.

"Never mind," I comfort you
When you've broken your prettiest doll,
But Chinese children say, "Boo yow gin",
If their dollies have a fall.

—Frances Head.

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Thoughts For the Thoughtful

Moses gives precepts; Christ gives practice.

The more godly men are the more human they are.

The biggest coward is the one who is afraid to do right.

"God never sends your checks back marked: Account overdrawn."

"Measure life by loss instead of gain;
Not by the wine drunk, but by the wine poured forth;
For Love's strength stands in Love's sacrifice,
And whoso suffers most has most to give."

Paul was a man you could neither bend nor break. Principle was the rock on which he stood. Faith was the shield his tormentors could not shatter. Great convictions, tested and tempered in many a fire of affliction, wrapped his soul in the peace which passeth all understanding.—Selected.

The comment passed by a critic on a work of art may or may not be a fair judgment on the artist, but it infallibly betrays the qualifications of the critic."
Prof. T. H. Robinson.

"The beauty and the wonder and the power,
The shapes of things, their colors, lights and shades,
Changes, surprises—and God made it all."

Faith elevates the soul not only above sense, and sensible things, but above reason itself. As reason corrects the errors which sense might occasion, so, supernatural faith corrects the errors of material reason.—Archbishop Leighton.

Humility, the fairest loveliest flower
That bloomed in paradise, and the first that died.
It is so frail and delicate a thing
That if it look upon itself it's gone;
And he who ventures to esteem it his
Shows by that very thought he has it not.
—C. Fry.

There must be a serene commitment of the soul to the strong keeping of the Eternal God. He committed Himself to Him that judgeth righteously. This is the way of peace, as this is the way of victory. If ever the enemy is to be conquested this must be the mode of conquest.—J. H. Jowett.

We are persuaded that we and all Christian people must seek a more heroic practice of the Gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ and of the meaning of His Cross and Resurrection in the midst of the wrong and want and sin of our modern world.—From the address of the Jerusalem Council to The Churches.

Men do not complain of the sixth commandment which protects their persons; nor of the eighth which protects their property; why, then, should they complain of the fourth; which protects their rightful heritage, a weekly day of rest?—Eugene Stock.

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EDITORIALS

Vol. 94. RICHMOND, VA., JANUARY 19, 1929. No. 3.

PUBLICITY

"In public print a woman's name is but twice allowed—
Once when in her wedding gown, once when in her shroud."

Nobody knows who wrote that, nor when it was written. It reads like an outburst of feminine indignation and exasperation; but it expresses the rule prevalent in the South and several other parts of this country until the seventies. It was carried to ridiculous extremes. Women who were doing useful public work, leading and managing charitable, religious, educational enterprises, dared not sign even notices of meetings of their organizations. When officers of such organizations were chosen the fact of election was communicated to local newspapers, but names were omitted. Actresses, traveling public lecturers and "plain people" were exceptions; but as nobody liked to be classed with the "plain people" the newspaper editor who published the name of a local woman, except in cases of marriage, death, serious accident or actual tragedy or a trip to Europe—a vast event not so many years ago—took chances of painful personal consequences. Until about seventy-five years back women always were alluded to collectively in American newspapers as "females"—so many females in the audience or congregation, or aboard train or boat to which something happened. Now we have run to the opposite extreme, just as absurd in display of names and pictures as the exaggerated suppression and reticence of 1829, 1854, 1870.

Men have craved and found publicity since the beginning. Long before the invention of printing appeared persons, of whom we catch brief glimpses, who, like Theudas and Judas, alluded to casually in the fifth chapter of Acts, boasted themselves to be somebody; and like Korah, Dathan and Abiram, leading revolt against Moses, sought prominence. In secular history of all civilized countries all kinds of men, from kings and emperors to peasants and clowns, have surrendered dignity and decency and self-respect and invited dangers and penalties that they might be talked about and acclaimed. Among the savages and hopeless barbarians every tribe has had members who by extraordinarily grotesque and elaborate painting or tattooing, or by pretensions to oratory or proclamations of personal prowess, have sought advertisement and admiration. Now this old tendency has become a kind of disease, prevalent in both sexes. Every weekly in the country prints, week after week, the names of the same men and women in connection with the life and activities of the neighborhood. The dailies cater to the desire assiduously. Observation of them suggests that a considerable proportion of the scandalous divorces and quick marriages of the divorced, parades of immoralities and shameful and atrocious blasphemies, indecencies and vulgarities, are results of morbid appetite for publicity, of eagerness to be photographed, pictured, discussed, paraded before the public regardless of how discreditable and disgraceful the display may be.

A man who died in Paris a few days ago was a curious and instructive example. Through several years of the last decade of the nineteenth century he gave all his time and effort and such small intellect as he had to putting his name in the newspapers. With little education and slight mental equipment and supposed to be earning his living as agent for a popular brand of wine, he contrived to thrust himself into the lead of that dull galaxy of snobbery known as New York City's "Four Hundred". He postured and clowned daily, gave parties in honor of monkeys, went about with a parrot on one shoulder, worked to introduce novelties and eccentricities into what the news writers described as high society. Doubtless he was delighted by the many thousands of words and feet of space given to his sayings and doings and performances. He was a kind of reproduction, on a reduced scale, of men of generations ahead of him, like Beau Brummel, in England, Beau Hickman, in Washington City. They are remembered only with slightly amused contempt. This more recent man dropped from sight, suddenly and completely as Korah, swallowed by the earth, Theudas, slain with his followers. He has not been heard of in nearly thirty years His name is familiar to none but the elderly people and they recall him with vague derision. While he strove for publicity the presidents and cabinet officers and governors and judges and leaders of thought and action of the present day were working quietly and obscurely to fit themselves for real work and to win permanent honor and high places in history.

A later instance is the man from Smith College, Massachusetts, who put himself on the front pages by blatant declaration that the idea of sin must be relegated to the abandoned theories and that all the accepted religions and beliefs in the supernatural are false. He was rebuked and repudiated by scientists who described his utterances as impudent and irrelevant intrusion on serious, useful and sensible discussion; but he has had his little day of glory. For the moment he emerges from obscurity into the limelight and sees his name and picture broadcast. And it is safe to predict that within a year he, too, will be forgotten and will relapse to oblivion, to be recalled, if at all, with scornful smile and comment. Meanwhile, men and women, destined for honorable and enduring places in future history and others whose vastly useful and beautiful work will be recorded only in the annals of Heaven, are going quietly and modestly onward, preparing for or achieving splendid practical results.

While the pot boils froth and scum are thrown to the top. We are in a bubbling, busy time of progress, reaction, adjustment to new conditions and developments, in this country facing the vital tests of unexampled growth of power and prosperity. We will settle presently to discretion, dignity, wise understanding of real meanings and values. It is the story of humanity that follies cure themselves. We have outgrown and outlived the extreme and ludicrous timidity and caution of the publications of the

past. We will outlive and outgrow the audacity and recklessness of our present journalism, the constant forcing upon us of the immoralities of persons supposed to be in high place and of the persistent bids for notice and prominence of cheap, vain, vulgar, tawdry people. We will arrive at the decent chronicling of the really interesting and important acts and words of people who really are interesting and important in religious, political, commercial, social and professional life. As the inevitable change comes, with the gradual gains of good sense and good taste, we can find honest amusement in the antics and endeavors of the diligent publicity seekers and go on, peacefully and modestly, doing what good we can find to do. attending faithfully to our own affairs of labor and pleasure, realizing that pursuit of publicity, for mere publicity is one of the most undignified, unfruitful, useless and belittling enterprises in which benumbed and benighted humanity can engage.

Alfred B. Williams.

EARLIEST OF CHURCH ASSEMBLAGES IN AMERICA

Alfred B. Williams

ORGANIZING THE THEOLOGICAL SEMINARY.

A special General Convention was held in St. Peter's Church, Philadelphia, October 30 to November 3, 1821, to consider action on a legacy of $60,000 left by Jacob Sherrard, of New York City, to an Episcopal Theological Seminary to be instituted in New York by the General Convention or the Convention of the diocese. Lawyers of equal eminence differed regarding proper use of the money. It was determined to concentrate the seminaries in New York. Bishop White says the chief opposition was from the gentlemen from Virginia, with whom it was a favorite idea to establish a chair of theology at William and Mary College.

ELEVENTH REGULAR CONVENTION.

The eleventh regular Convention met at Philadelphia May 23 to 26, 1823, with nine bishops present, including Bishop Ravenscroft, of North Carolina, who was consecrated at the beginning of the session, two being absent. Recommendations of Bishop Chase, of Ohio, that communicants of the Church be forbidden from attending theatrical performances and that none but communicants be eligible for election as delegates to Church Conventions were disposed of by compromise recommendations. The Church of Georgia was admitted to membership. A committee of three bishops, six clergymen and seven laymen was appointed to revise the psalms and hymns to be sung in churches and a standard edition of the Bible was adopted. It was a busy, brief, session. The report on the theological seminary was adopted and organization of the missionary society was completed. The slavery question cropped up slightly with a proposal to send delegates to the American Colonization Society, formed to transport freed slaves to Liberia. The Convention, while expressing sympathy with the objects, declared that the question was more of political than of religious nature, and declined the invitation. Trustees for the theological seminary were nominated. A committee was appointed to enquire and report on religious teaching in the colleges and universities of the country and to report on the practicability of establishing seminaries for education of youth under the influence of the Church.

MISSISSIPPI ADMITTED.

At the Convention of 1826, November 7 to 15, in St. Peter's Church, Philadelphia, Mississippi was formally admitted to membership. All bishops were present but Bishop Moore, of Virginia, who had been overtaken by dangerous illness at Hartford. Bishop Bowen, of South Carolina, consecrated since the last Convention, preached the opening sermon, and Dr. Wilmer, of Virginia, presided over the lower House. Provision was made for abbreviation of the services when circumstances made it expedient and changes in the confirmation services to meet doctrinal scruples were authorized. A report on the theological seminary described as "satisfactory" was presented. The committee on hymns and the psalms in metre was continued, its work being incomplete.

KENTUCKY AND TENNESSEE.

At the Convention of 1829, Philadelphia, August 12 to 20, Kentucky and Tennessee were admitted. Two days were spent in discussion of the consecration of Dr. William Meade as assistant Bishop of Virginia, the Convention of that State having voted to present him with the provision that his consecration should not entitle him to succeed Bishop Moore as full bishop of the diocese. This reservation was objected to strongly. The delegates from Virginia promised that the reservation should be withdrawn at the next Diocesan Convention and Dr. Meade was consecrated in St. James' Church, Philadelphia, October 19. Seven changes in canons were agreed upon.

RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.

Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

I KINGS.

The Name of these books called "Kings" suggests something of the history here recorded, God's dealing with Israel from "the throne".

Subject.

The Holy Spirit records in this book the wonderful glory of the God-appointed kings and kingdom of Israel, and how this glory was dragged into the dust through the sins of kings and people.

I. Chs. 1-11. The glorious kingdom of Solomon, ending like a bright day with the sun setting behind a cloud.

1. Chs. 1-4. Solomon established on the throne of his father David with surpassing wisdom and wealth.

2. Chs. 5-8. The Temple of the Lord built and dedicated and filled with the glory of the Lord.

3. Chs. 9-11. The glory and shame of the wisest and wealthiest king.

II. Chs. 12-16. Decline of the glory of the throne from the division of the kingdom unto the rebuilding of Jericho.

1. Ch. 12. Division of the kingdom and establishing idolatry in northern Israel.

2. Chs. 13, 14. Doom of the idolatry at Bethel announced and death of Jereboam and Rehoboam.

3. Chs. 15, 16. The downward steps of kings and people, warring with each other and worshipping Baal, in spite of God's wrath and mercy.

III. Chs. 17-22. The Lord's faithful testimony through Elijah, whose name means "My God is Jehovah".

1. Ch. 17. The Lord's care for Elijah during the three and one half years of judgment upon Israel.

2. Chs. 18, 19. The Lord's testimony on Mount Carmel, destruction of false prophets, and the "still small voice".

3. Chs. 20-22. The Lord's judgment of Ahab, the founder of Baal worship in Israel.

A CONTINENT-WIDE BIBLE CRUSADE

A Movement for a Million Testaments for the Latin-American Lands of Central and South America, Mexico and the West Indies.

By George T. B. Davis

THE blessing of God rested upon the nation-wide distribution of New Testaments in China in such a signal manner, that a campaign has now been started for the careful and prayerful circulation of a million copies of the New Testament in the Latin-American lands of Central and South America, Mexico and the West Indies. The plan is not merely the circulation of a million Testaments; but to water the Word with such a great volume of prevailing prayer that a great spiritual awakening will sweep over the Latin-American Republics.

The darkness of the past centuries in Latin-America is due to their being deprived of the Word of God. Four hundred years ago Spanish and Portuguese adventurers went to South America seeking for **GOLD.** Three hundred years ago British and Dutch pilgrims went to North America seeking for **GOD.**

The results that have followed from the Spanish and Portuguese lusting for gold, and the British and Dutch seeking first the Kingdom of God, have been without a parallel in the world's history. In South America—darkness and superstition and ignorance. In North America—unparalleled prosperity, and all the multiplied blessings that come from an open Bible.

Now is the hour of opportunity to inaugurate a great Bible campaign for the enlightenment of the Latin-American nations. After four hundred years of darkness the dawn is breaking. One after another of the Republics have proclaimed religious liberty. But the political release is only the first step. Now they need spiritual freedom. Most of the 90,000,000 inhabitants of Latin-America are still in darkness. They are groping about in superstition without the lamp of the Word to guide their footsteps. Their souls are starving for the Bread of Life.

A missionary in South America who is a British Professor of Philosophy, and who gave up all to preach Christ, recently declared that there is scarcely an anti-Christian book published in Europe, that is not reprinted at once in Spanish in South America; but he said that in spite of all the difficulties of the work there is a great hunger after higher things in those lands.

It is only the Word of God that can dispel the darkness and bring blessing and true prosperity to the peoples of Latin-America. A year or two ago an American traveler, Mr. L. L. Legters, was making a tour of exploration in Mexico to seek to discover how to bring the Gospel to Indian tribes that had never been reached by a missionary. Away in the interior he came to an Indian town and was amazed to find a church of nearly three hundred believers. In telling the story of his trip, in the Sunday School Times, Mr. Legters gave the explanation of his remarkable discovery. He said:

"We were the first missionaries who had ever visited the town. How did it come, then, that this large group of believers were gathered here? Nine years before an old Indian had heard the Gospel while away from home. Some one had given him a Spanish Gospel. When he returned home, a nephew had learned a little Spanish, so the old uncle pressed him into service. As he read the Good News, he would hurry with the lad to a neighbor to share it with him. As a result of this kind of work there were nearly three hundred believers in this Indian town—more than half of the village were real Christians when we visited there."

The reports of the British and Foreign Bible Society and the American Bible Society contain striking examples of the power of the Word of God to transform and transfigure lives in Latin-America. An experienced missionary told a Secretary of the British and Foreign Society in Brazil that he felt led to offer a copy of the Scriptures to any one who was desirous of reading the book. Then the missionary made this striking statement: "In every case the person who received the book had been led to Christ."

A Colporteur, laboring in Venezuela, sent this striking testimony of the power of the Word to the British and Foreign Bible Society: "Some two years ago we were allowed to place six Bibles and twelve New Testaments in the Leper Asylum at La Guaira. Early last year Colporteur Rivera was permitted to visit this Leper Asylum with his Books and to speak to the inmates. He found forty of them were professing Christians."

The British and Foreign Bible Society reports the striking words of the President of Chili when he was presented with a copy of the Bible several years ago by the Evangelical Churches of Chili and the Bible Society. In accepting the gift he said: "I am a Christian. I believe in the doctrines of Christ. I drink the waters of the crystal fountain, but not the turbid waters of the swamps. I receive the health-giving doctrines of the Bible. This Book which you have presented to me will ever be with me. It will be my guide, and will be appreciated at its full value."

A colporteur of the British and Foreign Bible Society laboring in Argentine, wrote: "I entered a barber's shop and offered him a Bible; but he replied, 'Thanks be to God, I have one'. When I asked how he obtained the Book, he told me the following story: 'In the review called El Mundo Argentino, I read an announcement recommending readers to obtain the Gospels or the New Testament in order to ascertain the teaching of Jesus Christ. I ordered the four Gospels, which pleased me. Then I ordered a complete Bible.' His wife came up to us, and it was wonderful to listen to the simple testimony of this couple as to their conversion through reading the Bible only, without having attended any evangelical meeting."

In speaking of the value of spreading the Word of God in Brazil, a traveler wrote to the American Bible Society: "Brazil as a field for Bible distribution becomes more and more attractive every year. Its immense area adds to the difficulties of travel,, but perhaps there is no country in the world from which there comes such a wealth of testimony to the power of the printed Bible circulated in advance of the preacher of the Gospel."

One of the Secretaries of the American Bible Society, who is stationed in Brazil, gives a glowing testimony to the power of the Word of God in that land. He says: "From missionaries of various denominations I received striking testimonies to the value of the work of Bible distribution in that land. Many churches, now vigorous and growing, trace their origin to a single copy of the Scriptures carried far beyond the range of the missionary, and making for itself a lodging in some believing heart. The Bible in Brazil is good seed falling upon good ground and bringing forth fruit abundantly."

There are millions and millions in Latin-America who have never seen a copy of the Word of God; and great multitudes who do not even know of the existence of such a Book! Mrs. Harry Strachan, of the Latin-American Evangelization Society writes: "Our duty is to give the Word of God to the people who do not have it. No one can say more than a small proportion of the people have either seen or heard of a Bible. There are few children of school age that cannot read and write."

This is surely the providential moment to give the people the Word of God in their own language. Our aim is a continent-wide crusade to reach all ages and classes quickly with the Word watered by a great volume of believing prayer. The plan is to present neat pocket Testaments, through the missionaries, pastors and others, to students, officials, professional men, and the various classes who will agree to read them.

Most of the Testaments will be printed in Spanish and Portuguese, which are the chief languages of Latin-America; while others will be printed in various Indian dialects. The Testaments are attractively bound in blue-purple pluviusin, with one or more picture, so that the very sight of the neat little Book will make one long to possess and to read it.

Surely now is the time for Christians throughout the world to concentrate their prayers upon Latin-America in order that a mighty spiritual awakening may sweep over the land. Mr. and Mrs. Harry Strachan have recently sent out an urgent appeal for intercessory prayer on behalf of Latin-America. They say: "Never before has there been such a magnificent opportunity, such a wide-open door. We have reason to believe that God is ready to initiate a great spiritual awakening that will stir the continent, and which may really constitute Latin-America's last opportunity. On this prayer campaign to which you are called hangs, perhaps, the destiny of a continent—millions of souls whose destiny is at stake."

We wish to place quickly in the hands of God's children a quarter of a million prayer cards giving suggestions for intercession for God's blessing on the production and distribution of the Testaments; for an outpouring of God's Spirit upon the missionaries, pastors and workers; and that the hearts of the unsaved may be tender and receptive to the Word of God and the Gospel. Will you not send for a supply of these prayer cards to pass on to others to help in enlisting a great volume of believing prayer for these lands that have so long lain in darkness? The cards will be sent free of cost on application to The Million Testament Campaign, 323 North Thirteenth Street, Philadelphia, Pa.

Each one who reads these lines, no matter in what land you may reside, can have a very real share in helping in the Million Testament Campaign for Latin-America, and in the evangelization of those lands. King David declared that those who tarried by the stuff shared alike with those who went forth to the conflict. Hence, in the privacy of your homes you can help in opening the windows of heaven in the neglected continent. Will you not determine, with God's help, **to spend a little time daily, alone or with others, in intercessory prayer for God's blessing upon the Million Testament Campaign, and for a great spiritual awakening?**

ROBERT E. LEE

By the Late John W. Daniel, LL. D.

Washington Academy and Washington College.

SHORTLY after the close of the Revolutionary War, the Legislature of Virginia, in token of esteem and admiration for the virtues and services of General George Washington, donated him one hundred shares of stock in the Old James River Company. General Washington, in a characteristic manner, declined to accept the donation save only on the condition that he be permitted to appropriate it to some public purpose "in the upper part of the State", such as " the education of the children of the poor, particularly the children of such as have fallen in defense of the country". The condition granted, President Washington, in 1796—for he had then become President of the New Republic—dedicated the one hundred shares of stock "to the use of Liberty Hall Academy in Rockbridge County". Mayhap the friendship between William Graham, its principal, and his old class-mate at Princeton, "Light Horse Harry Lee", the friend of Washington, had something to do in guiding the benefaction; but be this as it may, it was given and accepted, and in honor of the benefactor the academy was clothed with his immortal name.

In acknowledging the thanks expressed to him by the Board of Trustees, President Washington said: "To promote literature in this rising empire and to encourage the arts has ever been amongst the warmest wishes of my heart; and if the donation which the generosity of the Legislature of the Commonwealth has enabled me to bestow upon Liberty Hall—now, by your politeness, called Washington Academy—is likely to prove a means to accomplish these ends, it will contribute to the gratification of my desires."

Soon after this, the Legislature, which had already incorporated the institution on a comprehensive basis, gave it the name of "The College of Washington in Virginia"—name, however, which the trustees did not accept until 1812*. In the spirit of their beloved commander, "The Cincinnati Society", composed of survivors of the Revolutionary War, on dissolving in 1803, donated their funds, amounting to nearly $25,000, to the institution which had received his patronage and bore his name; and, thus endowed, it went forward in a career which, for nearly threescore years and ten, was a period of uninterrupted usefulness, prosperity and honor.

All ranks of honorable enterprise and ambition "in this rising empire" felt the impress of the noble spirits who came forth from its halls, trained and equipped for life's arduous tasks with keenest weapons and brightest armor. What glowing names are these that shine on the rolls of the alumni of this honored Alma Mater! Church and State, Field and Forum, Bar and Bench, Hospital and Counting-Room, Lecture-Room and Pulpit—what famous champions and teachers of the right, what trusty workers and leaders in literature and law, and arts, and arms, have they not found in her sons! Seven Governors of States—amongst them Crittenden, of Kentucky, and McDowell, Letcher, and Kemper, of Virginia; eleven United States Senators—amongst them Parker, of Virginia; Breckinridge, of Kentucky; H. S. Foote, of Mississippi, and William C. Preston, of South Carolina; more than a score of Congressmen, two-score and more of judges—amongst them Trimble, of the United States Supreme Court; Coalter, Allen, Anderson, and Burks, of the Court of Appeals of Virginia; twelve or more college presidents, and amongst them Moses Hoge and Archibald Alexander, of Hampden-Sidney; James Priestly, of Cumberland College, Tennessee; and G. A. Baxter and Henry Ruffner (who presided here), and Socrates Maupin, of the University of Virginia. These are but a few of those who here garnered the learning that shed so gracious a light in the aftertime on them, their country and their Alma Mater. And could I pause to speak of those who became valiant leaders of men in battle, I could name many a noble soldier whose eye greets mine today; and, alas! I should recall the form of many a hero who passed from these halls in the flush of youthful manhood, and has long slept with "the unreturning brave"; for in 1861, when the call to arms resounded, "The Liberty-Hall Volunteers"—the students of Washington College—were among the first (and in a body) to respond; and when the quiet professor of your twin institute was baptized in history as "Stonewall Jackson", their blood o'erflowed the christening urn and reddened Manassas' field, and from Manassas to Appomattox, under Joseph E. Johnston, and Thomas J. Jackson, and Robert E. Lee, the boys and the men of Washington College proved that they were worthy of their leaders, worthy of their State and country, and worthy of all good fame.

The Fate of War.

Unsparing war spared not the shrine where breathed into the arts of peace, yet lived the spirit and was perpetuated the name of the Father of his Country. When in 1864 David Hunter led an invading army against the State from whose blood he sprung, he came not as comes the noble champion eager to strike the strong, and who realizes that he meets an equal and a generous foe. Lee had penetrated the year before to the heart of Pennsylvania, and the Southern infantry had bivouacked on the banks of the Susequehanna.

When he crossed the Pennsylvania line, he had announced in general orders, from the headquarters of the Army of Northern Virginia, that he did not come to "take vengeance"; that "we make war only upon armed men", and he therefore "earnestly exhorted the troops to abstain with most scruplous care from unnecessary or wanton injury of private property", and "enjoining upon all officers to arrest and bring to summary punishment all who should in any way offend against the orders on the subject". He had been obeyed by his lieutenants and his men. No charred ruins, no devastated fields, no plundered homes marked the line of his march. On one occasion, to set a good example, he was seen to dismount from his horse put up a farmer's fence. In the city of York General Early had in general orders prohibited the burning of buildings containing stores of war, lest fire might be communicated to neighboring homes; and General Gordon, in his public address, had declared: "If a torch is applied to a single dwelling, or an insult offered to a female of your town by a soldier of this command, point me out the man, and you shall have his life". The battle of Gettysburg had raged around Gettysburg College, but when it ended the college stood scathless, save by the accidents of war. But when David Hunter invaded Virginia, he came to make war on the weak and helpless, and he was as ruthless to ruin as he was swift to evade battle and to retreat. He blistered the land which he should have loved and honored, and a broad, black path marked his trail. From the summit of those mountains where Spotswood first spied the Valley, could be counted at one time the flames ascending from one hundred and eighteen burning houses. The Virginia Military Institute was burned, and the very statue of Washington, which adorned it, was carried off as a trophy. Washington College was dismantled, its scientific apparatus destroyed, its library sacked, its every apartment pillaged. The hand of war indeed fell heavily here, and when the Southern cause went down at Appomattox, Washington College remained scarce more than a ruinous and desolate relic of better days. Four professors, a handful of students, and the bare buildings, were all that was left of it.

President of Washington College.

In August, 1865, the trustees of Washington College met. The situation they contemplated was deplorable and de-

*In 1796 the Legislature of Virginia undertook to erect the Academy into a College under the name of "College of Washington". The board of trustees resisted the enactment as an infringement of the rights of the corporation; and their grave and forcible protest was said by the late Hugh Blair Grigsby, in an address delivered in 1870, to have been the basis of the brief of Mr. Webster in the great Dartmouth College case. The act was repealed in response to this remonstrance. The name of Washington College was finally adopted in 1812.

pressing. Their invested funds were unproductive. Their treasury was empty. The State was prostrate and bankrupt. In the sky of the future there was scarcely a ray of light. But they were resolved to face difficulties and to do the best they could. One of the trustees, Colonel Bolivar Christian, of Staunton, suggested that General Lee be invited to accept the Presidency of the Institution. There was but little anticipation that he would incline to their wishes. The position could not be very remunerative—it involved tedious and perplexing tasks, and it did not seem commensurate with the abilities, nor altogether fitting to the tastes of a great commander who had so long dealt with the vast and active concerns of military life; but the suggestion was unanimously adopted, and Hon. John W. Brockenbrough, rector of the Board, was appointed to apprise General Lee of the fact. At first General Lee hesitated. He modestly distrusted his own competency to fulfill the trust, and he feared that the hostility of the Government towards him might direct adverse influences against the Institution which it was proposed to commit to his care. These considerations being successfully combatted by those who knew how high his qualifications were, and how great were his attractions, General Lee accepted the position tendered him, and on the second of October, 1865, he took the oath of office before the Rev. W. S. White, the oldest Christian minister of Lexington—and was duly installed in the presence of the trustees, professors, and students, as President of the Washington College. On the eve of acceptance, two propositions were made to General Lee: one to become President of a large corporation, with a salary of $10,000 per annum; another to take the like office in another corporation, with a salary of $50,000. But he had made up his mind to come here, and this is what he said to a friend who brought him the last munificent offer:

"I have a self-imposed task which I must accomplish. I have led the young men of the South in battle; I have seen many of them fall under my standard. I shall devote my life now to training young men to do their duty in life."

This was the high resolve that brought him here, and Robert E. Lee seemed to be the great, heroic Captain when he stood before the Virginia Convention with superb courage and dauntless mien, and "devoted his sword to his native State", he seemed informed with a spirit that gathered its strength and loveliness from Heaven, when he stood here and consecrated his remaining years to training up to life's duties, the sons, brothers and comrades of those who had followed him in battle. Young men of the South! to him who thus stood by us, we owe a debt immeasurable, and as long as our race is upon earth, let our children and our children's children hold that debt sacred.

General Lee's Administration as College President.

General Lee was eminently qualified for the task assumed. His own education had been liberal and thorough. In his youth he had been grounded by his tutors in a knowledge of ancient history, and of the dead languages, the Latin and the Greek, and the tastes thus early stimulated had been preserved and cultivated in after years. As a cadet at West Point, he graduated second in a distinguished class, excellence of conduct and excellence of attainment going hand in hand. Appointed an officer of Engineers when he entered the army, and often charged with most important works, the duties devolved upon him required assiduous study and research. Still later, after he returned with great distinction from Mexico, he became the Superintendent and Head of the Military Academy at West Point, and occupying that position for three years, he acquired experience and developed capacities which singularly fitted him for the sphere which he now entered—the training of youth. It is indicative of his comprehensive views of education, that during his superintendency at West Point, the course of study was extended to five years and greatly enlarged in its scope. And when he entered upon his duties here, it was soon evident that he possessed every qualification to direct with signal success, the affairs of the Institution, and to mould the characters and minds of those confided to his care.

It was understood from the time of his inauguration that he would not himself act as teacher of any class; but would have in charge the business and financial concerns of the College—its educational curriculum, and the discipline of its students; and from first to last, he devoted himself to these tasks with unceasing assiduity and success.

Everything here felt with his presence a renovating and progressive impulse. Nothing escaped his attention, from the smallest detail of business to the gravest question of educational policy; and in whatever concerned the well-being of the College, its Faculty and its students, his discerning judgment and sympathetic heart worked out the right result. Under his supervision the buildings were repaired, the accommodations enlarged, the chemical and philosophical apparatus replaced, the library replenished and reformed. He it was who selected the site of yon Chapel which now guard his mortal remains—his was the hand that draughted the plan, and his the eye that saw its parts conjoined together. No figure-head was he, but a worker, and doer, bringing things to pass as they should be.

Prior to his administration, there were but five Chairs of Instruction, several Departments being combined under one professional head:

1. Mental and Moral Science, and Political Economy.
2. Latin Language and Literature.
3. Greek Language and Literature.
4. Mathematics and Physical Science.
5. Chemistry and Natural Philosophy.

Speedily after his accession, three new Chairs were added, and Professors elected to fill them; the Chair of Natural Philosophy, embracing, in addition to Physics, Acoustics, Optics, Etc., the various subjects of Natural and Applied Mechanics; the Chair of Applied Mechanics, embracing Astronomy, Civil and Military Engineering; and Chair of Modern Languages, to which was added English Philosophy. In the second year of his incumbency the Chair of History and English Literature was established, and soon afterwards the department of "Law and Equity", under that eminent jurist, Judge John W. Brockenbrough.

Several other Chairs were included in the President's program, one of the "English Language", one of "Applied Chemistry", and also, "A School of Medicine", a "School of Journalism" and a "School of Commerce"—the latter being designed to give special instruction and sympathetic training in whatever pertained to business in the most enlarged sense of the term. Amongst other changes introduced by General Lee was the substitution of the elective system instead of a fixed curriculum; and the system of discipline which he adopted, in nowise partaking of the military type, to which it might have been supposed his disposition would incline—was that which has so long prospered at the University of Virginia; a system which ignored espionage and compulsion, and put every student upon a manly sense of honor—a system which, especially with young men not too immature to appreciate it, and which, with all men who have the capacity of being gentlemen, is the best calculated to develop the virtuous and independent elements of character. Here for five years the General devoted himself to the cause of education, and here under him that cause nobly flourished. Here he demonstrated that comprehensive grasp of every subject connected with his sphere: and the keen apprehension of the demands of this progressive age, and of a land entering as it were upon a new birth. His associates in the Faculty loved him as a father, and all who saw or knew his work, with common voice proclaimed the conviction expressed by one of the most distinguished of his associates, that he was "the best College President that this country has ever produced".

His work has been established, and though the great Chief has "fallen by the way" one who bears his name, and who is worthy of it, has taken up the lines that fell from his hands; and under him, with God's blessing, the good cause goes on prospering and to prosper.

And so happily it has come to pass that the little school of the pioneers, planted in the wilderness, is today a great university; that the ambition of William Graham, the college mate of Henry Lee, has been realized beyond its sweetest dream; that the college which the Father of his Country lifted up by his generosity from a struggling academy to educate the children of those who had fallen in its defense, and which was blighted to the verge of destruction, has been restored and magnified by the hand of him who alone of all men, living or dead, now equally shares with his illustrious prototype, the eulogy pronounced by his own sire, Light Horse Harry Lee:

"First in Peace, first in War, and first in the hearts of his Countrymen."

Lee the Man—His Personal Appearance.

Thus feebly and imperfectly have I attempted to trace the military achievements and services of him to whose memory this day is dedicated. Lee the General, stands abreast with the greatest captains of all time, and Lee the Patriot, has universal homage. It is now of Lee the Man, that I would speak:

In personal appearance, General Lee was a man whom once to see was ever to remember. His figure was tall, erect, well proportioned, lithe and graceful. A fine head, with broad, uplifted brow, and features boldly, but yet delicately chiseled, bore the high aspect of one born to command. The firm yet mobile lips, and the thick-set jaw, were expressive of daring and resolution; and the dark scintillant eye flashed with the light of a brilliant intellect and a fearless spirit. His whole countenance, indeed, bespoke alike a powerful mind, and indomitable will, yet

beamed with charity, gentleness and benevolence. In his manners, quiet reserve, unaffected courtesy and native dignity, made manifest the character of one who can only be described by the name of gentleman. And taken all in all, his presence possessed that grave and simple majesty which commanded instant reverence and repressed familiarity; and yet so charmed by a certain modesty and gracious deference, that reverence and confidence were ever ready to kindle into affection. It was impossible to look upon him, and not to recognize at a glance that in him, nature gave assurance of a man created great and good.

Mounted in the field, and at the head of his troops, a glimpse of Lee was an inspiration. His figure was as distinctive as that of Napoleon. Ah! soldiers! who can forget it? The black slouch hat, the cavalry boots, the dark cape, the plain gray coat without an ornament, but the three stars on the collar, the calm, victorious face, the splendid, manly figure on the gray warhorse, that steps as if proudly conscious of his rider; he looked every inch the true knight—the grand, invincible champion of a great principle.

(To be continued.)

WHAT IS HAPPENING IN CALVARY CHURCH IN THE CITY OF NEW YORK

By A. S. R., a Member of the Staff

HOW does a lay person do it? I am asked that a dozen times in a hunter's moon. How does a clergyman do it? I was asked that in one week by four Episcopal clergymen, a Methodist parson, and a Presbyterian minister. All of these men had known a personal God for as long as they could remember, but each one of them frankly saw that while they had "helped" people, they had never brought one to an experience of Him. I ought to be very humble before these folk by all human reckonings, but although I have only known Him for two years, I have learned at Calvary how to do the things that they could not do. About what I know from experience, I can be sure.

All my life the first lesson and the second lesson, the Epistle and the Gospel have flowed over me, but have never caught anywhere. The Old Testament affected me much as Frost or Masefield did. I ranked the Acts with poems of Browning. No one of them all, affected my conduct. Then through knowing people whose lives had been changed and through knowing the stories of others farther afield—I made with the help of a member of the fellowship, the decision that they had made—to surrender my will to God and to seek and obey His guidance. The Bible came alive and the historical Christ, whom I had known in much the same fashion that I had known Abraham Lincoln or St. Francis of Assisi, became the living Christ.

The emphasis of the group lies in sharing one's own experience. I hadn't any theology to share, but I knew what had happened to me. Any one could down me by quoting a verse from the Bible in argument, for I have a poor memory, but nobody could down me on what I had seen, drunks made sober, thieves made honest, lazy men made active for Him, wilful men seeking His will, not theirs. I squared my shoulders, a little rounded by over fifty years of living, and quickened my step.

How is it done at Calvary? Forgive me if I speak only from experience. It is done in other places I know, but I can only testify to what I have seen.

The other day with forty members of the fellowship, I was the guest of the wife of a distinguished lawyer at lunch. After food there was to be a meeting. "I hope you won't think it rude if my husband does not join us," our hostess said to one of us. "He thinks the whole thing emotional and unreal." By a chance they knew and liked some of my family. I learned that the host was a supporter of a politician with whom I had had an interesting interview, that he was a pacifist. My Mother was a Quaker. The first fact brought me welcome, and I found myself greeted with warm courtesy when I arrived. The problem was to establish confidence in me as an individual. It was necessary to show my host that an evangelical Christian wasn't a bore. The second fact managed that for me and I found the host who "might" not lunch with us, on my right at table. We had a gay time, which took a deeper note as we spoke of the war and he learned that I believed in non-resistance. After lunch the spiritual eyebrows of the crowd went up, although the physical ones stayed down, when the host who had not been bored, came to the meeting and listened with real interest. I could have talked about religion for the first hour with him, but if I had my fish would have gone down stream. The way is paved with him and his wife for a real interview later as a result of the meeting.

I know one boy was caught because his companion was willing to mark time talking about sport for an hour or two; another by our enthusiasm for social case work. Every scrap of tact, humor, intelligence, knowledge, charm, that we have, belongs to His work. Whatever we have and are was given to us for this end only. Even our clothing matters, for it must not separate us from either rich or poor: it ought to be becoming and suitable enough to attract a millionaire, and simple enough so that a shop girl feels at home as she looks at it. One of the most comfortable moments I have ever had was when a young working girl gave me the address of a shop where she had bought for $11.50 the charming gown she wore, because "their clothes look like you". So much for the first step in conversion, the establishing of friendly, warm confidence.

The second is usually to make the person you are with realize that you have something, a confidence, an inner joy, which they lack. Here comes the necessity of sharing experience. This requires guidance. A lot of things have happened to you: which ones of them will open the heart of your companion? I was talking to a church worker not long ago and I didn't seem to get anywhere. Then it came to share the story of an old sin long hidden. She turned to me with tears in her eyes and told me that she had grown so unhappy over the aridness of her work that for two years she had thought of suicide as the way out. "I couldn't have told you," she said, "if you hadn't talked about yourself as you did. I couldn't have told you if I hadn't realized that there ran an undercurrent of prayer through what you said."

Without sustaining prayer and the silent, almost unconscious cry for guidance that goes up during an interview, we cannot help any one toward conversion. I must be conscious of my own gratitude to God and my humble, absolute dependence on Him in working with another human being, or He cannot be made real to the other person.

After sharing experience which is confession of sin, must come conviction of sin. No man can really convict another of sin, that is the work of the Holy Spirit; but he can help him to see himself. The next step is the apprehension of Christ, the cure, that in His love He will so guide us that the desire for that particular sin is taken away. But before a guided life is possible, there must come the absolute surrender of the will to the will of God. I have always been a strong willed person and when I was told that this was what I must do, I rebelled.

"My will is all I have," I said; "whatever I have gotten from life has come because I have known what I wanted and gone after it. I can't give it up."

A weak willed person once said to me:

"I have never had the sand to carry through anything. How can I carry through God's will?" Fear of whatever may happen after surrender in the next morning or the next year, is none of our business. If we let God guide us He will make His will ours, whether we are arrogant or weak. But the surrender, to be complete, must not only involve the whole, but such parts as we can see at the time. A dishonest person must surrender specifically dishonesty, whether that involves property or attitudes. A person of unclean life must surrender not only unclean acts, but unclean thoughts—"whosoever committeth adultery in his heart," we are told, and the heart must be reckoned with as well as the body. A successful priest of our church told me of a long established sin of his which he had occasionally conquered. He had to surrender that, but his great surrender lay in the surrender of his atheistic unbelief that God could give him complete victory. He had adored Christ always since a boyhood experience before confirmation, but he had never known Him as the cure of sin. He had loved, but without faith.

Nothing that I have said implies that when we let God take us in hand, our responsibility ceases. As we try to live the guided life, new surrenders of specific sins come. But the fact of the first decision remains, and it is against the background of that, that we are able to keep our further path clear.

It requires no special attainments to help other people to surrender, to conversion, as that moment is usually called. You can do it, every one of you who read these words, cleric or layman that you may be, but before you can help others to this point, you must have lived through it yourself.

"Thanks be to God that giveth us the victory" is not only poetry, but experience.

With Dean and Lady Agusta Stanley in Italy

J. deHart Bruen.

It was a beautiful night in June 1871, and as I looked down upon the waves and watched the dancing moons in the water, I realized that I was going, as a stranger into strange lands. Fifty years before my grandfather—a young lawyer of twenty-seven, had provided himself, before crossing the Atlantic, with a pocket full of letters of introduction, but I had not provided myself with a single letter. I had no keys to unlock social doors. I thought over the people whom I might have seen. The one above all others whom I wanted to meet was Dean Stanley. Early in my studies I had read his Jewish Church. It had completely changed my feeling toward the Bible. Until I read these volumes, Sacred History was unreal. Then, under his magic pen, Palestine came out of dreamland; Abraham, Isaac and Jacob were no longer mummies; Moses walked by the pyramids and stood by the burning bush, on Mount Sinai. He was not a mysterious ghost floating down from the past, but a real man. Dean Stanley had brought me from forced surface acceptance to real belief. Now I was going to Europe without obtaining letters of introduction that might have opened the way for a few minutes' interview with the one man I longed to meet.

Months passed in wandering about Europe with my wife. One evening in October in Rome we got out of the coach and entered the Hotel de' Inghilterra. A gentleman who appeared to be fifty or sixty years old, with his wife, preceded us. We both asked for rooms on the upper floor. Half way up I overtook the two ladies. The lady who had preceded us out of the coach waited for no introduction, and was chatting with my young wife. I approached and joined in the conversation. When we went down to dinner we were placed together.

I was a clergyman of twenty-three making my first visit to Rome, and as I would spend but a few days there, I was anxious to make the best of my time. The strangers took a kindly interest in my plans. They seemed to have a perfect knowledge of Rome of the present, and of Rome of the past. Each day at dinner they inquired how we had spent our time and suggested how best to use the day following. The strange gentleman in a few words seemed to change the dusty ruins into palaces and temples of the past. Each day old Rome rose before me more and more distinctly, until gilded palaces, with their gardens and fountains covered the Palestine hill and the great Romans of long ago debated in the Forum. Night after night I returned to the hotel, with a higher appreciation of the knowledge and power of word painting, and of the invincible kindness of our new acquaintances. Then (October, 1871) the King had just taken possession of the Church states, and the persistent beggars were intolerable. My new friend told me to go to the Coliseum late at night, and see it in peace, then he painted in picture words the Coliseum as it was of old.

That night we left for Naples. Later we returned to Rome. The night was cold and the moon full and the streets were silent and empty. I left my wife at the hotel and ordered my cab driver to take me past the Capatolini Hill, up the Via Sacra, under the Arch of Titus to the Coliseum. I stood for a few moments gazing at the immense building, and then entered through the deep shadows into the arena. As I stood there under the full moon the vast ruin changed, and it appeared as my friend had so vividly pictured it—the seats filled with eighty-five thousand spectators and in the arena the Christian martyrs and over there in the dark shadows were the lions coming out of their dens. Then the vision faded, and I went out under the arches, woke up my sleepy driver and returned to the hotel.

In the morning our friends had gone, They had withheld their names and I had felt that courtesy demanded that I should restrain my curiosity. We went North, still following the advice of our friends, pausing at Pisa, Specia and Genoa to Turin. There on our last morning, we came down to breakfast and were told that the coach was waiting to take us to the station. However, I insisted that I knew the exact distance and that we had plenty of time, so we sat down and had an excellent breakfast. Then the waiter told us that two people were waiting in the coach. We immediately sprang up and hurried out. To my intense mortification we found our friends of Rome. To my earnest apologies they replied with laughter, and said, "You are young travelers, and have been wise enough to insist on eating your breakfast while we, old travelers, have been making our breakfast on crackers and cheese in the coach." The reply to my repeated apologies was a cordial invitation to lunch with them at noon. Of course, we accepted the invitation. Astonished as I was at their perfect knowledge of Rome, I was still more astonished at their reaction from the breakfast experience. They were the only travelers I had ever seen, or have ever seen since, who would not have been indignant at the most uncomfortable delay. It was to me a lesson for a life time in courtesy and good humor.

That day, at the custom house crossing from Italy into France, the lady who had been so kind to us came to me and said, "Mr. Bruen I cannot find my husband, so I will ask you to help me. There are several second class passengers who have lost their luggage and are greatly distressed. I want to find some of the officials and help them out of their trouble". In a short time we succeeded. It was a second lesson in kindness.

As we parted in France that night, the gentleman who had been so helpful to us, said: "I suppose that you have wondered at my not giving you my name. I am Dean Stanley." He turned and presented to my wife and to me the woman as well known in the hospitals of London for her attention to the suffering poor, as she was known in the royal palaces for her intimate friendship with Queen Victoria, Lady Augusta Stanley. He added: "When you return to London it will give me pleasure to take you through Westminster Abbey."

Book Reviews

A NEW COMMENTARY ON HOLY SCRIPTURE, INCLUDING THE OPOCRYPHA: Edited by Bishop Gore, assisted by fifty collaborators. Cloth. Pages 1,596. Published by The Macmillan Company, New York City.

The avowed intent of this painstaking effort is to "reconcile the old faith with the new knowledge". The authors, all British, are dedicated to this task; and they enter upon their pursuit with commendable zest. Apart from the intrinsic worth of the book as a commentary, we have to note the enlightening treatment of auxiliary themes which are essential to a right comprehension of the Holy Scriptures. Bishop Gore himself writes on "The Bible in the Church"; and his thesis on "The Virgin Birth" is fully in accord with his well-known orthodox position on that subject. We have illuminating articles on "The Function of Literary and Historical Criticism"; "Advice to the Ordinary Reader of the Historical Books"; "Sacrifice and Priesthood in the Old Testament"; "A Comparative Study of the Old Testament in the Light of Recent Anthropological and Archeological Research"; "Environment Social, Political, Intellectual and Religious of Israel, from Maccabees to Our Lord"; "The Political and Religious Background of the New Testament in Jewish Thought"; "The Gentile Background of Early Christianity"; "The New Testament and the Catholic Creeds"; "The Constitution of the Church in the New Testament"; "The Sacraments in the New Testament"; "The Theology of St. Paul" and "Evidence of the Resurrection". These most valuable and up-to-date contributions are more than worth the cost of the entire volume of quite sixteen hundred pages. If we plus this with the commentary on the Apocrapha, there can be no question that we have before us the greatest commentary proposition.

The book is designedly written for critical readers, initiated into the secrets of the later exegetical schools. The common man will stand aghast as these astute scholars play the game with their P, J, D and E documents in the Old Testament, suggesting an insertion here; a deletion there; a transference elsewhere, the addenda of a later writer, implied anachronisms, inadmissible renderings, impossible analogies, later redactions, original glosses, evident divergences and all such like, which were totally and happily unknown to our forebears. And he will wonder why he must regard Isaiah as written not now by two authors, but a number, spread over generations of time. He will possibly be prepared to withstand the shock of Jonah's legendary character, and the announcement of the Flood as but a local phenomenon. And he will question how all this wisdom has come into being. But if he will patiently read, he will be comforted by the assurance that the decisions herein are not final, for the admission is made that "the mistakes of one school are corrected by another. Truth will win in the long run". So there we are, and we do not know where we shall be.

And our hearts are warmed by a significant confession on page one hundred and eighty-eight of the Old Testament section: "In proportion as you are a student you will want to master the historical origin and literary character of its (Old Testament) several parts. But when you have done that, so far as you are able to, and willingly or reluctantly have accepted the new estimates of the books, as this commentary seeks to give them to you, you will go back to the Bible as it stands". Blessings upon you, dear editors, for this condescension.

The present reviewer expects to use this book 'til he wears it out, awaiting that advance into the realms of truth, which is herein presaged. And he commends it most cordially to discriminating readers. **K. M.**

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart", Ps. 119:11.)

This week the following verse was submitted by Mrs. A. A. Gassaway, of Gaithersburg, Md.:

" . . . Lo, I am with you alway, even unto the end of the world."—St. Matthew 28:20.

Who will send one from the far-away places as well as very near us?

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

OFFICIAL TITLE.

Mr. Editor:

Having just received the "Protest" from **Minister** in today's issue, I am writing to request a clear statement in your columns as to whether (if so, how and when) our official title has been changed from P. E. Church, etc., to "A. E. Church". With thanks, I am,

Respectfully,

Lloyd T. Everett.

DeLand, Florida, January 5, 1929.

Editor's Note: The official title of our Church is "The Protestant Episcopal Church in the United States of America". It has not been changed.

NOBLEST AND BEST.

Mr. Editor:

I rejoice that The Churchman has printed the sketch of Robert E. Lee, by John W. Daniel. Preliminary, let me say that the author entered the military service of Virginia in May, 1861, and served in The Stonewall Brigade, at length becoming Chief of Staff of General Early. He was a member of Congress in 1886-'87 and U. S. Senator until his death in 1910—and he was in the front rank of all of the men of that period distinguished for their virtues, characteristics and attainments. I rejoice that The Churchman has preserved what Daniel has recorded of General Lee. Whatever is noblest and best in human life and character is found in the career of these two men. They embody the highest virtues of the race. Those who aspire to the perfection of manhood may well make them their pattern in life.

And yet the other day, a man holding a high position in one of the patriotic organizations of this Union, characterized "The Confederates" as Traitors! **Ridiculous ad absurdum!** How could men of high intelligence, of peerless virtue and honor and spotless character be "Traitors"? There is certainly a great misapprehension somewhere: and all that is necessary to remove it is a fair and candid examination of the facts of history.

T. A. Ashe.

Raleigh, N. C.

"THIRTY-FIVE THOUSAND."

Mr. Editor:

In a recent issue of the "Southwestern Episcopalian", published in the Diocese of Southwestern Virginia, there appears an editorial, under the title "Thirty-five Thousand", containing a criticism of the action of the laity in circulating the petition recently presented to the General Convention, asking it to vote down the resolution to drop the Articles of Religion. Some of the statements contained in that editorial are remarkable:

> "Now that the Thirty-nine Articles of Religion have been kept in the Revised Prayer Book and the Church saved by its friends, we can perhaps discuss one feature of the frenzied campaign to retain them . . . We have been told that between thirty and thirty-five thousand laymen rallied to the call of the defenders of the faith and signed a memorial to the General Convention, asking that the Articles be retained in the Prayer Book. . . How many of the signers could say that they had ever read the Articles, and of those, how many that they understood them.
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> . . . . . .
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> "We seriously question the propriety of any individual or organization going over the heads of the Parish Clergymen in an effort to secure names to a petition of this sort.
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> . . . . . .
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> "The Clergy are the official leaders in our Church and if any movement has to resort to an appeal over their heads to an uninformed constituency, it gives the impression that it is weak and is making its appeal to ignorance and prejudice.
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> . . . . . .
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> "We hold no brief for Anglo-Catholicism, although it has much to teach us if we would stop our imputations of bad faith long enough to listen, but we do object to the use of such tactics as was resorted to during the recent campaign to stir up the Church against brethren of our own common household of faith."

Inasmuch as this editorial fails to state the facts, either through ignorance or design of the writer of it, it is misleading, and, in simple justice to the National Committee of One Hundred and Four Laymen and Laywomen, hailing from all sections of the country, who sponsored the circulation of that petition, the people of the Church are entitled to the exact truth about it.

At the 1925 session of the General Convention, a resolution was passed on first reading, providing that the Articles of Religion be dropped. That resolution had to lie over until 1928 for final action.

In accordance with the requirements of Art. X of the Constitution, the Secretary of the General Convention forwarded notice of that resolution to the Secretary of the Convention of each Diocese. The same Article of the Constitution requires that that notice shall be **made known** to each Diocesan Convention **at its next meeting**, obviously in order that the Communicants of the Church, in each Diocese, might be informed of what was proposed and elect their delegates accordingly. But, for reasons which they have not thus far explained, the Diocesan authorities, with only a very few exceptions, failed to bring this notice to the attention of their respective Diocesan Conventions, with the result that not five per cent of the communicants had even heard of the resolution.

The resolution was introduced by one of the leaders of the "Anglo-Catholic" party. To those who happened to have knowledge of the situation, it was perfectly obvious that **the real purpose** of the resolution was to get rid of Articles 22, 25, 28 and 31, which repudiate the doctrines of the Mass, Purgatory, Worshipping of Images and Relics, Invocation of Saints, the Doctrine of Seven Sacraments, Transubstantiation, as well as Reservation of the Sacrament and Adoration of the Communion Elements.

When it became apparent that there was no hope of getting the notice of the resolution before Diocesan Conventions, as the Constitution requires, appeal after appeal appeared in the "Southern Churchman" that Bishops and Clergy tell their people frankly what was proposed, in order that they might elect their delegates accordingly. Save in a pitifully few instances, that appeal fell on deaf ears.

It was under these circumstances that the petition was prepared and circulated by the laity. The appeal was made to an uninformed laity, but they received the information and acted, apparently with great effect. Who was responsible for the lack of information on the part of the laity? Why keep the laity in ignorance of the resolution?

But, dealing with the editorial in question, what phase of the campaign for the circulation of the petition justifies the application to it of the term "frenzied"? If any statement contained in the petition was untrue, what was it?

It may well be admitted that many of the signers of the petition did not understand all of the Articles of Religion, but they did understand the real purpose of the resolution to drop them.

When the writer of this editorial questions the propriety of the laity circulating a petition without the permission of the Parish Clergy, he is treading on dangerous ground. When it is a breach of propriety for the laity to circulate among themselves a courteous and respectful petition to their General Convention concerning a vitally important matter pending before it, particularly when the

Clergy fail in their duty to inform the people of facts which they have a constitutional right to know, it is time for the laity of the Church to reflect. The Constitution of the Church provides that in its General Convention a measure may pass the House of Bishops and receive the entire Clerical vote in the House of Deputies, yet if it fails to receive the approval of the laity in the latter House, it fails of adoption.

It is true that the Clergy are the official leaders in our Church, but where are they leading it? Do we find them, except as to a few of them, audibly leading in opposition to the attempt of the "Anglo-Catholic" party to undermine and destroy the doctrine, discipline and worship of the Church? It is stated that at a recent "Catholic Congress", in New York, twenty Bishops and hundreds of Clergy participated in a "solemn pontifical Mass". Were they perverting their leadership to an unlawful purpose? The law of this Church says that they were.

The editorial in question speaks of "imputations of bad faith" on the part of "Anglo-Catholics". Bishops and Clergy of this Church take a solemn oath to conform to the "doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America". When a Bishop or Clergyman ordained in this Church "celebrate Mass", participates in the Roman Catholic service known as "Benediction of the Blessed Sacrament", and teaches Invocation of Saints (including prayers to the Virgin Mary, Purgatory, Worship of Images and Relics and enjoins Auricular Confession as a religious duty, is he acting in good faith?

The laity will be glad to follow the leadership of Bishops and Clergy loyal to the doctrine and worship of this Church as it has declared the same, but when they find that leadership directed towards toleration and encouragement of the teaching of doctrines and the practice of ceremonies contrary to its plainly expressed law, they have a Constitutional right to repudiate that sort of leadership and take matters in their own hands. They are rapidly awaking to that fact. The great majority of the laity of the Church are loyal to its doctrine and worship. If Bishops and Clergy will take the lead in demanding and insisting upon conformity to that doctrine and worship, they will receive generous and whole-hearted support; but the time has come when the laity are no longer willing to sit supinely by while "Anglo-Catholic" Bishops, Clergy and laity pursue their purpose of converting the Church into a feeble imitation of Rome and ultimately uniting it with that body.

Memphis, Tenn. **C. L. Marsilliot.**

Church Intelligence

Three Letters.

Lambeth Palace S. E.
16th November, 1928.

My Dear Presiding Bishop:

On our Golden Wedding-Day, November 12, the day on which I received office as Archbishop, my wife and I had the great pleasure of receiving at Lambeth, by the hands of Bishop Brent, the striking message of friendship and goodwill contained in the address presented to us as agreed upon in your Convention.

It is quite beyond my power at this time of stress to dwell as I should wish upon the relationship between our central home at Lambeth and the bishops and clergy of the great Church over which you preside. You could not have sent your message by a more loved and honored representative than Bishop Brent, our friend of many years, who used eloquent words in presenting to us your communication.

It is now fifty-one years since I first began to be in touch with American bishops visiting England. I was fortunate enough to be a virtual secretary of the Lambeth Conference of 1878, and the links which then began to be fashioned between myself and the episcopate of the United States have grown stronger and stronger ever since, as I have increased my knowledge, both of the men and of the work so blessed of God in the United States of America.

Though I have now laid down my official position, I hope to be allowed still to maintain many links of friendship and cooperation with those whom I have learned to admire in the common work belonging to us all.

It is not a small thing or a small strain upon one to go forth from the home which has been ours for so many years and to lay down work which has occupied our every thought and every ounce of energy. But it was beyond question right that I should leave to younger men the obligations which have been mine, and the kindness which, in these days of out-going, has been shown to us not only in England, but in every part of the world, has softened the sadness and given us fresh links of encouragement as regards the remaining years of our life. Certainly the messages which have poured in upon us from America are not the least of those which have thus cheered our path.

The beautiful gift of the golden casket in which your weighty and stirring address was contained will be to us a treasured possession as long as we live, and a treasured possession, too, to those who come after.

With the assurance of our constant thought and constant prayer,

I remain, with great respect,
Your faithful and affectionate brother,
(Signed) **Davidson of Lambeth.**
Abp.

The Most Rev. Bishop Murray,
Presiding Bishop of the Protestant Episcopal Church in the United States of America, 281 Fourth Avenue, New York, N. Y.

Lambeth Palace, S. E.
10, Cheyne Walk,
Chelsea, S. W., 3.
20 November, 1928.

My Dear Bishop Murray:

Last week, in the extreme confusion of every hour, when I was receiving addresses and making replies and communicating with all parts of the world, I wrote you a letter which may, I think, have seemed a little confused. It was to thank you for the wonderful address you sent to me from the Convention. I mentioned the beautiful gift of the gold casket placed in my hands by Bishop Brent, but I did not allude to the munificent money gift, thinking that I would write separately about that, as I understood it to be a gift less directly associated with the actual Convention.

May I now tell you, with a full heart, how intensely we appreciated the generous present thus made to us at a time when difficulties are very great and the expense of moving from Lambeth is embarrassing, if not alarming? The thought that our kind friends on the other side of the Atlantic should thus give their aid to smooth our path and to enable us to enter more easily upon the new conditions, is in every sense encouraging. It touches us deeply, and I am anxious that you should realize our high appreciation of such friendly action.

We are still in the midst of confusion attending the removal from Lambeth. We hope, in a week or two, to get things straight, and to be able to decide what our new life is likely to involve in the way of responsible work.

I remain, with our united kindest regards and warm thanks,

Yours most truly,
(Signed) **Davidson Lambeth.**

13 December, 1928.

The Most Rev. and Rt. Hon. Randall Thomas Davidson, D. D.,
10 Cheyne Walk,
Chelsea, S. W. 3, England.

My Dear Lord Davidson:

Your cordial acknowledgments of November 16 and 20 have been duly received, and are sincerely appreciated.

Your gracious words greatly augment the joy we, your affectionate brethren of the American Church, experienced in our participation with Mrs. Davidson and yourself in the notable anniversary events of your life, both personal and official.

We here, with the Mother Church there, thank God upon every remembrance of you and your good works. We wish and pray for you many happy years yet together upon earth, and may the bountiful blessing of Divine love and human fellowship attend you all your temporal days until there comes to you the call to the sphere of the higher life, and you find the place prepared for you in the Father's house of many mansions, not made with hands, eternal in the heavens.

Faithfully and affectionately yours,

Presiding Bishop.

A Hero of the Faith—George Berkeley.

This year marks the two hundredth anniversary of a notable event in the history of the Church in this country, the coming to the American colonies of George Berkeley, Dean of Derry, afterwards Bishop of Cloyne. He arrived in Newport January 23, 1729. The Rev. Mr. Honeyman, the S. P. G. missionary, was holding divine service in the newly-built Trinity Church when a letter was brought to him saying that the great Irish dignitary was about to land. He dismissed the Church with his blessing and "wardens, vestry, church and congregation, male and female, repaired immediately to the ferry wharf where they arrived a little before the Dean, his family and friends".

Berkeley was already known in England as a distinguished philosopher and man of letters. At the age of twenty-four he had written a philosophical treatise which had given him a European reputation. His extraordinary charm and force of character had attracted a host of friends. Alexander Pope, as is well known, attributed to him "every virtue under heaven", and Bishop Atterbury wrote: "So much innocence and such humility I did not think was the portion of any but angels until I saw this gentleman."

In the midst of his honors and influence he decided to become a foreign

missionary, to go as a messenger of the Gospel to the wild and little known new continent. He had conceived an idea which seemed to his contemporaries fantastic that "Westward the course of empire takes its way", and he believed that the best hope of European civilization was to strengthen the forces of religion in the new world. He would do it by establishing a Christian college where missionaries might be trained to work among the English colonists and in the surrounding Indian tribes. His first thought was to establish his college in Bermuda which he had been persuaded would be a convenient point from which to reach the mainland. He settled, however, in Newport, to await the transmission to him of the 20,000 pounds which the government had voted in support of his project.

The money never came. Eighteenth Century Churchmen did not believe in foreign missions. They did not take Christian education very seriously. They were suspicious of idealists, and were very worldly-wise. So they turned their backs upon the glorious dream which was both too practical and too Christian for their slow-moving minds, and stifled in its inception the splendid endeavor of one of the greatest men the Church of England ever produced. What it might have meant for American civilization and for the Church in America had Berkeley received the support he deserved it is not easy to exaggerate.

Not that his effort was wasted, noble deeds such as this shine as beacons across the centuries. And Berkeley's stay of three years in Colonial New England had certain definite results. He became the friend of the brilliant S. P. G. missionary in Stratford, Conn., Samuel Johnson, and later when Johnson became the first President of King's College, New York City, Berkeley counselled him as to its organization. Berkeley's follower, Smibert, who painted the portrait of Berkeley and his family which now hangs in the Yale art museum, introduced art into the colonies and was later Copley's teacher. The gift of Whitehall, Berkeley's estate near Newport, to Yale established the first graduate scholarships in America. And on Berkeley's return to England he sent a collection of nearly one thousand books to the library of the college, a collection which is still in the University library and testifies to the wealth of Berkeley's interests, for it contains books on the classics, philosophy, theology, art, science, history—such a broad foundation of learning Berkeley evidently believed ought to be part of the training of the future (congregational) ministers to graduate at the college. Another collection of books he presented to Harvard. And the money he had collected for his college was with the consent of the donors turned over to Oglethorpe for his Georgia enterprise.

A committee has been formed to commemorate the two hundredth anniversary of the coming of Dean Berkeley to the American colonies in 1729. The patrons of the committee are Archbishop Randall T. Davidson, Archbishop Charles F. D'Arcy of Armagh, Bishop Murray, Bishop Brewster of Connecticut, President Angell and President Butler. The chairman of the committee is Bishop James deW. Perry; Bishop Gore is vice-chairman. Among other members of the committee are the Rev. Stanley C. Hughes, Miss Annie B. Jennings, the Rev. G. A. Studdert-Kennedy, Mr. John Nicholas Brown, and Dean W. P. Ladd. There will be a commemoration at the Berkeley Divinity School in New Haven on January 23, with addresses on The English Background, The American Background, New Light on Berkeley's American Sojourn, Berkeley's Contribution to American Church Life, Berkeley's Contribution to American Thought, Berkeley as a Patron of Art, Berkeley as an Educator, Berkeley's Significance in Modern Philosophy. There will be an exhibit of Berkeley books, manuscripts and pictures. Bishop Acheson is sending a request to the clergy of Connecticut that they observe the Bishop Berkeley anniversary on Sunday, January 27. Doubtless other churches throughout the country will commemorate this event in some way either during the month of January or at some later date.

W. P. Ladd.

Conference of Sisters, Peekskill, December 29-30.

The first Conference of Sisters met at St. Mary's School, Peekskill, N. Y., December 29-30, 1928, the first meeting of the kind ever held by Sisters of the Episcopal Church. Over thirty were in attendance at all of the sessions; they represented the Communities of St. Mary, St. Anne, Holy Nativity, Transfiguration and St. Margaret. An unavoidable emergency presented All Saints Community from being represented.

At the opening session the Rev. Harold Holt, Assistant Secretary of the Social Service Department, made a brief address outlining the purpose of the conference. He said, in brief, that the Department had had such a conference in mind for a year or so, as a means of bringing to the Sisters some of the changes and new ideas in the social service field from time to time. This first conference was to be in the nature of a trying out of the idea, and if the Sisters liked it, and though it might be a useful thing, other conferences might be arranged by the Sisters. Our Communities are all doing outstanding work in the social service field at the present time. Their schools and institutions are of the highest, but they are not well known, and all of the communities are greatly handicapped by lack of numbers. If we can show the young women of the Church who are looking forward with sacrificial ardor to a career of social service, especially in institutional work, that in the Communities there is an opportunity of realizing this vocation in its highest terms, our whole program of Church work will be advanced immeasurably.

Mr. Hughson of the Order of the Holy Cross, Provincial Chaplain of St. Mary's, spoke. He took as his theme the necessity, by the very nature of the conventional life, to seek in all avenues of life, perfection. The work carried on by a Community should be the nearest to perfection in its particular field as it is possible to attain.

Mr. H. W. Hopkirk, of the Child Welfare League of America, was present at the opening session and spoke on the work of his organization and its search for the best standards in child care. He said that he had great hopes that out of such conferences as the present one definite contributions might be made to the field of child care.

The afternoon session was given up to a discussion of behavior problems led by Miss Sarah Ivins, of the faculty of the New York School of Social Work.

At the evening session Miss Gordon Hamilton, of the New York School of Social Work, took up the theme, where it had been left in the afternoon. She cited the various ways a child might fail in adapting itself to the world and pointed out some of the possible causes for these failures.

On Sunday morning the session, following a choral Eucharist, was given to a consideration of the religious training of the child.

A continuation committee was appointed to consist of three Mothers Superior who could arrange details of time, place and program for a future conference.

Week-End Conferences for Laymen.

Mr. William C. Sturgis, who, prior to June, 1927, was, for ten years, Educational Secretary of the Department of Missions, is now located in Washington, D. C., where, under the auspices of the College of Preachers and Bishop Rhinelander, he is initiating a series of week-end conferences for laymen. This is not altogether an experiment, since similar conferences have been repeatedly and successfully held at Dayton, Ohio, and Racine, Wis.; but as a systematic attempt over a period of several months, to bring small groups of laymen together for conference and discussion, it does present certain novel features.

The men gather on Friday evening in time for supper at the Boys' School on the Cathedral grounds. Pending the completion of the building for the College of Preachers, rooms are provided in an apartment house nearby. The sessions of the conference are held in the Cathedral Library, and the Chapels of the Cathedral offer opportunity for worship. Thus the desired community idea is realized. The men feel that they are parts of a body united in a common purpose.

The object of the conferences is to discuss certain aspects of the Christian Faith, and what the Faith of the Church implies as to advantage, responsibility, and opportunity, in daily life. The sessions begin Friday evening; and are continued Saturday morning, afternoon and evening; and Sunday morning and afternoon. Each session lasts for two hours, and consists of one hour of informal talk by the leader, ten minutes intermission, and fifty minutes of free and general discussion on any topic touched upon during the first hour. The Holy Communion is celebrated each morning before breakfast; a brief period of intercession occurs at noon; and the day closes with an Office of Compline.

Thus far, two of these week-end conferences have been held; the first, attended by seven men; the second, by fourteen. During January, the lay conferences are omitted to make way for clergy conferences; but the former are resumed February 15, and continue each week-end (with the exception of March 8-10) until March 24. Thus the future dates are February 15-17; February 22-24; March 1-3; March 15-17; and March 22-24. In theory, the first, third and fourth of the above periods are intended primarily for young men, twenty to thirty years old; the second and fifth, for older men of more experience; but no rule holds. Also, these conferences, though held in Washington, are intended primarily for men from outside the immediate locality; partly in order to secure diversity of outlook, partly to ensure the sense of community life; but here again the rule is lax.

Obviously, the cost of holding such conference is considerable; therefore, a charge of $6 is made to cover board and lodging for the period of the conference. The College of Preachers, however, has a fund which enables it to remit this charge if so desired, and also to pay transportation to and from Washington in the case of men who could not otherwise attend. As no more than fifteen men can be accommodated at any one conference, those who desire to attend should correspond as soon as possible with the Conference Leader, Wm. C. Sturgis, Washington Cathedral Of-

fices, Mount Saint Alban, Washington, D. C.

THE STANDARD BOOK.

The Editor of The Southern Churchman:

Many inquiries are coming to the Prayer Book Commission about the time when the new Prayer Book may be expected. The Editing Committee is working diligently with the printer, but we cannot at this time fix any date when the Standard Book will be ready for the publishers. The only assurance we can give is that we are doing our very best to complete the work as rapidly as good workmanship will permit.

Publishers wishing to print the book will, upon application, receive advance pages, without waiting for the whole Standard Book to be completed, so that they may, in a measure, keep pace with the printing of the Standard Book.

Charles L. Slattery,
Chairman of the Commission on the Revision and Enrichment of the Book of Common Prayer.
Diocesan House, Boston.
12 January, 1929.

City Mission Training Course for Recent Seminary Graduates: 1929.

The Purpose of the Course:

The New York Protestant Episcopal City Mission Society is quite naturally the largest work of its kind in the American Church. Every possible branch of City Mission work is represented here, and in many ways our opportunity is unique, because of our official capacity as Hospital and Prison Chaplains for the City Government.

The increasing emphasis upon the social welfare side of parish work, the unfolding of new possibilities in the scientific treatment of abnormal or unadjusted people, and the growing necessity for a priest to be a well-trained pastor, would seem to demand of the Church an opportunity for special training to be offered to its young clergy.

Because our opportunity is the largest and unique and because the City Mission Society feels that it owes this duty to the Church, it is again offering a "clinical year" to several young priests.

During the past four years eight young men from Seminaies have taken advantage of the Course, and have felt keenly the concentrated experience it has gained for them.

The Field of Work:

Chaplaincy—Twenty experienced and trained chaplains in sixty hospitals, prisons, correctional or welfare institutions.

Chapels—Two for colored and one for Italian people.

Community Houses—Two on the lower east side.

Camps—Three for boys, together with convalescent care.

Social Service—Special department dealing in family case work, unemployment, and the rehabilitation of abnormal and unadjusted people.

Immigrant Work—In the hospital and detention groups of Ellis Island.

Goodwill Industries—For handicapped men and women.

The Training Offered:

The Course provides opportunity for the "student chaplain" to associate with different members of the staff in their various activities. He gets the benefit of their wide experience and can talk over his problems with them. He is brought face to face with many problems of the sick and those in trouble, and thus gets concentrated training. Trained Social Service workers are ready to show him the definite contribution they have to make to the solution of his problems. This Course extends over a period of nine months, during which the student will be active in all branches of the work. His experience ought to be invaluable to him in his later parish life.

The Arrangement and Stipend:

In some cases the student may be resident in an institution for a period. In other cases he will live at Headquarters, where a number of the Staff is in residence. In all cases he will receive $70 per month and living, with incidental expenses such as carfare, postage, etc.

The Course begins June 15 and continues for nine months. Application should be made to, and further information may be secured from, The Rev. L. Ernest Sunderland, D. D., Superintendent, 38 Bleecker Street, New York City.

St. Luke's Fund Passes $500,000 Mark.

Although no general appeal for St. Luke's International Hospital, Tokyo, has been made in the Episcopal churches as yet, owing to the holding of the General Convention and the Every Member Canvass, the half million dollar mark has been passed in the undertaking to raise the $2,656,500 Medical Centre fund.

The two most recent large gifts were $125,000 made available for the building fund by the National Council and $100,000 given by the estate of the late Charles M. Hall, aluminum manufacturer of Niagara Falls, N. Y. The $125,000 pledged by the National Council represents the allocation to the fund being raised for construction purposes of half the sum previously appropriated for operating expenses during the next five years. This step was taken in view of the recent $400,000 gift of the Rockefeller Foundation for endowment of the College of Nursing. The $100,000 gift from the Hall estate will go towards the College of Nursing.

The $500,000 now pledged includes, among other gifts, the $100,000 pledged by an anonymous donor early in the campaign, the $50,000 gift of Mr. and Mrs. Percy R. Pyne and $25,000 given by J. P. Morgan & Co.

Preparations for Church Appeal Started on Epiphany: Through a vote the National Council of the Protestant Episcopal Church recommended that active preparations for the St. Luke's appeal in churches of this denomination throughout the country begin on Epiphany, January 6, and that plans be made to have the effort culminate in the week beginning on Sunday, February 3, and ending on Quinquegesima Sunday, which is February 10.

Eight dioceses were represented at the first regional conference in connection with the appeal in the churches, held in Chicago on December 7. These dioceses were Chicago, Northern Indiana, Indianapolis, Springfield, Quincy, Milwaukee, Fond du Lac and Iowa. A similar regional conference is to be held in Pittsburgh on January 15 and others, in various sections of the country, will follow.

College of Nursing Graduates Largest Class in History: Sixteen nurses, the largest class in the history of the institution, were graduated from the St. Luke's College of Nursing at commencement exercises held recently. The nurses received diplomas as college graduates since the school is recognized by the Imperial Government as a full college, the only institution of its kind to be so honored.

VERY DISCOURAGING.

Mr. Franklin sent this message on January 7 to every bishop in the United States: Remittances for nineteen twenty-eight budget very slow. Disturbing reports from some dioceses as to ability to complete what Council was told to expect. Our books close on the nineteenth. Early reports of expectations for nineteen twenty-nine very discouraging. Please do your utmost for the budget of both years.

Lewis B. Franklin,
Treasurer.

Dean Robbins' Resignation.

Mystery still surrounds the cause of the resignation of the Very Rev. Howard Chandler Robbins, D. D., as Dean of the Cathedral of St. John the Divine in New York City. Both Bishop Manning and the Dean, between whom a serious difference of opinion seems to have arisen, maintain silence on the subject.

A special meeting of the trustees of the Cathedral, called to act on the resignation of Dean Robbins, has had to be postponed for a second time owing to the severe illness with pneumonia of Bishop Manning, president of the board of trustees.

The date now set for the meeting is Tuesday afternoon, January 22. In the meantime Dr. Robbins has requested of the trustees an immediate leave of absence to visit his sister who is ill in California.

Dr. Robbins has held his position as Dean of the Cathedral for eleven years, and the Cathedral has progressed greatly under his devoted leadership. Many of the clergy of the Diocese of New York have expressed regret over the Cathedral's losing Dean Robbins, and a report has been circulating that owing to this Bishop Manning will personally request the board of trustees to refuse to accept the resignation.

Dean Robbins received the next largest number of votes for Bishop-Coadjutor of the Diocese of Pennsylvania at the Diocesan Convention, which met recently and elected Dr. Bowie as Bishop Garland's assistant. Now that Dr. Bowie has declined this honor, it is not improbable that Dean Robbins will be elected to the office by the Diocese of Pennsylvania at its next diocesan meeting called for January 22.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Bayou Du Large Mission School Loses Loved Principal.

The death of Mrs. Flora Conely Anderson on January 5, 1929, deprived the Bayou Du Large Mission School near Houma, La., of its principal. Mrs. Anderson had served for the last three years as teacher and principal in this school.

The Mission School ministers to the trappers and fishermen living in the marshes that border the Gulf Coast of Louisiana. At the beginning of the work of this mission some years ago the people of this section were entirely illiterate, old and young. As a result of the school's work, this condition has

steadily improved and during the past year some of the pupils had reached the Sixth Grade.

Mrs. Anderson was not only an excellent teacher and capable administrator, but also showed a rare ability to enter sympathetic relationship with the simple folk of the mission and won their confidence and was councillor and guide to them in their many problems.

She was buried from St. Matthew's Church, Houma, La., on January 6, 1929. G. L. T.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

Rosemont.

Just outside of Baltimore there is a new development called Rosemont, in Anne Arundel County. The Rev. Percy C. Adams, rector of the Church of the Advent, Baltimore, has recently organized a Mission there, and so far the results have been very gratifying.

Five Hundred.

Five hundred Hymnals have been presented to the Church of the Messiah, Hamilton, as a memorial to Alexander McIlvain and his wife, Elizabeth A., for many years faithful communicants of the Church. The Hymnals are the gift of their children, Mr. Alexander McIlvain, vestryman of the Church of the Messiah, and Mrs. T. Quincy Scott. When the new prayer books are issued, five hundred will be presented to the church as part of the same memorial.

St. Matthias' Chapel.

The work at St. Matthias' Chapel, on the Belair Road, has been relinquished by Mt. Calvary Church, Baltimore, after seventeen years, and at the request of the Bishops of the Diocese, the Church of the Messiah, Hamilton, has undertaken this work. Regular Sunday services will be under the direction of Mr. Lewis O. Heck, student assistant at Messiah, and the monthly celebration of the Holy Communion will be administered by the Rev. James A. Mitchell, rector of Messiah.

Maryland's School For Missions.

Donaldson School, Ilchester, Md., was selected as the place to hold the School for Missioners, January 7-11, inclusive. Nineteen clergymen met in time for Evensong, at five o'clock, on Monday evening, and continued on until after the celebration of the Holy Communion on Friday morning. The School was conducted by the Rev. S. C. Hughson, O. H. C.

Maryland is planning to hold Missions in every parish throughout the diocese during the year 1929, and the majority will be held during the week beginning with Septuagesima Sunday. Beside the Missioners in our own diocese, who were trained at the School, many outside clergymen will come in and conduct Missions in the various churches.

N. E. P.

OKLAHOMA.

Rt. Rev. Thomas Casady, S. T. D., Bishop in charge.

Bishop Sees Cheerful Outlook.

Further acquaintance with the Missionary District of Oklahoma does not in the least diminish Bishop Casady's conviction of the opportunity that Oklahoma offers for the future, or some of its urgent needs in the present. Here are some of the things that cheer him:

"The people themselves are responding financially as they never have responded before. For instance, at the end of November I held a parochial mission in Shawnee, where we have a parish; until quite recently, a struggling Mission. A new $15,000 parish house will be erected there in 1929.

"The next week, a similar evangelistic effort was made in Ponca City. This mission congregation will probably become a parish by 1930. They are undertaking to build and entirely pay for a church and parish house. One year ago I seriously feared for the life of this Mission.

"This week I have definitely organized missions in Cleveland and Hominy, where we have never had work before; not even an occasional service. Each place needs a small building and should have $2,000 to assist them in the purchase of a lot and the erection of a building. The rest they will do themselves. At Cleveland we can have fifty children in our Church School the minute we have a place in which to gather them. At the present time, twenty are meeting in a private house. The children at Hominy drive twenty-two miles to Sunday school every Sunday.

"The people at Mangum have a lot and are raising money for a new building. At Chickasha which was in a hopeless tangle, the new man has straightened out all difficulties. Next week I go there to make final plans and accept designs for a $10,000 parish house.

"The first of January I am placing a man at Pawnee with four other missions under his care. The people at Pawnee can raise immediately one-half the cost of a rectory. Probably we can borrow the rest for this.

"At Cushing, a prosperous oil town, in a good agricultural country, an active group is working for a lot and desire to build a church.

"We are reopening the church at Chandler as soon as I can scrape up four or five hundred dollars to put this church in repair. It has been vacant for years. Chandler is a county seat town of about 8,000 people."

Here are some of the needs the Bishop sees:

"I am in desperate need of a church building for our colored mission in Muskogee, where a really fine piece of work is being done.

"At every opportunity I am pushing for an endowment of a million dollars, to take care of future missionary opportunities. I will call upon the giving strength of the District to its very limit. In the meantime, urgent opportunities are being lost although every one of my clergy is working to the limit of his abilities and my financial strength.

"I do not believe that the domestic field outside of the great cities has ever had a comparable opportunity for rapid and permanent growth.

"I do not wish anything at the expense of another man's work, whether he be in the domestic or foreign field, but I do wish to lay before the Church the needs of this field."

J. W. W.

NORTHERN INDIANA.

Rt. Rev. Campbell Gray, D. D., Bishop.

The Book of Remembrance which the Woman's Auxiliary of the Diocese of Northern Indiana has been compiling for several years under the Chairmanship of Miss Alice Goldthwaite, of Marion, Ind., is now nearing completion. The goal set for the accompanying Memorial Fund is the amount of $2,500, which is to be invested and the income therefrom used by the Bishop for Missions and Church Extension in the diocese. The fund has now reached $1,905.71. The women expect to present the Fund and the Book to the Bishop for the purposes above mentioned when they gather together at the annual meeting the day before the next Diocesan Council.

At the request of the Executive Board of the Woman's Auxiliary of Northern Indiana, Bishop Gray has appointed the Second Sunday after Epiphany, January 20, 1928, as a day for special offerings to be taken as a memorial to Mary Louise White, wife of the first Bishop of Northern Indiana, and first Diocesan President of the Woman's Auxiliary of this diocese.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

Annual Council.

Everything is in readiness for the Eighty-fifth Annual Council of the Diocese of Florida. This Council has been called by Bishop Juhan and will meet, according to the resolution of the last Council, in Holy Trinity Church, Gainesville, the Rev. Wm. S. Stoney, rector, on Wednesday and Thursday, January 23-24. Outstanding features of the sessions will be a thirty-minute address by the Rev. Louis G. Wood, representing the National Council, who will speak on the Budget of the National Church, both in its maintenance and advance work projects, the Campaign for St. Luke's Hospital and the National Campaign of Evangelism; the Vice-Chancellor of the University of the South, Mr. Benjamin Finney, will represent that institution, and the student workers of the University of Florida and the Florida State College for Women, the Rev. Melville E. Johnson, and Miss Hope Baskette will tell of their work and of the need for the new buildings for which the Diocese of Floriad has instituted a campaign.

The Thirty-ninth Annual Meeting of the Woman's Auxiliary to the National Council in the Diocese of Florida will hold its sessions, in Gainesville, simultaneously with the Council, Miss Margaret G. Weed, presiding.

The Twenty-first Annual Assembly of the Daughters of the King in the Diocese of Florida will hold their sessions also in Gainesville, on day preceding the opening of the Council, January 22, Mrs. G. Hendree Harrison presiding. The Bishop of the diocese will address all three meetings and the Rev. Newton Middleton, rector of St. John's Church, Jacksonville, will be the chief speaker at the Daughters of the King Convention.

Educational Institute.

Jacksonville is planning a city-wide Educational Institute early in February. This institute will be arranged by the Department of Religious Education, the Rev. Ambler M. Blackford, Chairman.

The Rev. Basil M. Walton, rector of St. James' Church, Lake City, conducted a two-day mission in St. Andrew's Church, Jacksonville, on the evenings of January 9 and 10.

Exceptionally beautiful and impressive services of the Feast of Lights were held in St. John's Church and the Church of the Good Shepherd, Jacksonville, on the night of Epiphany.

(Continued on page 22.)

Family Department

JANUARY.

1. Tuesday. Circufcision. New Year's Day.
6. Sunday, Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Friday. Conversion of S. Paul.
27. Septuagesima Sunday.
31. Thursday.

COLLECT FOR SECOND SUNDAY AFTER EPIPHANY.

Almighty and everlasting God, Who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord. Amen.

COLLECT FOR ST. PAUL'S DAY.

O God, Who, through the preaching of the blessed Apostle St. Paul, hast caused the light of the gospel to shine throughout the world, Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

CONVERSION OF ST. PAUL.

January 25.

In weariness and painfulness Saint Paul
Served God and pleased Him: after-saints no less
Can wait on and can please Him one and all
In weariness and painfulness.

By faith and hope triumphant thro' distress;
Not with the rankling service of a thrall;
But even as loving children trust and bless,
Weep and rejoice answering their Father's call,
Work with tired hands, and forward upward press
On sore tired feet still rising when they fall,
In weariness and painfulness.
—Christina G. Rossetti.

Lee and the Confederacy.

Charles Francis Adams, a son of Massachusetts and grand-son of John Quincy Adams, a typical bred-in-the-bone Yankee, as he called himself, delivered a notable address at the Lee Centennial held at Lexington, Va., in 1907. Among other things he said, "One of a community which then looked upon Lee as a renegade from the flag he had sworn to serve, and a traitor to the nation which had nurtured him, in my subordinate place I directly confronted Lee throughout the larger portion of the War of Secession. During all those years there was not a day in which my heart would not have been gladdened had I heard that his also had been the fate which at Chancellorsville befell his great lieutenant; and yet more glad had it been the fortune of the command in which I served to visit that fate upon him. Forty more years have since gone. Their close finds me here today certainly a much older, and in my own belief, at least, a wiser man.

"The charge still most commonly made against Lee in that section of the common country to which I belong and with which I sympathize, is that in plain language, he was false to his flag—educated at the national academy, an officer of the United States Army, he abjured his allegiance and bore arms against the government he had sworn to uphold. In other words, he was a military traitor. I state the charge in the tersest language possible. Having done so, and admitting the facts as technically true, I add as the result of much patient study and most mature reflection, that under similar conditions I would myself have done exactly what Lee did."

He further said:

"Coming directly to the point, I maintain that every man in the eleven States seceding from the Union, had, in 1861, whether he would or no, to decide for himself whether to adhere to his state or to the nation, and I finally assert that, whichever way he decided, if only he decided honestly, putting self-interest behind him, he decided right."

He puts Lee in good company, and further says: "But he stands awaiting sentence at the bar of history in very respectable company. Associated with him are, for instance, William, of Orange, known as The Silent. John Hampden, original Pater Patriae, Oliver Cromwell, the Protector of the English Commonwealth; Sir Henry Vance, once a governor of Massachusetts, and George Washington, a Virginian of note. . . . As to Robert E. Lee, individually, I can only repeat what I have already said—if in all respects similarly circumstanced, I hope I should have been filial and unselfish enough to have done as Lee did."

At the time he uttered those words Charles Francis Adams was the head of the Historical Society of Massachusetts. And thus it happens that "the avenging pen of history", instead of denouncing Lee as a traitor, lauds him as a patriot and places him by the side of the immortal Washington.—Exchange.

The Cross-Bearer.

As men ordinarily see it, he who is the truest cross-bearer is he who has most trials to endure, and who endures them faithfully for the Master. As the Bible presents it he is the truest cross-bearer who most heartily puts himself at the service of Christ, for joy or for sorrow, for want or for fulness, for life or for death. Cross-bearing is not hard asceticism; it is cheerful and unquestioning devotedness. It is not living for the purpose of denying oneself; it is living for Christ, even though one must deny himself in order to obtain such living.

It is such cross-bearing as this that prepares the way for crown-wearing. He who would save his life by penances and unnecessary privations shall lose it. But he who would surrender his life for Christ's sake shall find it in a joyous here and hereafter, in the presence and service of Christ.—H. C. Trumbull.

"He Just Grins When They Tease Him."

The door opened quickly and Bobby stumbled in, pulling his somewhat reluctant cousin, Jack.

"Mother! O Mother!" called Bobby.

Mother, who was Mrs. Bridges, came hurriedly into the room.

"What is it, Son?" she asked—then stopped in amazement as she saw Jack with his face bloody and his left eye fast swelling shut. "What have you boys been doing? Jack, have you been fighting?"

"Yessum," he muttered, just as his father, Mrs. Bridges' brother, entered.

"What's the trouble, Jack, my lad?"

"He and Bill Fibley had a terrible fight!" explained Bobby who had kept silent as long as possible.

"What in the world were you fighting about?" inquired Mrs. Bridges.

"He just picks on me all of the time, and I won't let any one rag me all the time," sullenly answered the youthful combatant.

"Well, Son, you certainly aren't a beauty right now, but a fellow has to stand up for himself and his own rights," commended his father.

"I'm not sure of the advisability of preaching such a philosophy to these boys, Fred," reproved his sister.

"Shucks, Sis, don't kids have to do a certain amount of fisticuffing?"

"No, I do not think it necessary," said Sis, ministering seriously as she went about the work of giving first aid to her little nephew.

The two boys had just come home from the afternoon school session, and as she worked she encouraged them to tell her more fully about the trouble.

"Mother, you know Bill and the other second grade boys all like to tease the first graders—especially Jack and Densil."

"Why Jack and Densil?"

"I don't know—unless it is because they both get so mad."

"It's just for meanness and 'cause they have a spite against me," complained Jack.

"They don't tease Chubby any more, but they sure did at first," Bobby went on to explain.

"Ah, he's a sissy don't take his own part nor nothin'," grunted Jack in disgust.

"What does he do, Son?"

"Well, he just stands and grins when they try to tease him or sometimes he laughs and says, 'Go on and chase yourself'."

"He's not brave enough to stand up for himself," broke in Jack.

"Oh, yes, he's brave, Jack! Don't you remember when they were teasing your little Dorothy and Tom slapped her? Chubby doubled up his fist and went right after him and made them quit. He told me that his mother said if he got mad at a little teasing he wasn't a good sport nor a gentleman," confided Bob. "Is that what you think, Mother? Is that why you don't want me to fight when I get teased?"

"Yes, Bobby, I think Chubby must have a very sensible mother, and I agree with her that a real sport and a true gentleman does not fight except on very rare occasions and when by doing so he helps others as much or more than himself."

Jack twisted around where he could see his aunt better as he joined in again.

"Don't we have to take our own part, Aunt Frances? Won't the other fellows run over us if we don't fight them?"

"Oh, they might, sometimes but not very often. This isn't the first time you have fought Bill, is it?"

Jack shook his head negatively.

"Well, does he stop teasing you?"

"No, he doesn't, and I'm going to fight him every time until he does stop it." An angry expression was again on the little fellow's face.

"Listen, Jack, do they tease Chubby any more?"

"No! Not hardly ever."

"He didn't fight them to make them quit. Bobby said he just grinned at them and refused to get angry or to

pay attention to the teasing. That is what will stop them more quickly than anything you can do. They just keep on teasing you because it makes you angry and because you will fight about it."

"I declare, Sis," exclaimed her brother who had been watching and listening all this time, "I believe you are right about this! I am partly to blame for Jack's attitude, for I did not want him to be a softy but neither do I want him to be too ready to fight. Of course, selfish fights over trivial things won't do a boy any good. Jack, you and I will talk this over later. I must think back to the time when I was a little boy, first. We'll all go for a ride, now."—Mrs. W. B. Bailey.

When Lee Came Home.

Dr. William E. Hatcher, in his book "Along the Trail of the Friendly Years", as an eye-witness, gives a vivid picture of General Lee's return to Richmond after the surrender at Appomattox:

"But I saw another sight in connection with Richmond's fall which I confess thrilled me a thousand times more than all the glory of the victorious armies of the Republic. It was a spectacle that broke upon me most unexpectedly; it came while the heavens were black with storm and the streets were wild with flooding rains.

"What I saw was a horseman. His steed was bespattered with mud, and his head hung down as if worn by long traveling. The horseman himself sat rigid with self-respecting griefs; his garments were worn in the service and stained with travel; his hat was slouched and spattered with mud and only another unknown horseman rode with him, as if for company and for love.

"Even in the fleeting moment of his passing my gate, I was awed by his incomparable dignity. His majestic composure, his rectitude and his sorrow, were so wrought and blended into his visage and so beautiful and impressive to my eyes that I fell into violent weeping. To me there was only one where this one was there could be only one that day, and that one was still my own revered and cherished leader, stainless in honor, resplendent and immortal even in defeat, my own, my peerless chieftain, Robert E. Lee.

"In that lone way, in the midst of rain and mire, with no crowds to hail him, with no resounding shouts to welcome him, with no banners flapping about him, did he come back from disastrous war? But, ah! we did not know. Conquered and solitary he was, but yet he wore invisible badges of victory; he carried spoils of honor and conquest which could never fail, and in every step of his sad moving he was marching forward to take his place in the balance courts of universal fame."

WALKING WITH GOD.

Who walks with God must take His way
Across far distances and gray
To goals that others do not see,
Where others do not care to be.
Who walks wth God must have no fear
When danger and defeat appear,
Nor stop when every hope seems gone,
For God, our God, moves ever on.

Who walks with God must press ahead
When sun or cloud is overhead,
When all the waiting thousand cheer,
Or when they only stop to sneer;
When all the challenge leaves the hours
And naught is left but jaded powers,
But he will some day reach the dawn,
For God, our God, moves ever on.

—Clarenre E. Flynn, in Western Christian Advocate.

For the Young Folks

For The Southern Churchman.

LIFE.

Maude Mumma.

Life—not good enough—
Ah! vain and foolish stuff;
To say these idle words to me,
When I have seen a bird and tree!

I have seen enough in dreams,
To furnish me a thousand themes;
And when I behold a rose,
My heart with gladness overflows!

When I hear the song of wren,
My heart with gladness sings again
Its praise to Him who made for me
The bird, the flower, and the tree.

The Invincible Leader.

"Tell me a story about when you were a great soldier. Tell me about one of the battles you won," said a little boy to his grandfather.

The old man had been a colonel in the Austrian army for many years and could recount fierce tales of conquest by his troops. But today he shook his head as he took the boy upon his knee.

"I will tell you, instead," he said, "of the greatest battle I ever lost, which was won by braver men than mine."

The little boy was astonished, for he thought that his grandfather's soldiers were the bravest in the world. So he listened eagerly.

"I was commanded," the old colonel began, "to march against a little town in the Tyrol and lay seige to it. We had been meeting stubborn resistance in that part of the country, but we felt that we should win because all of the advantages were on our side. My confidence, however, was arrested by a remark from a prisoner we had taken. 'You will never take that town,' he said, 'for they have an Invincible Leader."

"'What does that fellow mean?' I inquired of one of my staff. 'And who is this leader of whom he speaks?'

"Nobody seemed able to answer my question, and so in case there should be some truth in the report, I doubled preparations.

"As we descended through the pass in the Alps, I saw with surprise that the cattle were still grazing in the valley and that women and children—yes, and even men—were working in the fields.

"'Either they are not expecting us, or this is a trap to catch us,' I thought to myself. As we drew nearer the town we passed people on the road. They smiled and greeted us with a friendly word, and then went on their way. So friendly was their attitude toward us, and so different from the usual reception given us, that my soldiers forgot they were under discipline and returned the greeting.

"Finally we reached the town and clattered upon the cobble-paved streets—colors flying, horns sounding a challenge, arms in readiness. The forge of the blacksmith's shop was glowing, and the smith left it to stand in the door with a number of others to watch us pass. Suddenly he waved to one of my soldiers and I heard him exclaim, 'I knew that fellow when we were boys together at Innsburch!'

"Women came to the windows or doorways with little babies in their arms. Some of them looked startled and held the babies closer, then went quietly on with their household tasks without panic or confusion. As for the boys—little fellows like you, my son," the old man cuddled the boy in his arms; "they made us feel as though we were taking part in a glorious parade for their special amusement. They swarmed after us, whooping with delight and asking innumerable questions about the weapons we carried. Apparently they had never seen guns and swords before.

"It was impossible to keep strict discipline, and I began to feel rather foolish. My soldiers answered the questions of the children, and I saw one old warrior throw a kiss to a little golden-haired tot on a doorstep. 'Just the size of my Liza,' he muttered.

"Still no sign of an ambush. We rode straight to the open square on which faced the town hall. Here, if anywhere, resistance was to be expected. This is what we found. The door of the beautiful old building was wide open. Pigeons flew up from the grass around the fountain as we approached. No cannon or barricade was in sight, and my regiment, as it poured into the square, looked out of place.

"Just as I had reached the hall and my guard was drawn up at attention, an old white-haired man, who by his insignia I surmised to be the mayor, stepped forth, followed by ten men in simple peasants' costume. They were all dignified and unabashed by the armed force before them—the most terrible soldiers of the great army of Austria."

"And what did this old man say, in the face of your guns and your cannon?" asked the little boy breathlessly.

"He walked down the steps, straight to my horse's side, and with hand extended, cried, 'Welcome, brother!' One of my aides made a gesture as if to strike him down with his sword, but I saw by the face of the old mayor that this was no trick on his part.

"'Where are your soldiers?' I demanded.

"'Soldiers? Why, don't you know we have none!' he replied in wonderment, as though I had said, 'Where are your giants?' or 'Where are your dwarfs?'

"'But we have come to take the town.'

"'Well, no one will stop you.'

"'Are there none here to fight?'

"At this question, the old man's face lit up with a rare smile that I will always remember. Often afterwards, when engaged in bloody warfare, I would suddenly see that man's smile—and somehow, I come to hate my business. His words were simply:

"'No, there no one here to fight. We have chosen Christ for our Leader, and He taught men another way.'"

"What did you do then, grandfather?" asked the little boy eagerly.

"Do you know, son," the old soldier answered, "there seemed nothing left for us to do but to ride away, leaving the town unmolested. It was impossible to take it. If I had ordered my soldiers to fire on those smiling men, women and children, I knew they would not have obeyed me. Even military discipline had its limits. Could I command the grizzly soldier to shoot down the child who reminded him of his Liza? I reported to headquarters that the town had offered unassailable resistance, although this admission injured my military reputation. But I

was right. We had literally been conquered by these simple folk who followed implicitly the leadership of Jesus Christ."—Pilgrim Elementary Teacher.

THE MARKETS OF THE YEAR.

We sleep and wake and sleep, but all things move.
The sun flies forward to his brother suns;
The dark earth follows—wheeled in his eclipse;
And human things, returned on themselves,
Move onward, leading up the golden year.

Fly, happy, happy sails, and bear the press;
Fly happy with the mission of the cross;
Knit land to land, and blowing heavenward
With silks and fruits and spices, clear of toll,
Enrich the markets of the golden year.
—Tennyson.

Holding Rusty.

Arnold had come to the farm with his mother. It was the first time he had seen the place where they were going to live, and it seemed very wonderful to the boy who had always lived in the city. The fields were as large as a park, and he could see only one house. His mother said the Bartletts lived there and Arnold hoped there was a boy who would be his playmate.

Arnold ran through the big, empty farm house, and watched for the furniture van that would bring his father and their furniture over the hill. Then he found a bunch of keys that would unlock the barn doors, and the hen houses and a rickety shed.

"Oh, my!" cried Arnold with delight, when he looked into that shed. He saw a workbench by the window, a rack of carpenter tools, a box of different sized nails, and some smooth boards. "Here's just the play shop I wanted, all ready to work in and with a key to the door."

He went in and closed the door. That was why he didn't hear the wagon wheels rattle on the driveway. The first thing he knew the door was opened from the outside and a boy looked in.

"Hello!" said the boy, surprised to see Arnold there.

"Hello!" said another boy, who sat in an open wagon he had backed up to the doorstep.

"Hello!" said Arnold, wondering what they wanted.

"We're Rob and Ray, the Bartlett boys who live at the next place," said the one who had opened the door. "We've come for the shop things Mr. Cushing left here for us. He used to live here, and he said we could have these tools to use in the play shop we've fixed up at home."

"I thought I was going to have a play shop here," said Arnold, trying not to show his disappointment.

"Huh! your father said he is going to pull this old shed down. It's tumbling to pieces."

"Perhaps you'll let me come to your play shop sometimes," said Arnold.

"Oh, you're too small for that!" said Rob.

"Want to hold Rusty while we load up?" asked Ray, who saw that his brother's unkind speech had made Arnold feel badly. "Rusty is a good horse. Just hold one rein in each hand and he'll keep still."

Arnold got up on the wagon seat beside the rust-colored horse, and felt very glad to be trusted to hold the reins. He heard the big red and green furniture van coming over the hill and turning into the yard, but he had seen so many furniture vans that he did not bother to watch it. But the country horse had never before seen anything that looked like this moving, noisy, colored house. The nearer it came the more frightened Rusty was. The Bartlett boys were in the shed, packing the tools.

"Keep right still, good horse!" said Arnold, holding the reins tightly.

The next minute Rusty started to run right across the big field. Arnold was frightened to feel the wagon lurch under him. He would have been more frightened if he had known that Rusty was running straight toward a wide ditch. But he held the reins, and braced his feet on the footboard and called clearly, "Whoa, good horse! I say, whoa! I'm going to stay right here. Hi, Rusty, good horse!"

His firm voice and that tight hold on the reins quieted Rusty, so he began to run slower and stopped at the very edge of the ditch.

Then Arnold saw that the Bartlett boys and the furniture van driver and his father were running toward him.

"Good work!" cried Ray Bartlett, when he reached Rusty's head.

Rob Bartlette got up on the wagon seat beside Arnold, but he didn't offer to take the reins.

"You drive back," he said. "And, say, I'll find another key for our play shop, so you can get in when you want to. Small size doesn't count against a boy with your pluck."—Exchange.

Little Green Caterpillar.

Once upon a time there lived in a meadow a little green caterpillar.

Little green caterpillar was very happy, and why should he not be happy? The great golden sun in the blue sky shone down brightly. The flowers nodded pleasantly. The birds sang overhead. Best of all the waving grasses tasted, oh, so good for the little green caterpillar was always hungry.

"You are very ugly, little green caterpillar, and very lazy, too," said the ants as they passed. "All day long you lie in the sunshine and do nothing but eat."

Little green caterpillar looked up and smiled, but went on eating.

The bumble bee stopped with a message from spider, the spinner. He, too, said to the little green caterpillar, "How very ugly you are". This time there was a sigh but little green caterpillar went on eating.

A cloud of butterflies passed by on their way to the butterfly ball. They smiled kindly on little green caterpillar and said, "Wise little green caterpillar, just eat, and eat, and eat!"

And so little green caterpillar went on eating until he became so tired and sleepy that he no longer cared to eat; then he began to hunt for a warm bed in which to rest himself. He was so tired he could hardly crawl to the lowest branch of a nearby bush. There he found a nice green leaf in which to wrap himself from the cold wind which commenced to blow. Little green caterpillar pulled his green blanket over his head but his toes were cold. "I must spin a shell," sighed the little green caterpillar for he was very sleepy now.

So little green caterpillar began to spin, and spin, and spin. By and by his toes and even his nose were covered with a pretty gray silken sheet. So little green caterpillar curled himself up in his cocoon cradle and went to sleep.

Soon Jack Frost came dancing along, the merry little elf. He patted lovingly the heads of the nuts, and made a mirror of the pond behind the barn. Little green caterpillar had pulled the covers over his head so tightly that Jack Frost could not find even a wee, wee hole to peep in. And the little green caterpillar slept on.

The North Wind rocked little green caterpillar's cocoon cradle and howled: "Whoo! whoo! whoo!" But little green caterpillar slept on.

The Snow King came creeping over the mountains throwing a winter cloak over everything. Over the meadow and the bushes and over everything he spread the white snow-cloak. It covered the little cocoon cradle.

But the little caterpillar slept on.

He slept until the North Wind ceased rocking the cocoon cradle. Then the Snow King took his white cloak and hurried away over the hills to the land of ice and snow. The brooks and rivers were free again and danced down the mountains to find the sea.

The trees dressed themselves in their new green leaves. Soon the flowers pushed their heads through the brown earth. Then the little green caterpillar awoke. He crept out of his cocoon and stretched himself.

It was a warm spring day and the bumble bee came lazily buzzing along to make his first calls on his friends in the fields. He paused at the cocoon cradle. It was empty. But there beside it with his wings spread ready for flight was—not the ugly little green caterpillar—but a beautiful meadow brown butterfly.—Kindergarten Magazine.

A Story of Lights.

The night had come. The sun had disappeared, and birds had tucked their heads beneath their wings to rest. A night bird flew close to an electric light.

"Of what use are you?" asked the bird. "You give so little light compared with the sun!"

"I do the best I can," said the light. "Think how dark this corner would be if I were not here! People walking and driving might run into one another and some one might get hurt."

"That's true," said the bird, and away he flew. Then he came near a gaslight, standing apart from houses and busy streets.

"Of what use are you?" asked the bird. "You do not give as much light as the electric light!"

"I do the best I can," said the light. "Do you not see that steep bank beyond? If I were not here, some one might fail to see it and fall."

"That's true," said the bird, and away he flew. Soon his sharp eye spied a lamp in a window.

"Of what use are you?" asked the bird. "You do not give even as much light as the gas light."

"I do the best I can. I am in the window to throw light down the path, that Farmer Brown may see the way when he comes home. I do my best."

"That's true," said the bird, and away he flew.

But again his sharp eye spied a light —a tiny candle-light in the nursery window.

"Of what use are you?" asked the bird. "Your light is so small! You do not give as much light as a lamp."

"I do the best I can," said the candle, "and I can be easily carried from room to roo, Nurse uses me when she gives the children a drink at night, or sees them snugly covered up in bed. I do the best I can."

"That's true," said the bird, and away he flew, thinking: "The little and great, all are helpers!"—Kindergarten Review.

We are punished by our sins rather than for them.

IN REPLY TO MR. CRAIGHILL.

January 4, 1929.

The Rev. Francis H. Craighill,
Rocky Mount, North Carolina.

Dear Mr. Craighill:

Thank you very much for your Christmas card and for your long letter on matters pertaining to our recent correspondence.

I do not believe that the ordinarily accepted view of evolution is in accord with the Scripture teaching, and I believe that ambitious young minds are often led far astray from the paths of truth by indulgence in idle words and vain conversations. From my viewpoint, the academicians and theorists are led astray by ambition to ferret out the unknowable. The finite mind cannot grasp the infinite, and as the great Bible scholar, Canon Dyson Hague, says, evolution is largely a superstructure of dubious probabilities reared upon a foundation of unquestionable improbabilities.

As long as Christ lives, the Bible will live, even unto eternity. The heresy of today is not the orthodoxy of tomorrow. The world does not need any reinterpretation of our old Bible, but it does need universal distribution of this greatest of all books. "Thy Word is truth." "Go ye into all the world and preach THE GOSPEL." The New Testament is concealed in the Old and the Old Testament is revealed in the New. We are not told to preach the emanations perambulations of over active, egotistical brains who have hit side tracks in the field of imaginations and suppositions and call the same evolution. "Blind unbelief is sure to err and scan his work in vain. God is His own interpreter, and He will make it plain." "Unless ye be converted and become as a little child ye cannot enter the Kingdom of Heaven." "Without faith it is impossible to please God."

As long as I believe that the modern, so-called theory of evolution is pure fiction and imagination of over-ambitious minds (by ambition fell the angels), I believe it would be wrong to propagate any views tending to substantiate a false theory; hence I do not think it wise to publish any of your articles advocating the modern theory of evolution. We are overcrowded with strong, virile, Bible-believing articles and have no space to spare for any theories not in full accord with the Bible teachings.

I accept the entire Bible as far as my own reason carries me, and I then accept all of the rest on faith, knowing full well that my infinitesimal, minute, human mind cannot possible comprehend the workings of the mind of an omniscient God, blessed for evermore.

Hold fast to the Christian plan of salvation and avoid the side tracks of evolution, etc., which profit nothing, but lead to hell in a confused unbelief. "Search the Scriptures, for in them ye think ye have eternal life" and they are they which testify of a merciful and loving God and Saviour.

"An atheist's laugh is a poor exchange for deity offended."

Yours very truly,
Langbourne M. Williams.
President.

About the Polar Bear.

Of all the animals of the Arctic, perhaps there are none more interesting than the polar bears. Their manner of living, immense size, great strength and valuable coat all go toward making them unique and attractive.

The polar bear is a great hunter and fisher. He is a rapid swimmer, and can glide over the smooth surface of the ice at a surprising rate. Many a king salmon has taken a nap beneath the surface of the ocean's ice, never to awake—a big white bear got him. He has been known to kill the white whale, which is twelve to fifteen feet in length and may weigh twice as much as he does. The bear is swifter beneath the water than is the white whale. Having discovered his prey, he constantly follows him, tires him, beats him into unconsciousness with his powerful paw, then leaves him to die and to drift ashore to supply him a belated dinner.

The white bear will lie for hours beside a seal hole in the ice. With nose covered by his paws to make him look all white like the ice, with eyes all but closed, he watches until the seal has climbed out upon the ice. Then he suddenly springs between him and his hole and catches him on the ice.

The polar bear is a wasteful hunter. He leaves the half-eaten carcasses of his prey to freeze on the ice, while he presses on to new hunting grounds. For this reason the white fox follows him, living on the remains of his feasts. When the Eskimo sees white bear tracks on the shore ice, he gets out his fox traps and sets them, for he is sure of a catch.

Though the white bear is a clever hunter, he is not good at eluding those who hunt him. Perhaps this is because he lives, for the most part, far from the haunts of men and dogs, and knows nothing about them. If he chances to come upon a dog, it is as likely as not that he will want to play with him. It is for this reason that the Eskimo hunter takes two or three dogs with him on the hunt. When he sights a bear he turns the dogs loose and they engage the bear's attention while he is coming close enough to get in a fatal shot.

When dogs worry a white bear, he bends his long neck and seizes them by the skin of their back. He then gives his neck a sudden twist and sends them whirling into space. A well-trained bear dog on being thrown, doubles himself into a round ball. When he strikes the ice he goes rolling over and over, to spring up unharmed.

When very hungry, the white bear has no objection to fresh dog meat as food. He has been known to come aboard an exploring ship, frozen into the ice, drag a dog from his kennell and carry him away for his dinner.

It is Stefansson who tells of hunting a polar bear who turned the tables about and hunted him. Mr. Stefansson, being in need of food, and having sighted a bear out among a great number of ice piles, struck out in the general direction in which the bear was last seen.

He had traveled a long way and had about concluded to give up the hunt when he heard a sudden, strange sound behind him. It was like the hiss of a goose. Turning quickly, he found himself facing a huge, grinning white bear, who was not twenty feet away. Had not the bear uttered this friendly word of warning, this story might never have been told.—Exchange.

He who stand the little trials is fitted for the great trusts.—Ex.

BISHOP WINCHESTER, OLIVER ORR and PHILIP MOWRY SMITH

Southern Churchman, Richmond, Va.

My Dear Mr. Williams:

Can you use the enclosed sketch in the Southern Churchman? If not, let me have it back.

Richmond of my day was a wonderful Christian city and I thank God for my ministry there as deacon. I may send an article on Bishop Wilmer, the devoted friend of Dr. Peterkin and my first Bishop after I became a Presbyter.

You are doing splendid work with the Southern Churchman, our family paper from boyhood.

Faithfully yours,

JAMES R. WINCHESTER.

Little Rock, Ark.

Hon. Langbourne M. Williams, President of Southern Churchman, Richmond, Va.

My Dear Friend:

I am sure Professor J. R. Moseley will appreciate the courtesy you have extended to him, and also will Colonel Warren Grice. With best wishes for Christmas to you and yours, and all who are associated with you in your great paper, I feel like it is a message from heaven each week and its influence is as far-reaching as the sunlight, and that means it goes deep into every heart.

Sincerely,

OLIVER ORR.

Southern Churchman, Richmond, Va.

Dear Sirs:

"Southern Churchman", because of its **staunch** and **uncompromising** defense of the faith, has, through its weekly visits, won a BIG place for itself in my heart.

In His name,

PHILIP MOWRY SMITH.

54461 Cabanne Ave.,
St. Louis, Mo., Jan. 3, 1929.

Dear Sirs:

Enclosed find three dollars, for which continue my subscription to the Southern Churchman for another year. Am so proud of the way you are fighting these "Anglo-Catholics". Why don't they want the Church to progress in the right way? Not go back to the pre-Reformation days.

I certainly enjoy your paper; but don't or can't read any other of the so-called Church papers.

Sincerely,

(Miss) M. E. ZIMMERMAN.

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Our Mountain Mission Home

St. Andrew's Mountain Mission

Peidmont Parish, Marshall, Va.

REV. W. B. EVERETT, III, Rector

A STATEMENT

About two years ago we began making a special appeal for funds with which to purchase a desirable property for a Mission Home adjoining our Mission Chapel. The response was as gratifying as it was unexpected, considering the many worthy objects for which appeals flooded the country. From north, south, east and west—from far-away Japan came the welcome checks to help buy the property and to furnish necessary equipment. Old friends, new friends, and entire strangers, numerous branches of the Woman's Auxiliary and Section B kindly opened their hearts and loosened their purse strings. To these many generous friends we wish to extend our grateful thanks and hearty appreciation. God has blessed us, and may He bless these many donors, as doubtless He will, through their gifts to these needy and deserving children of our one Father.

We have moved into this property where our workers are housed and which serves as a meeting place for the different classes and various activities of our growing mission work.

If you, who have helped us to help these long-neglected mountain people, could visit St. Andrew's Mission, as we hope you will, you would see for yourselves what a great help it is to our work to have this splendid and convenient home, that you have so generously helped to provide.

There is still due upon the property and equipment nearly $3,260.00. We must pay six per cent interest on deferred payments, and wish to wipe out this indebtedness as soon as possible. We hate to keep begging, but somehow—from somewhere—we must secure funds to clear our Mission Home of debt. We are striving to raise the next $1,000 payment promptly. Who will help? If twenty persons will subscribe in cash or instalments $50 each, we will have the $1,000. If forty will subscribe $25, or one hundred will subscribe $10 we will have the thousand. Any amount will be most acceptable. What will YOU do?

The Right Rev. William Cabell Brown, late Bishop of the Diocese of Virginia, heartily endorsed this appeal. The Right Rev. St. George Tucker, present Bishop, also endorses it.

I agree to subscribe to the above fund the sum of $.....to be paid in cash or instalments as follows.....

Please make checks payable to Rev. W. B. Everett, III, Marshall, Va., or Mr. John T. Ramey, Parish Treasurer, Marshall, Va.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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BOARDING—WASHINGTON.

MISS ELLIE BOULDIN, AT 1346 PARK Road Court, would like transient guests. $1.25 lodging and breakfast.

Deaths

Jones: Died at his home, Winchester, Va., December 17, 1928, ALEXANDER TIDBALL JONES, son of the late Beverley Randolph and Rebecca Tidball Jones. He is survived by his wife, Emily Whittle Jones, one daughter and three sisters.

"Absent from the body, at home with the Lord."

Carr: Died at the home of his adopted son, John F. Carter, Hammond, La., January 2, 1929, DANIEL FARRELL CARR, in the eightieth year of his age. Son of the late Dr. William G. Carr, of "Bentidas", Albemarle county, Va. He is survived by his widow and one sister, Mrs. Emily Carr Harrison, of Birmingham, Ala., and many nephews and nieces.

(Charlottesville, Va., papers please copy.)

RESOLUTIONS.

Mrs. Chambers.

Resolved, that the vestry of Cunningham Chapel Parish, Clarke county, Va., expresses the sorrow of the parish and of the whole community at the passing of MRS. CHAMBERS.

Only four years ago she came unknown to live among us, but by her warm and understanding heart and her desire and abilities for helpfulness to the parish she quickly made a place for herself which has marked the friendship and admiration of all who knew her.

We each of us shall miss her, and wish individually to express our sympathy to her family. It is further

Resolved, that a copy of these resolutions be sent her family, be published in the Southern Churchman, and be spread on the minutes of the vestry.

ROBERT BEVERLEY.

Resolutions on the Death of Robert Beverley.

At a called meeting of the vestry of St. Anne's Parish, Essex county, Va., on January 3, 1929, the following resolutions were passed:

Whereas, it has pleased Almighty God to take from our midst our beloved friend, ROBERT BEVERLEY, who died at his home, "Blandfield", on December 28, 1928. Be it resolved—

First. That in the loss of Mr. Beverley that we, the vestry of St. Anne's Parish, in deep appreciation of his ability, wisdom, faithfulness and friendship, in affectionate regard for his character and personality, in recognition of his services, record our loss and join with the parish, Diocese and Church at large in respectful tribute to his memory.

Second. We desire to bear testimony to his uprightness of character, purity of life, a devoted husband and father, loyal friend and faithful in the discharge of his duties in every capacity. He was a faithful friend to the cause of missions and spared neither his labor, talents or means to this purpose.

Third. We desire that a copy of these resolutions be sent to his bereaved family, published in the Southern Churchman, the Virginia Churchman, and spread on the minutes of our vestry.

LATANE SALE, Senior Warden;
RICHARD BAYLOR, Secretary;
R. U. BROOKING, Rector.

MRS. EMMA CARRINGTON RIELY.

EMMA CARRINGTON RIELY, widow of the late Judge John William Riely, of the Supreme Court of Appeals of Virginia, died on December 16, 1928, at Halifax, Va., in the home of her son-in-law, Henry H. Edmunds, which was also formerly her own home and at which most of her married life was passed. She was the last surviving member of the family of her parents, Henry Carrington and Louisa Elizabeth Cabell, of "Ingleside", Charlotte county, Va., where she was born on January 22, 1843. It is interesting to note that in the long lives of herself, her father, and her grandfather, Judge Paul Carrington, the elder, who was born on March 5, 1733, almost two centuries were spanned. Her grandparents on her mother's side were Judge William H. Cabell and his first wife Elizabeth Cabell.

She was born and came to maturity under conditions largely typical of the old South and retained through life an intense loyalty to the life and traditions of that day. Gifted in mind and memory, she was noted among those who knew her for her clear recollection and lively narrative of the events and experiences of that period, especially of the war years of 1861-1865, the emotions and sacrifices of which were to her sacred. But many will not forget also the light cast about companionship with her in the deep love of much that is good in literature which had come to her during early life in the atmosphere of a quiet and secluded home in which books were a chief resource.

Giving little acceptance to some present-day views, her conception of duty was to her church, her family and home, her relatives and friends. Within that sphere she met responsibility with steadfastness and devotion that never wavered.

With her there passes another of the links that bind us to the old order. What does not pass is the memory which she leaves of firmness for right and truth, loyalty to the ties that life brings, and fidelity to the standard in which she believed and by which personal purity and uprightness and consecration to the home are the test of true womanhood.

CHURCH INTELLIGENCE.

(Continued from page 15.)

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Teacher Training Course.

The Department of Religious Education of the Diocese of Washington has announced a Teacher Training Course, to which all are invited and for which certificates from the National Accredited Teachers' Association will be given to all students who satisfactorily pass a written test at the end of the course. The Rev. Christopher P. Sparling, rector of the Church of the Prince of Peace, Baltimore, and formerly rector of St. John's Church, Georgetown, will be the lecturer, and his subject will be, "The Bible, Book by Book". The lectures will be given in St. John's Parish Hall, Sixteenth Street, January 16-18, and January 21-25, all lectures beginning at 8 P. M.

Missionary Meeting.

The annual joint missionary meeting of the Woman's Auxiliary and Sunday-School Institute of the Diocese of Washington was held in Epiphany Parish Hall January 15, at 8 P. M. All interested persons were invited and a good number was there to welcome the speaker, Mrs. William Coyllie, wife of the Archdeacon of the Dominican Republic. Under the title, "Spreading the Kingdom in the Land of Columbus", Mrs. Wyllie told of her life and work in the almost unknown interior of the Island of Santo Domingo among a primitive native population, to whom she brings their only contact with the outside world.

Archdeacon Wyllie has two assistant ministers with him in the Dominican Republic. His wife, however, is his principal assistant in social work accomplished by the mission. During the influenza epidemic the Wyllies organized a hospital in Santo Domingo City which is today a flourishing institution. Their work in building schools and churches also is exceptional. The missionaries not only administer to the spiritual needs of the large American population engaged in the sugar industry, but devote considerable attention to the native population living in the jungle.

Annual Fellowship Dinner.

Hon. George Wharton Pepper and Dr. William C. Sturgis have accepted the invitation to deliver addresses at the annual fellowship dinner in honor of Bishop Freeman, to be held at the New Willard Hotel, February 5. Bishop Freeman will also be one of the principal speakers. This will be the third dinner given by the Washington laymen in honor of Bishop Freeman and it is felt that much inspiration to greater lay activities is gained by these fellowship dinners.

Mr. Pepper has rendered distinguished service to the Episcopal Church in successive General Conventions. He played a prominent part in the deliberations of the General Convention last October. Since his retirement from the Senate he has been devoting much time to Washington Cathedral, being a member of the Cathedral Chapter and chairman of the National Executive Committee.

Dr. Sturgis was for ten years Educational Secretary of the Department of Missions under the National Council of the Protestant Episcopal Church. He now is initiating a series of week-end conferences for laymen under the auspices of the College of Preachers of Washington Cathedral. **M. M. W.**

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffra-

Sale of Church Property.

Sale of the extensive property at present occupied by the Church of the Heavenly Rest and Chapel of the Beloved Disciple at 63-67 East Eighty-ninth Street, to the Reformed Church of Harlem, was announced December 23 si-

multaneously by the rector of the former, the Rev. Dr. Henry Darlington, and the Rev. Edgar Tilton, Jr., pastor of the latter, at morning services in the two churches.

The contract, according to Dr. Darlington and the Rev. Mr. Tilton, was negotiated Friday, consideration involved being $425,000. The date for the passing of the title has been set for February 15, 1929. Date for terminating the present occupancy of the Eighty-ninth Street buildings has not yet been determined.

According to Mr. Tilton the Reformed Church will begin complete redecorations and necessary alterations of the church building, chapel, parish house and rectory immediately upon the withdrawal of the present incumbents.

This sale marks another step in the fulfillment of the plans for financing the Heavenly Rest's handsome new building now nearing completion at Ninetieth Street and Fifth Avenue. "We are still holding to our original financial schedule," stated Dr. Darlington. "We have achieved the goal announced at the completion of the first financial campaign, having now raised all but the $500,000 needed to finance our $3,200,000 goal.

Personal Notes

Bishop Nathaniel Thomas has accepted appointment as bishop in charge of American Churches in Europe for 1929. His present address is Bethesda Church, Palm Beach, Fla.

The Rev. Walter Archbold, D. D., has been appointed to take charge of Mission of Good Shepherd, Milford, Pa., and two small mission chapels, one at Dingman's Ferry and the other at Sawkill. He will take up his new work on February 1, 1929. Dr. Archbold was the rector of St. John's Church, Ashland, Pa.

The Rev. John Henry Lehn, a Deacon on the staff of St. Stephen's Church, Wilkes-Barre, Pa., was appointed to take charge of the St. John's Memorial Church, Ashland, effective February 1, 1929. Mr. Lehn came to us from the Lutheran Church.

..Without stating a reason the **Rev. Mr. Winecoff** suddenly offered his resignation to the vestry of the Church of the Good Shepherd, Scranton, Pa., to take effect not later than March 1, 1929, but soon if a successor be found.

ORDINATIONS.

The Rev. Arthur Edward Marston, Deacon, was advanced to the Priesthood in St. Paul's Church, East St. Louis, Ill., on the Sunday after Christmas, December 30, by the Rt. Rev. John Chanler White, D. D., Bishop of the diocese. The sermon was preached by the Rev. Wm. H. Tomlins, retired, formerly priest-in-charge of St. Bartholomew's, Granite City. The Rev. Mr. Marston came into the Church from another denomination, and has been serving most of his diocanote in East St. Louis as assistant to the rector, who is also the head of the Archdeaconry of Alton. For the time being at least the Rev. Mr. Marston will continue as assistant in East St. Louis.

George Wyndham Ridgway was ordained to the diaconate by the Rt. Rev. Campbell Gray, D. D., S. T. D., at 9:30 o'clock Wednesday morning, January 2, at St. Paul's Pro-Cathedral, Mishawaka, Ind.

Bishop Gray's sermon was followed by the presentation of the Candidate for Holy Orders by the Very Rev. Lewis G. Rogers, Dean of the Pro-Cathedral, at which time the Bishop commended the candidate to the prayers of the congregation. Dean Rogers read the litany.

At the appointed place, the ordinand was vested in maniple, stole and dalmatic, and after the laying on of hands, was presented with the New Testament and the Chalice, after which he read the Gospel.

Those assisting the Bishop at the Holy Communion included Archdeacon Joseph William Gubbins, Huntington, Chaplain; the Very Rev. L. C. Rogers, Mishawaka, presenter; the Rev. A. L. Schrock, Goshen, master of ceremonies; the Rev. E. E. Smith, Trinity (Hungarian) Church, South Bend, and the Rev. Lawrence C. Ferguson, St. James, South Bend.

The Rev. Mr. Ridgway resides at Detroit, Mich., but is canonically resident of St. Paul's Pro-Cathedral, Mishawaka, having been recently transferred from the Diocese of West Missouri. He will return to the Theological Seminary of the University of the South, Sewanee, Tenn., where he will complete his studies in preparation for his ordination to the priesthood.

The Rev. Harold C. Sende was advanced to the priesthood by Bishop McElwain on Holy Innocents' Day, December 28, at Gethsemane Church, Appleton, Minn. The Rev. C. C. Rollit, D. D., was the presenter and the preacher.

The Rev. Harry Lee Woodward was ordained priest on Friday, December 21, 1928, at St. Mark's Church, Shelby, Ohio. Presenter, the Rev. Lane Barton, of Newark; preacher, the Venerable Gerald F. Patterson, Archdeacon of the Diocese of Ohio. The Rt. Rev. Warren Lincoln Rogers, D. D., Bishop Coadjutor of Ohio, presided. A number of clergymen were present. The Rev. Mr. Woodward has had charge of St. Mark's, Shelby, during the last year, while completing his theological preparation at Bexley Hall. He has been called to be rector of St. Luke's Church, Niles, Ohio, effective January 1, 1929.

The Rev. Morgan Cilley was advanced to the Priesthood in Emmanuel Church, Keyser, W. Va., on December 16, 1928. The Rt. Rev. R. E. L. Strider, Bishop-Coadjutor of West Virginia, officiated. The Rev. Paca Kennedy, D. D., preached the sermon. The Rev. Jay Johnson Dimon, D. D., rector of St. Andrew's Church, Washington, D. C., presented the candidate. Mr. Cilley will continue his work as minister-in-charge of Emmanuel Church, Keyser, St. Stephen's, Romney and Emmanuel Church, Moorefield, W. Va. He will reside in Romney.

DEATHS.

The Rev. William DuHamel passed to life eternal on December 24, 1928. He was a missionary of St. Gabriel's Church, Bethlehem, for many years. He had been in failing health for some time. Bishop Sterrett had charge of the funeral services, which were held in the Church at Douglassville, Pa., on December 27, 1928. A large concourse of people gathered from all the country side to pay their respects, as Mr. DuHamel was beloved by all who knew him.

He is survived only by his wife, who was a great helpmate to him in his work.

FIVE MINUTES LATE.

Five minutes late, and the school is begun;
What are the rules for, if you break every one?
Just as the scholars are seated and quiet,
You hurry in with disturbance and riot.

Five minutes late, and the table is spread,
The children are seated and grace has been said.
Even the baby, all sparkling and rosy,
Sits in her high chair by mamma, so cozy.

Five minutes late, with your hair all askew,
Just as the comb was hastily drawn through
There are your chair and your tumbler and plate
Cold cheer for those who are five minutes late.

Five minutes late on this bright Sabbath morn!
All the good people to meeting have gone;
People and minister look at your pew,
Little surprised when they see it's your.
And when you stand at the Beautiful Gate
What will you do if you're five minutes late?

—Mrs. M. L. Rayne.

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1. A naturally fine character.
2. Intellectual acceptance of Christian truth.
3. Church membership.
4. Water baptism.
5. The Lord's Supper.
6. Bible study.
7. Sorrow for the results of sin.
8. Sorrow for sin.
9. Repentance.
10. Tears.
11. Trouble, suffering.
12. An active part in Christian or welfare work.
13. Regular attendance at religious meetings or Sunday school.
14. Gifts to Christ's cause.
15. Abstaining from intoxicants and "dope."
16. Morality.
17. Freedom from profanity.
18. Charitable works.
19. Gifts to the poor.
20. Giving, or leaving money to a good cause.
21. Building churches.
22. Good resolutions.
23. Penances.
24. Masses.
25. Confirmation.
26. Prayer to saints.
27. Prayer to Virgin Mary.
28. Confession to a priest.
29. Absolution.
30. "Extreme unction," candles.
31. "Holy water."
32. Sign of the cross.
33. Membership in a religious order.
34. Membership in a secret order.
35. Doing better.
36. Treating others right.
37. Godly parents, husband or wife.
38. Religious emotions.
39. The natural birth.
40. Eugenics.
41. Christian training.
42. Education.
43. Ignorance.
44. Social standing.
45. Loyalty to creed, or church.
46. Wealth.
47. Poverty.
48. Fame.
49. Worldly success.
50. Patriotism.
51. A good opinion of yourself.
52. Keeping the Sabbath.
53. Preaching.
54. Working miracles. (Mat. 7:22, 23.)
55. Sickness.
56. Death.
57. Being "broad."
58. Being narrow.
59. Peace and reform movements.
60. The "superman."
61. Good you intend to do.
62. Good you used to do.
63. Admitting you are wrong.
64. Criticizing yourself.
65. Correct doctrine.
66. Judaism.
67. Unitarianism.
68. Christian Science.
69. Russellism.
70. Spiritism.
71. Theosophy.
72. Modernism.
73. Mormonism.
74. "Unity."
75. Agnosticism.
76. All religions not honoring the shed blood of Christ.

You May Have, Be, or Do, Any or All of These and Yet be Lost

THE ONLY THING THAT WILL SURELY BRING SALVATION

Is heart faith in the Lord Jesus Christ as being God's Son and your personal Saviour, who died for your sins and was raised again for your justification. (Rom. 4:25.)

This faith is not possible if you willingly hold on to sin. Faith in Christ should be for Him to save you **from** sin and make it possible for you to obey God.—Rom. 6:16.

"Repent ye, and **believe** the gospel."—Mk. 1:15.

"By grace are ye saved, through **faith.**"—Eph. 2:8.

"**Believe** on the **Lord Jesus Christ,** and thou **shalt** be saved."—Ac. 16:31.

"For God so loved the world that He gave His only begotten Son, that whosoever **believeth** in Him should not perish, but have everlasting life."—Jno. 3:16.

"If thou shalt confess with thy mouth the Lord Jesus (Jesus as Lord—R. V.) and shalt **believe** in thine heart that God hath raised Him from the dead, thou shalt be saved."—Rom. 10:9.

"He that **believeth** and is baptized shall be saved."—Mk. 16:16.

"That Christ may dwell in your hearts by **faith.**"—Eph. 3:17.

"The righteousness of God which is by **faith** of Jesus Christ, unto all and upon all that **believe.**"—Rom. 3:22.

"Sanctified by **faith** that is in me; purifying their hearts by **faith.**"—Acts 26:18; 15:9.

To John Bunyan the question came:

"Wilt thou **have** thy sins and go to hell, or **leave** thy sins and go to heaven?" Have **you** settled it?

WHICH?

1 Tim. 6:6	**Gain or Loss?**	Mark 8:36
Psalm 16:11	**Joy or Sorrow?**	Psalm 32:10
Matt. 11:28	**Rest or Unrest?**	Isa. 57:20
Lk. 18:13, 14	**Mercy or Wrath?**	Prov. 11:23
Ps. 32:1, 2	**Blessing or Curse?**	Deu. 11:28
Jno. 8:36	**Freedom or Slavery?**	Jno. 8:34
Mat. 6:24	**God or the World?**	Jas. 4:4
Jno. 6:67-69	**Christ or Satan?**	Mat. 12:30
Luke 23:43	**Heaven or Hell?**	Rev. 20:15

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Southern Churchman

DOMINUS FUSTRA MISIN 1835

Vol. 94. RICHMOND, VA., JANUARY 26, 1929. No. 4.

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So loved.....*The Greatest Degree*
The world.....*The Greatest Company*
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His only begotten Son.....*The Greatest Gift*
That whosoever.....*The Greatest Opportunity*
Believeth.....*The Greatest Simplicity*
In Him.....*The Greatest Attraction*
Should not perish.....*The Greatest Promise*
But.....*The Greatest Difference*
Have.....*The Greatest Certainty*
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CONTENTS

Page.

Page.

Thoughts for the Thoughtful..... 4
Editorial..... 5
Rays of Light from God's Lamp—W. W. Rugh..... 6
The Rev. Joshua Peterkin—A Sketch. a Gentle Shepherd by Bishop Winchester..... 7
St. Hilda's—B. S. Haden..... 8
Robert E. Lee—Late John W. Daniel, LL. D..... 9
Septuagesima Sunday—Berkeley Minor..... 11
Favorite Scripture Verses..... 10
The Church's Program—M. B. S.... 11
Book Reviews..... 12
Letters to the Editor..... 12
Church Intelligence..... 13
Family Department..... 16
Children's Department..... 18
Personal Notes..... 22

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Among the winding paths I stray aside,
And night deceives me where the vale is wide,
But blindness brings me where the waters hide
A grateful truant there.

Then as my thoughts across horizons fly
At times forgetful of the soul's deep cry,
I stay a moment where the deserts sigh,
And find it everywhere.

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Pure as the sunlight on the moulding clay,
And for the friends of God who pass each day
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Who works for Him will get His pay
Some certain hour, some certain day.
—H. J. Hamilton.

"If we had the hearts of peacemakers, nations should learn war no more."

"Faith" is the key that opens the prison gate, freeing the prisoner from materialism.—Rev. Wm. Porkess, D. D.

Thou Master Workman, grant us grace
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true to meet each test.
—Selected.

To have a past that we are not ashamed of is a valuable possession; that is one possession we must make for ourselves.—Selected.

A man who refuses to join the church because of the "hypocrites who belong to it" is like a man who declines to be a citizen because some citizens are disloyal to their country.—Selected.

"There is a destiny that makes us brothers;
None goes his way alone:
All that we send into the lives of others
Comes back into our own."

"We are saved because of past missionary efforts; others are to be saved by our present missionary efforts."

"A living sacrifice" is the life poured out in loving ministry for others. How often our own lives are impoverished because we reserve them for ourselves! —Missionary Review.

Pass on the torch, pass on the flame;
Remember whence the glory came,
And eyes are on you as you run,
Beyond the shining of the sun!
—A. E. Cross.

Since from His Heaven He stoops to breathe
A flower to balmy air,
Surely our lives are not beneath
The kindness of His care.
And as He guides the blade that gropes
Up from the barren sod,
So, from the ashes of our hopes
May beauty grow toward God."

Christianity widens out the sense of brotherhood and fellowship so as to take in all men. It knows no distinctions of race or class or climate; its sense of brotherhood does not stop with red and blue lines on the map. We owe to every human being a gift as our brother, especially the higher gift of the gospel. —Dr. W. A. Squires.

Our civilization believed that it was traveling automatically by express train to Paradise, when suddenly it suffered a railroad accident and found itself in Hades—in a hell of wreckage and ruins, of lies and blood and tears. The optimism which places evil and wickedness in parentheses is no longer possible. It has abdicated. Each of us must bear the cross, the fearful symbol of the evil of the world.—Dr. Nathan Soderblom.

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EDITORIALS

Vol. 94. RICHMOND, VA., JANUARY 26, 1929. No. 4.

GENTLEMEN?

In Thackeray's "Vanity Fair" is a strongly, vividly drawn sketch of the Rev. Bute Crawley, rector, by inheritance, of the living of Crawley-cum-Snailby, of the Church of England. The Rev. Mr. Crawley was a hard riding, hard swearing, hard drinking, fox-hunting parson. He had no religion or religious belief, read the services for the stated days and occasions, drawled dreary sermons, most of them composed by his busy and rather clever wife, and when his ministerial duties were performed turned eagerly to his amusements. Rawdon Crawley, his first cousin, officer in the British army, was gambler, swindler, blackguard, like Byron's Corsair linking one virtue to a thousand crimes. Mrs. Rawdon Crawley, formerly Becky Sharp, unscrupulous and fascinating adventuress, proposed that if all else failed her husband might sell out of the army, go into the Church, take the family living and assume the functions of a clergyman.

By a coincidence, it was in the same period that Thackeray placed these products of his imagination—the period directly after Waterloo, 1815—that in Virginia two men took orders in the Church—Richard Channing Moore and William Meade. They did not seek or take established or inherited "livings". With fine natural talents and intellectual equipment, culture and the best mental training, they humbly and devoutly consecrated themselves to service of God and Christ and Church and mankind. Sincere believers, faithful Christians, they put aside all prospects of temporal gain, greatness, power and wealth, gave themselves solely to labor and struggle for the Almighty and the cause of the Redeemer, for a Church miserably poor, discredited, unpopular, its congregations scattered, parishes feeble, ruinous, diminishing. Little by little, by weary journeys over desolate roads, through wilderness and forests and over dim trails, through all changes of weather and hostility and hospitality, they did their work valiantly. They carried hope and inspiration and faith until they had re-established and restored the Church, gave comfort and strength to the aged, light and beauty to death beds, guidance and high thought and nobility of life and purpose to the young. Amid far spread darkness and confusion they achieved results, yet living in countless pious and happy households.

These Virginians were gentlemen. "Christian gentleman," so often used, is tautology. The essentials of Christianity are those of gentility. The sincere Christian is a gentleman or gentlewoman, inevitably. Bishops Moore and Meade, both born to high social stations, as clergymen are products of adversity and necessity, men whose clean and loving and heroic hearts thrilled and answered to the call of their Lord and fellow men for gallant endeavor.

Lord Bacon sagely says prosperity is the virtue of the Old Testament, adversity that of the New. One of the wisest sentences in our Litany is that in which we pray the good Lord to deliver us in all times of our prosperity as in adversity, the hour of death and the day of judgment. The Crawleys were familiar types of clergymen in Thackeray's day and before. Old English and continental literature put before us, generation after generation, pictures of Roman Catholic priests and Church of England clergy unfaithful, immoral, slavish tools and pitiful butts of their patrons. They were products of rich, secure, prosperous, ecclesiastical establishments and rotted and debased them. The Meades and Moores—some of them in most of the States of this country—were products of adversity and peril.

Now our Church faces the danger of prosperity and power. It represents vast wealth and social and commercial influence and is threatened by hosts of poisonous parasites. Alarming numbers of men lacking stable religious belief, distinctly heretical or waving in theological and intellectual chaos, seek place in its ministry or have taken orders. Plain language, however harsh, is appropriate and necessary. The Church offers many pleasant and secure places and the distinct social position always accorded to its clergy. Young men seek access and opportunity for such places as jobs, easy berths for life, reserving the right to believe or disbelieve, as their mental vagaries may direct, **to accept or reject the Holy Scriptures and the doctrines, teachings and principles of the Church. The unhappy, indisputable fact is that every such man forfeits all claim to be gentleman or Christian.** When he takes the ordination vows and answers the questions of the ordaining bishop he tells a lie in the most horribly sacriligious circumstances. If he rejects any part of the Creed—the Virgin Birth, the Death or Resurrection—he lies fearfully as he repeats from the chancel the sacred words.

No gentleman can stoop to profanation or falsehood. Shocking information comes from some of our theological seminaries confirming dismal indications in some publications purporting to speak to and for the Church. There is no surprise in the declaration of Editor Guy Shipley, of the New York Churchman, that he rejects much of the Old Testament as mere folk lore and fable and views the Biblical description of the last judgment, in a jocular way, as "a sort of college entrance examination". From our old-fashioned Southern Bible belt, fundamentalist, point of view—which includes the fundamentals of honor, loyalty, decency and gentility as well as those of religion—the man who finds himself at exact variance with the teachings and principles of an organization to which he has very solemnly and publicly sworn faith and allegiance, should withdraw from it frankly and openly, refuse to be identified with it or accept from it any benefits. **"Traitor"** is the unpleasant but accurately descriptive word applied to the person marching with the flag of an army, wearing its uniform and taking its pay while laboring to weaken and destroy it, to defeat its objects, repudiating obligations, voluntarily assumed, to the authority it represents.

For our own young men we are more interested. It is reported, on authority unquestionable, that we have in our Seminaries students who do not believe in the truth of the Bible or the future life or the Biblical account of the Saviour's birth. These men, we must assume, are like Thackeray's Crawley's, merely seeking jobs, preparing to assume solemn obligations, to swear to belief in what they do not believe, to make promises they do not intend to perform, to assume guidance of the souls of the young and direction of the hope of the old and dying by telling lies or flagrantly betraying trusts. Frankly, an open, declared, blatant Atheist is more decent and honorable than a man accepting the benefits of a Christian Church under false pretenses, taking vows while mentally repudiating them, promising solemnly, with hope of gain, what he does not intend to do, undertaking to declare and teach what he disbelieves.

If nothing else can be done, we appeal to all students at Church seminaries who are not ready to accept with their whole hearts the doctrine and teachings of the Church and to take the ordination vows and answer the ordination questions with honest, faithful, loyal hearts, to withdraw and seek other avocations. That should be the instinct and impulse of any man hoping to deserve in the eyes of the world, and to his own conscience and self-respect, the name of gentleman, the standing of a man of honor.

For the Church, better a score of Meades and Moores than a thousand Crawleys and Shipleys. The sword of the Lord and Gideon! Better for the Church three hundred stalwart, strong, plain, earnest, honest, fighting men than the twenty and two thousand afraid or the other thousands treasonable or doubtful. Let those who feel within them faith in Christ and God and the Holy Scriptures go on, emulating the spirit of Moore and Meade and working and hoping for the enduring benefits to Church and country and people that blest their efforts. **Let those conscious of doubt, holding in their minds heresies which must be a treason against the Church, show the instincts of decency and the fundamentals of gentility and take themselves elsewhere, like honest men,** and let any Professor at our Seminaries who does not believe in the truth and inspiration of our Bible resign and earn an honest living.

Langbourne Meade Williams.

RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.

Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

I KINGS.

Purpose.

THE first book of Kings was written to reveal to us typically God's thought concerning the Kingdom of Israel under the reign of David's Son, the One greater than Solomon, and also to picture God's unchangeable purpose and grace, in Christ, toward the Church, in spite of her sad failure to enjoy God's blessings through the knowledge of Christ as her Lord (Ps. 89:3, 4, 34-37; Isa. 9:6, 7; Matt. 12:42; Heb. 6:12-20; 1 Cor. 10:58; Rev. 3:20).

1. Chs. 1-11. The glory of Solomon's kingdom was like the light of a candle compared to the glory of the sun, when Christ, the Sun of Righteousness, shall arise with healing in his beams (Mal. 4:2; Isa. 11:1-9; Hab. 2:14).

What blessing is ours as Christ rules in our hearts, and what glory will be ours as we rule with Him in His kingdom (Col. 3:15; Rom. 8:17; 1 Peter 5: 1, 10; Rev. 3:21; Matt. 25:20; 20, 21; John 17:22, 24).

1. Chs. 1-4. The wisdom and wealth of Solomon are not to be compared to that of the Greater than Solomon, the One in whom are hid all the treasures of wisdom and knowledge, the One who is the Heir of all things (Col. 2:2, 3; Heb. 1:2; John 16:15).

Because we are joint-heirs with Christ, He gives us His wisdom liberally, and supplies every other need according to His unsearchable riches in glory (Rom. 8:17; James 1:5; Phil. 4:19; Eph. 3:8, 20).

2. Chs. 5-8. When He whose name is the Branch builds dedicates and fills with His glory, the temple of the Lord, in Jerusalem, the glory of Solomon's temple will be but a shadow (Zech. 6:12, 13; Hag. 2;6-9; Ezek. 40-45).

But Christ is building a temple for the habitation of God in the spirit, every part of which he fills with his glory, as he is given possession (Eph. 2:10-22; 1 Cor. 6:19, 20).

3. Chs. 9-11. Only the wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, only such wisdom, which is Christ in us the hope of glory, can save us from shame (John 3:17; 1 Cor. 1:30; Prov. 1:33; Col. 1:27, 28).

II. Chs. 12-16. A heart, like a kingdom which is divided, cannot enjoy the fulness of the blessing of the Lord, and soon the pleasures of the world will spoil the joy of the Lord in the soul (2 Tim. 3:4; 4:10; Neh. 8:10; 1 Peter 1:8).

1. Ch. 12. A divided heart, a heart that is not wholly yielded to the Lord and filled with His Spirit, will covet something else to occupy thoughts and affections, which is idolatry (Col. 3:5; 1 John 5:21; Phil. 4:6, 7).

2. Chs. 13, 14. All idolatry, and idolaters will be judged and put down, not only in the coming kingdom of Christ, but in every yielded heart, by the One who is able to subdue all things unto Himself (Col. 3:6; Phil. 3:20, 21; 1:6).

3. Chs. 15, 16. Unjudged sin leads to worse sin even in believers, to say nothing of the fearful degradation that comes to apostate ones, who only have the form of godliness (1 John 5:16; 1:9; 1 Cor. 11:31, 32; 2 Thess. 2:10-13).

III. Chs. 17-22. Faithful to Israel in seeking to reveal His love to and through them, the One who is the same yesterday and today, is raising up servants who believe and obey him, like Elijah, and are thus used to bring His people back to the place of blessing in occupation with Him (Heb. 10:23; 13:8; 1 Thess. 5:24; Eph. 4:11-13).

1. Ch. 17. The servants who trust and obey the Lord as His witnesses, enjoy his care in the hidden place even in the time of judgment (Col. 3:3; 1 Peter 5:7; Phil. 4: 6, 7).

2. Chs. 18, 19. The believer who will wholly follow the Lord, like Elijah, will lead many to give up their idols and to serve the Lord (1 Thess. 1:9, 10).

3. Chs. 20-22. The Antichrist, the founder of idolatry in the apostate church, will be overthrown, and cast alive in the lake of fire (Rev. 17:16, 17; 19:20).

PASTORAL SERMON.

In a big city church which attempts little, if any, pastoral work, a visiting bishop recently preached a simple sermon from a pastoral point of view. It at once called forth a letter of appreciation which said, in part, "The clergy do not always recognize the spiritual needs of the people. We are advised to know God, to have faith and to pray, but are very rarely shown how to do this."

THE REVEREND JOSHUA PETERKIN, D. D.

A SKETCH OF A GENTLE SHEPHERD

By the Right Reverend James R. Winchester, D. D.

TO my mind the most interesting object of Saint Louis is "Shaws Garden". In the very midst of the attractive vegetation and rare flowers may be seen the exquisitely carved recumbent statue of the lover of flowers, who left his carefully earned material fortune for the enrichment of St. Louis to the object that is a joy to thousands of visitors. The statue has the figure of the munificent donor with an exquisite rose upon the breast. After meditation and admiration at the monument, over the grave, the visitor goes with inspiration around the spacious grounds, animated by a greater love for his fellow-men through the sacred lessons of the choice flowers. It is with like sentiment that the Church life of Richmond, Virginia abides in my memory. God's presence seemed to permeate the ranks of clergy and laity. I think of Richmond as the ideal church city, where brotherly love was dominant and pure religion ruled the thoughts and hearts of the people. It was my privilege, the real blessing of my early ministry, to have been placed by Bishop Whittle as assistant under Dr. Peterkin at St. James' Church, Richmond, in 1877, where I spent fourteen months of happy life. I lived in his home with the tender consideration of Mrs. Peterkin, who was as a mother to me. I had the opportunity of hearing Dr. Peterkin preach nearly every Sunday morning and during week days. Never did I hear a word of adverse criticism regarding the Holy Scriptures or a sentence derogatory to the Church. No wonder hallowed memories cluster around those days of spiritual uplift, and I thank God I have never lost the vision; and I have tried to keep his holy example before me. In the afternoons of Sunday, Dr. Peterkin had me to preach, and he delegated the night services at St. Phillip's (colored congregation) to my ministrations. I had five communicants in St. Phillip's mission and presented four for confirmation. It is now a self-sustaining church. There I learned valuable lessons and got an interest in "my brother-in-black", which followed me into my episcopate, teaching me not to despise "the day of small things". I may regard Dr. Peterkin as the instrument in God's hands of opening my eyes to the necessity of a Negro Bishop, enabling me to become the agent, years after, in securing the first Negro Bishop for work among the colored people of the United States. His patience and unceasing interest in details impressed me, as his unfailing faith worked on day by day. We had no street cars in those days in Richmond. The long walks in my pastoral duties, which he laid upon me became a blessing after my close confinement and hard work of eight years in college and seminary life, together with teaching. He saw that I needed physical exercise and recreation, and would send me to see distant parishioners in Manchester and elsewhere. It is no surprise, as I review my ministry, that "pastoral visiting" became a special of my life's work. Looking over my records I have found that my visits, up to the time of my episcopate, were 24,419. I learned the value of visiting from Dr. Peterkin, the most faithful pastor I have known. And I learned that it is a wise provision of the Church, where possible, to place Deacons under experienced and godly rectors, as assistants, instead of putting them in charge of parishes to make blunders and become discouraged. Dr. Peterkin's ministry is a model for all rectors. He had wonderful patience with all who called to see him, who "had infinite leisure", as he would say regarding some who sat indefinitely. One who had many questions to ask he denominated "Quid Nunc"? with a twinkle I shall not forget. Humor combined with patience, kept him always in a cheerful mood. A special impression made upon me during those days was that he made no effort to induce any one to become a member of St. James, rather than of another parish in the city. The Church in the city was bigger than his parish, and the diocese was bigger than Richmond. In this we see his missionary spirit, the germinal principle of the five points of service, so splendidly stressed by our National Council.

It was the custom in those days for gentlemen to go to market and bring back their groceries and meats. Dr. Peterkin did that service for his household. Sometimes he returned with articles Mrs. Peterkin did not think necessary. She would ask, "Why did you get this"? His answer was, "The poor man did not seem to be selling anything, and I thought it would help him". Such was the current report over Richmond, and I do not question it.

Richmond had a very remarkable corps of clergy, as the names will show to any one familiar with the history of the time. Dr. Minnegerode was rector of St. Paul's, Dr. Grayson Dashiel at St. Mark's, Dr. Melville Jackson (afterwards Bishop of Alabama) at Grace, Dr. Pike Powers at St. Andrew's, Dr. Weddell at St. John's, Dr. Woodbride at the Monumental, the Rev. Robert A. Gibson, first assistant at St. James, had charge of the Moore Memorial Chapel, now Holy Trinity, and the Rev. Robert S. Barrett had Christ Church. They were extraordinary preachers and scholarly men. They took me into their lives, and never did I hear a word from any one of that godly company a suggestion of doubt as to the Inspiration of the Bible, or departure from the principles of the Reformation, as embodied in "The Thirty-nine Articles" of the Prayer Book. The other Christian pulpits had strong men, whose names are enshrined in Richmond and Virginia history. Drs. Moses Hogue and Preston of the Presbyterian Church stand out conspicuously. There was a Christian fellowship with all ministers of the oGspel, and I learned from them to cooperate with all who love our Lord, never compromising any matter of the Church. Dr. Peterkin took leadership in Christian cooperation. He was scholarly, though not always noted for what he richly deserved. I was just out of the Seminary, and thought I knew a little Hebrew. Referring to some passage in its original, he brought out his Hebrew Bible and soon had me chagrined by his knowledge. I found he was accustomed to read Hebrew constantly. It is a matter of regret that our Seminaries today neglect the Lower Criticism, as found in the original Hebrew text.

Dr. Peterkin's influence in the General Convention was well expressed by Bishop Randolph: "He never shrank from controversy upon questions of religious truth; and in all those years he saw the danger to be feared from the invasion of Romish principles in Protestant Churches; and with steadiness and firmness he was true and consistent in his fidelity to our Prayer Book, and to the Reformation of the Sixteenth Century." Yet when this saintly man died, the Roman Catholic Bishop said: "His death is a great loss, not only to his Church, but to the community. This world (the Bishop went on to say) is all the better for such a Christian gentleman, one who was known for the purity of his life and the great charity of his heart." Largely through him, Richmond became the City of Churches. St. Mark's, Holy Trinity and St. Phillip's owe their vigor to him, as their father. And to this good day St. James' stands as the monument to his ministry. The motto over the chancel arch of those days entered into the lives of many through his preaching, "Be ye doers of the word and not hearers only". The mural tablet at Holy Trinity expresses "multum in parvo" his rounded Christian character, "To the glory of God, in loving memory of the Rev. Joshua Peterkin, D. D., Founder of this Church, a man of God, fearless without guile, A pastor devoted, Untiring, A Friend Affectionate and Sympathetic, A Preacher of the Truth, Sound in Doctrine, Clear in Utterance, Catholic in Spirit, Fell Asleep the Seventh Day of March, 1852, Aged Seventy-eight Years. THEIR WORKS DO FOLLOW THEM." It was a matter of no surprise to me that Richmond of those days had such consecrated laymen as John Williams, Dr. J. Upshur, John Stewart of Brookhill, Edmund Addison, William Gray, W. Woodward, Peter Mayo, Frank McGuire, who were my friends and sat under the teachings of those holy men. I thank God that the present Senior Warden of St. Paul's, my deskmate at the Episcopal High School, a godly boy with high ideals, is still spared, and can give an account of the men trained by the orthodox clergy of our day in Richmond. Richmond is the strong Church City because of their influence, and so would other cities be if they had been blessed with similar rectors and pastors.

A Japanese writer said most strikingly: "Look at the Japanese garden. It is never an independent garden. It is always fitted into the distant mountains or the surrounding woods. It is harmony with the surroundings that we are trying to accomplish. The same with religion." As I look over the Catalogue of Alumni graduated from the Virginia Theological Seminary, not surpassed by any institution of our country, in my judgment, I pause at the name, Joshua Peterkin of the class of 1837. It is like the rarest orchid in the botanical garden, and seems to express what the great Gardener had in mind, gentle refinement and loving influence. God drew him by cords of special love from early life to the very close, as "the disciple of love". The Southern Churchman said of him, "When he died the brightest light in Richmond went out. It is the testimony of all who knew him that a holier and meeker Christian man dwelt not among us."

During my long illness I have meditated much upon my first year in the ministry, associated with Dr. Peterkin, and his life seems to be "a lake of peace, flowing on into the ocean of joy".

ST. HILDA'S

Beatrice Shelton Haden

ON the top of a little hill, about ten miles from San Juan, Porto Rico, stands Saint Hilda's chapel. The surrounding fields and pastures are dotted with the shacks of the congregation, little shacks sheltering enormous families. Most of the houses are frame with tin roof, but now and then one sees a palm leaf hut. Nothing has made me realize the primitive conditions of rural Porto Rico more than the dwelling made of palm leaves. It is picturesque. It withstands the wind as well as the frame house does. It is most fascinating to the newcomer. But it is dirty, smelly and uncomfortable to live in.

To go back to St. Hilda's. It is a pretty chapel, built of concrete and timber with a quaint belfry and a cross which stands out against the sky and bids the countryside to follow Christ.

St. Hilda's congregation once worshipped in a cock-pit.

The mission was started in 1926 by the Rev. Aristides Villafane (rector of St. Luke's Church, San Juan), in the home of Don Panchito, overseer for Mr. Vall-Spinoza, owner of the land. When the congregation grew too large for the house, Don Panchito offered his much prized cock-pit. The priest refused, courteously explaining that a cock-pit could not be used for such a sacred purpose. Later, however, on the feast of the Three Kings, Epiphany, no other place being available, the cock-pit was used.

After the service old Don Panchito came to the priest and said:

"You may use the cock-pit from now on. There will never be any more fights here. It is consecrated to our Lord." Mr. Villafane was much gratified with the fine spirit of the old man.

So the cock-pit was used till the church was built, and that barbarous sport of Porto Rico is a thing of the past on Don Panchito's premises. Mr. Vall-Spinoza gave the land, and money was raised for the building material. The men in the community gave their time and labor free. Porto Ricans do not like extra work much, so these men showed extraordinary devotion.

Since the chapel has been built many men, women and children have been baptized; also a good number have been instructed and confirmed.

As Mr. Villafane is so busy at St. Luke's he has only time to read Evening Prayer at St. Hilda's on Sunday. However, on Wednesday morning there is a celebration of the Holy Communion before the people go to work; also on Tuesday evening there is a service of meditation with the Litany.

I have seen the chapel packed, and more people standing on the outside resting their elbows on the window-sills, listening to the service.

How much it must mean to them to know that our Heavenly Father loves them and that some day they will have peace with Christ in Heaven. If they are not taught it, and do not believe it, they have nothing in the world to live for.

It was two days after the hurricane of last September that for the first time I went out there with Mr. Villafane and some of the girls from St. Catherine's Training School. The roads were strewn with trees, the houses had lost their roofs, those that were not just little piles of boards. Porto Rico was a sad sight that day. Over the wreckage ragged children climbed. How soon children forget! How unconscious they are that all their lives they have been ill-fed and undernourished.

As we drove on we saw many men busy with their hammers, nailing the roofs on their huts. Some were making pitiful little wigwams out of the boards and bits of tin that were left.

One man, however, I saw sitting in the door of his roofless house nonchalantly picking a banjo. "Manana" the roof could be tacked on. There is some of that spirit still in Porto Rico.

We passed the leper colony. Porto Rico is a possession of the United States and now, of course, the patients have the new serum which has brought hope and health to so many.

When we reached the chapel we found that part of the tin roof was blown off, two of the shutters were gone, and everything inside had been soaked. Several families had taken refuge in the building. Beds had been moved into the sanctuary. Others had used the pews to sleep on. Of course the odor of the place was very unpleasant.

I looked at a baby lying in a pew half covered with rags; obviously diseased and attracting flies. I could not tell if he were dead or alive. I had not the courage to touch the child for fear of infection.

Not until his mother picked him up, and I heard him cry was I sure he was a living being. The woman was not a member of the parish, but had come there to take refuge. We saw that she was provided with milk and clothes and soap for the baby. The people who live in the tiny palm leaf house not far from the chapel offered her their hospitality. There is always room for one more in Porto Rico.

St. Catherine's girls cleaned out the chapel and put everything in order again, while the priest took a survey of the conditions.

A few days later I went out again with Mr. Villafane and Deaconess Lyon. We took food to distribute, for the people had nothing. This was before the Red Cross was organized to give out provisions. The people lined up to receive beans, rice, sugar and coffee in paper bags. There is something about a situation in which food must be given out to people in lines which is very pathetic.

I did not have a chance to go out to St. Hilda's again for four weeks after the hurricane. When I did, I found the community had done well. The roofs were nailed on again wherever it was possible. In one case a new house was being built. Best of all, the fields were plowed. Seeds were planted and things were already sprung up. Sweet potatoes, bananas and rice were growing in front of the chapel. It was most satisfying to see people had already regained the courage and the energy to start over again.

St. Hilda's people are typical of Porto Rican country life. They are very poor, illiterate, superstitious and emotional, but often inarticulate. Before Mr. Villafane, understanding and always enthusiastic, came to them, there was no religious influence in the community. Of course, there was a church a few miles away, but it meant a horse or a team of oxen to get there. Undernourished souls and bodies seldom make a habit of long trips over bad roads on Sunday mornings.

There are lots of things I should like to see connected with St. Hilda's. First of all, a kindergarten. Remember the old saying: "Give me a child before he is seven." Of course, we all know that is true now; the psychologists have written some very learned books on the pre-school child. Before they are seven teach them to pray, to sing praise to God daily, and to be orderly and obedient. That is what kindergarten does.

Then St. Hilda's should have a visiting nurse, or a dispensary of some kind. Many of the children and especially the babies need medical attention. The mothers need instruction in the care of infants. All these things cost. Perhaps some day a graduate of St. Catherine's Training School can fill these offices. This is where your native assistant comes in. An American kindergarten teacher or district nurse would be very much handicapped compared with the native woman, who would understand the people. For the Porto Rican country folk are the Porto Rican country folk, and I could not begin to explain them. However, they have parts just like the rest of the world—bodies and souls that need care and nourishment.

I shall never forget the vespers at St. Hilda's on All Soul's Eve. Beneath the radiancy of the tropical stars in whose light all ugliness perishes, the people thronged into the chapel each to light a candle in memory of one who is treading a highway, beyond even the stars, to the throne of God.

There were over a hundred candles on the altar, the chapel was packed, and more people stood in the doorway and at the windows. There was no organ; unaccompanied, they sang in Spanish:

> "Peace, perfect peace, in this dark world of sin,
> The blood of Jesus whispers peace within."

It was a very beautiful and a very moving expression of faith in the progress of the human soul.

ROBERT E. LEE

By the Late John W. Daniel, LL. D.

Mental Attributes and Attainments.

THE intellectual ability of General Lee were of the highest order, and his attainments, scientific and literary, were remarkable for one who had devoted so many years of his life to the exacting duties and details of the camp and the field. He read much, digested what he read, and amplified his readings with reflective power. But so modest and unpretentious was he—so chastened and retiring was his ambition, and his overshadowing military exploits had so fixed the admiring gaze of men, that when he came here few knew how rare were the accomplishments, and how versatile and adaptive was the genius of the gentleman who seemed by nature framed to lead the ranks and grace the habiliments of war. The training, habits and occupations of the soldier seldom guide his footsteps to classic haunts, and when the great Captain is unhorsed and his trappings disappear, how often do we find that the soldier was a soldier only, and nothing more. But when Lee the soldier stepped forth in civic dress, it was soon evident to all, as it had been previously to those who knew him best, that here was one full panoplied to dignify and adorn any civic station; one who disclosed himself in wide converse and correspondence embracing all manner of delicate and difficult situations, to possess that quality which is the consummate flower of wisdom—**unerring judgment combined with exquisite taste.** The literature that may be found in the letters of the great, unfolds the very essence of the genius of the men and of the times they lived in; and in my humble judgment it were sufficient to read the letters written by General Lee, and which are collated in the beautiful memorial volume prepared by the Rev. Dr. J. William Jones, to discern that the writer was one who profoundly comprehended the topics of the day, and wielded a pen as vigorous and polished as his sword. And when we contemplate in connection with his deeds the fair and lofty character that is mirrored in them, we behold one whose strong, equitable and wide-reaching mind was such that had he devoted it to jurisprudence, had made the name of Justice as venerable and august as when a Marshall enunciated the law; who, had he been a statesman, had moulded the institutions of his country, and guided its political currents with as wise, firm and temperate a hand as that of Washington; who, had he headed any of the great corporate enterprises of transportation, commerce or development in which aggregated capital relies on scientific sagacity for great works, had greatly aided the solution of many perplexing problems that now agitate the public mind; who, had he bent himself to literature, had produced a page filled with the glory and dignity of philosophic inquiry or historic truth—one indeed so perfectly balanced in mind and will, so nobly turned in moral worth, so just in heart, so clear in thought, and so authoritative in direction that in any land where the common sentiment can have spontaneous play, would, as inevitably as the sparks fly upward, and by a law scarce less fixed than that which moves the planets in their course, have been the leading man in whatever he undertook, and would have been called by one voice to become the Chief Magistrate of the people.

True Heroism—The Heroism of Lee.

As little things make up the sum of life, so they reveal the inward nature of men and furnish keys to history. It is in the office, the street, the field, the workship, and by the fireside, that men show what stuff they are made of, nor less than in those eventful actions which write themselves in lightnings across the skies and mark the rise and fall of nations. Nay, more—the highest attributes of human nature are not disclosed in action, but in self-restraint and repose. "Self-restraint," as has been truly said by Thomas Hughes, "is the highest form of self-assertion."

It is harder, as every soldier knows, to lie down and take the fire of batteries without returning it, than to rise and charge to the cannon's mouth. It is harder to give the soft answer that turns away wrath than to retort a word with a blow. DeLong, in the frozen Arctic wastes, dying alone inch by inch of cold and starvation, yet intent on his work, and writing lines for the benefit of others, deserved, as well as the Marshal of France who received it, the name of "bravest of the brave". The artless little Alabama girl, who was guiding General Forrest along a dangerous path when the enemy fired a volley upon him, and who instinctively spread her skirts and cried: "Get behind me!" had a spirit as high as that which filled the bosom of Joan of Arc or Charlotte Corday.

The little Holland boy, who, seeing the water oozing through the dyke, and the town nearby about to be deluged and destroyed, neither cried nor ran, but stopped, and all alone, stifled the opening gap with earth, in instant peril of being swept to death unhonored and unknown, showed a finer and nobler fibre than that of Cambronne when he shouted to the conquering British: "The Guard dies, but never surrenders." The soldier of Pompeii, buried at his post standing there, and flying not from the hot waves of lava that rolled over him, tells the Roman story in grander language than the ruins of the Coliseum. And, Herndon, on the deck of his ship, doing all to save his passengers, making deliberate choice of death before dishonor, and going down into the deep with brow calm and unruffled, is a grander picture of true, heroic temper than of Caesar leading his legions, or of the young Corsican at the Bridge of Lodi.

Amongst the quiet, nameless workers of the world—in the stubble field and by the forge, bending over a sick child's bed or smoothing an outcast's pillow, is many a hero and heroine truer, nobler than those over whose brows hang plumes and laurels.

In action there is a stimulus of excited physical faculties, and of the moving passions—but in the composure of the calm mind that quietly devotes itself to hard life-work—putting aside temptations—contemplating and rising superior to all surroundings of adversity, suffering, danger and death, man is revealed in his highest manifestation. Then, and then alone, he seems to have redeemed his fallen state, and to be recreated in God's image. At the bottom of all true heroism is unselfishness. Its crowning expression is sacrifice. The world is suspicious of vaunted heroes. They are so easily manufactured. So many feet are cut and trimmed to fit Cinderella's slippers that we hesitate long before we hail the Princess. But when the true Hero has come, and we know that he is here, in verity, Ah! how the hearts of men leap forth to greet him—how worshipfully we welcome God's noblest work—the strong, honest, fearless, upright man.

In Robert Lee was such a hero vouchsafed to us and to mankind, and whether we behold him declining command of the Federal army to fight the battles and share the miseries of his own people; proclaiming on the heights in front of Gettysburg that the fault of the disaster was his own; leading charges in the crisis of combat; walking under the yoke of conquest without a murmur of complaint; or refusing fortunes to come here and train the youth of his country in the path of duty—he is ever the same meek, grand, self-sacrificing spirit. Here he exhibited qualities not less worthy and heroic than those displayed on the broad and open theatre of conflict, when the eyes of nations watched his every action. Here in the calm repose of civil and domestic duties, and in the trying routine of incessant tasks, he lived a life as high as when, day by day, he marshalled and led his thin and wasting lines, and slept by night upon the field that was to be drenched again in blood upon the morrow.

Here in these quiet walks, far removed from "war or battle's sound", came into view, as when the storm o'er past the mountain seems a pinnacle of light, the landscape beams with fresher and tenderer beauties, and the purple, golden clouds float above us in the azure depths like the Islands of the Blest, so came into view the towering grandeur, the massive splendor and the loving kindness of the character of General Lee, and the very sorrows that overhung his life seemed luminous with celestial hues. Here he revealed, in manifold gracious hospitalities, tender charities, and patient, worthy counsels, how deep and pure and inexhaustible were the fountains of his virtues. And loving hearts delight to recall, as loving lips will ever delight to tell, the thousand little things he did which sent forth lines of light to irradiate the gloom of the conquered land, and to lift up the hopes and cheer the works of the people.

Was there a scheme of public improvement? He took hearty interest in promoting its success in every way he could. Was there an enterprise of charity, or education, or religion, that needed friendly aid? He gave it according to his store, and sent with the gift words that were deeds. Was there a poor soldier in distress? Whoever else forgot him, it was not Lee. Was there a proud spirit chafing under defeat, and breaking forth in angry complaints and criminations, or a wanderer who had sought in other lands an unvexed retreat denied him here? He it was who with mild voice conjured restraint and patience, recalled the wanderer home and reared above the desolate hearthstone the image of duty. And whosoever mourned the loved and lost, who

had died in vain for the cause now perished, he it was who poured into the stricken heart the balm of sympathy and consolation.

Here, indeed, Lee, no longer the Leader, because, as it were, the Priest of his people, and the young men of Washington College were but a fragment of those who found in his voice and his example the shining signs that never misguided their footsteps.

Incidents of His Life and Illustrations of His Character.

Many are the illustrations and incidents which show how beautifully blended in his character were the sterner qualities that command respect, with the gentle traits that engage affection. And his quick apprehension of every natural beauty, and keen sympathy, for all living things show the exquisite sensibilities of his heart. His letters from Mexico teem with expressions of the delight with which he looked upon the bright-winged birds and luxuriant flowers of that sunny land, and during the Confederate war, when cramped resources denied bestowal of the smallest tokens of friendship, we find his letters to dear ones frequently laden with the floral emblems of his constant thought and love. In one of them he says: "I send you some sweet violets that I gathered for you this morning while covered with the dense white frost whose crystals glittered in the bright sun like diamonds, and formed a brooch of rare beauty and sweetness which could not be fabricated by the expenditure of a world of money."

And when after the war he visited Alexandria, the scene of his boyhood days, one of his old neighbors found him gazing over the palings of the garden where he used to play. "I am looking," he said, "to see if the old snow-ball trees are still here. I should be sorry to miss them." How he loved, too, these grand mountains! Amongst them, mounted on his faithful war-horse, Traveller, he often roamed while he spent his days amongst you. And here in nature's works he found refreshment from the toils of life, and looked from nature up to nature's God.

His tenderness was as instinctive as his valor. A writer who, on one occasion, stood in his company watching a fire in the mountains, relates how, when others were wrapt in the scenic grandeur, General Lee remarked: "It is beautiful! but I have been thinking of the poor animals that must perish in the flames." And another tells how, when in the lines near Richmond, the bolts of battle swept the point where the General stood, he ordered his attendants to the rear, and while himself calmly surveying the field under fire, he stopped to pick up a fledgling sparrow that had fallen from its nest, and restored it to the bough overhead.

Pictures, are these, full of infinite suggestion!

A Robespierre and a Torquemada may exhibit emotional tenderness, shallow and fitful, but that of Lee was the vital principle of a robust, exalted nature, which found its inspiration in the sacred heart of Charity, and diffused itself in ceaseless acts of magnanimity and love.

So it was while the passions of men were loosened, and the fierce work of war spread havoc and desolation far and wide, he who directed its tremendous forces with stern and nervous hand, moved also amongst its scenes of woe—a gracious and healing spirit. So it was to him a stricken foe was a foe no longer—that his orders to surgeons of his army were to "treat the whole field alike", and when at Chancellorsville, he in person led the tempestuous assault that won the victory, and stood amongst the wounded of the blue and gray, heaped around him in indiscriminate carnage—his first thought and care were for them, alike in their common suffering. So it was that whether in Pennsylvania, Maryland, or Virginia, he restrained every excess of conduct, and held the reckless and the ruthless within those bounds which duty sets to action. So it was to one homeless during the days of strife, he wrote: "Occupy yourself in helping those more helpless than yourself." So it was, that when the gallant General Phil. Kearney fell at Ox Hill, he sent his sword and horse through the lines to his mourning widow—and that when Lincoln was struck down by an assassin's hand, he denounced the deed as "a crime previously unknown to the country, and one that must be deprecated by every American". And so, too, when one day here, a man humbly clad sought alms at his door, Lee pointed to his retiring form and said: "That is one of our old soldiers who is in necessitous circumstances. He fought on the other side, but we must not remember that against him now." And this poor soldier said of him afterwards: "He is the noblest man that ever lived. He not only had a kind word for me, but he gave me some money to help me on my way." Better is that praise than any garland of the Poet or the Rhetorician.

The Relations Between Lee and His Men.

As we glance back through the smoke-drifts of his many campaigns and battles, his kind, considerate acts towards his officers and men gleam through them as brightly as their burnished weapons; and they formed a fellowship as noble as that which bound the Knights of the Round Table to Arthur, "the blameless King". His principle of discipline was indicated in his expression that "a true man of honor feels himself humbled when he cannot help humbling others", and never exercised stern authority except when absolutely indispensable, his influence was the more potent because it ever appealed to honorable motives and natural affections. In the dark days of the Revolution, two Major-Generals conspired with a faction of the Continental Congress to put Gates in the place of Washington, denominating him a "weak General". Never did Confederates dream a disloyal thought of Lee, and the greater the disaster, the more his army leaned upon him.

When Jackson fell, Lee wrote to him: "You are better off than I am, for while you have lost your left arm, I have lost my right arm." And Jackson said of him: "Lee is a phenomenon. He is the only man that I would follow blindfold." Midway between Petersburg and Appomattox, with the ruins of an Empire falling on his shoulders, and the gory remnants of his army staggering under the thick blows of the advancing foe, we see Lee turning aside from the column, and riding up to the home of the widow of the gallant Colonel John Thornton, who had fallen at Sharpsburg: "I have not time to tarry," he says, "but I could not pass by without stopping a moment to pay my respects to the widow of my honored soldier, Colonel Thornton, and tender her my deepest sympathy in the sore bereavement she sustained when the country was deprived of his invaluable services."

Three of his sons were there in the army with him; but they were too noble to seek, and he too noble to bestow, honors because of the tie of blood. One of them a private, in the artillery served his gun with his fellows. Another is in a hostile prison, and a Federal Officer of equal rank begs that General Lee will effect an exchange, the one for the other. The General declined, saying "that he will ask no favor for his own son that could not be asked for the humblest private in the army". On the cars, crowded with passengers, a soldier, scarce noticed, struggled to draw his coat over his wounded arm. One from amongst many rises and goes to his aid. It is General Lee. An army surgeon relates that while the battle of the Crater raged, General Lee rode to the rear of the line where the wounded lay, and dismounting, moved amongst them. "Doctor, why are you not doing something for this man?" he said, pointing to one sorely stricken. The Doctor raised the gray jacket and pointed to the ghastly wound which made life hopeless. General Lee bent tenderly over the wounded man and then in a voice tremulous with emotion, exclaimed: "Alas! poor soldier! may God make soft his dying pillow."

Such were some of the many acts that made the men love Lee. And in the fight he was ever ready to be foremost. Lee the Soldier, over-rode Lee the General, and when the pinch and struggle came, there he was. "Lee to the rear!" became the soldiers' battle-cry; and oftentimes, when tempest ripped the earth, upturned the forest and filled the air with death, those soldiers in their rusty rags, paused as they saw his face amongst them; and then, with manhood's imperious love, these sovereigns of the field commanded, "General Lee, go back," as their condition of advancing. And then forward to death. Was ever such devotion? Yes, Lee loved his men "as a father pitieth his children", and they loved him with a love that "passeth the love of woman", for they saw in him the iron hero who could lead the brave with front as dauntless as a warrior's crest, and the gentle friend who comforted the stricken with soul as tender as a mother's prayer.

(To be concluded.)

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart," Ps. 119-11.)

This week the following verse was submitted by H. Smith Orrick, of Glyndon, Maryland:

> "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."—Philippians 3:10.

Who will send one from the far-away places as well as very near us?

SEPTUAGESIMA SUNDAY

Berkeley Minor

COLLECT.

O Lord, we beseech Thee favorably to hear the prayers of Thy people, that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy name; through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

THE collect (says Bishop Coxe), which is the ancient one of this day throughout western Christendom, is penitential and deprecatory in its character, and seems to have reference to the many prayers which the people of God throughout the world are now about to offer up for individual blessings, and for the "good estate of the Catholic Church". Bishop Coxe calls the Paschal or Passover system of the Jews "the shadow of our Lenten season, which the Christian Church shall celebrate".

"The Church (he says) now enters the penumbra of her Lenten eclipse, and all her services are shadowed with the sombre hue of her approaching season of humiliation. The ancient name of this Sunday (Septuagesima, dies, feminine, being understood) implies that it is seventy days to the last day of the Feast of the Resurrection (Easter); i. e., it is just ten weeks from Septuagesima to First Sunday After Easter (Low Sunday). Thus we have turned our backs on Christmas and setting our faces toward the more sober but still more glorious light of Easter, we begin to remember the days of preparation which, if **duly observed**, will fit us to keep the Paschal Feast as the Apostle (Paul) commands: "Not with old leaven . . . . but with the unleavened bread of sincerity and truth" (1 Cor. 5:7 and 8).

THE Epistle for Septuagesima is 1 Cor. 9:24-27. The Christian life is in this Epistle likened to a race. St. Paul is writing from Ephesus to "the Church of God at Corinth". The year is probably A. D. 57, the third year of his residence at Ephesus. Paul had visited Corinth several times and was familiar with the customs of the place, so celebrated for its biennial games, called "Isthmian", from the isthmus on which Corinth stood. It was natural then, and very suitable, to use this symbol of a race, for illustration. All Christians, Paul says, are running a race like the foot-race in the games in many respects; but strikingly different in some important ones. "Know ye not (says the Apostle) that they who run in a race run all, but one receiveth the praise?" How different the Christian race, in which the prize is open to all! And He who offers the prize is so anxious that all should so run that they may win it. And there is no rivalry, no jealousy in this race; since the glorious reward of everlasting life is clearly set before us all. The rules and regulations of the race are exceedingly simple; I do not say that they are easy to keep, any more than the rules and regulations required of the contestants in these Isthmian games; but the vast advantage of the runners in the Christian race, is, that they may have for the asking constant assistance and guidance according to the promise (Romans 8:37): "We are more than conquerors through Him that loved us." "And every man (continues Paul) that striveth for the mastery is temperate in all things. Now they (the runners in the Isthmian games) do it to obtain a corruptible crown; but we, an incorruptible."

And if we doubt of our ability to practice this temperance in all things, by which alone we can run the Christian race with confidence and joy (and realizing our weakness, we should indeed doubt it), let us remember the promise of Him who came to earth and ran this race, laying aside His crown that He might show us how to win one, and giving us the Comforter, with all His quickening power.

THE Gospel for Septuagesima is St. Matt. 20:1-16. It gives us the parable of "Laborers in the Vineyard". The first thing to study in a parable should always be the lesson to be drawn from it, and in this case our Lord tells us what He meant to teach, viz.: "The last shall be first and the first last." "The last" in this parable, those who had been standing "all the day idle", received the full day's wages, a penny (about fifteen cents), what some had worked all day for, and others a good many hours. Naturally (that is, according to poor human nature), those who had worked longer were dissatisfied, and "murmured against the good man of the house". The lesson taught by the story is evidently to beware of selfishness. One commentator says: "The toil of the Christian is to be a labor of love, not of selfishness. He is to race, wrestle and fight, but not for his own hand, imitating the earnestness of worldly men, but not their **worldliness.**"

One of the worst results of a selfish spirit is envy of those who are, or seem to be, more richly rewarded than we. The penny was a fair wage for a day's work, and those who had worked all day would have been satisfied, had they not with envious eye seen the same given to those who had "wrought but one hour". One should suppress an envious spirit, if for no better reason, for the selfish reason, that it brings to the envious soul such vanity and vexation of spirit, and makes it incapable of enjoying anything. Grumbling is a most unhappy state of mind, quite as much, to the grumbler if not more so, than to those about him. We are not told why the good man thus discriminated in favor of "the last". He only used his just right to do what he would with his own, after just debts were paid. A useful lesson may be drawn from this parable as to the true and right relation that should exist between the employer and the employed. Ruskin in his essay "Unto this Last" (the words used in this parable by the "goodman of the house", in rebuking the envious laborers), sets for us well the relation that should prevail between employer and employee. The gist of the teaching of the essay (and it is also the teaching of the parable) is that the best work and the most work is only to be gotten from the laborers by enlisting their affections.

THE CHURCH'S PROGRAM

QUESTION—

What is this Nation-Wide Campaign
We hear so much about?
Why does the busy Chairman
Send urgent letters out,
Saying that so-and-so is due
And won't we please remit?
The Church's Program isn't ours;
Why worry us with it?

Our churches need repairing;
We've building plans in view;
If we provide the funds for this,
That's all that we can do.
As for the Church's missions—
They'll struggle through somehow;
Our parish needs are much too large
To think of them just now.

ANSWER—

What is the Nation-Wide Campaign?
An effort to obey
The voice that echoes down the years
From that far yesterday—
"Go ye" into the world and preach
To every creature there
The story of redeeming love,
God's comfort and God's care.

Through shadowed, noisome jungle,
O'er trackless wastes of snow;
Through city streets, down country lanes,
Our tireless agents go;
To sickness bringing healing;
To careless lives, new zeal;
To sad hearts, hope; to sin-sick souls
His mercy to reveal.

"Go ye and teach all nations"—
No narrow walls confined
Divine love's purpose in that Gift,
The Saviour of mankind.
These stately temples builded
May shut out God's dear Son—
"This ought ye to have done, nor yet
The other left undone."

"Lo, I am with you always"—
Shall self-filled lives disclaim
All need of the indwelling Christ
Thus promised in His name?
To each the charge is given—
His Kingdom to extend;
That each may claim the promised joy—
His presence to the end.

—M. B. S.

—From Diocese of Louisiana.

Book Reviews

JESUS THE MAN AND CHRIST THE SPIRIT: The Rev. George Workman. The Macmillan Company, New York, N. Y.

We have here another dogmatic denouncer of dogma. He "takes it for granted that the time is ripe for setting forth the facts of the Bible free from creedal superstitions and dogmatic assumptions". So that in spite of the anti-dogmatic efforts of the Unitarians of the past apparently their efforts have been unsuccessful and a new champion of undogmatic theology is needed.

Like all anti-dogmatists the author can be very dogmatic on occasion, the difference being that the Christian dogmatist depends upon pronouncements of large bodies of Christian men in council, the others depend usually upon their own authority. This gem stands out—"Historical exegesis makes it possible to prove that the accounts of the Virgin Birth of Jesus are traditional, that His oneness with the Father was ethical, that His resurrection from the dead was spiritual, that His state of pre-existence was impersonal, and that His place in the Trinity is experimental". Passing over the remarks concerning the birth and resurrection which are neither particularly new nor the products of "historical exegesis", we come to the peculiar statements concerning a Christ whose pre-existence was impersonal, but of whose place in the Trinity we can have experimental evidence. A mind that can conceive of a person who pre-existed impersonally, and who though one with the Father in an ethical sense only, is yet experimentally a member of the Trinity, has no need to fool with such mundane considerations as "historical exegesis" to prove whatever point he wishes to make. We concede the argument to him without question. He has evidently gotten to the point where he can think in the terms of the fourth dimension, or like Sir Oliver Lodge, he can personalize the Ether.

While his dogmatic anti-dogmatism may do for a seance, we prefer the Christ of the Ages, Virgin Born, Crucified, Risen, and Ascended. **F. C.**

WHAT HAPPENED AT THE REFORMATION? By Henry E. Oliver, M. A. Paper. Pp. 31. Published in the United States by the Morehouse Publishing Company, Milwaukee, Wis.

This is a British contribution to an ever-vital subject across the water; and is no doubt designed to affect the present controversy as to the Revised Prayer Book.

We here, as well, need to be rightly instructed; so popular is the prevailing notion that Henry VIII founded the Church of England. That intelligent Protestants should harbor this peurile misconception is hardly to be believed; yet it is undeniable. Here then, is a book at small cost to illumine the average reader as to the true historical perspective. Our author establishes the fundamental fact that the Church in the British Isles early had a place in the Councils of the Church at large. Indeed, we know that at the Council of Arles, 314 A. D., three British Bishops were in attendance; and there seems little doubt that a larger number participated in the memorable Council of Nicea, 325 A. D. This was centuries before Gregory sent Augustine to Britain to force the feeble Church to submit to the domination of Rome. What happened at the Reformation was not the forming of a new Church, but the asserting, by an over-powered Church, of its liberty. And we must not forget that the signing of Magna Carta by King John in the beginning of the thirteenth century, had so far led the people into the growing spirit of democracy, which is ever the foe of Papacy, that the Reformation in England was a national epoch, based upon the increasing sense of independence of any foreign power; as well it was an ecclesiastical revolt from a system of tyranny, exercised by an assumed follower of our Lord, who in almost every essential had departed from apostolic foundations.

This characteristic of the Reformation, as the author plainly shows, was accompanied by the substitution of a book of prayer in the vernacular, in place of the Latin missal; and then, though Henry's motive may have been questionable, the dissolution of the monasteries completed the process of house-cleaning.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

PLEA FOR WORK AMONG COLORED PEOPLE.

Mr. Editor:

Having been long and actively interested in the work of our Church among colored people, I would like to know if she is not unfair to them and to herself in not exercising closer supervision over such a comparatively young branch of the Church, only recently having ministers of their own race. It is distressing to see little children brought to Confirmation to ratify and confirm vows made for them at their baptism, when they are utterly ignorant of such, many of them unable to recite the Creed, the Lord's Prayer or the Commandments, the least that could be required of candidates in this State of compulsory education where most children can read. Some cannot even tell the difference between Christmas and Easter, and have not been instructed in the mode of Confirmation; coming to the rail with hats on.

Wouldn't a certain amount of "edifying" be helpful to the candidates themselves and make them worthier representatives of our Church? **Worker.**

CERTAIN QUESTIONS.

Mr. Editor:

Here are certain questions I should like to have answered or discussed. By way of introduction, let me make two quotations from the last Pastoral Letter of the House of Bishops: "The first (principle) is that **every baptized Christian** is a member of the Catholic Church.. Whatever his **ecclesiastical name** he belongs to the great company of the elect."

Now, if all and singular of this is true (the Bishops say it is true), then why do we exclude them from the Lord's Table? According to the doctrine laid down in said Pastoral Letter, we are no more Catholic than they; nor are they a whit less than we, no matter what their ecclesiastical name may be.

Baptism is a sacrament. Having received that sacrament they are members of the Catholic (universal) Church; and not only so they belong to the great company of the elect. Now, while we as a Church are saying all this, and beckoning these other Catholics on to union with us, we elevate the rite (not sacrament) of Confirmation above the sacrament of baptism to its complete nullification. See last rubric in Confirmation Office. "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." "Every baptized Christian is a member of the Catholic Church, and belongs to the great company of the elect," yet we don't allow, we refuse to let them commune with us! Are we not just as intolerant as Rome ever dared to be, and just as exclusive as the Baptists? Why? "Because they follow not us."

If, as the Bishops say that, every baptized Christian is a member of the Catholic Church, why can't they be received, if they apply, into full membership in our churches upon a letter of transfer? Aren't they members of the Catholic Church? and do they not belong to the great company of the elect? The beautiful and impressive service of Confirmation can still be used for those baptized in infancy, and for all unbaptized adults.

Again the Pastoral Letter says: "Loyalty to the Church does not consist in meticulous obedience to the letter of rubrics and canons." Under this the ultra-ritualist and the severely conservative can find justification for his lack of meticulous obedience to the letter of rubric and canons. I do not believe in prayers for the dead, nor can I conscientiously use such; but in view of the above loophold my loyalty to the church can not be questioned.

L. R. Combs.

Church Intelligence

Use the Publicity Department.

Parish paper editors, study class leaders, rural workers, rectors without parish papers, or any other Church workers to whom the material would be useful or interesting, may obtain from the Publicity Department, 281 Fourth Avenue, New York, mimeographed Notes of Church news and other items of interest concerning the Church's work, issued twice a month. There is no charge for this material. It does not at all take the place of a Church paper, but is useful in other ways.

Avoid the Flu by Common Sense.

New York, January 22.—Scanty clothing, insufficient food, and fatigue are the flu's best weapons in making inroads upon public health. Warm clothes, food that is sufficient to furnish fuel for the body and plenty of sleep, are given in the suggestions for resisting any epidemic. So says Miss Edith Gates, of New York, director of the health activities of the nearly 600,000 Y. W. C. A. members in the United States.

"The typical scanty outfit now popular and fashionable robs the body of vital energy in Winter," said Miss Gates yesterday. "Girls surely can't realize how they are endangering their health. Being insufficiently clad makes one much more susceptible to minor drafts and exposure. In hot countries, such as Egypt you will find that the native attire includes a warm band as a protection to lower part of the body." Eating meals well-balanced in food values is another caution she advises. Skimpy, hurried, and badly chosen lunches, favorites among girls at their noon hour she names as a prime breeder of ill-health. Eight glasses of water daily, regular habits and plenty of sleep are other aids in building up health resistance.

It is the people who are under par and over tired who find it hard to throw off germs. By living by simple hygienic rules such as these any one may greatly increase their resistance. Take the item of plenty of fresh air and exercise. That alone will increase and enrich the blood supply.

The nation-wide health program of the Association is built on health education. Formerly most of the classes came mostly for recreation and play, the director said.

They are realizing, she said, that their physical well-being and energy lies largely in their own hands, and habits.

Study Africa.

The Episcopal Church in company with all other Christian bodies in the United States is directing the attention of all her people toward Africa.

It is urged that during this year, serious consideration—reading, thinking, studying—be given to our Christian relationships with the peoples and problems of Africa.

Liberia as the scene of a great century-long endeavor of our Church will necessarily have a large place in this study.

The recent emergence of Africa from her age-long obscurity and the increasing dependence of the rest of the world upon her for products of all kinds makes this a most timely subject.

Haiti Cathedral Consecrated.

Port au Prince, Haiti, January 6.—The new Cathedral of the Holy Trinity was consecrated here today by the Rt. Rev. John Gardner Murray, D. D., Presiding Bishop, assisted by the Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey, the Rt. Rev. Albion Williamson Knight, D. D., Coadjutor Bishop of New Jersey and the Rt. Rev. Charles Blayney Colmore, D. D., Bishop of Porto Rico, in the presence of the full staff of native clergy, headed by the Rt. Rev. Harry Roberts Carson, D. D., Bishop of Haiti, and a distinguished gathering of Haitien and American officials, Churchmen and representatives of the native and foreign colony, including General John H. Russell, the American Commissioner General, his staff and the Naval and Marine contingent.

The occasion marked the first time that any Presiding Bishop of the Church has visited officially any foreign mission field.

The new cathedral brings to fulfillment the cherished hopes of the Church in Haiti, which date back to 1863, when the late Rt. Rev. James Theodore Holly led a group of Negro Americans from the United States and organized in Port au Prince, the parish of the Holy Trinity. Nine years later the original Cathedral of the Holy Trinity was erected, which was followed in 1874 by Mr. Holly's consecration as Bishop of the District. Before his death in 1911, Bishop Holly conceived the plan of a new and more substantial cathedral which should take the place of the frame structure that had already begun to show the wear and tear of the tropical climate. Following Bishop Holly's death the District was under the care successively of the Bishops of Cuba, Porto Rico and the Canal Zone.

It was during the jurisdiction of Bishop Colmore, of Porto Rico, that the site for the new cathedral was acquired in the centre of the city of Port au Prince, only a few blocks distant from the residence of the President of the Republic. In 1923, Bishop Carson was consecrated Bishop of the District, and under his devoted and vigorous leadership the work, crowned by today's consecration has gone forward to completion.

Aside from the pioneer work of Bishop Holly and Bishop Colmore, three significant dates mark the progress of the cathedral to the consummation in today's impressive ceremony. They are, first, the laying of the cornerstone February 8, 1925, by the Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey; second, the beginning of the work of construction October 11, 1926; and third, the first celebration of the Holy Communion in the completed cathedral June 3, 1928. Other significant details connected with the history of the edifice are the corporate gift of the women of the Church of $2,500, which was later increased to $14,000 and then to $15,000, and the gift of the American Church Building Fund Commission of $5,000.

Like details of note in connection with the history of the cathedral make it truly representative of the Church throughout the world. For instance, the beautiful stone altar is the gift of the third district of the Woman's Auxiliary of the Diocese of Central New York, as a memorial to Anna Farrington Rankins. Hanging before the altar is a sanctuary lamp given by a devoted Churchman of the Panama Canal Zone in memory of a brother who died in the World War. Numerous other gifts furthering the rapid progress of the cathedral came from St. Mark's, Philadelphia; St. Luke's, Germantown; Grace, Church and St. Ignatius Church, New York, and from other congregations in Detroit, Boston, Pittsburgh and Baltimore. The people of Haiti have been especially generous in their gifts, liberal donations having come from the Dutch, English and American residents in addition to contributions from the Haitiens.

The new church, which is a handsome and imposing structure of concrete, is built almost wholly of native material from plans originally drawn by Mr. Robert T. Walker, of the Church of the Advent, Boston. In design it recalls the old Church og St. Germaine, in Paris, and its general lines follow the style of architecture prevalent in Latin countries. It is at once picturesque and dignified an dcompares favorably with that other imposing cathedral which the Church has reared at Ancon on the Panama Canal Zone. It has a seating capacity of about eight hundred and in this city of 100,000, where the Church under the consecrated and energetic administration of Bishop Carson is constantly moving forward, it meets a need which the old Cathedral for the past ten years has lacked. The order of procession at the consecration today was as follows:

Thurifer
Flag of Haiti
Cross
The Lay Members of the Cathedral
The Lay Officials of the District Chapter
Thurifer
Cross
The Reverend Clergy of the District of Haiti In the Order of their Ordination
The Reverend Clergy of the Dominican Republic
The Dean of the Cathedral
The Rt. Rev. Charles Blayney Colmore, D. D., Missionary Bishop of Port Rico
The Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey
Chaplain to the Bishop of Haiti
The Bishop of Haiti
Chaplain to the Presiding Bishop
The Presiding Bishop

Bishop Murray sailed from New York on the late afternoon of December 28, accompanied by Bishop Matthews and Bishop Knight, and arrived here on the afternoon of January 2. He was enthusiastically received by a large group of Churchmen and has been the centre of an elaborate program arranged in his honor, which has included a dinner in honor of himself and party given by Commissioner General and Mrs. Russell on Saturday evening preceding the consecration. Under the guidance of Bishop Carson, Bishop Murray has visited many of the nearby mission stations. Greatly to his regret, the Presiding Bishop is compelled to leave Port au Prince on January 9 for New York, to enable him to keep important engagements in the Far West, including the consecration of Bishop-elect Jenkins as Bishop of Nevada.

Fourth Coadjustor Elected.

The Rev. William Scarlett, LL.D., Dean of Christ Church Cathedral, St. Ldouis, Missouri, was elected Bishop Coadjutor of the Diocese of Pennsylvania at the convention of that Diocese called for the purpose on January 22. Dean Scarlett is the fourth minister elected to this office within the year.

Notable Synod Sessions.

The Fifteenth Annual Synod of the Province of New York, New Jersey and Porto Rico was held January 15-17, at the Cathedral of the Incarnation, Garden City, Long Island, New York. Two hundred bishops, deputies and delegates attended.

The three most important subjects discussed were Evangelism, Religious Education and Religion in the Colleges.

Bishop Stearly addressed the opening session Tuesday evening, and his address, urging a movement of evangelism, evoked enthusiastic responses at the conferences on Wednesday.

Bishop E. H. Coley, Bishop Thomas C. Darst and Bishop Ernest M. Stires were among the many speakers who endorsed Bishop Stearly's recommendation and advocated active steps to put it into immediate practice in New York and New Jersey.

Bishop Darst announced that the program of the National Council of Evangelism, of which he is chairman, will include for the coming year the selection of seventy picked clergymen, who will conduct missions and special evangelistic services in "strategic" centres throughout the country.

A Startling innovation for religious education was announced at the Wednesday conference by the Rev. Gabriel Farrell, rector of the Church of the Messiah at Rhinebeck, N. Y.

What was described as the "Sears-Roebuck Mail Order Method of Religion" is to be tried in the isolated sections of the country by Episcopalians "to take the Church to those who do not go to church". The work will be undertaken by the Department of Religious Education of the Protestant Episcopal Church and will be directly supervised by Miss Edna Eastwood.

Mr. Farrell said that the work would be carried out on the same large scale, with the same sort of people in view and with the same methods as those of the mail order concerns.

He said a questionnaire will be sent to the prospects whose enlistment in the ranks of religion is sought with the request that they check on the printed sheet the particular field of religion in which they are interested, as Church history, Life of Christ, Church symbols, missions and the New Testament. On receipt of the desired information, the Department of Religious Education will send out religious literature, and in every way possible "try to make the most irreligious sections of the country religion conscious".

This unusual method of religious propaganda is "the crying need" to remedy the defects of too much religion in the home, "which is the trouble with the Church today", the Rev. Mr. Farrell told the delegates. He said the people are "fed up" with so much religion in the newspapers, the magazines and over the radio that "they don't know what to do with it".

Wednesday commenced with an early special communion service. The work of the day was prefaced by a prayer "of praise and thanksgiving" which was offered by the gathering standing for the passage of the Kellogg treaty, which was termed "a great step forward for world peace and international brotherhood".

There are 3,000,000 Jews in the Province of the Synod, and many of them can be converted to Christianity with "the proper education", declared the Rev. Thomas Burgess, Secretary of the Department of National Council in an address on "The Church's Work Among the Foreign Born". Following a spirited discussion of the subject, a resolution urging a vigorous campaign to convert Jews to Christianity was offered and referred to a committee for consideration as to how to put it into effect.

Another announcement of the Wednesday session was that $130,000 had been raised for the relief of the West Indian hurricane sufferers.

The Rt. Rev. Charles Fiske and the Rev. Arthur Lee Kinsolving were the principal speakers at the Thursday session.

Bishop Fiske delivered a bitter arraignment of modern American civilization "which conceives God as a magnified Rotarian and practices sanctified commercialism as Christianity".

Coupled with the warning that this attitude is heading us to "a tremendous crash" and the return of the "war horror in its most destructive form", was Bishop Fiske's statement that religion is facing one of its greatest tasks in "correlating modern science and modern religion". He said that faith in a personal God and immortality is breaking and that **ministers must teach people to go to the Bible to refresh their faith.**

The Rev. Arthur Lee Kinsolving, chaplain of Amherst College, told the Synod that there was an "alarming decrease" in Church affiliation among college students "who are living in an atmosphere dominated by skeptical science, materialistic business and college professors who are not Christian".

Chaplain Kinsolving reported that religion in colleges was decreasing as education is increasing. Although there are a million college students today, there is practically no religion in colleges, he declared.

"Students are bristling with prejudices against religion and ministers. We must send our ablest leaders of the Church, men with great intellectual ability and unusual sympathy, to bring them back within the fold of religion."

Bishop Fiske declared that the difficulties of harmonizing the discoveries of modern science "which has created a universe so vast that to the laymen God seems crowded out and man sunk to utter insignificance" with the teachings of religion is just beginning to trouble the masses. He contended that this difficulty was causing persons to "lose their moral standards".

But far more difficult than the correlation of science and religion, is the problem of harmonizing the Christianity of Jesus Christ with our civilization of today, Bishop Fiske said. He said the world has turned from Jesus and is worshipping instead "the God of prosperity".

"There are almost no true Christians in the world today," he asserted. "Our people are spiritually and morally adrift, without any clear guiding principles of faith or of conduct. They see tolerated and excused by people of perfectly good standing, some of them in fact call themselves Christians, things which true Christians will unhesitatingly condemn."

The Synod decided on an intensive program to combat this irreligion.

Bishops Fiske, Stires and Stearly were among those who endorsed the program.

A message of sympathy to Bishop William T. Manning, who is ill, was voiced in a telegram sent to him by the Synod.

The sessions closed with the election of Governor Franklin D. Roosevelt and the Rev. Dr. Howard C. Robbins, Dean of the Cathedral of St. John the Divine, as trustees of St. Stephen's College, Annandale-on-the-Hudson, N. Y. The Rev. Robert Williams, rector of Trinity Church, Princeton, N. J., and Professor Adelaide T. Case, of Teachers' College, Columbia University, were elected representatives to the National Church Council.

On Tuesday there was also held a one-day session of the Ninth Provincial Conference on Christian Social Service. Headquarters for the meetings were at the Cathedral School.

On Tuesday and Wednesday there was a two-day program of the Woman's Auxiliary, with delegates from the Girls' Friendly, Daughters of the King, Church Periodical Club, and Church Mission of Help. On Tuesday afternoon Mrs. Geo. P. T. Sargent, wife of the Dean of the Cathedral, entertained the women delegates at tea at the Deanery.

Presiding Bishop Asks Prayers for National Council.

February 5-7, 1929.

The National Council and its Departments hold their regular meetings February 5, 6 and 7, at the Church Missions House, New York City.

At this meeting the Council faces the very difficult problem of reducing appropriations to the mission fields in order to meet expected income, which is far below the budget quotas, as indicated by the reports from the dioceses.

May we have your Prayers that this difficult situation may be met with the least possible damage to the work at home and abroad.

JOHN GARDNER MURRAY,
Presiding Bishop and President of the National Council.

Dr. Temple Becomes Archbishop of York.

A colorful account of the enthronement as Archbishop of York of the Most Rev. Dr. William Temple, Bishop of Manchester, was carried by the New York Times. The ceremony took place at York Minster on January 10. Dr. Temple succeeds Archbishop Lang, who has become Archbishop of Canterbury.

"The snow-capped minister provided an admirable setting for the white robes of 1,000 clergymen the red and the gold of military uniforms in all the processional splendor which filled the long aisles.

The enthronement service was the oldest in ritual in the minster records. Prayers and petitions which were offered in Latin when Archbishops were enthroned five hundred years ago were intoned in English as Dr. Temple took his seat in the ancient choir, traditionally associated with the crowning of Saxon kings of Northumbria. As he uttered the oath to defend the "rights, privileges and customs of the Church of St. Peter and York", his hand rested on the faded pages of an Anglo-Saxon copy of the Gospels, the oldest and most treasured relic of the Minster.

Every seat in the nave was occupied by a distinguished assemblage, which included Princess Mary and her husband. They distinctly heard the Archbishop strike the doors of the Minister three times with his pastoral staff, petitioning to be indicted, installed and enthroned. His coming was heralded by a fanfare of trumpets and followed by an exultant chanting of the choir.

A feature of the Archbishop's sermon was an appeal for peace, both in the Church and in the world.

'If we loved our neighbors as ourselves,' he urged, 'the mutual suspicion of nations, the spectacle of competing in armaments, and the sacred claim of international peace would be felt as a rousing challenge to the Church. There is good will and concern for peace, but it does not strike deep enough.

'We are not, as a body, showing passionate concern and leadership as partisans of good will. If we loved our neighbors as ourselves we should think it as dreadful that our neighbors' children should be brought up in the slums as that our own should be. The misery of many of our coal fields, the continued depression due to bad trade, the inequalities of educational opportunity and the whole treatment by our country of a great part of its adolescent population would torment our conscience.' "

A Red Letter Day for Sewanee.

The University has qualified for the final balance of the $300,000 gift from the General Education Board. This means that, at last, the University has passed the million-dollar mile-stone in permanent endowment, the culmination of an effort begun nine years ago. The income from this is being used for more adequate salaries for professors and to bridge the gap in operating expenses between what the students pay and what their education costs the University.

It should be borne in mind that this achievement does not cover the needs set forth in the Sewanee Expansion Fund effort. That Fund calls for $2,000,000 additional, of which $442,000 has already been secured in cash or pledges. Part of the Expansion Fund is needed for further Endowment; but the bulk of it is for new buildings and equipment. As Bishop Gailor has well said, it is needed "not to redeem a failure, but to meet the demands of success".

One million of it is for building a new college unit. The present College has all the students it can accommodate; over one hundred applicants were turned away this year. The new college unit is a pressing necessity. Sewanee has always held to the Oxford plan of a group of small colleges, linked into the University, where the individual student is not lost in the mass. Perhaps you have read of the recent gift of $3,000,000 to Harvard for the establishment of a series of small colleges grouped round that University. This indicates that the educational world is turning towards the ideal for which Sewanee has stood for the seventy years of her existence.

The Board of Regents has unanimously elected the Rev. Moultrie Guerry to succeed Mr. de Ovies as Chaplain. Mr. Guerry has accepted and entered upon his duties at the beginning of the Epiphany Term, January 3, 1929. Thus he occupies the post which his father, the late Bishop of South Carolina, filled for so many years until his elevation to the Episcopate. Mr. Guerry was born in Sewanee while his father was Chaplain. He is in every sense a "Sewanee man", and is an admirable choice for the place.

Luncheon-Meeting for St. Luke's, Tokyo.

Women in the Dioceses of New York, Long Island and other nearby dioceses will start their active campaign for St. Luke's International Hospital, Tokyo, with a luncheon in the ball-room of the Hotel Waldorf Astoria on Saturday, February 2. This will be one of the last functions in the historic Fifth Avenue Hotel, which soon is to be torn down.

The luncheon will mark the culmination of the organization of parish committees, serving at the same time as an inspiration for the intensive work to be done in February. Mrs. Henry P. Davison, chairman of the National Women's Committee, which is working towards a goal of $1,000,000, will preside. The principal speaker will be Dr. Rudolf Bolling Teusler, founder of the hospital twenty-seven years ago and its director ever since.

In every parish a woman is accepting responsibility for securing hostesses for the different tables. Bishop Manning, in a letter written to Mrs. Davison, has signified his intention to be present. Rectors in the various parishes are cooperating and a large number of them are expected to attend the luncheon. A group of prominent Japanese women will be guests of honor.

This will be a colorful affair with Japanese flags used as decorations, young women in Japanese costumes acting as ushers, and a program of Japanese airs played by an orchestra.

Table reservations and information can be secured by communicating with Mrs. Charles Gilmore Kerley, chairman of the New York Women's Committee, at the headquarters at Room 1103, 7 Wall Street, the telephone number of which is Bowling Green 7018.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

St. John's Day Observed.

St. John the Evangelist's Day was observed at the Church of the Incarnation, Atlanta, Sunday morning, December 30, in order that a larger number of men might attend, and that the Bishop might be present to preach the sermon.

Since all Masonic lodges are dedicated to the Holy Saint John, it was decided that it would be fitting to invite the Masons to attend. Invitations were issued to four officers of each lodge in Atlanta, a total of one hundred and seventy-five men, because of the fact that the church has a seating capacity large enough to accommodate the communicants only. The church was crowded.

The Bishop called attention to the fact that a hundred and fifty years ago, December 27, 1778, General George Washington, Senior Warden of his church for many years, and Past Master of his lodge, with three hundred other Masons attended a service at Christ Church, Philadelphia.

The Rev. G. W. Gasque is rector of the church. G. N.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

The Convention of the Diocese of Maryland will be held in the Church of St. Michael and All Angels on Thursday, January 31, and Friday, February 1. The dates have been changed from January 30 and 31.

The Rev. Charles E. McAllister, of the Diocese of New Jersey, has started his new work in the Church of St. Michael and All Angels, Baltimore. The vestry and wardens will give Mr. and Mrs. McAllister a reception on Wednesday, January 23, in the parish house.

A conference for the Young People's Service League was held on Friday, Saturday and Sunday, January 11-13, in St. Anne's Church, Annapolis. The meetings were very successful and plans for the coming year were made.

The Church Mission of Help in the Diocese of Maryland completed its first year with much success. Tuesday, January 15, they held their first annual meeting with luncheon at the new Lord Baltimore Hotel and about two hundred people were present. Reports were given by the officers and much credit is due Miss Maria Martin, the Executive Secretary.

The Governing Board of the Blue Mountain Conference held a meeting in our Diocesan House on Wednesday, January 16, to consider plans for the Summer Conference to be held at Hood College, Frederick, Md., next summer. The Rev. Mr. M. B. Groton, of St. Thomas' Church, Whitemarsh, Pa., is Chairman of the Board. N. E. P.

WEST MISSOURI.

Rt. Rev. S. C. Partridge, D. D., Bishop.

Fortieth Annual Convention.

The Fortieth Annual Convention of the Diocese of West Missouri was held in St. Paul's Church and parish buildings, Kansas City, on Tuesday and Wednesday, January 15 and 16. It might well be called a Social Service Convention, so conspicuous was the emphasis upon that department of Christian work. The Rev. Harold Holt, assistant secretary of the Department of Social Service of the National Council was a speaker at the convention dinner and at a luncheon of clergy and delegates to the convention at which were present also a large number of the social workers of Kansas City. The Rev. Mr. Holt addressed also the convention in session on the second afternoon. The cause of St. Luke's Hospital, Tokyo, was eloquently presented by the Rev. Richard M. Trelease, of the Field Department of the National Council.

At the convention dinner, held at the Ambassador Hotel, the work and aims of diocesan departments were presented by the Rev. B. N. Lovgren on Religious Education, the Rev. B. M. Washburn on Missions, the Rev. Robert Nelson Spencer on Social Service, and the Rev. Henry N. Hyde on general administration and outlook. Bishop Partridge presided as toastmaster.

The convention was blessed with large attendance and a general participation in its business. The date of holding next year's convention was changed from January to May, and the place selected was Christ Church, St. Joseph. Three parishes of former years in towns from which Church people have largely moved away, were changed to the status of missions: one of these was St. Mary's Church, Fayette, which gave to the Church Bishops Abiel Leonard and Ethelbert Talbot. The Standing Committee and other officials of the diocese were reelected. Some changes were made in the membership of the Executive Council. The diocese's pledge of recent years to the National Council, which yields $8,600, was renewed for 1929. Interest was shown in the work of the Student Center at the University of Missouri, for which a gift of $500 was voted. The Rev. Jas. P. De Wolfe and Mr. H. T. Poindexter, both of Kansas City, were elected trustees of the Student Center Corporation. A sum of $200 per year was voted to be set aside for Theological Education.

A complete list of the real property owned by the diocese and its churches

with description of titles was furnished to members of the convention by the Diocesan Property Department, with request for verification or correction of titles. Proposed sale of the episcopal residence was reported by the Executive Council. Steps were taken for the early development of the Endowment Fund of the Diocese, to increase its capital to $100,000. Pledges made by parishes and congregations for diocesan and general missions and the Church's Program were $1,200 in excess of those made last year. The report of the treasurer of the diocese showed a surplus of $3,700. H. N. H.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

St. Paul's and St. Paul's Day.

The Bishop of Washington will administer the rite of Confirmation at St. Paul's Church on St. Paul's Day, January 25. This day is usually marked by a Confirmation service and later an informal reception in the parish house. This is also the anniversary of the consecration of Bishop Harding, formerly rector of St. Paul's Church, and second Bishop of Washington.

Arrangements are being made for a preaching Mission at St. Paul's Church during the last week of January, when the missioner will be the Rev. Julius A. Schaad, rector of St. Paul's Church, Augusta, Ga. The subject or theme of the mission will be, "Our Religion and the mission will be, "Our Religiou and How to Use It".

First Century Fellowship.

A number of Washington people attended the religious house party and the meeting of the First Century Fellowship, which was held in Annapolis, Md., January 18-22. It was unlike any other gathering of Church people, and seems to have made a profound impression upon all who were fortunate enough to be one of its number. Fellowship, Happiness and Personal Evangelism are outstanding characteristics of this house party. A similar meeting was held recently in Northampton, Mass., and this one at Annapolis was planned for the convenience of these people living farther South. Arrangements for the Annapolis House Party were under the direction of Mr. Lawrence Lee, one of the vestry of Christ Church, Georgetown.

Fellowship Dinner.

Preparations are well under way for the Fellowship Dinner in honor of Bishop Freeman, to be held at the New Willard Hotel on February 5. Mr. Bussey H. Howard is General Chairman of the Inter-Parochial Committee in charge and other members of the committee are: Mr. Edward A. Hailig, Secretary; Admiral Spencer S. Wood, Vestryman of Christ Church, Georgetown, Chairman of the Committee on Guests; Col. John H. Finney, curator of Washington Cathedral, Chairman of the Committee on Decorations, and Commander C. T. Jewell, in charge of the distribution of tickets and the handling of reservations.

Officers.

At the recent annual meeting of the Woman's Auxiliary of the Diocese of Washington held in St. John's Church, Sixteenth Street, on January 8, the following officers were elected: President,

(Continued on page 22.)

Family Department

JANUARY.

1. Tuesday. Circumcision. New Year's Day.
6. Sunday, Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Friday. Conversion of S. Paul.
27. Septuagesima Sunday.
31. Thursday.

COLLECT FOR SEPTUAGESIMA SUNDAY.

O Lord, we beseech Thee favorably to hear the prayers of Thy people, that we, who are justly punished for our offenses, may be mercifully delivered by Thy goodness for the glory of Thy name, through Jesus Christ our Saviour, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

A PRAYER.

Teach me the truth, Lord, though it put to flight
My cherished dreams and fondest fancy's play;
Give me to know the darkness from the light,
The night from day.

Teach me the truth, Lord, though my heart may break
In casting out the falsehood for the true;
Help me to take my shattered life and make
Its actions new.

Teach me the truth, Lord, though my feet may fear
The rocky path that opens up to me;
Rough it may be, but let the way be clear
That leads to Thee.

Teach me the truth, Lord, when false creeds decay,
When man made dogmas vanish with the night,
Then, Lord, on Thee my darkened soul shall stay,
Thou living light.

—Frances Lockwood Green.

What is the Fatherhood of God?

A still deeper question relating to the personality and character of God is His relation to His creatures. Even a personal and good God might be remote from us and uninterested in us, but such a God would not satisfy our essential needs. Is God not only personal and good, but is He also our Father? This question brings God close to us and enfolds us in His everlasting Arm.

Fatherhood is the essential nature of God. He did not begin to be a Father when He created finite spirits, but He was a Father from all eternity. The Godhead, as we have seen, is essentially and eternally a relationship or society of personal distinctions in which Father, Son and Spirit exist in mutual fellowship and love. This complex rich nature of the Godhead is independent of the act of creation and is the necessary condition of the blessedness and the very existence of God. Without these internal and essential relations God would sink into a unitary Absolute or Pantheistic Fate in which all thought and love would be impossible.

The heart of fatherhood is kinship and love. It is a self-imparting and ex- [illegible] goes out to find [illegible] tion in others of its own kind. [illegible] as this Fatherhood in God tha[illegible]ed Him to create human children. His Fatherhood was eternally satisfied in His own Son, but it also sought further expression and satisfaction in created sons. His Fatherhood to His eternal Son was the pattern of created Sonship. This is the meaning of Paul when he said that He bowed his knees "unto the Father, from whom every fatherhood in heaven and on earth is named". Thus Fatherhood is essential in God, and is the eternal fountain out of which all human fatherhoods flow. We do not forget the infinite depth of this mystery, but all things run into infinite deeps and this mystery is the root of the divine Fatherhood and of our divine sonship.

All the creations of God must bear some marks or reflections of his own nature and likeness, and man as the highest creature we know most fully reflects His nature. This is the Scripture teaching. "And God created man in his own image, in the image of God created he him". And more definitely still: "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Fatherhood and sonship mutually bear each other's image and fit into and complete each other as the die the coin. Affinity is the tie that binds together the human father and son. A common nature in them is molded into the same likeness and they have common faculties and activities. The body of the son is derived from and is shaped on the same pattern as that of the father, and the soul of the father is breathed into the son. Like father like son is a world proverb. This is the relation of God to man and of man to God. God formed the human body and breathed into it his own breath of life and thus He stamped man with His own image. That God is like man and man is like God lies at the basis of all our philosophy and theology. Our minds are tiny reflections or images of God's infinite Mind, and therefore, we can think His thoughts and read the majestic language of his vast heavens and of all His creation. Our hearts bear His image and therefore we know the meaning of fellowship and love and of all the mystic emotions. Our wills are energized by His will and therefore we can do the same works that He does. The son repeats the father, and man repeats God. It is true there is an infinite difference between God and man in degree, but not in kind. The candle does not compare with the sun in size and splendor, but it is of the same substance and glory. So we are sparks of God and shine with His light. The dewdrop is tiny compared with the sun, but it reflects in its bosom the full-orbed image of the vast solar sphere. This is the high rank and dignity, the power and glory of man that he is a son of God bearing the Father's image.

Immense consequences flow from the Fatherhood of God. This imposes upon Him all the obligations of fatherhood, such as protection, care, guidance, fellowship and love. We have a right under proper caution and limitation to interpret God's Fatherhood in terms of our own and to know that all the affections of our human hearts for our children are but drops of love out of

the infinite Heart of God. Whatever exists in finiteness and faultiness in us exists in Him in infinite fullness and perfection. And so we believe that the Heavenly Father will not disappoint us in fulfilling all fatherly relations. If we, being evil, give good gifts unto our children, much more shall our Heavenly Father give good gifts unto us? And God does not fulfill the fatherly relation simply because He is under obligation to do so, but He does so out of the freeness and fulness of His Fatherly nature. It is in Him a fountain gushing out in streams of affection and delight upon His children. He loves us with the same spontaneity and joy that we love our children, only in an infinitely deeper and fuller and richer measure.

Father is the most fully significant, the highest and best name for God, showering upon the most charming memories and suggestions. Other names for God, such as Spirit, the Eternal, the Mighty God, are valuable and help to fill out the picture that we strive to form of Him, but better than all these and inclusive of them all is Father. It is the name that Jesus used and filled out to fulness it had never contained before, and it is the name by which all His children know Him best. It throws its light upon Him and discloses Him to us in the most endearing relations and it lets us see into His very heart. It draws us into His everlasting Arm and presses us close to His breast so that we can feel the warmth of His love and hear the beating of His Heart. Into His Arm we fall in trust and know that all things are working together for our good. The very universe then becomes friendly, for we know it is our Father's home.—Presbyterian Banner.

For the Southern Churchman.

THE MINISTRY OF FLOWERS.

A True Story of Two Easter Lilies.

Florence Montgomery Angell.

The last rays of the sun shone through the glass windows of the greenhouses and lingered for a moment with a caressing touch upon two tall white lilies, that stood within the shadow of the hot-house walls.

It was Easter Even. On the morrow would be celebrated the Divine Sacrifice of Our Lord, at an early hour in the church across the way. As the strong young plants stood there in the waning light, the blossoms talked together in hushed voices, for they had heard the gardener say, "Those two stately lilies over there against the wall, are to be cut for the altar at the early celebration".

Of course, you know, that flowers have an inarticulate language all their own. It is only because we mortals are so dull, that we cannot speak the language of the flowers. They knew that the morning would see a double sacrifice, and they bowed their pure, unsullied heads in meek submission.

One said softly, "It is hard to leave this world and not feel once more the warm touch of the sun", but the other replied, "Nay, not so; are we able to give our lives more beautifully than by laying them down in loving adoration of the One who gave us life"?

In the early Easter Morning, they found themselves on the altar as the minister read the words, "If ye then be risen with Christ, seek those things that are above", and their hearts were satisfied. Breathing forth their beauty and fragrance, all through that Holy Day, the evening came. Two young people, as they gathered up the flowers, said, "We will take these two large lilies from the altar to one who today was compelled to keep Christ's Festival in her sick room", and they brought them to her, knowing that they would be doubly precious to one who loved the church.

And as her eyes rested upon them, memories of other Easters came, when as a child she sat beside her mother in the old church at home, and the memory of the look of holy peace upon that mother's face, brought the not unwelcome tears. Thoughts of her first Communion mingled with others not less sacred.

The days wore on, but the lilies' mission was not yet fulfilled. Her nurse said one day, "I am going to a party tonight, but I have no flowers to wear". And the dear lilies looked at their friend, as if to say, "Send us". So she said, "You must wear my white lilies; they will be just the thing with your coral dress". She demurred, but took them with her. I will let them tell their own thoughts.

One said, "How dazzling! How beautiful? Can one serve God here I wonder"? And the other replied, "I love better the solemn, holy quiet of the church as we stood on the altar". Then the first one spoke once more, "Can we not serve our Master quite as truly in this crowded place, as in the sick-room or within the Holy Church"?

And the other murmured, "Yes".

The next morning as the janitor swept up the fragments of the two torn and faded lilies, he muttered, "Foolishness", but the recording angel leaning over their souls (for flowers have souls, the theologians, notwithstandings), as they entered Paradise, greeted them with the words, "Well done, good and faithful servants, enter thou into the joy of thy Lord".

For the Southern Churchman.

IMMORTALITY.

Anne Horner Thomas.

Oh, to lift the veil of immortality,
Separating the spirit from eternity;
To look beyond the fate called death,
Which strips earth clay of its breadth.

To know what the future holds,
As the mystery of life unfolds
Of tomorrow, forgetting we are dust,
That life's path we tread in trust

We presume, in our limited sphere,
When into the future we peer,
The intervening curtain is controlled
By God, at His command unrolled.

In life's last hour, at the appointed time,
Heavenly hosts, with wisdom Divine,
Will reveal the mysteries of beyond,
The radiant glory of heaven's dawn.

When Indecision Is Cruelty.

"May I go to the canyon with you?" Nine-year-old Alice broached the question as soon as the hard, all-day trip came up for discussion in the party with which she and her mother were spending the summer. "Oh, I don't know—we'll see," said her mother gaily, interested in the plans and without giving the question any real consideration.

A decisive refusal at this point would probably have settled the matter without any great disappointment for Alice, but she speedily construed the evasive answer to mean that probably she could go, and made her plans accordingly, teasing for definite permission whenever the opportunity presented itself.

"When we go to the canyon I'm going to wear my high boots." "Shall I need my camera when we go to the canyon?" "Do you think I can ride Tex on the trail?" For a week it went on. The half-hearted "Mother is fraid it is too long a trip for a little girl", or "Mother doesn't think you had better plan on going", if heard, made no impression.

And when, on the evening before the expedition, Mrs. Morrison finally gave her decision and said that Alice could not go, what might have been expected happened. Alice begged and teased and cried heart-brokenly over the disappointment. Then her mother, torn between the desire to give in and let her go, and the fear of the dangers of the trip, added fuel to the fire by showing, only too plainly, that she was wavering. Eventually, Alice cried herself to sleep, and her mother went to bed with a raging headache.

Next morning the battle recommenced, Alice alternately teasing and crying, her mother commanding obedience and threatening to stay at home herself. Between the two, the pleasure of the start in the freshness of the early morning was spoiled for the entire party. The last glimpse from the bend of the trail showed Alice, full length on the grass, still sobbing in her anger and disappointment.

According to her grandmother, when the matter was irrevocably settled by the disappearance of the party, Alice gradually recovered her spirits and played quietly with the other children. In the evening she greeted the returning party with eager inquiries and an account of how she had spent the day. And so everything was forgotten and no harm was done — (?)

This was probably the worst demonstration during the summer, but minor ones were of frequent occurrence. Sometimes Alice won out, and sometimes her mother carried off the palm, but her mother was perfectly sincere in saying that she could not understand why Alice should be so nervous and sensitive, nor why she teased and whined and never minded until she was forced to do so.

Altogether, it somehow put one in mind of the story of the small boy who wanted to have his terrier's tail "bobbed". "But won't it hurt the dog to have his tail cut off?" some one inquired. "Oh, no, not much," he answered. "The man said he would do it a little bit at a time!"—May Whitcomb, in Nat. Kindergarten Association.

Value of Church Membership.

"Do you think a man could get to heaven without joining the church?" asked three good men of a preacher.

"I think he could."

They laughed, patted him on the back, and called him broad-minded.

"Let me ask you a question, and I want you to answer me just as quickly as I answered you," said the preacher. "Why do you want to go to heaven that way?"

They were speechless.

"Why don't you ask me another question?" suggested the preacher. "Why don't you ask me if a man could get to England without going on a boat?"

"Why," they said, "we will ask you that. Now what is the answer?"

"I see no reason why a man could not get to England without going on a ship, provided he was a good swimmer, tied some food between his shoulders to eat on the way, had strength to buffet all the waves, if a shark did not get him. And suppose you did get to England without a ship, do you think you would get there much ahead of the man who goes by ship?"—Selected.

For the Young Folks

THE GLOW-WORM.

I don't suppose a lady-bird
  Would ask a worm to tea,
She's low compared with butterflies;
  And dragon-flies agree
That worms are common, humble folk,
  Plain folk like you and me.

And yet the worm I'm thinking of
  Once made a painter sing;
Italia's greatest artist wrote
  A poem to the thing.
Shelley and Michael Angelo
  Both made its praises ring!

The worm they hymned is squat and brown,
  She shuns the light of day;
At dusk she brings her lantern out
  For folk who've gone astray,
And many a weary ant or bee
  She sets upon its way.

Her sphere is low and narrower
  Than any human lot,
A wheel-track or a tuft of grass
  Is all that she has got;
Love makes it seem a fairy land,
  A Sultan's garden-plot.

We plain folk can't be butterflies,
  But why should we repine?
A glow-worm looks an ugly thing
  Until it starts to shine,
And then its beauty makes earth glad,
  And so may yours and mine.

—Exchange.

My Grandfather's Story.

Mr. Collins' bear stories so interested me that I told my grandfather about it the next day. "So it's bear stories that you want, is it?" he asked with a twinkle in his eyes. "Well, why didn't you say so? I have one or two of my own that you might like to hear."

"I certainly do want to hear them," I answered. "Will you tell them to me, grandfather?"

This is my grandfather's bear story exactly as he told it:

"I was with a surveying party up in Dakota when I was a young man. Our camp was located not far from the Black Hills. The outfit consisted of the usual number of surveyors and helpers, a camp cook and a big Scotch deer-hound named Wolf.

"The dog belonged to me. I had raised him from a small puppy and when I went out on the job I took him along with me. Before we had been in camp very long Wolf formed a great friendship with Deadshot Deadman, an old hunter who lived on a small ranch up in the hills. Deadshot made his living by supplying ranchers, mining camps and others with meat and game. He brought us everything the forest hills afforded, rabbits, squirrels, deer meat and rich, juicy bear steaks.

"Wolf followed Deadshot off the very first time he saw him and from that on they were often gone together for a week at a time. The dog proved a very valuable aid to the hunter. He was intelligent and obedient, big, long-legged, silent fellow as swift as a grey-hound.

"One day when they returned from an unusually long trip Deadshot brought back a tiny black bear cub with him. He had picked it up on the trail where it had apparently been abandoned by its mother.

"It was not long before every man in camp was making a special pet of that little bear cub. It was so ridiculously small, so helpless and hairless, so wobbly on its legs and so friendly with everybody that we just couldn't help it.

"Wolf seemed to consider it his own special charge. Whenever he wanted the cub to go along with him he would push it gently before him with his long sharp nose. Baby Bear did not like this at first, but would utter loud, frightened cries. But it wasn't long before he was very willing to trust it all to Wolf. Then almost before we knew it he had learned to run about by himself, walking in true bear fashion, which is planti-grade or flat-footed like a bare-footed man. His shambling gait and the fact that he lifted both feet on the same side of his body at the same time was very amusing to us all.

"We gave him no bear name but Baby Bear, and Wolf seemed to return to his own puppyhood, so many and so merry were the pranks they played together. They would chase each other about the camp for hours at a time and Wolf always pretended that he could not run very fast so that the cub might keep up with him.

"One of the men bought a collar for Baby Bear and had a little silver bell attached to the collar. That bell tinkled merrily in and out of the camp for a period of two years as the cub grew rapidly into a strong young bear. Then one day he disappeared. He went out into the forest near the camp for a morning walk as was his frequent habit and he never came back.

"For a time Wolf was inconsolable. He was lonesome without his playmate and hunted for him for days. Then all at once he seemed to forget him.

" 'It's a good thing that bear is gone,' said Deadshot Deadman. 'Now maybe I can get some hunting out of Wolf. He's been nothing but a bear nurse ever since I brought that cub to camp.'

"The hunter was right, for when he started out on his next trip the dog raced gaily ahead of him as if glad to go hunting again. For more than a year the hunter and the dog between them kept our table well supplied with game and meat. Then an order came from the government for our party to break camp and go to a point about fifty miles away, where our services were badly needed.

"We closed our camp very carefully. We had learned to feel very much at home there, and had been assured that we would be returned there to finish our job when the emergency work was over. I left Wolf with Deadshot. I knew he would be well taken care of and be kept active in the hunt as well.

"When we returned to the camp at the foot of the Black Hills two years later we sent at once for the hunter and dog. They came the next morning and that night we had deer meat for dinner.. We settled down to regular work again and all things went well with us in camp. We had a good cook, a reliable hunter, a dependable dog and plenty of work, so there was nothing else to do but be contented with our lot.

"One cold morning in the fall Deadshot and Wolf started out to hunt for big game. He had planned for a week's trip and we were quite unprepared for his return that very afternoon and the surprise he brought back with him.

"It seems that the hunters had not gone very far from camp when Wolf picked up a bear trail. The tracks were fresh, so the hunter and the dog followed them for several hours, up one side of a rocky hill and down another. At last they dropped abruptly down into a little valley surrounded by scrub pine trees and right before their eyes was a big black bear.

"Wolf gave a deep growl and rushed the bear only to have him disappear in a clump of trees. 'Get him, Wolf!' cried Deadshot, grasping his gun more firmly and starting after them on a run.

"Wolf covered the ground with leaps and bounds, uttering short, sharp barks as he always did when he was excited, and the hunter followed as fast as he could over the rough ground. Finally he came upon a most astonishing sight.

"The bear and the dog were standing side by side nuzzling each other while Wolf continued his short, joyful bark as if he would tell the hunter good news. Deadshot thinking that Wolf had gone crazy, advanced very cautiously his gun ready for instant action. Wolf ran to meet him barking more loudly and joyfully than ever. Then he turned and scampered back to the bear again.

"As soon as he could get close enough to see plainly, Deadshot Deadman knew by the two peculiar white patches on the bear's breast and a tiny brown mark on the muzzle, that they had found Baby Bear again. But not a baby now, for he was a very powerful and handsome black bear that would weigh apparently 500 pounds.

"The bear recognized the hunter just as he had the dog, for he stood erect on his big haunches and waddled forward in a very friendly manner. When Deadshot examined the bear's neck there was no doubt of his identity. For there were still marks of the collar which he wore when a tiny bear, although the collar itself, of course, was gone.

"Deadshot had no trouble whatever in bringing the big bear back with him. He stayed about the camp for several days, then wandered off again. But he returned at intervals most unexpectedly. He would always come sniffing up to the cook's tent begging for table scraps. He had learned to eat them as a little cub and he seemed to prefer them to other food.

"When he had eaten his fill he would always have a romp with Wolf and then they would lie down side by side for a nap, always the best of friends. Then we lost him again. He disappeared the second time as mysteriously as he had the first and we never saw him again.

"Orders came to break camp again when we had finished our surveying job to the entire satisfaction of the government. Deadshot told us that he thought he had finished hunting and would go back to his little ranch in the Black Hills. He begged me to give him Wolf and this I readily agreed to do. I knew that the old hunter would take good care of the dog who was growing old. My future plans were just then a bit unsettled and I wanted to make sure that Wolf had a good home.

"When we were finally ready to leave we saw that the old hunter had placed all of his belongings on the back of a pack mule and was ready to start also. He shook hands all round, and wished us success and good health for the future, called, 'Come along Wolf', and hunter and dog vanished from our sight along the upward trail."—Junior World.

For the Southern Churchman.

KIND WORDS TO SOOTHE.

Martha S. Lippincott.

If you have a word to say
That will lighten some sad heart,
Quickly say the pleasant word
That will joy and peace impart.
Wait not until days of grief
Fill the heart with needless woe;
But your sweetest sympathy
On the aching heart bestow.

Thus will grief be driven back
By the sunshine of your love,
And the heart that felt despair
Be in spirit led above
To the blessed realms of hope
Where the soul, sweet peace, will find
And such comfort in your words,
Which were tender, loving, kind.

When Rosy Ran Away.

Once upon a time, there was a runaway—not a runaway horse, nor a runaway train of cars, but just a plain, little runaway duck. Now I know that will make you laugh, but when I tell you the runaway duck was lame, you will laugh still more—not because the poor duck was lame, but because it sounds funny to call a duck that is lame a runaway.

Maybe you will laugh harder, too, when I say that the duck's name was Rosy; for whoever heard of a duck named Rosy?

Anyway, Rosy was the duck's name, Rosy was lame and Rosy ran away, however hard you laugh. Poor little Rosy!

The day Rosy ran away was so cold that a pail of water which grandfather had left out near the barn froze hard in the night. He forgot to bring in the water, for he found Rosy was not in the barn, so had hurried off hard and fast to find her.

In the morning Rosy was still lost, so little Vincent and Alice said they would hunt for her in grandfather's woods back of the barn. They found her tracks in the snow and saw that they went to the fence at the edge of the woods.

"It makes me think of our Sunday-school lesson last Sunday," said Vincent, "about hunting for the one sheep that was lost, only this time it is Rosy instead of a sheep."

"Yes," said Alice, "but I think we ought to hunt just as hard as though she really were that sheep."

They did, too. Over the fence for a short space were Rosy's tracks. Then, where some logs lay, they lost the trail and hunted a long time before they found it. It took the whole morning to find poor, lost Rosy, and then they nearly did not find her, for they almost passed the place where she had crawled into a hole in a log.

Poor Rosy was too cold to quack. Vincent cuddled her inside his coat. Soon they were back in the barn. After a warm meal Rosy felt better and was glad to go to her soft nest. Vincent and Alice shut her in for the night themselves. The snow had blown so that Vincent had to push the door shut with a board while Alice locked it.

"You won't run away any more, will you, Rosy?" said Alice.

"Quack, quack!" said sleepy Rosy, and any one knows that meant "No".—Exchange.

Jingle Bells.

Missed you at the Ferrises the other night," phoned Bob Tubbin, who is head of the gym at High School. "You'd have been taking notes on the opening game. It was a new one to me, and got the crowd acquainted and happy quicker than scat! . . Some one's calling me. . . . Tell you about it next time I see you. Good-by!"

"Wish he'd have told me what they called it," I muttered as he hung up. So, having to go down town, as we call the village proper, I was stopping at the Public Garage to get full particulars from Tommy Trotter, when I heard the boss, Mr. Jenks, say to a customer, 'Can't seem to find anything the matter with your car, only she won't go. But Tom'll be back pretty soon and he'll tell us what's the matter in a jiffy. Reg'lar expert at that sort o' thing!"

Coming to the West Beecham Savings Bank, I went in to see what Howard Ferris could tell me. He's a messenger there. As though fate wished to keep me in ignorance of the new game, the boy wouldn't be in for an hour. Now, I was determined to get the information I was after, and before I went home.

Miss Zeffer was coming down the street, mincing along on her toes as usual, and looking particularly ethereal. As she was never known to miss a party of any sort, I wished her good-morning and asked how she had enjoyed the one at the Ferrises.

"Oh, we all had a most delectable time!" she gushed, with her silly whimper. "We played Hopover and Hex and everything, and I won a prize for Alpha Solitaire. But they had us begin with the most terrible nonsense—really, I thought I'd die! And in order to reach the supper table—oh, excuse me—there's Sue Brooks in her car—she promised to take me home," and over the way she started, twittering to Sue. I was desperate by this time, and hastened after her.

"Please tell me the name of the terrible game?" I called.

"What? Oh, why, they called it Jingle Bells!" she replied, as off they drove.

Well, I'd gotten something for my persistence, but was still to find out just what Bob Tubbin thought a great game and our fluffy friend an awful one.

Limp, the newsboy, came smiling along with his ware, and I asked him my oft-repeated question.

"Everett asked me to the party," he answered, "but I couldn't go, Mr. Vee. Folks are awfully good the way they invite me to their houses, and me only what I am; but my one good suit needed mending, and I side-stepped this time. People are talking about playing something called Jingle Bells, but I don't know what it is."

"Neither do I," I grunted—"but I'll canvass the town, if necessary, to find out."

"There's your chance now!" said Limpy, pointing across the street at a slouching figure. "Hank Darby was there, I know, and he's been growling ever since."

I knew just how to secure his attention, and I wasted no time about it. Inside of three minutes we were drinking ice cream sodas in the drug store, and I had asked the fateful question.

"Jingle Bells?" repeated the elderly man, scornfully. "I'll say I do know all about it. It's the drattedest mess of nonsense I ever got tied up with! Y'see, they had a room all criss-crossed with string, low and high and every-which-way, like as if a thousand giant spiders had been at work. As if that wasn't enough, what'd they done but hang little bells from the strings, here and there. And each one of us had to make our way through that tangle, from one end of the road to t'other—and if we made a bell tinkle, we had to start all over ag'in! Did you ever hear the heat?"

"I think that's one bully idea!" I commented.

"Plain to see you wasn't there!" grumbled my indignant companion, starting on his second glass. "Took me half an hour, seemed as if, to climb through the thing. And mebbe you think that was the end of it? Not much. The worst was to come. After we'd played games till we was all wore out—leastways, us older folks was—and hungry 'nough to eat horsemeat, what are we told but that every single one of us must go through that web ag'in without a tingle, in order to get to the supper table! Jingle Bells—yah! Don't say the name ag'in. Yes, I'll have one more."—Jolly Book of New Games: Revell Co., N. Y.

Crickets and Birds and the Human Heart.

The older I grow—and I regret to say that I am growing older every minute—the more painfully conscious I become of my own ignorance. As a writer I have frequent occasion for ardently wishing that I knew more, had traveled more widely, had seen more things and experienced more adventures, had studied more deeply. For one thing, I wish I were a naturalist. But when I read an author like W. H. Hudson I am in despair. I know that it takes a lifetime to know very much about any one thing, and I have begun too late. And yet I sometimes comfort myself with the thought that there are compensations in this very ignorance. It leaves the way wide open for innumerable discoveries, and discoveries are more exciting than knowledge.

One afternoon in October I went down cellar to feed a hungry furnace. At the foot of the cellar stairs I was arrested by the chirp of a cricket, so loud and so close to my ear that I was startled. I had an electric flashlight in my hand and I turned its ray full on the little creature. I found him on a narrow ledge, a projecting stone in the underpinning of our old farm-house, just on a level with my eye. For a time he did not seem to mind the glare and continued his shrill fiddling with vigor. I was within a few inches of him and was able to observe for a full minute the incredibly swift vibration of his inner wings.

I knew very well from my reading that the cricket chirped with his wings, and that it was an old story to naturalists, but never before had it been my privilege to witness the operation.. I experienced all the thrill of having made a discovery new to science, since it was new to me. I remember feeling the same exultation once when I came upon a toad on a rock in the mating season and watched his puffed and quivering throat as he trilled forth his love call.

I have several friends who can justly lay claim to a working knowledge of ornithology such as I have never fully acquired. In June I was walking in our woods with one of them when from out of the depths of a nearby thicket there sounded a rapturous, bell-like bird song that seemed to soar away to heaven.

"Hear that wood thrush!" I cried.

My friend listened till it was repeated and then shook his head.

"No," said he, "a hermit thrush."

Then he told me that the wood thrush sometimes sings a song somewhat more extended than his usual triplets and that the hermit thrush sometimes abbreviates his more sustained melody, and he tried to explain to me how to distin-

guish between the longer song of the wood thrush and the shorter song of the hermit.

"You can't mistake them when you know," said he.

I fear I am very stupid, but the lesson is still unlearned and I cannot yet be sure which is which. But I am sure of one thing. When that song comes tinkling to me through the woods it fills me with a joy and a sort of spiritual excitement as great as any my ornithological friend can possibly feel.

The older I grow the more firmly convinced I become that knowledge is not everything. Or perhaps I should say that there is a sort of spiritual comprehension that transcends intellectual understanding. From the naturalist's point of view I know very little about the birds and other wild creatures on my farm, but I have come to know them. And with that acquaintance has come an affection that is not mere admiration or delight in observing their beauty and swiftness and intelligence. It is rather a sense of brotherhood with them, as if they and I were members of the same family, owing one another a clannish allegiance and fraternal kindness. This feeling has grown upon me until, when I come unexpectedly upon them in their hidden haunts, or hear the exuberant songs of invisible birds,

"a sudden tremor goes
Into my veins and makes me kith and kin
To every wild-born thing".

I have sometimes wondered whether some of that feeling might not be destroyed by a more intimate knowledge of species and structure and habits Perhaps not, for the most indefatigable naturalists are unquestionably nature lovers. Witness Hudson and Thoreau, Agassiz and Burroughs. All the same, it seems fairly obvious that one can learn little of spiritual value concerning the fragrance of the rose or the song of the catbird by means of laboratory dissection.

I do not wish to seem to be disparaging scientific knowledge. I wish I had more of it myself. The point I wish to make is that scientific knowledge is not essential to a sympathetic understanding of nature. Most of us have not the time or the opportunity to acquire such learning, but that need not prevent our enjoyment of the life which so abundantly populates this fair world of ours. More than that, it need not prevent our acquiring a personal, intimate comprehension of our little neighbors. I sometimes think it might be well to study natural history less and nature more.

You may not be equipped with any of the formal facts of natural history, you may be unable to recognize more than half a dozen kinds of birds, you may not know whether the red squirrel sleeps all winter or comes out on sunny days to forage, but you can have the birds and the squirrels for friends just the same. Get out into the open where God's creatures live and let His own good knowledge find its way somehow to your heart. Go without book or chart, but go with eyes and ears open, and above all, with heart attuned to the universal harmony. Take the children with you, and observe how they react to the little discoveries of a country walk, and then try to approach nature yourself with something of their childlike wonder.

That's the way I like to know my little neighbors of the woods and fields, not as species in a text-book but as kindred in the family of nature. Let the children acquire that attitude and you will have no need to teach them kindness to animals as a moral precept. If, through frequent intercourse, you can attain to that understanding and sympathy, I cannot imagine your ever shooting a woodcock or a rabbit for sport or setting a trap for a fox.—Walter A. Dyer, in Our Dumb Animals.

A NEW INTELLIGENCE TEST.

Washington, D. C.—(Special).—Reliable statistics indicate the startling fact that the average person cannot hope to pass even an elementary intelligence test without being "up" on important political, scientific and international current events. The man or women who bases expectations of being judged intelligent on what was learned in school or college is doomed to failure. For this reason alone over 3,000,000 people make the Pathfinder their mentor and guide. This remarkable illustrated weekly magazine from the Nation's capital puts things so clearly and briefly that one is repaid a thousand fold by investing 15 cents in the next 13 big issues. The editor says it costs him a lot of money to make this liberal offer, but it pays him to invest in the thousands of new friends who are hurrying to take advantage of it. Just send 15 cents in coin or stamps to the Pathfinder, Dept. 231, Washington, D. C., and be assured of 3 months of amazingly good reading. Adv.

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A Paper Which Any Church Family Should Be Proud Of

January 18, 1929.

Langbourne M. Williams, Esq.,
Richmond, Va.

My Dear Sir and Brother:

I am a clergyman of the Church and what I am going to say is a personal letter and not for publication, although if you wish to quote any part of it, you are at perfect liberty to do so, without my name.

When you first took over The Southern Churchman, I thought you were going to be too radical, but every number gets better. I glory in your loyalty and fidelity in standing for the pure Gospel of the New Testament, and the Book of Common Prayer. The Southern Churchman is a paper which any Church family should be proud to have enter the home. You stand for the Virgin Birth and Deity of our Lord Jesus Christ, and I am glad you have the courage to question the intellectual honesty of any Priest of the Protestant Episcopal Church who does not stand for the Divinity of our Lord.

You also stand four-square for the teaching of the Church as found in the Prayer Book. I have no patience with the Roman Catholic element in the Church, who apparently are trying to Romanize the Anglican Church. Every one who knows anything about the Church of England and the Church of Ireland knows at the Reformation the original Apostolic and Catholic Church was Reformed, and the original Faith and Government of the New Testament was restored. The only name used in the New Testament is The Church, and in the Apostles' Creed, The Holy Universal (catholic) Church. The only name in the Bible is The Church and personally I question the right of any one to change the Bible name. Our Church was given the legal title of Protestant Episcopal after the Revolution, but it is a part of the original Church as founded by our Lord and the first Apostles, and our real name is: "The Church in the United States." I have run across many people, especially down South who have left the Church and became Baptists, because they did not read in the Bible of any Protestant Episcopal Church, or any Episcopalians, but had heard of John the Baptist. They were fairly intelligent people, too. We may think it a joke but they have left the Church for that reason.

With best regards,

Faithfully yours,

Minister.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

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PLUM PUDDINGS AND FRUIT CAKES made by the Woman's Guild of the old Christ Church, Middlesex County, Virginia. Puddings, 2 pounds, $1.15; cake, 75 cents a pound. Postage paid. Made all during fall and winter. Orders solicited.

MRS. WM. C. SEGAR, President,
The Woman's Guild, Stormont, Va.

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EAT MORE. YOU'LL BE HEALTHIER and happier. Now you can get them via parcel post. $1.00 for five pounds. Five pounds, large shelled, $1.50.

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WANTED: TO BUY PAINTINGS BY E. TROYE; also Confederate Stamps, preferably on the original envelopes. Address "X-3", care of Southern Churchman.

HELP WANTED.

CLERICAL.

WANTED, AS SOON AS POSSIBLE, A young clergyman to assist in work of Parish. Moderate Churchman, especially fitted for work among young people, desired. Fine opportunity and adequate remuneration for right man. Rev. Alfred R. Berkeley, Rector, St. John's Church, Roanoke, Va.

her cousin, Dr. Jaquelin Ambler Marshall, of Markham, Va., who died in November 1917. The six surviving children of this union of two descendants of Chief Justice Marshall are: Robert Stribling Marshall, Portsmouth, Va.; Robert Douthat Marshall, Washington, D. C.; Edward Carrington Marshall, Charlotte, N. C.; Mrs. J. T. Talman, Falls Church, Va.; Mrs. Richard B. Washington, Mt. Ida, Va.; and Mrs. Thomas B. Cochran, Jefferson Park, Va. She is also survived by a brother and sister, Mr. Robert Douthat and Mrs. Robert M. Stribling, Markham, Va.

"Well done, thou good and faithful servant" sums up her life's work. Having a religion that was as practical as it was real, she used the talents entrusted to her and returned them to the Giver with usury. Endowed with a strong mind and retentive memory, and blessed with a sense of humor and a cheerful spirit, she was delightful in conversation, especially when recalling facts and incidents connected with the history of her distinguished family. These talents of mind and spirit were unreservedly laid on the altar of her home life and most earnestly consecrated to the duties and responsibilities of wifehood and motherhood. It is as an ideal wife and mother that she will be remembered and revered. The memory of her unselfish devotion, of her labors of love and of her wise guiding hand is a goodly heritage to her bereaved children.

After a service in Leeds Parish Church, Fauquier County, on the Feast of the Epiphany, Sunday, January 6, conducted by the rector, the Rev. F. H. Hinkel, she was laid to rest with her sainted loved ones, in the presence of a large gathering of relatives and friends.

"She looketh well to the ways of her household, and eateth not the bread of idleness.

"Her children rise up and call her blessed; her husband also, and he praiseth her."

CHURCH INTELLIGENCE

the Masonic Grand Lodge, told of Bishop Tyler's fine influence throughout the state. Greetings from the Presiding Bishop, Bishop Stires of Long Island, and all the Bishops of the Province were read. The Bishop and Mrs. Tyler were presented with a fund, raised by the laymen of the District, to make it possible for them to visit the Cathedrals of England this summer.

H. R. H.

Personal Notes

The Rev. John M. Hamilton, formerly rector of St. Thomas' Church, Hancock, has accepted a call in the Diocese of Pittsburgh, and entered upon his new duties January 15.

The Rev. Francis A. Gray has begun his work in St. John's Church, Kingsville, and Trinity Church, Long Green, Maryland.

The Rev. Champe B. Lucas, rector of St. John's, Winnsboro, and St. Mark's, Chester, S. C. (Diocese of Upper South Carolina), has accepted a call to become rector of the Church of the Holy Communion, Buffalo, N. Y. (W. N. Y.), to take charge in February.

The Rev. H. G. England, formerly rector of Emmanuel Church, Farmville, N. C. (E. C.), has become minister-in-charge of Our Saviour, Trenton; Grace, Ridge Spring; and Trinity, Edgefield, Diocese of Upper South Carolina. He is now in residence. Address: Trenton, S. C.

Sewanee, where he expects to graduate in June from the Theological Department of the University of the South.

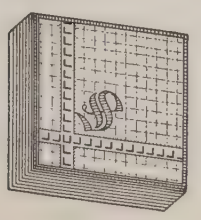
The Rev. Alfonso Constantine Adamz was advanced to the Priesthood by the Rt. Rev. James M. Maxon, D. D., Bishop Coadjutor of Tennessee, on January 16, 1929, in Christ Church, Tracy City, Tenn. The candidate was presented by the Rev. Arthur G. Wilson, rector of Christ Church, Chattanooga. The sermon was by the Rev. Wm. S. Claiborne, D. D., who also read the epistle. The Rev. Erle H. Merriman, D. D., read the Gospel. The Rev. James R. Sharp acted as chaplain to the Bishop, and with the Rev. George W. Ridgway assisted in the administration of the Holy Communion.

The Rev. Mr. Adamz continues for the present as minister-in-charge of Christ Church, Tracy City, and St. Alban's, Coalmont, where he has spent his diaconate.

To be Himself a Star most bright,
To bring Wise Men to His sight,
To be Himself a voice most sweet,
To call the Shepherds to His feet,
To be a child it was His will
That folk like us might find Him still.
—John Erskine.

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Get a box both Linen effect and Satin-Damask Napkins as a sample and see how easily you can sell them. If only one box is desired, send 25 cents and designate which style napkin you wish. An order blank will be sent along for your convenience. Money refunded if not pleased.

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What's become of the "Superfluous Woman?"

THESE were the women that the census taker used to put down as "Females without Occupation." You know. Women with grown-up families. And the familiar ailing relatives that had to be supported by some other member of the family.

What's become of these so-called "superfluous women?" Health has everything to do with it. Just talk to women who've been successful along their own particular lines. They'll all tell you they take Nujol regularly.

"I learned *that* good habit from our school doctor," you'll be told. "She advised all the girls to take it, especially whenever we had to cut down on our regular exercise. You know how headachy and dull you're apt to feel. Well, you'd be surprised to see what a difference it makes if you take some Nujol for a few days beforehand."

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The Harness That Held.

In the recent past I saw a thrilling sight on one of the streets of Brooklyn. A fine engine, drawn by three magnificent horses, was going to answer an alarm of fire. The engine was coming down a broad avenue paved with asphalt, and the horses were galloping at their fastest speed.

Suddenly, one of the horses slipped on the smooth asphalt pavement, and losing his footing, slipped completely to the ground. It was impossible for the driver to stop the other horses, and on went the engine. At first I feared there would be a terrible accident, for the horse that had fallen could not regain his feet, and it seemed as if the engine would be wrecked and perhaps the driver would be killed.

But the harness by which the fallen horse was attached to the engine was strong, and it held the horse securely as he slipped along the asphalt pavement. For almost a block he slid along the avenue, and then at last engine and horses came to a sudden stop, as they ran up against the curb stone, where stood another horse and wagon. The shock of the collision, as the engine struck the wagon, was so great that it broke the light harness by which the horse was attached to the wagon, all to pieces, and the horse started to run away.

Meanwhile, one of the brave firemen had jumped to the ground, and quickly stopped the runaway horse. The other firemen went to the assistance of their own horse and got him on his feet again, unhurt by his long slide. They looked over the harness, and found it was still secure and unbroken, and in another minute they were galloping off again to answer the fire alarm.

It was a thrilling sight, and I thought of the many ways in which these brave men who serve as firemen risk their lives. And I also thought of the man who had made that set of harness which held the fire engine horse so firmly. That harness maker had done his work well, and in so doing he had helped to save some precious lives.—Olive Leaf.

EPIPHANY.

This is the blessed time of year
When wise men from afar
Saw in the heavens, shining clear,
The Saviour's little star.

And still He is the Star of Earth,
And still our lifted eyes
May see Him shining clear and true
Up in the tender skies.

—Nancy Byrd Turner.

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WORK TO RECLAIM OUR OWN JEWS

Hopes that this year shall be memorable for advancement of the cause of Christianity begin to find expression in activities the first month. Among the foremost, and, in some respects most important, of these activities are the renewed and increased endeavors to carry on work here in our own country and among our own people for reclamation of the Jews, bringing them to belief that Christ really is their Messiah, already come. The importance of this great task is being understood by increasing numbers of thoughtful people who realize that many of our Jews are among the most useful, strong and intelligent citizens we have and that if an appreciable number of them could be brought to share our faith the gain would be tremendous.

Reports from New York, which may be regarded as the intellectual, social and financial center of the four millions of American Jewry, indicate that more than one church there is alive to the importance of the subject and the magnificent possibilities of earnest and faithful striving. Sunday, 20th., the Rev. Dr. Roelif H. Brooks preached in St. Thomas' Church, New York City, a very earnest and stirring sermon in behalf of the Hebrew-Christian Publication Society, Room 405 Bible House, New York, which is the leading and most aggressive organization for prosecution of this work, many members and friends of the society being present.

The Presbyterians are enlisted also. The fifteenth anniversary of the society, which has been laboring patiently and unostentatiously and against neglect and innumerable discouragements, will be celebrated February 3rd in the First Presbyterian Church, the leading church of that denomination in the city, Fifth Avenue and Twelfth Street. Dr. Brooks, S. T. D., who is rector of St. Thomas' Church, will preside. The speakers will be the Rev. George Alexander, pastor of the First Presbyterian; the Rev. Kenneth Mackenzie, president of the South American Inland Mission and treasurer of the Publication Society, and William Phillips Hall, president of the American Tract Socity.

—L. M. WILLIAMS.

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Southern Churchman

DOMINUS ILLUMINATIO MEA 1835

Vol. 94. RICHMOND, VA., FEBRUARY 2, 1929. No. 5.

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"To the true disciple miracles present no difficulties," the Rev. Dr. Joseph P. McComas, vicar of St. Paul's Episcopal Chapel, Trinity Parish, asserted in his sermon Sunday morning on "Logic of Miracles."

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"God works miracles to-day through His Church, raising up to higher things, atoning for our sins who never live righteously and justly, sending the Holy Ghost to empower us to do His work."—New York Times.

"While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

"But though he had done so many miracles before them, yet they believed not on him:

"That the saying of Esaias the prophet might be fulfilled, which he sapake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

"Therefore they could not believe, because that Esaias said again,

"He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

"These things said Esaias, when he saw his glory, and spake of him.

"Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

"For they loved the praise of men more than the praise of God.

"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

"And he that seeth me seeth him that sent me.

"I am come a light into the world, that whosoever believeth on me should not abide in darkness.

"And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: THE WORD THAT I HAVE SPOKEN, THE SAME SHALL JUDGE HIM IN THE LAST DAY.

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Earliest of Church Assemblages in America—A. B. Williams	6
A Momentous Change—Rev. J. W. Morris, D. D.	7
Robert E. Lee—Late John W. Daniel, LL. D.	8
Rays of Light From God's Lamp—W. W. Rugh	10
The Surrendered Life: In Christ—Rev. Frank Cox	10
The China Famine	10
Favorite Scripture Verses	11
Book Reviews	11
Letters to the Editor	11
Diocesan Councils	12
Church Intelligence	13
Family Department	16
Children's Department	18
Personal Notes	23

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Thoughts For the Thoughtful

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The distinction between Christianity and all other systems of religion consists largely in this, that in the others men are found seeking after God, while Christianity is God seeking after men.

It is only the great-hearted who can be true friends; the mean and cowardly never know what true friendship means. —Carles Kingsley.

"One asked a sign from God and day by day
Each night the stars appeared in bright array;
The sun arose in pearl, in scarlet set;
Each morn the thirsty grass with dew was wet;
The corn failed not its harvest, nor the vine—
And yet he saw no sign!"

It is said that the Roman Pontif once said to the great Catholic theologian, Thomas a Quinas, "You see, Thomas, the Church can no longer say, 'Silver and gold have I none'." Thomas replied, "Neither can it longer say, 'In the name of Jesus of Nazareth, walk.'"

Hold fast to love. If men wound your heart, let them not embitter it; let them not shut up or narrow it; let them only expand it more and more, and be able to say with Paul, "My heart is enlarged".—F. W. Robertson.

When once Christians realize that salvation means a vital union with Jesus Christ, an actual sharing of His life dwelling and working in us, and the consecration of our whole being to live and labor, to think and will, and find our highest joy in living as a royal priesthood, the Church will put on her strength, and prove, in intercourse with God and man, how truly the likeness and the power of Christ dwell in her.—Andrew Murray.

There is no standing still. Each soul is either a little stronger or a little weaker, a little nobler or a little less noble, a little more self-reliant, or a little more dependent today than yesterday.

"The motive of our salvation does not lie in anything in ourselves at any time or in any circumstances. It lies in God's own loving and saving. Hence there are no conditions of fitness prescribed. "Whosoever will let him take of the water of life freely." "Come, buy without money and without price."

"Prayer is at least as real and living a force in the world as any of the great forces revealed to us by natural science. It seems to most of us capricious and unreliable for the same reason, for example, that electricity seemed so to a world which knew it only as flashes of lightning or sparks from a black cat; namely, that we do not understand its nature or its laws. When we do so, we shall be able to pray with power, as Christ did, and all the saints in their degree. We shall share His perfect confidence and we shall understand that we 'have not because we ask not'."—Maude Royden.

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EDITORIALS

Vol. 94. RICHMOND, VA., FEBRUARY 2, 1929. No. 5.

"THINGS SEEN ARE TEMPORAL; THINGS UNSEEN ARE ETERNAL."

Is it really the case that we are up in the air with regard to moral principles, and that we have to start out afresh and with the help of Natural Science create a new set of moral principles and rules of conduct to suit the taste of the age in which we live?

We do not think this can be so, for we believe that morality is based upon eternal principles which are unchangeable, though individuals and communities and nations may, from time to time, vary in their acceptance and practice of them. There have been great moral teachers throughout the ages, who have had a clearer vision of these eternal truths and principles than their fellow men, who have, however, realized the truth and value of their teaching.

We may, of course, look at things from a purely scientific point of view and trace the growth of social duties and obligations up from the uncivilized to the highly cultivated races; but this only carries us part of the way, for there are duties and obligations which have reference to our relationship with God, and which bring us into the higher sphere of religion.

If we ignore or refuse to accept the obligations involved in our duty towards God, and prefer to make life subserve our own ends, then, of course, our rules of conduct will sink to any level we choose to set them at, and in such cases standards of conduct will vary accordingly.

It is no wonder, therefore, that where one's duty towards God is disregarded by members of the younger generation they should feel themselves leaderless and should ask: "What is the use?" "What is the good?"

Now, if this is the situation, is not the Church capable of furnishing competent guidance and leadership in these matters? If not it would amount to an admission of bankruptcy on her part.

But before dealing with the message of the Church to the rising generation, it may be as well to deal with the suggestion that Science will show the way out of the present difficulties.

It seems remarkably strange, however, that at the very time when Science seems to have reached such a wonderfully high level, so far as adding to the conveniences and opportunities of life is concerned, and has done so much towards the conquest of disease, that we find morals at such a low ebb. It would seem to show that Science, in spite of all its marvellous discoveries, has its limitations, and that there is a large field left open for the supplementary work of religion. How can this great advance on the material side of life, give happiness and satisfaction to men if it is accompanied by moral and spiritual decadence?

It has been suggested that Science has brought about "a change in the moral situation", by providing a means of escape from the natural consequences of one of the sins of the flesh, but it has merely removed the dread of consequences, and thus made the temptation to sin less easy to resist. Science has not made immoral acts, moral, because they are not found out, and while the natural consequences are avoided, the more serious consequences of a moral corruption of the inner life remain the same. Science has also provided means by which a burglar can blow up a safe and rob a bank or store, but this has not changed the moral situation, the crime is still a crime, and as morally wrong as ever.

How, then, can the Church take the lead in moral progress? It is not sufficient merely to provide entertainment for the young people and give them a pleasant time in order to, at any rate, keep them in touch with her various organizations in the hope that these contacts, however slight, may lead gradually to a real interest in religion. For it is doubtful whether this form of introducing the young people to the mysteries of the Christian faith is as effective as a more direct appeal to their higher nature and by challenging them to a life of Spiritual adventure.

For Christianity teaches us plainly and clearly that we have a two-fold nature, physical and spiritual, or a lower and higher one, and that the lower must be brought under the control of and serve the interests of the higher, even when it requires self-denial and self-sacrifice to do so. For, "the flesh lusteth against the Spirit and the Spirit against the flesh and these are contrary the one to the other, so that ye cannot do the things that ye would" (Gal. 5:17).

And the message of the Church should give no uncertain sound on this subject, and she may well take the teaching of St. Paul for the basis of her own.

For St. Paul, with his constant contact with moral conditions in Corinth, and other Greek cities, could probably give the teachers of behaviorism of the present day, some valuable information as to the effects of living after the flesh among the non-Christian population of His own time.

In fact, he gives us in his Epistle to the Galatians, an analysis of the works of the flesh as contrasted with the fruits of the Spirit, and in these works of the flesh he places first: adultery, fornication, uncleanness, lasciviousness, and he adds a stern warning against allowing the flesh to control the life, instead of the Spirit; for he says, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption" (Gal. 6, 8).

And this warning is amply confirmed by the verdict of history on the same subject. Byron, by no means a moralist himself, in one of his poems refers to the universal "record of the past", as consisting of an unvarying sequence: "Wealth, vice, corruption, barbarism last." And it might be written as an epitaph on many of the great civilizations of the past, "Perished through moral corruption".

Christianity is not an easy-going religion with ample

concessions to human frailty, for Christ Himself said: "If any man will come after me let him deny himself, and take up his cross daily and follow me."

The suggestion of "sanctified unmarried unions" is a following of Mohammed and not of Christ. It would, too, be highly inconsistent to demand as a condition of membership, in the Church, that we must renounce "all the sinful lusts of the flesh", and then turn round and sanctify them. The Church is on firm ground in withstanding the suggestion that she should let down the bars.

But her message must not be merely negative. She must set forth the higher life of the Spirit in such a way as to make it more desirable than the lower life of the flesh. The Early Church was able to do this, in spite of the fact that she had nothing to offer in the way of material advantages and attractions. There were no beautiful churches, no ornate services, and ritual, and also no social advancement, so far from that, the profession of Christianity involved social ostracism with the risk of imprisonment and even martyrdom, and yet, strange to say, the Church won its way and became the religion of the civilized world.

What the Church did once, under far more adverse conditions, she can do again, but this cannot be done by relying upon money or magnificent buildings or elaborate organization. These have their place and value, but it is not through them that the victory will be won. It is through the development of the spiritual life, by union with Christ, and the possession and exercise of spiritual power that she will win a recognition from the world of the superiority of spiritual values over the way of the flesh.

Lyman Abbott in the last year of his life, wrote in the Outlook: "Nothing does this age need more than a re-discovery of the Spiritual universe." Here is a quest which should appeal to the younger generation if the Church can only succeed in awakening its interest and firing its imagination. For if earth is the shadow of heaven, as Milton said, then the wonders of Nature as revealed to us by the Scientists are insignificant in comparison with the magnificent realities which are the heritage of the Spirit, not merely in the future life, but here and now, and which alone can give us fullness of life and abiding satisfaction.

Frederick W. Neve.

EARLIEST OF CHURCH ASSEMBLAGES IN AMERICA

Alfred B. Williams

SWIFT GROWTH OF THE CHURCH.

At the fourteenth regular Convention, New York, beginning October 17, 1832, just ninety-six years ago, the Church may be said to have completed recovery from disasters begun seventy-five years before. It had survived results of follies, neglects and sins of its representatives on both sides of the Atlantic; the period of the most tremendous and tragic social, religious and political upheavals of the world's history; intense hostility and prejudice of one element of the population and three decades of atheism, scepticism, indifference and profligacy from the element to which it naturally looked for support. In the twenty-one years from 1811 its clergy had increased from one hundred and seventy-five to seven hundred and sixty-three, its bishops from two to fourteen, the States in which it was organized from nine to twenty-one. It had organized an active missionary society and theological seminary, and the Virginia Theological Seminary was being organized. At this Convention four bishops were consecrated—Bishops Hopkins, Vermont; Smith, Kentucky; McIlvaine, Ohio; Doane, New Jersey. This notable ceremony was in St. Paul's Church, New York, October 31, the venerable and revered Bishop White, of Pennsylvania, consecrator. New York had gained so much that it was necessary at this Convention to begin the work of dividing it into two dioceses. The time of tribulation was over.

Bishop White officiated at the consecration of the four new bishops on the forty-sixth anniversary of the day he had sailed for England on his doubtful quest for consecration for himself. The Rev. Dr. William E. Wyatt was President and the Rev. Dr. Henry Anthon Secretary of the lower House. The churches in Alabama and the territory of Michigan were admitted to representation and Mississippi, Alabama and Louisiana were authorized to combine in one diocese and choose a bishop. A trouble in Kenyon College, at Gambier, Ohio, arising from conflict of authority between the trustees and the bishop, the institution being nominally under Church supervision, was compromised after two days of discussion, at times warm. All rectors were instructed to take at least one collection each year for the General Theological Seminary and the constitution of the General Missionary Society was so changed as to require it to have triennial meetings at the same times and places as the General Conventions. A rubric to regulate the posture of recipients of the Holy Communion was approved. Until this participants in the same service sometimes had taken three different attitudes—kneeling, sitting or standing.

BISHOP WHITE'S LAST CONVENTION.

The General Convention of 1825, St. Peter's Church, Philadelphia, August 19-September 1, was the last presided over by Bishop White, who in several respects may be regarded as father of the Protestant Episcopal Church in America. He died in July, 1836, aged eighty-eight, while preparing the sermon to be delivered at the consecration of Bishop McCoskry, having been bishop fifty years. He did much toward popularizing the Church, especially by remaining at his post and continuing performance of his duties during the weeks in which Philadelphia was being ravaged by yellow fever.

The officers of the Convention of 1835 were the same as in 1832. The diocese of Illinois was admitted, with Bishop Chase, formerly Bishop of Ohio, in charge of it. The Domestic and Foreign Missionary Society was merged with the Convention and put under control of two boards, the domestic department office in New York, that of the other in Philadelphia. The Rev. Dr. Francis L. Hawks was elected Bishop for Louisiana and the territories of Florida and Arkansas, the Rev. Dr. Jackson Kemper for Missouri and Indiana. The houses agreed in a provision that the confession at Morning and Evening Prayer be repeated by the minister and congregation simultaneously.

1838—Philadelphia, September 5-17. The chief event was the consecration of the Rev. Leonidas Polk, native of North Carolina and graduate of West Point, as missionary bishop to Arkansas and Indian Territory. Afterward he was Bishop of Louisiana and he was killed in action as major-general of the Confederate Army in 1864. It is told of him that always he accompanied the order to fire on the enemy with the prayer, "May the Lord have mercy on their souls". His career was the reverse of that of Ellison Capers, of South Carolina, born in 1837, son of a Methodist bishop, who was a brigadier-general in the Confederate Army and afterward clergyman in the Episcopal Church and Bishop of South Carolina and whose son is Bishop-Coadjutor of Western Texas. This General Convention was the first to be mentioned in newspapers of the city in which it was held. The estimate by editors of the time of public interest in religious affairs may be judged by the fact that Poulson's Philadelphia Daily Advertiser, then the most enterprising publication of that city, described the Convention in nine lines, printed two days after the final adjournment and "communicated", saying that the gathering had been creditable and marked by a spirit of fraternity. Missionaries were chosen for Texas, not then in the United States, and Constantinople.

A MOMENTOUS CHANGE

By the Reverend James W. Morris, D. D.

THE Revised Prayer Book will soon be in the hands of our people. Many of the changes made, it must be confessed, are estimable and contribute not only to the enrichment, but also to the flexibility of the services. I feel sure, however, that many evangelical Churchmen, of whom a limited number at least still survive and who continue to rejoice in the blessings that came with the rediscovery of God's revealed Word at the Reformation, will be deeply distressed at the very decided recession from the Protestant and Scriptural position that the Church has persistently held for four hundred years. Ours is a Catholic Church only in so far as it is Protestant and Scriptural. No Church in these times facing subtle idolatry on the one hand and open unbelief on the other, can fail of being firmly Protestant without prejudicing its catholicity. Just as no Church in the days of the great Athanasius could claim orthodox catholicity, without at all costs asserting unyielding Protestantism against the prevailing and triumphant Arianism.

The emphasis of the Revised Prayer Book is distinctly perilous to true Catholicism in the reprehensible weakening of its Protestant witness. It seems a small matter; but it is of capital importance in that it means the surrender of a vital principle.

This is seen among other things, in the revolutionary change made in regard to prayers for the dead, and suffrages for departed Christians. Our learned reformers of the sixteenth century whose knowledge of the Scriptures and of the fathers puts to shame much of the boasted modern scholarship, carefully excluded from the final Book of 1552 the vast quantity of intercessions for dead saints and sinners with which the old mass books and the first book of Edward were loaded. They regarded such prayers as without warrant of Scripture and without support of primitive antiquity. In illustration of their care in this respect, they added to the words, "Let us pray for the whole State of Christ's Church" the significant words, "militant here on earth", so as to preclude the idea of any supplication for the saints who are with Christ in Paradise. Efforts were again made in 1662 to insert suffrages for the dead such as were contained in the first book of Edward. This pressure was resisted after full discussion, and instead expressions of gratitude to God for the virtues and good examples of those who had fallen asleep in Christ were added.

Now the Revised Book frankly adopts the doctrine and practice, repudiated at the Reformation, that the blessed dead need our prayers, and that they depend for help upon our intercessions, as surely if not so fully, as our dear ones on earth. The Scriptural and Protestant position has been abandoned for the medieval and unscriptural one.

It is acknowledged by all students of the Scripture that there is no certain warrant in God's word for such a practice. There are several passages where such teaching would naturally be expected, notably 1 Thess. 4:13-18. Our modern liturgist would surely have put some suffrage for the dead in that place, if he had written it.

The one only passage, constantly cited, is so inadequate and so evidently susceptible of different interpretations, that its citation, though confessedly standing entirely alone, is a sufficient confession of the lack of authority for such a practice. I refer, of course, to the passage in regard to Onesiphorus at 2 Tim. 1:16-18, wherein St. Paul prays for the Lord's mercy on Onesiphorus at that Day. It is inferred that the man was dead at the time, because in the same connection the apostle invokes God's mercy on the family of Onesiphorus. But is such an inference valid? Isn't the only inference this, that Onesiphorus was not with his family when St. Paul wrote the letter? Onesiphorus traveled about evidently, and Bishop Wordsworth thinks it natural to suppose that the man was not then in Ephesus. Indeed, Chrysostom suggests that he might very well have been in Rome itself. Besides, Fabricius mentions a tradition that Onesiphorus was later the Bishop of Corom in Egypt.

Let it be well weighed that in all the written Word, which is our sole certain authority in these mysterious matters, this doubtful Onesiphorus Passage is the one and only one upon which is based this doctrine and practice that is now to be spread widely over our new Book.

True, most of the prayers are optional in use; but not all. The minister will be required in the burial service solemnly to commend the soul to God as well as commit the body to the ground. Furthermore, the prayer that was for the "church militant", will now be for "Christ's Church", including heavenly as well as earthly believers, and also, I should suppose, angels as well as glorified saints. There are other places where the minister is called upon if he be a Protestant to sacrifice a very sacred principle.

The changes are quite modest, they will, of course, be regarded by many as of no consequence. But in them, may be seen the first step to de-Protestantize the Church, the first cat-like, but very sure approach to Purgatory. The way is prepared for the next revision in which full and free prayers for the tortured in Purgatory will come in. Is it said that there will be no more revisions? Let the official statements of Anglo-Catholic leaders, whose party is growing by leaps and bounds in the Church, be remembered. They explicitly declare that no stop will be made in the agitation for change till the entire canon of the mass is authorized.

But what fills one with wonder is that a body of men who obey no law but what conforms to their individual notions of "Catholic custom", and who despite solemn vows, voluntarily assumed, hold themselves free to substitute all sorts of Romish rites for our authorized liturgy, should bother their heads about revising the Prayer Book. Why not let law-abiding evangelicals have the old book in peace? Whatever is decided, they propose to keep on doing as they please, do they not? Or does the ritualistic party wish to force evangelical people to become lawbreakers? So that by being all of us lawbreakers, everybody's lawlessness may be condoned?

RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

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Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

II KINGS.

This book is the continued history of God's dealings with His people Israel through their kings.

Subject.

The theme of the Spirit's message in 2 Kings is the departure from the Lord of Israel and Judah, and the departure of the glory of His presence from them (Ezek. 10: 14, 19).

I. Chs. 1-13. Manifestation of God's righteousness and grace toward Israel and Judah through the ministry of Elijah and Elisha.

1. Ch. 1 to Ch. 2:11. Elijah commanding fire to come down from heaven, and ascending into heaven in a chariot of fire.

2. Ch. 2:12 to Ch. 13. God's wonderful testimony to Israel through the miracle wrought by the double portion of the spirit of Elijah which rested upon Elisha.

II. Chs. 14-17. Failure to enjoy the blessings of God in the land, resulting in the captivity of Northern Israel.

1. Chs. 14-15. War between Judah and Israel and their deepening idolatry.

2. Chs. 16-17. The Assyrian invasion of the northern kingdom, resulting in Israel's captivity.

III. Chs. 18-25. God's mercy and grace neglected and rejected by Judah from the reign of Hezekiah unto the Babylonian captivity.

1. Chs. 18-20. God's special mercy and grace manifest unto and through Hezekiah toward Judah.

2. Ch. 21. The wicked rule of Manasseh, the wickedest king of Judah, for which cause Judah was carried into captivity.

3. Chs. 22-23. Revival in Judah during the reign of Josiah, because of God's long suffering mercy.

4. Chs. 24-25. Destruction of Jerusalem and the captivity of Judah, God's mercy and grace having been rejected.

ROBERT E. LEE

By the Late John W. Daniel, LL. D.

Forgiveness.

LEE had nothing in common with the little minds that know not how to forgive. His was the land that had been invaded; his the people who were cut down, ravaged and ruined; his the home that was torn away and spoiliated; his was the cause that perished. He was the General discrowned of his mighty place, and he the citizen disfranchised. Yet Lee forgave, and counselled all to forgive and forget.

The Greek poet has said:

"The firmest mind will fail
Beneath misfortune's stroke, and stunned, depart
From its sage plan of action."

But the mind of Lee received the rude shock of destiny without a quiver; so the genial currents of his sweet, heroic soul rolled on unruffled, while in their calm, pure depths were reflected the light of heaven.

When a minister once denounced the North, and the indictment of General Lee for treason, the general followed him to the door and said: "Doctor, there is a good old book which I read, and you preach from, which says, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you'. Do you think your remarks this evening were quite in the spirit of that teaching?" And he added: "I have fought against the people of the North because I believed they were seeking to wrest from the South her dearest rights. But I have never cherished toward them bitter or vindictive feelings, and have never seen the day when I did not pray for them."

Soon after the passage of those harsh acts of Congress, disfranchising Confederates for participating in the war, and while every Southern breast was filled with indignation, some friends in General Lee's presence expressed themselves with great bitterness. The General turned to the table near him, where lay the manuscript of his father's life, which he was then editing, and read these lines:

"Learn from yon Orient shell to love thy foe,
And store with pearls the hand that brings thee woe;
Free like yon rock, from base, vindictive pride,
Emblaze with gems the wrist that rends thy side.
Mark where yon tree rewards the stony shower,
With fruit nectarious or the balmy flower;
All Nature cries aloud: shall men do less
Than love the smiter, and the railer bless?"

"These lines," said he, "were written in Arabia, and by a Mohammedan, the Poet of Shiraz, the immortal Hafiz; and ought not we who profess to be governed by the principles of Christianity, to rise at least to the standard of this Mohammedan poet, and learn to forgive our enemies?"

In the rush of this age, a character so simply meek and so proudly, grandly strong, is scarce comprehensible to the eager, restless competitors for wealth and place and power. And the "practical man", as he is called, who ever keeps a keen eye to the main chance, and is esteemed happy just in proportion as fortune favors his schemes of ambition or profit, is apt to attribute weakness to one so void of self-seeking and resentment, and so amiable and gentle in his feelings and conduct towards his fellow-men. But could he have seen with what patient attention to detail this ceaseless worker dispatched business and brought great results from small materials—with what quick, strong, comprehensive grasp he solved difficulties and conquered dangers—what good cheer he gave the toiling; what hopes he gave the despondent; what comfort he gave the afflicted. Aye! could he have caught the glance of that eagle eye, and looked on that serene, bold brow which overawed the field of battle, and then beheld the swift, stern, inspiring energy which propelled its forces to deeds which seemed almost impossible to man—there would have been to him a new revelation. He would have beheld a character which, to one unacquainted with it, would seem to have been idealized by the genius of the poet rather than to have existed in the flesh, and to have stepped forth from the sanctuary of romance rather than to have belonged to real history. He would have realized, by contact with this simple gentleman, that the true greatness and true glory of man lies in those elements which are superior to fortune—that he is most practical who is himself above it, and that happiness, if ever on earth happiness be found, has fixed her temple only in the heart that is without guile, and is without reproach of man or woman.

The Last Days of General Lee.

Five years rolled by while here "the self-imposed mission" of Lee was being accomplished, and now, in 1870, he had reached the age of sixty-three. A robust constitution, never abused by injurious habits, would doubtless have prolonged his life beyond the three-score years and ten which the Psalmist has ascribed as the allotted term of man; but many causes were sapping and undermining it. The exposures of two wars in which he had participated, and the tremendous strain on nerves and heart and brain which his vast responsibilities and his accumulated trials had entailed, had been silently and gradually doing their work; and now his step had lost something of its elasticity, the shoulders began to stoop as if under a growing burden, and the ruddy glow of health upon his countenance had passed into a feverish flush. Into his ears, and into his heart, had been poured the afflictions of his people, and while composed and self-contained and uncomplaining, who could have looked upon that great face, over whose majestic lineaments there stole the shade of sadness, without perceiving that grief for those he loved was gnawing at his heart strings? without perceiving in the brilliant eye, which now and then had a far-away, abstracted gaze, that the soul within bore a sorrow "that only Heaven could heal".

What he suffered his lips have never spoken. In the beautiful language of another: "His lips were closed like the gates of some majestic temple, not for concealment, but because that within was holy." Yet, let us take consolation to ourselves that there came to him much to give him joy. Around him were those united by the closest ties of blood and relationship in unremitting fidelity. Not a man of those who ever fought under him—aye, not one—ever proved faithless in respect for him; the great mass of them gave to him every expression in their power of their affection. To the noble mind, sweet is the generous and genuine praise of noble men, and for Lee there was full measure. He lived to see deeply laid the foundation, and firmly built the pedestal, of his great glory, and to catch the murmur of those voices which would rear high his image and bear his name and fame to remote ages, and distant nations. The brave and true of every land paid him tribute. The first soldiers of foreign climes saluted him with eulogy; the scholar decorated his page with dedication to his name, the artist enshrined his form and features in noblest work of brush and chisel, the poet hymned the heroic pathos of his life in tender, lofty strain. Enmity grew into friendship before his noble bearing, and humanity itself attended him with all human sympathy. And over all, "God made soft his dying pillow".

Death.

The particular form of his mortal malady was rheumatism of the heart, originating in the exposure of his campaigns, and aggravated by the circumstances of his many trying situations. He traveled South in the spring of 1870, and in the summer resorted to the Hot Springs of Virginia; and when September came, he was here in better health and spirits, at his accustomed work. On the twenty-eighth of September he conducted, as usual, his correspondence, and performed the incidental tasks of his office, and after dinner he attended a meeting of the Vestry of Grace Episcopal Church, of which body he was a member. A question as to the minister's salary coming before the Board, and there being a deficiency in the amount necessary, General Lee said: "I will give that sum." A sense of weariness came over him before the meeting ended, and at its close he retired with wan, flushed face. Returning home, he found the family circle gathered for tea, and took his place at the board, standing to say grace. The lips failed to voice the blessings prompted by the heart, and without a word he took his seat with an expression of sublime resignation on his face; for well he knew that the Master's call had come, and he was ready to answer.

He was borne to his chamber, and skilled physicians and loving hands did all that man could do. For nearly a fortnight

"Twixt night and morn upon the horizon's verge,
Between two worlds life hovered like a star."

And thus on the morning of October 12, the star of the mortal sank into the sunrise of immortality, and Robert Lee passed hence to "where beyond these voices there is peace".

"Tell A. P. Hill to prepare for action," were amongst the last words of Stonewall Jackson. "Tell Hill he **must** come up," were the last words of Lee. Their brave Lieutenant, who rests under the green turf of Hollywood, seems to have been latest in the minds of his great commanders, while their spirits yet in martial fancy, roamed again the fields of conflict, and ere they passed to where the soldier dreams of battle-fields no more.

The Lessons of His Life.

And did he live in vain, this brave and gentle Lee? And have his works perished with him? I would blush to ask the question save to give the answer.

A leader of armies he closed his career in complete disaster. But the military scientist studies his campaigns, and finds in them designs as bold and brilliant and actions as intense and energetic as ever illustrated the art of war. The gallant captain beholds in his bearing, courage as rare as ever forced a desperate field, or restored a lost one. The private soldier looks up at an image as benignant and commanding as ever thrilled the heart with highest impulse of devotion.

The men who wrested victory from his little band, stood wonder-stricken and abashed when they saw how few were those who dared oppose them, and generous admiration burst into spontaneous tribute to the splendid leader who bore defeat with the quiet resignation of a hero. The men who fought under him never revered or loved him more than on the day he sheathed his sword. Had he but said the word, they would have died for honor. It was because he said the word that they resolved to live for duty.

Plato congratulated himself, first, that he was born a man; second, that he had the happiness of being a Greek; and, third, that he was the contemporary of Sophocles. And in this vast throng today, and here and there the wide world over, is many an one who wore the gray, who rejoices that he was born a man to do a man's part for his suffering country; that he had the glory of being a Confederate; and who feels a just, proud and glowing consciousness in his bosom when he says unto himself: "I was a follower of Robert Lee. I was a soldier of the Army of Northern Virginia."

Did He Wield Patronage and Power?

No, he could not have appointed a friend to the smallest office. He could bestow no emolument upon any of his followers. But an intimation of his wish amongst his own people carried an influence which the command of the autocrat can never possess, and his approval of conduct or character was deemed an honor, and was an honor, which outvied the stars and crosses and titles conferred by kings.

Did He Gain Wealth.

No. He neither sought nor despised it. It thrust itself upon him, but he put it away from him. He refused its companionship because its people could not have its company. He gave what he had to a weak cause, and to those whose necessities were greater than his own. And home itself he sacrificed on the altar of his country. But he refuted the shallow worldling's maxim that "every man has his price", and proved that true manhood has none, however great.

The plunderer of India defended himself by exclaiming that "when he considered his opportunities, he was astonished at his own moderation". Mark Antony appeased the anger of the Roman populace against the fallen tyrant by Caesar's will, wherein he left them his rich and fair possessions—to them and their heirs forever. The Captive of St. Helena, aggrandized with the tears and blood of Europe, drew his own long will, dispensing millions to his favorites. Lee had opportunities as great as any conqueror and took nothing—not even that which others pushed upon him.

But he has left a great, imperishable legacy to us and our heirs forever. The heart of man is his perpetual kingdom. There he reigns transcendent, and we exclaim: "Oh, king, live forever!"

Did He Possess Rank?

Not so. Far from it. He was not even a citizen. The country which gave the right of suffrage to the alien ere he could speak its language, and to the African freedom ere he could read or understand its laws, denied to him the privilege of a ballot. He had asked amnesty. He had been refused. He had not been tried, but he had been convicted. He forgave, but he was unforgiven. He died a paroled prisoner of war, in the calm of peace, five years after war had ended—died the foremost and noblest man in a Republic which proclaims itself "the land of the free and the home of the brave", himself and his Commander-in-Chief constituting the most conspicuous of its political slaves. But as the oak, stripped of the foliage by the winter blast, then, and then only, stands forth in solemn and mighty majesty against the wintry sky, Robert Lee, stripped of every rank that man could give him, towered above the earth and those around him, in the pure sublimity and strength of that character which we can only fitly contemplate when we lift our eyes from earth and see it dimmed against the Heavens!

Did He Save His Country From Conquests?

No. He saw his every foreboding of evil verified. He came to share the miseries of his people. He shared them, drinking every drop of Sorrow's cup. His cause was lost, and the land for which he fought lives not amongst the nations. But the voice of History echoes the poet's song:

"Ah! realm of tombs! but let it bear
This blazon to the last of times;
No nation rose so white and fair,
Or fell so pure from crimes."

And he, its type, lived and died, teaching life's greatest lessons "to suffer and be strong" and that "misfortune nobly borne is good fortune".

There is a rare exotic that blooms but once in a century, and then it fills the light with beauty and the air with fragrance. In each of the two centuries of Virginia's Statehood, there has sprung from the loins of her heroic race, a son whose name and deeds will bloom throughout the ages. Each fought for Liberty and Independence; each against a people of his own race; each against the forms of established power. George Washington won against a kingdom whose seat was three thousand miles away, whose soldiers had to sail in ships across the deep, and he found in the boundless areas of his own land its strongest fortifications. August, beyond the reach of detraction, is the glory of his name. Robert Edward Lee made fiercer and bloodier fight against greater odds, and at greater sacrifice, and lost—against the greatest nation of modern history, armed with steam and electricity, and all the appliances of modern science; a nation which mustered its hosts at the very threshold of his door. But his life teaches the grandest lesson how manhood can rise transcendent over Adversity, and is in itself alone, under God, pre-eminent—the grander lesson, because as sorrow and misfortune are sooner or later the common lot—even that of him who is today the conqueror—he who bears them best is made of sterner stuff, and is the most useful and universal, as he is the greatest and noblest exemplar.

And now he has vanished from us forever. And is this all that is left of him—this handful of dust beneath the marble stone? No, the Ages answer as they rise from the gulfs of Time, where lay the wrecks of kingdoms and estates, holding up their hands as their only trophies, the names of those who have wrought for man in the love and fear of God and in love unfearing for their fellow-men.

No! the present answers, bending by his tomb.

No! the future answers, as the breath of the morning fans its radiant brow, and its soul drinks in sweet inspirations from the lovely life of Lee.

No, methinks the very heavens echo, as melt into their depths the words of reverent love that voice the hearts of men to the tingling stars.

Conclusion.

Come we then today in loyal love to sanctify our memories, to purify our hopes, to make strong all good intent by communion with the spirit of him, who, being dead, yet speaketh. Come, child, in thy spotless innocence; come, woman, in thy purity; come, youth, in thy prime; come, manhood, in thy strength; come, age, in thy ripe wisdom; come, citizen; come, soldier, let us strew the roses and lilies of June around his tomb, for he, like them, exhaled in his life Nature's beneficence, and the grave has consecrated that life, and given it to us all; let us crown his tomb with the oak, the embelm of his strength, and with the laurel, the emblem of his glory, and let these guns, whose voices he knew of old, awake the echoes of the mountains that Nature herself may join in his solemn requiem.

Come, for here he rests, and—

"On this green bank, by this fair stream,
We set today a native stone,
That memory may his deeds redeem,
When, like our sires, our sons are gone."

Come, for her the genius of loftiest poesy in the artist's dream, and through the sculptor's touch, has restored his form and features—a Valentine has lifted the marble veil and disclosed him to us as we would love to look upon

him—lying, the flower of knighthood, in "Joyous Garb". His sword beside him is sheathed forever. But honor's seal is on his brow, and valor's star is on his breast, and the peace that passeth all understanding descends upon him. Here, not in the hour of his grandest triumph of earth, as when mid the battle roar, shouting battalions followed his trenchant sword, and bleeding veterans forgot their wounds to leap between him and his enemies—but here in victory, supreme over earth itself, and over death, its conqueror, he rests, his warfare done.

And as we seem to gaze once more on him we loved and hailed as chief, in his sweet, dreamless sleep, the tranquil face is clothed with heaven's light, and the mute lips seem eloquent with the message that in life he spoke:

> **"There is a true glory and a true honor; the glory of duty done, the honor of the integrity of principle."**

THE SURRENDERED LIFE---IN CHRIST

Conducted By Rev. Frank Cox

249 West Forty-third Street, New York, N. Y.

A WELL-KNOWN New York columnist, erstwhile Episcopalian, and even now not so far from many of our less spiritual church folk in his views, has given us the benefit of his religious opinions in a recent article. Needless to say they are not particularly new, or original, or deep, but widespread—constituting the reaction of the ordinary pagan (in church or out) toward religion.

Our friend cannot feel that he is any the worse now that he has grown slightly more lax in his religious views, but rather the better, and takes issue with the opinion that if religion were outlawed the world would sink into moral chaos. We are not going to argue that question, but note the misunderstanding, shared by some religious people, that only the immoral are irreligious. We could have plenty of morality of a sort and still be absolutely blind about God. We prove our point from the columnist's own words. He says, "Basically every system of ethics depends upon enlightened self interest". That statement would be echoed, in practice if not in theory, by many who call themselves Christians, but it condemns the one who holds it.

The man who makes a statement like that may be worse than a thief or a harlot. The thief or harlot may still believe in something better, but the one who announces that all ethics is based on self has capitulated to its sway. He is not only personally selfish, but has made selfishness his creed. A man like that condemns the memory of his own mother. He suggests skeptically that it was enlightened self-interest that led her to give herself for his welfare; he puts Christ Himself in that category and makes the Cross a revelation of self-seeking.

True our friend does not carry his creed out logically. He admits a certain fervor in those who willingly lay down their lives for their fellows, but does not profess to understand it. We would think he would wish to, for their deeds are a refutation of his shallow teaching. He calls for a new definition of sin, but his new definition is old, as the New Testament, and sin is just that seeking of self in place of God that he glorifies as the foundation stone of ethics and that many nominal Christians practice.

Many nominal Christians become peeved when they are told that they must be born again or be converted. They suppose that only the openly immoral need such doctrine. Even some good Christians take that attitude, like the one who wrote to our columnist and so laid himself open to his shallow reply. The servant of self needs conversion. The glorification of self was the old pagan creed and of the new pagan, too. I was speaking with one woman who is one of the leaders of women's work in her diocese and she admitted that at heart she was a pagan. She needed to be converted, and that conversion comes only through the Cross the direct answer to all pagan creeds based on enlightened self-interest. All true Christians hold to the uniqueness of the Cross, because upon that point self-interest and self-sacrifice part company. It is the light that reveals and the power that changes one to the other.

One of our own Church columnists agrees with the pagan strange to say. An English Bishop had preached a sermon calling for the conversion of the Jews. A Rabbi took exception, saying that there was no more reason for that than that Jews should convert Christians, but that both should work together for a better world. Our columnist agreed with the Jew. So the unregenerate Jew and the professed Christian clergyman stand together in rejecting the Cross.

Is there any wonder that some of our leading laymen and women can admit themselves to be pagans when their clergy know nothing of the Cross and of its practical effect, the New Birth, that alone distinguishes between the changes a pagan (baptized or not) into a real Christian. We need not only a new definition but also a new conviction of sin, and then a real consecration to Christ that shall bring victory over sin—beginning at the Church in its pagan members and from them extendng to the self-satisfied pagans without content with their own litfle standards of morality based on enlightened self-interest. Most people forget that the New Birth was proclaimed first to a nice self-satisfied church member of irreproachable morality.

The China Famine Situation

The story of the terrible famine in China increases in definiteness and volume as the weeks pass. Recent letters and telegrams from Peking, Tientsin and Shanghai and also from Hon. C. T. Wang and Hon. Sun Fo of the National Government at Nanking bring the following facts:

A two-day conference in Tientsin (November 15-16) of representatives from eleven provinces came to the conclusion that at a minimum 12,000,000 destitute men, women and children were at that time facing starvation and that the number would be increased to 20,000,000 by spring.

The amount needed for famine relief at the very lowest before next summer would be $20,000,000. Of this sum, the China International Famine Relief Commission is asking the National Government and Chinese individuals to provide $8,000,000 and appeals to generous minded people in Europe and American for $12,000,000.

Since that date telegrams show that famine conditions are even worse in certain areas than had been estimated. General Feng Yu-hsiang has wired that not less than $20,000,000 will be needed in Shensi and Kansu alone.

The latest cable is from Peking of December 22. It reports results of a conference of the International China Famine Relief Commission with the National Government leaders, Chiang Kai-shek, Feng Yu-hsiang, C. T. Wang and others. They pledge fullest cooperation with famine relief measures with security for workers and funds. The Government is doing all it can, but the destitution is so vast that private help is imperatively needed to prevent great loss of life.

In a word, the suffering is practically beyond imagination and the call for generous American response exceedingly urgent. Large sums should be going out to the relief agencies every week from now on until summer.

Contributions may be sent direct to China Famine Relief, Bartholomew Building, 205-217 East Forty-Second Street, New York City, or The Southern Churchman will be glad to forward any contributions sent to its office.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart"—Ps. 119:11.)

This week the following verse was submitted by the Rev. Giles B. Cooke, of Mathews County, Va.:

> "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes; fear the Lord, and depart from evil."—Prov. 3:5-7.

Who will send one from the far-away places, as well as very near us?

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

CREEPING INTO OUR INSTITUTIONS.

Mr. Editor:

Do not trouble to answer this letter. You have many of them to answer.

I enclose a statement made by Bishop McConnell. Isn't it amazing? And so we, who believe in Jesus Christ as God, and Lord, and Saviour, are the heathen! And the Christian is the man who takes Jesus simply for His character and for the ideal that He is!

I have ordered some extra copies of The Southern Churchman, containing your article on Smith College. It is great. Not only Unitarianism, but Atheism and Communism are being taught thousands of young men and young women in some of our educational institutions. You are evidently aware of this.

This thing is creeping into some of our Southern institutions, as it is in some of our Southern pulpits. What amazes me is the utter blindness of so many good Church people.

"Christian".

Enclosure: Francis G. McConnell is a Bishop of the Methodist Episcopal Church, North. He is also the newly elected President of the Federal Council of Churches.

In his book, "The Christlike God", published by the Methodist Book Concern, Bishop McConnell says on page 15:

"Is not the tendency to deify Jesus more heathen than Christian? Are we not more truly Christian when we cut loose from a heathen propensity and take Jesus simply for the character that He was and for the ideal that He is?"

PRAYERS FOR AND OF THE DEPARTED.

Mr. Editor:

I am interested in the article under the caption "Prayers for the Departed", and would beg leave to ask if St. Paul's wish as expressed on behalf of Onesiphorus, 2 Tim. 1:16-18, does not constitute a prayer for one (no longer living on the earth) that he might find favor with God in the day of Judgment.

The case of Dives, does not, to my way of reading that passage, suggest prayers for the departed, but rather points to prayers of the departed for those still living on the earth.

It is the frequent meditation upon all that may be involved in this Dives account which leads me to believe that the whole point is not so much that the departed need or are benefited by our prayers, but rather our own need of the prayers of the departed who are in the nearer presence of God.

While I personally may not pray for the departed, yet do I daily plead to God for the prayers of my beloved departed and feel I am not only helped tremendously by their prayers, but that to pray for me among others, is part of their service in that phase of life to which they have gone.

F. Elliott-Baker.

Rector Calvary Episcopal Church,
Louisville, Kentucky.

THE BIBLE TRUTH AND EVOLUTION.

Mr. Editor:

I believe that the right and ultimate basis of religious faith and religious teaching is and ought to be the **TRUTH** as it comes to us from God, and that we ought to be loyally ready to receive and live by the truth by whatever means it may come to us.

I believe and teach that the most important single source of truth is the Bible, and that in it we read the word of God and are made wise unto salvation.

I also believe that life and the universe are full of contacts with God, and that we are meant to live and learn by them also. I believe that His Spirit speaks in our hearts; that His Providence is shown in our lives and in the history of humanity; and that His creative and directing power are shown in the material composition and order of the world and of the universe—that the Heavens do declare the glory of God and the firmament shows His handiwork.

My key to the study and interpretation of the Bible is a pregnant phrase of that great, wise and devout leader, Dr. Wm. R. Huntington—that one which he embodied in the proposed preamble to the Constitution of the Church which was considered at the Richmond General Convention of 1907. That phrase defines the Bible, in part, as "The record of God's revelation of Himself in His Son".

That point of view—for me—sets everything right and clears away most of the difficulties. I am not troubled by the so-called moral difficulties of the Old Testament, such as the slaughter of the Canaanites and the damnatory Psalms, for I say that those things were done by men who lived in times when God's revelation of Himself was incomplete—who knew His justice and righteousness, but had not learned the scope of His loving kindness.

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Believing that Christ is Lord of all, I believe that His ministers should take cognizance of other domains of truth, and should be willing to modify dogmatic doctrinal statements of religion to conform to new revelations of truth, in order that religion may hold its rightful position of leadership in the field of "all truth", that it may hold the allegiance of sincere truth lovers, that it may be able to purify and guide modern life, and that it may keep in living contact with the life of God, and that it may loyally and faithfully follow the guiding Spirit of Truth.

There is, of course, a right and a wrong way to do this. It does not mean being blown about with every wind of doctrine; it does not mean the absorption of our religious lives in a constant effort to hear or to tell some new thing; but following the leading of a living and active Spirit can not mean sitting still. I believe that practically it ought to mean an intelligent acquaintance with the progress of truth, and a conservative but willing acceptance of scientific doctrines which have attained general acceptance and which seem to fill a real place in the cosmic scheme.

For that reason—and it is, perhaps, here that you would most strongly differ with me—I accept Evolution as the **method** of creation. By this I mean that it seems to me the most probable explanation of how God worked; but I do not think of evolution as in any way a contradiction of the fundamental and eternal truth that "In the beginning God created the heavens and the earth".

I believe absolutely that the Bible contains the word of God. I believe as absolutely that the Book of Nature contains the word of God. I am perfectly sure that when we rightly interpret the word of God in the Bible and the word of God in the Book of Nature that each will be in perfect accord with the other. The records of the Book of Nature are written in the stars, in the rocks, in the mechanical and chemical nature and behavior of matter, and in plant and animal life; and they are written with God's own hand. The truth is there if we are able to read it, and ultimately it is spiritual truth.

I do not think that there is any vital conflict between the doctrine of Evolution in its broad outlines and the first chapter of Genesis. The general order of creation is practically the same in both. . . . . Of course, I think of the days of creation as geological epochs—long periods of time, but it is quite Scriptural so to interpret "Day".

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It is a tragic mistake to say that Christians who accept evolution are infidels who deny the teachings of the Bible and have betrayed the faith and led men astray. They may be humble and sincere students of both the Books which have come to us from God and which contain His word. It is a grand and inspiring conception, perfectly loyal to the Divine teaching, both of Holy Scriptures and the Book of Nature to think of the Spirit of God as brooding over the face of primeval chaos, warming it into life, animating and guiding its development, lifting it up always, unhasting and unresting, to higher things; and the possession of that faith and a study of the history of creation from that point of view leads to an abiding and confident trust that, as God's will has been done, God's will shall be done, and that the process will go on under the guidance of God's Spirit and with irresistible Divine power until His plan finds its consummation in having made ready a people prepared for the Lord.

Francis H. Craighill.

December 27, 1928.

SMITH ALUMNA.

Mr. Editor:

I was very much interested in your article on Smith College in the issue of January 12. I am a graduate of Smith, class of 1910, and I love my college and what it then stood for very dearly; but I love my country and my God more, and I feel it is only such pitiless publicity as you have given her that will force the board of trustees and alumna association to drive out the evil spirits with which she is now possessed. As a group the graduates of the

college are infatuated by President Neilson. I do not know why, though I have met him and heard him speak. I know one exquisite little Frenchman who hates the college on a number of counts. One was for the extremely unpatriotic address made there Armistice Day. When I asked her about the psychology she passionately burst out, "Oh, no, no! I shall never take pschology. When the girls start to discuss it I turn pink all over and leave the room." And she has been brought up in a physician's family where I am sure the conversation was not guided by the shade of Jane Austen.

I am enclosing a copy of a correspondence I had with Smith College in answer to the letter Miss Chapman sent to you. I feel it was most enlightening.

I agree with all you say about the dangers of the college, but I do not understand your allusion, at the top of the second column to "torturers and murderers of children".

Very sincerely,

Alumna of Smith College,

Believer in Christian civilization, but not a believer in Russian Bolshevist immorality as exposed at Smith College.

January 24, 1929.

Book Reviews

THE FACE OF CHRIST: By John MacBeath, M. A. Marshall Brothers, Ltd., London. Edinburgh.

The very title of this book is interesting, and the summary of the chapters is productive of stirring thoughts for the follower of the Master. Each chapter is built around a passage of Scripture centering on the thought of the face of Christ as studied in its various aspects, such as—The Revealing Face, The Attractive Face—through The Dishonored Face and The Submissive Face, until we reach The Glorified Face. It is a subject that in addition to the author's treatment should yield rich fields for meditation.

F. C.

BOOKS AND PAMPHLETS RECEIVED.

The Pilgrim Press, 14 Beacon St., Boston, Mass.:
THE WORD OF GOD AND THE WORD OF MAN: Karl Barth.
HOW ONE MAN CHANGED THE WORLD: F. Q. Blanchard.

FOREIGN MISSIONS UNDER FIRE: C. H. Patton.

Charles Scribner's Sons, 597 Fifth Avenue, New York City:
THE INTERPRETATION OF RELIGION: J. Baillie.
FORTHRIGHT OPINIONS WITHIN THE CHURCH: Rt. Rev. C. L. Slattery, D. D.

Harper Brothers, 49 E. 33rd St., New York City:
A QUIET ROOM: Rev. R. Ambrose Reeves.
THE LIFE AND WRITINGS OF JOHN BUNYAN.

Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.:
HIS INDWELLING PRESENCE: Norman B. Harrison.
GIRLS' PROBLEMS OF TODAY: Mother Ruth.

D. H. Pierpont and Co., Williamsburg, Mass.:
THE COMPLETE SAYINGS OF JESUS: Assorted and Arranged in Sequence by Arthur Hinds.

The Macmillan Company, 60 Fifth Ave., New York City:
A NEW COMMENTARY ON HOLY SCRIPTURE, INCLUDING THE APOCRAPHA: Edited by Bishop Gore. assisted by fifty collaborators.
FRANKNESS IN RELIGION: Robert J. Hutcheon.
THE WONDERFUL STORY: G. R. Oakley.
MORALITY IN THE MAKING: Roy E. Whitney.
DEVELOPING PERSONALITY IN BOYS: W. R. Boorman.

George W. Jacobs and Company, 1726 Chestnut St., Philadelphia, Penn.:
PRAYERS FOR THE WAY: J. S. Bunting.

Morehouse Publishing Company, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.:
THE LITTLE GREY LAMB AND OTHER CHRISTMAS POEMS: H. H. Gowen.
PRAISE TO THE HOLIEST IN THE HEIGHT.
PRAISE MY SOUL THE KING OF HEAVEN.
PRAISE THE LORD! THE HEAVENS ADORE HIM.
ALL GLORY, LAUD AND HONOUR.
HOLY COMMUNION WITH ADDITIONS AND AMENDMENTS TO THE COLLECTS, EPISTLES AND GOSPELS AND CHANGES IN OCCASIONAL OFFICES.
HOLY BAPTISM AS COMPLETED BY THE GENERAL CONVENTION OF 1928.
HOLY COMMUNION.
REVISED SERVICE BOOK.
SELF-EXPRESSION: Father Vernon, S. D. C.
THE GOSPEL OF GOD: Herbert Kelly, S. S. M.
THE FAITH FOR THE FAITHFUL: L. J. Baggot, M. A.
SPIRITUALISM AND THE CHURCH: Rev. Donald Hole.
SPANISH SUMMER: G. C. Stewart.

DIOCESAN COUNCILS

DIOCESE OF TEXAS.

The Eightieth Annual Council of the Diocese of Texas was held at St. Paul's Church, Waco, Texas, January 13-15, inclusive. In connection with the Council, the annual meetings of the Woman's Auxiliary, Daughters of the King, Church Service League, Students' Council and Young People's Service League also took place.

The special Council preacher this year was the Rev. Charles T. Warner, D. D., rector of St. Alban's Church, Washington, D. C. Other outside speakers were Dr. L. W. Glazebrook, the Rev. C. Leslie Glenn and the Very Rev. R. S. Chalmers, D. D., Dallas.

The budget of the diocese was adopted with the provision that if full assurance by the various parishes was not given by April 1, the Executive Board is empowered to cut expenditures accordingly.

The Council marked the tenth anniversary of Bishop Quin's consecration and was the first Council over which he presided as Bishop of Texas.

A memorial communion service was held January 15 in memory of the late Bishop Kinsolving, who for so many years presided over the diocese.

The reports of the dicerent departments of the Executive Board of the diocese all showed great progress during the past year and the general impression was that the Diocese of Texas is keeping up, both spiritually and materially, with the great progress of the State of Texas.

The results of the various elections are as follows:

Secretary, the Rev. DuBose Murphy; registrar, the Rev. G. L. Crockett; treasurer, W. S. Farish; standing committee, Clergyman, the Rev. C. W. Sprouse; clergyman, the Rev. Peter Gray Sears; clergyman, the Rev. W. N. Claybrook; lay, Dr. W. J. Battle; lay, Hon. M. H. Royston.

Board of Examining Chaplains: Clergyman, the Rev. Edmund Gibson; clergyman, the Rev. Charles W. Sheerin; clergyman, the Rev. C. W. Sprouse.

Deans of Convocation: Northeast, the Rev. S. M. Bird; northwest, the Rev. F. H. Stedman; southeast, the Rev. W. M. Brown; southwest, the Rev. Hugh Murray.

Trustees of Church Corporation: Clergyman, the Rev. C. W. Sprouse; lay, K. E. Womack; lay, E. L. Neville; lay, J. D. Farish; lay, R. W. Franklin.

Executive Board: Clergyman, the Rev. E. H. Gibson; clergyman, Rev. C. W. Sheerin; lay, Harry Hilliard; lay, T. K. Lawrence; lay, Will Morgan; lay, J. L. C. McFaddin.

Board of Regents of Grace Hall: Clergyman, the Rev. DuBose Murphy; clergyman, the Rev. Beverly M. Boyd; clergyman, the Rev. Harris Masterson; lay, F. W. Catterall; lay, R. B. Walthall; Mrs. E. A. Peden, Mrs. E. A. Temple, Mrs. J. K. McClendon.

Board of Regents of Autry House: The Rt. Rev. Clinton S. Quin, D. D., chairman ex-officio; the Rev. Claude W. Sprouse, the Rev. Peter Gray Sears, Mrs. E. L. Neville, Mrs. J. C. Tolman, Prof. R. A. Tsanoff, K. E. Womack, W. H. Kirkland, H. C. Weiss, J. W. Evans.

Deputies to the Synod: Clergyman, the Rev. B. M. Boyd; clergyman, the Rev. C. A. Summers; clergyman, the Rev. F. P. Goddard; clergyman, the Rev. Lyle Barnett; lay, E. R. Bolton; lay, Richard Corner; lay, A. W. Hart; lay, Jackson Kemp; chancellor, S. S. McClendon; vice chancellor, W. G. B. Morrison.

DIOCESE OF ALABAMA.

The Ninety-Eighth Annual Council of the Diocese of Alabama was held January 23-24, in St. Paul's Church, Selma, Ala. On the afternoon of the preceding day there was a conference on lay evangelism, composed of Council delegates and a number of laymen from neighboring towns, especially invited for that purpose. The conference was conducted by Mr. Leon C. Palmer, formerly

executive secretary of the National Commission on Evangelism. Its purpose was to train laymen and women as leaders for the morning conferences on Evangelism in the parochial crusades, for which Mr. Palmer's book, The Ministry of Laymen, is to be used as a basis. The same evening Mr. Palmer addressed a large congregation on the same subject.

The Council was opened with the celebration of the Holy Communion by the Bishop of the diocese, the Rt. Rev. Wm. G. McDowell, D. D., assisted by the Rev. Messrs. T. R. Bridges, D. D., G. W. Ribble, D. D., Cary Gamble and E. W. Gamble, rector of the parish. The last two are twin brothers, and, as is said of a certain other pair of twins, "they look alike", to the great confusion of their friends.

The Bishop, in his address, dealt largely with matters of diocesan policy, and urged that the Episcopal Endowment Fund be increased three-fold as soon as possible, as the interests of the diocese require additional episcopal supervision. He spoke in loving terms of Bishop Beckwith, who has been called to the Church Triumphant since the last Council. He referred to the large number of confirmations during the year, due in part to the influence of the Crusade on Evangelism.

The Council was reminded that practically every church and mission in the diocese was supplied with regular ministrations, and that several candidates for the ministry would soon be ready for ordination. Three churches had been consecrated during the past year, and several building projects begun.

A memorial service to Bishop Beckwith was held. The Council respectfully stood while Bishop McDowell sketched the life and character of this stalwart servant of God, whose last message to his people was, "Tell the Diocese of Alabama, I still carry on". Resolutions of respect and affection were read by representatives of all diocesan organizations. Mrs. Beckwith was present at this service.

Arrangements were furthered for a vigorous Crusade on Evangelism, to reach even the smallest missions. Every clergyman in the diocese is to be enlisted, and several from without.

The work of the women was presented by Mrs. Albert F. Wilson, President of the Diocesan Branch of the Woman's Auxiliary; Miss Ruth Betner, representing the Wilmer Training School for Deaconesses, and Miss Helen Beggs, representing the Young People's Service League.

All diocesan officers were reelected with the exception of the Standing Committee, which is composed of the following: the Rev. Charles Clingman, D. D., Birmingham; the Rev. P. N. McDonald, Montgomery; the Rev. R. A. Kirchhoffer, Mobile; Mr. Algernon Blair, Mr. R. J. Williams and Dr. W. B. Hall.

Delegates to the Provincial Synod were elected as follows: Clerical—the Rev. G. C. Tucker, Mobile; the Rev. V. C. McMaster, Birmingham; the Rev. P. N. McDonald, Montgomery; the Rev. J. M. Stoney, Anniston; the Ven. V. G. Lowery, Ensley, and the Rev. J. W. Heyes, Eufaula. Lay—Messrs. Algernon Blair, W. T. Archer, Frank Feltus, W. S. Adams, Herbert Tutwiler and S. J. B. Whitlock.

At the evening session the choir rendered a musical program of wonderful beauty and scope. This was followed by addresses by the Rev. Charles Clingman, D. D., and the Rev. Richard M. Trelease, field secretary of the National Council, who brought to the Council a vivid presentation of the work and needs of St. Luke's Hospital, Tokyo, Japan.

G. W. R.

Church Intelligence

Dean Robbins' Resignation Accepted.

At the meeting of the Trustees of the Cathedral of St. John the Divine Tuesday afternoon, January 22, which, on account of the Bishop's illness, was held in the Bishop's House, the following resolution was adopted:

"Resolved, That the following minute and resolution be adopted and entered upon the minutes:

The Bishop and Trustees have considered with great care the letter received from the Very Rev. Howard C. Robbins, D. D., Dean of the Cathedral, dated December 26, 1928, in which the Dean states that more than a year ago he reached the conclusion that he ought to devote himself to preaching and literary work in the field of religion, and tenders his resignation to take effect as soon as may be convenient, and asks for an immediate leave of absence.

The Bishop and Trustees contemplate with the deepest regret the severance of that relationship between themselves and the Dean which has existed so happily for eleven years, almost eight of these during the administration of the present Diocesan, and they unanimously place on record their high appreciation of the service which the Dean has rendered to the Cathedral during these years by his preaching and his spiritual gifts and in other ways.

In view, however, of the fact that the Dean wishes, as stated in his letter, to devote himself to preaching and literary work, the Bishop and Trustees feel that the only course open to them is to accept the resignation offered by the Dean, which they hereby do, to take effect March 31, 1929, and they grant the Dean the leave of absence for which he asks.

In accepting most regretfully the Dean's resignation, the Bishop and Trustees wish the Dean every happiness in the special field of labor to which he has decided to devote himself and they express their earnest and united hope that the Dean may continue his relationship with the Cathedral as one of its stated special preachers."

Welcome to Colonel Zouboff.

The great Parish House of St. Augustine's Chapel, Trinity Parish, New York, is doing a great work for the Russians. Houston House, as it is called, is run as a community center by the New York Protestant Episcopal City Mission Society under the direction of Mr. Raymond E. Cole. One of his main activities is the Russian Department. The Russian Cathedral next door is now a part of St. Augustine's Chapel, transformed into a beautiful Russian Church through the munificence of Trinity Parish. Here thousands of Russians on the East Side worship under Metropolitan Platon and his staff. In Houston House, the Russian Department, which includes all sorts of social activities, is under the direction of Colonel Zouboff. Houston News, the publication of Houston House, contains the following account of the welcome of Colonel Zouboff:

"Prince Serge Gargarin, Chairman of our Houston House Russian Committee has the following to say about Mr. Zouboff, recently appointed Director of our department of Russian activities:

" 'Colonel Peter Zouboff is a descendant of one of the oldest and best families in Russia. After graduation from college in law, Colonel Zouboff joined the Chevalier-Guard Regiment of the Russian Army. With that regiment he fought all through the war with Germany. In 1918-1919 he took part in the civil war, being in command of a large detachment of the army of General Yudenich, which was advancing on Petrograd. For the last several years he lived in Esthonia, where he and his friends undertook to save the Russian Church from persecution. He has done a marvelous piece of work, succeeding in getting all Russian churches united and protected. He came to this country primarily with the purpose of assisting in the present struggle of our Church here.

" 'Houston House could have hardly found a better man for its Russian activities, which you so wisely put in close cooperation with our Cathedral, of which Colonel Zouboff is also the Treasurer.'

"Our Russian Membership Welcomes Mr. Zouboff: Houston House, and especially our Russian organizations, welcomes Mr. Peter Zouboff as Director of Russian activities. He is well fitted to do this work, because of his enthusiasm, experience and connections. In addition to his work at Houston House, he is Treasurer of the Russian Cathedral and member of the Russian Orthodox Church Protective Committee. We all give him the hand of fellowship and wish him great success in his endeavors.

"All Russian organizations who wish to use the facilities of Houston House should make their arrangements through Mr. Zouboff."

The Seabury Society.

Eugene M. Camp.

The Rev. Morgan Cilley, advanced to the priesthood in St. Stephen's Church, Romney, W. Va., on December 16, is one of one hundred and eighty-seven men who formed a voluntary force of Christian workers in New York City since 1904. Mr. Cilley belonged in a group numbering eighty-three, and he is the eighteenth out of the group to enter the Christian ministry. He is middle aged, an engineer by profession, and in New York served for years as Lay Reader, later going to Virginia Seminary. As deacon he has been serving two churches in the West Virginia Diocese.

The work in question began in small ways in 1904 and was fostered by Bishop Greer, later by Bishop Burch and in Church extension efforts did, as a Seabury Society, its work under the Rev. Dr. George F. Nelson, during his ten years as Archdeacon of New York. Churches founded by these volunteers include St. Margaret's, the Advocate, St. Simeon's, Holy Nativity, St. Martha's, Good Shepherd, Emmanuel in the Bronx, but efforts extended to Brooklyn and Westchester County, and New York men, removing to other cities, kept up the work, so that the number of churches growing directly from Seabury Men's efforts is nineteen. Most of them are now strong parishes.

With the one hundred and four others were a few women and some of them came from the Middle West, the South and New England, to study religious bodies, their histories, organizations, programs and who's who, that they

might return to their home cities and serve on the staffs of great daily newspapers. Many of them are now so serving in many cities as far West as Missouri and South as Louisiana, and one is serving in California, Boston, New York, Philadelphia, Washington, Chicago, and principal dailies in all large cities have been served.

At the beginning of the century press associations and daily newspapers gave small space to churches, and often used that space badly. Men urging them to progress were scoffed at. Few papers provided trained reporters to report General Conventions and General Assemblies and fewer still reported sermons on Mondays preached in their cities the day before. All is now changed, chiefly because newspapers recognized the importance of changing, and with some help by New York promoters of the change. These promoters were always maintained by the newspapers, never by the churches.

As is well known, one of the efforts of the New York Seabury men was the founding at Richfild Springs of the Church Workers' Conference, later taking it to Cambridge, where, in 1900, a regular committee was formed to take charge and for years it has successfully met at Wellesley College. It is believed that it was the first such Summer Conference in the Church. The work with which the Rev. Mr. Cilley was most closely identified was done under the name of Applied Christianity, and the aim now is to obtain the counsel of leaders among ministers and laymen of all religious bodies, and in all parts of America, on precisely how men and women of church pews, and others who ought to be in such pews, but are not, may apply their religion—work that begins where sermons end. During the past year Mr. Eugene M. Camp, identified with the company of one hundred and eighty-seven New York men, personally conferred with Christian leaders in England, Germany, Sweden, Czechoslovakia, Switzerland, Italy and France, on methods that may result in greater numbers of men and women responding to appeals for service, when made by preachers.

Churchman Holds Overeating Beats Liquor as Home-Breaker.

(Special to The New York Times.)

Atlantic City, N. J., Jan. 26.—Overindulgence in eating is breaking up more homes in America than overindulgence in liquor, Archdeacon Joseph H. Dodshon, of New York, who is spending a week here, declared today.

"Intemperance in eating is not controlled by law. Yet it causes much domestic unhappiness," he said. "Overeating causes men and women to have poor disposition and ultimately results in bad health and various diseases."

The Archdeacon was emphatic in speaking of the ill effects of prohibition. "I admit that in the beginning I was in favor of the law," he declared, "but now I can see the ill effects."

Another Gift to Trinity College.

In a letter to The Southern Churchman, published December 22, 1928, Judge Buffington, of Philadelphia, tells about the triple Tudor window from a part of Whitehall Palace, built by Cardinal Wolsey, which had been given to Trinity College, and which will be placed in the new chapel, which the architects of the Cathedral at Washington are designing.

Recently writing of another interesting gift, he says that "since that time the authorities at St. Augustine's College, Canterbury, the second oldest college in England, have presented two stones to Trinity College, which will also be placed in the Chapel. The first is a Caen stone from Normandy, taken from St. Ethelbert's Tower of the Abbey Church, built about 1080. The other is a piece of Roman tile from the Chapel of St. Pancras at Canterbury. This chapel is said to have been a pagan temple and to have been made into a Christian Church in 598. It is thought that the building was Roman and that it was an ancient British Church before it became a Saxon temple. This Roman tile runs back through 1700 years of Church use".

YOU DID IT. WHAT?

Collected and paid practically all of that $805,782, which we reported as due on December 1, on what you had told us to expect.

When our books closed for the year we had received since December 1, $782,944, or all but $22,838 of what was due. Substantial over-payments by thirteen dioceses and districts helped a lot.

This percentage of collections, namely, 99.2 per cent compares with 98.5 per cent in each of the two preceding years.

Out of the ninety-seven dioceses and districts to which quotas were allotted, seventy-two have paid what they told us to expect and two more have promised to make up their deficit. This is a slight recession from 1927, when the number was seventy-nine, but we may reach that figure later. Every diocese in the third province paid what it told us to expect and the first province will have a similar record when Vermont makes a promised remittance.

Due to this splendid support we will close our books for 1928 with a balance on the right side.

Sincere thanks from the National Council to all of you in dioceses and parishes who have worked so hard to achieve this happy result.

Faithfully yours,
LEWIS B. FRANKLIN,
Treasurer, National Council.

Consecration Service.

The Presiding Bishop has taken Order for the Ordination and Consecration of the Reverend John Insley Blair Larned, Suffragan Bishop-elect of the Diocese of Long Island, on February 11, 1929, at 10:30 A. M., Cathedral of the Incarnation, Garden City, New York.

The Rt. Rev. John Gardner Murray, D. D., Bishop of Maryland, Presiding Bishop, will be the consecrator. Co-Consecrators are the Rt. Rev. Junius Walter Atwood, D. D., and the Rt. Rev. Herman Page, D. D., Bishop of Michigan. Mr. Larned will be presented by the Rt. Rev. Warren Lincoln Rogers, D. D., Bishop Coadjutor of Ohio, and the Rt. Rev. Frank William Sterrett, D. D., Bishop of Bethlehem.

The Rt. Rev. Ernest Wilmore Stires, D. D., Bishop of Long Island, will be the preacher. Others in the chancel will be the Rev. A. Arthur Dodd, D. D., Hoyde Park, Mass., and the Rev. Samuel M. Dorrance, St. Ann's Church, Brooklyn, N. Y.

The Very Rev. G. P. T. Sargent, Garden City, N. Y., will be master of ceremonies, and the registrar will be the Rev. Charles L. Pardee, D. D., New York City.

Miss Maryland B. Nichols.

With deep regret the Department of Missions has received a message from Bishop Campbell telling of the death of a member of the staff in Liberia, Miss Maryland B. Nichols, a teacher at the House of Bethany, Capt Mount. The cable, received January 29, said that her death occurred at Grand Bassa, on January 24, from blackwater fever.

Miss Nichols sailed for Liberia on December 5, 1925. She had not since returned to this country, though her mother spent three months holiday with her in England. Her parents are Mr. and Mrs. H. B. Nichols, of Bloomfield, New Jersey. She had studied at Columbia, the New York School of Social Work, and the Philadelphia Deaconess School. At the time of her appointment she was a member of St. Luke's Church, Rossville, Staten Island.

Burial Pit at Abraham's Home Yields Treasures.

Philadelphia, Jan. 22 (A. P.).—A mammoth death pit, in which the bodies of forty-five victims, sacrificed in accordance with ancient Sumerian burial rites, were found amid an amazing wealth of gold, silver and semi-precious stones, has been discovered in Ur of the Chaldees, home of Abraham, by the joint archaeological expedition of the University of Pennsylvania Museum and the British Museum.

The death pit is larger than any found heretofore in the 5,000-year-old cemetery at Ur, and although it has been only partly cleared it already has yielded thirty-four gold head-dresses, inlaid pendants, wreaths and hair ribbons, many silver "combs" and other ornaments, according to a report from J. Leonard Woolley, director of the expedition.

Three harps of unusual design and a pair of statues of rams, made of gold, silver, white shell and lapis lazuli also were found. These statues were described as "two of the most remarkable objects of antiquity that Sumeria has yet produced". Mr. Woolley declared the pit should be the introduction to an actual tomb and that the workers were now digging down from the modern surface.—New York Times.

Cable From Shanghai.

That China is in great need of assistance from her American friends is an indisputable fact. Following cable received from Shanghai:

"January 21, 1929.

To Association for the Welfare of the Children of China, Inc., 156 Fifth Avenue, New York City:

Authoritatively estimated twenty million in Kansu, Honan, Shensi, starving and freezing this winter.

Chekiang flood damaging fourteen districts. Shantung famine remains serious. Government appropriate two million more to raise through surtax.

Leading Shanghai shops giving five per cent daily gross income. Seven thousand Honan refugees arrived Nanking. More coming for food. Association started Nanking Branch to participate in extensive children relief.

Cooperation of other Philanthropic bodies encouraging. Funds all allocated for children relief in various famine regions.

National Child Welifare Association of China."

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

New Rector Installed at Christ Church, Roanoke.

On Sunday morning, January 13, the Rev. William Taylor Willis was formally installed as rector of Christ Church,

Roanoke; the services of institution being conducted by the Rt. Rev. Robert Carter Jett, D. D., Bishop of the diocese.

The Psalter was read by the Rev. G. Otis Mead, former rector of Christ Church, who is now taking a much-needed rest at Altavista, Va.

The Rev. Devall L. Gwathmey, of St. John's, Wytheville, read the Lessons. Following the institution by the Bishop, the keys were handed to the new rector by Mr. C. Edwin Michael, Senior Warden of Christ Church.

The Rev. Carleton Barnwell, rector of St. Paul's Church, Lynchburg, preached the sermon.

The Rev. Mr. Willis, in a brief address, spoke of his plans for the future of Christ Church and of the splendid spirit of loyalty which he has already found to exist in his new congregation. This he ascribed to the wise administration of his predecessor and the affection of the people for Mr. Mead, and pledged his own best efforts to the work of shepherding this flock and in making for himself a place of usefulness as the rector of Christ Church and a citizen of Roanoke.

While it was not possible to have the service of institution until this time, Mr. Willis actually began his work in Christ Church November 1, 1928, coming from Chicago, where he was assistant at St. Chrysostom's Church. On Saturday, January 5, Mrs. Willis, with their small son, joined her husband in Roanoke, after a visit of some months with her own family in Corinth, Miss.

The Rev. Messrs. Barnwell and Gwathmey, who took part in this service, were classmates of Mr. Willis at Virginia Seminary.

T. A. S.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Justice For Negroes Urged.

Richmond papers have given editorial space as well as front-page headlines to the sermon preached by the Rev. Beverly D. Tucker, D. D., rector of St. Paul's Church, Richmond, on January 27, the Sunday nearest St. Paul's Day, celebrated as the birthday of the parish.

Dr. Tucker sought to arouse his congregation to some high ideal, and he specifically selected the situation created by the introduction of a segregation ordinance before City Council.

His text was from St. Paul's Epistle to the Galatians, the third chapter, twenty-eighth verse: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male nor female; for you are all one man in Christ Jesus."

After tracing the history of the Church as a history of progress toward this ideal of unity and brotherhood, Dr. Tucker said that, in spite of the unprecedented spirit of brotherhood abroad in the land, yet there are many barriers to be broken down before the ideal is reached, that he spoke in particular of the racial and social barrier between our white and colored populations. He said that "it must give some shock to our idealism to ask what are we doing as a Christian Church and community to carry out the plain dictates of brotherhood, the elementary principles of justice and mercy—in our relations with the Negro population which lives in our midst.

"There is a natural segregation of the two races in their social and racial integrity which we are committed to preserve for what we believe to be the best interests of both races. That is a higher loyalty that we do not argue—we simply assume. It is the unwritten law of every Southern community, and in the main is carried out with splendid understanding on the part of the leaders and the members of both races.

"Where I believe we fail is in doing equal justice to the Negro population in the provision of the public utilities of the community.

"The surest safeguard to segregation would be to do plain justice by the Negroes—clean up the districts in which they live at present by providing decent streets and sewerage, and then plan for their expansion into some new suburban district where the same public facilities are afforded to the Negro population that are given to the whites under similar conditions.

"As we set before ourselves the ideal of St. Paul, 'in Christ Jesus there can be neither bond nor free', we may despair of ever bringing the gulf that seems to be fixed, but it is not for us to be anxious for the morrow nor to solve all the problems of the future—sufficient for the day is it to take one actual step that leads towards that ideal knowing that the time and season of Christ's appearing are in God's hands who will use us in proportion as we give ourselves for the establishment of His kingdom upon the earth."

Church and Sunday School.

As Sunday School is preparation for service as members of the Church, familiarity with the church and church services, is a very essential part of the children's training. The children of St. James' Sunday School, Richmond, will meet in the church once every month from last Sunday on, instead of always in the parish house for their joint assembly service. They have their own choir to lead their singing at these services, as well as at the special children's Lenten services.

Lenten services for children will be held one afternoon each week during Lent. Dr. Gibson, the rector, announced to the members of the Sunday School last Sunday, January 27, that every one who attends all of these services will receive a certificate of honor at Easter. Another prize for the children to work for is a prayer book which Dr. Gibson has offered to every child who learns dring Lent to repeat perfectly the Catechism.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

All Souls' Mission to Have Church.

A diocesan lay committee to further the project of building a church for All Souls' Mission, Capital Heights, has been organized and a meeting of the committee was held recently at Washington Cathedral. The new church is planned as a memorial to the late Rev. Reginald John Ripley, who worked so well and faithfully at Capital Heights.

Mr. H. D. Amiss, of Advent Parish, is chairman of the committee, and the other members are William A. Oanley, representing the people of All Souls' Mission; William F. Bowen, W. H. Goldsmith, Francis Wallace, Stuart B. Marshall, Busey H. Howard and Edwin N. Lewis.

At the meeting held at the Cathedral, Mr. Oakley reported that an adequate site for the new church on Central Avenue had been bequeathed to All Souls' Mission by the late O. B. Zanzinger several years ago. The preliminary foundations have been dug by the residents of Capitol Heights who are interested in this project and they have also made a good beginning on raising the necessary building fund.

As soon as an architect for the building has been selected and an estimate made on the total amount of money needed to construct and furnish an adequate building for the mission, Mr. Amiss and his associates plan to bring the project to the attention of all laymen in the Diocese of Washington. This plan has the approval of Bishop Freeman, who has been deeply interested for several years in the work which the late Canon Ripley was doing at Capitol Heights.

Changes in Washington Cathedral Staff.

The Rev. Robert Lee Lewis, Curator of Washington Cathedral for more than two years, has been made field representative of the National Committee for Washington Cathedral with special duties in connection with work among members of the Masonic fraternity.

Colonel John H. Finney, an active layman of the Diocese of Washington, has been appointed Curator to succeed Mr. Lewis.

Daughters of the King.

The service for the presentation of the self-denial offering of the Daughters of the King will be held on February 23, at 8 P. M., in Ascension Church, that day being the Feast of the Purification of Mary the Virgin. Junior Daughters of the King will act as ushers. The sermon will be preached by the Rev. Dr. G. Freeland Peter, Canon of Washington Cathedral. This day will be observed throughout the Church as a national day of corporate intercession for the Daughters of the King.

M. M. W.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

Danville District Auxiliary.

The educational institute of the Woman's Auxiliary of the Danville District of this diocese, will be held in Epiphany Church, Danville, Tuesday, January 29, beginning at 10 A. M. Miss Margaret Marsden, national educational secretary of the Woman's Auxiliary, will have charge of the study class work.

Miss Sallie Deane, of Richmond, Va., will conduct the devotional hour, and Mrs. Carrie Frazier Ruan, of Petersburg, educational secretary of Southern Virginia, will speak on "Educational Echoes from the Triennial".

Large delegations from South Boston and Halifax are expected to attend.

NEW YORK.

William T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, Suffragan.

Church Mission of Help.

The Eighteenth Annual Meeting of the Church Mission of Help in the Diocese of New York, which was the first annual meeting of the Society in the new Church Mission of Help House, at 27 West Twenty-fifth Street, New York, brought together a large number of people interested in the very useful branch of the Church's program. The work of the past year was vividly pictured by members of the staff who gave talks answering the repeated question:

"How do the girls come to you?"

"What are they like?"

"What happens to them?"

(Continued on page 19.)

Family Department

FEBRUARY.

1. Friday.
2. Saturday. Purification B. V. M.
3. Sexagesima Sunday.
10. Quinquagesima Sunday.
13. Ash Wednesday.
17. First Sunday in Lent.
20, 22, 23. Ember Days.
24 Second Sunday in Lent. S. Matthias.
28. Thursday.

COLLECT FOR SEXAGESIMA.

O Lord God, Who seest that we put not our trust in anything that we do; Mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

THE PURIFICATION OF ST. MARY THE DIVINE.

(February 2.)

Almighty and ever-living God, we humbly beseech Thy Majesty, that, as Thy Only Begotten Son, was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts by the same Thy Son, Jesus Christ Our Lord. Amen.

For The Southern Churchman.

REX CHRISTUS.

H. Raynesford Mulder.

Men strive for gain, yet Jesus had
  But borrowed manger crib. Nor owned
A single acre to give glad
  Reward for labor spent. Twelve loaned
Their lives to follow Him who talked
  So intimate with God, and claimed
Relationship as Son, yet walked
  A patterned way on earth. He blamed
But sin, hypocrisy and pride
  For all men's ills.

He had no church
Or pulpit. Sea, the mountainside,
  Desert, and even Temple porch
Witnessed the matchless faith he voiced:
  For sick rose healed to worship God,
Lepers were cleansed, the blind rejoiced
  To see again the sun and sod.

More, Jesus rode a borrowed colt
  Into Jerusalem. "The Lord hath need
Of him" was he said, if dolt
  Or man should question why the deed;
Yet what world Emperor could ride
  With such authority and know
The end? Again, He called aside
  Peter and John, bidding them go
Into the city. "Follow there
  A man bearing water, even
To his house, ask of him the spare
  Guest room that Sacrament given
May oft remind all men of Me."

The tomb was His last borrowing,
He would share Eternity
With us.

Meditation Chapel.

On the first Sunday in December the big Hotel Biltmore, in New York, did a very significant thing. It opened and dedicated a beautiful little chapel on the third floor of the hotel to be known as "Meditation Chapel". This little chapel is for the use of guests or any others who may be in any way connected with the hotel. There are to be formal religious services conducted in the chapel. It is a place for meditation and prayer. Any one who wishes to be alone with himself or with God for a quiet hour can step into the little chapel. The architecture and furnishings are designed to promote reverence and worship. The door of the chapel is never to be locked, day or night.

The management has announced that a similar chapel will be opened in each of the entire chain of hotels which are under the same management as Hotel Biltmore. The idea of having a "Meditation Chapel" in the hotel was not suggested by a minister, but by a lawyer, a Mr. Wilson, of Philadelphia. That in itself is significant.

It is a heartening sign, when the managers of a big corporation realize the importance of having a quiet place and a quiet hour for prayer and meditation. Life is very tense in a city like New York. Men are under a terrific strain. Besides the noise and confusion are at times enough to drive a man mad. What a blessed thing it is in the hours of strain and stress to have a quiet place to which one may repair and think of things that are unseen and eternal.

I never quite realized until last summer how difficult it is to find a quiet nook in the heart of a great city, where one can even sit down for a moment. At the beginning of the summer a young college graduate in whom I am deeply interested took a position down in the heart of New York, near Wall Street. His position was very exacting. There was a half hour for his lunch. He would get a light lunch and then try to get a few moments of rest and quiet. But there was no place even to sit down. At length the idea struck him that he would go into old Trinity Church each day at that hour. So he stepped in and found it the most restful, the most helpful place in the city. It is a blessed thing that there is such a place as old Trinity Church right close to Wall Street. There men can find rest for their souls and bodies.

But New York is not the only place where men and women need a "Meditation Chapel". Life is crowded everywhere, even out in the country districts. We rush from one thing to another, and from one place to another. There is noise and confusion everywhere. Everybody is on a tension. Our nerves are ready to snap. Sometimes we wonder what it is all about. It would be a fine thing for every human being to have an hour or half hour alone each day for meditation and prayer.

Some time ago I came into possession of a quaint little book which I prize very much. It is the "Early Religious History of John Barr", written by himself and left as a legacy to his grandchildren. John Barr was born of Scotch-Irish parents in Pennsylvania in 1749. When he was but a child his father moved to Rowan County, North Carolina. John Barr grew up to be a very earnest Christian and was for many years an elder in Thyatira Presbyterian Church. He has been dead for nearly a hundred years, but he left an indelible impression upon his church and upon the community.

In this religious history he lays great stress upon meditation. He says: "When we had no church service, I usually spent my Sabbaths alone in some retired place. This I found to be attended with its advantages, according to the state of my mind. When my mind had gotten a right bent or direction, its exercises were more free and uninterrupted. . . . Whilst musing as I walked along, on the ungovernable madness of my heart, these words came with impressive force into my mind: "Son, give me thine heart.' My heart promptly replied, with the aid of my voice, 'Lord, take my heart to Thee; let it be Thine this day, and Thine forever—the day is Thine, may the work be Thine—let no vain thought intrude upon these sacred hours'. I presently felt a calm and composure of mind to me unknown for some time before."

This is but a sample of the religious experiences of John Barr, and a sample of the way in which God's saints in those olden days took time to be holy, time for meditation and prayer. Every soul needs its meditation chapel.

Our churches ought to offer us larger opportunities for meditation and prayer. We ought to feel free to go to them during the week for a quiet hour. But some churches are closed, and even locked, for six days in the week. They ought to afford us more silence for meditation and prayer on the Sabbath. Many of our modern churches are very noisy places on the Sabbath.

Several years ago I ran across a chapter on "The Worship of the Church", by Raymond Calkins, which greatly impressed me. I have turned to it again and again. Here is a paragraph from it: "The Spirit of God has hard work to cast its spell upon a congregation which is engaged, up to the moment the service begins, in more or less noisy talk and interchange of greetings and remarks. For silence is the very secret and medium of spiritual efficacy. It is one of the most evident and indispensable conditions of real worship. The words, 'Be still and know that I am God', might well be placed before the eyes of many a modern congregation. Of the spiritual possibilities of stillness every one of us must have had some vital experience. Thus nature ministers to us. And the church needs to recapture this ministry of silence. Whoever has knelt in a great cathedral or in a little chapel, where nothing could be heard, save the beating of one's own heart, has felt himself in the very presence of the Eternal. The friendly nonsense and sibilant conversations appropriate enough at other times and places, when carried on as they are thoughtlessly in the moments preceding the service of worship, are the source of untold loss in the spiritual ministry possible to the church in our modern world." There is need for "meditation chapels" in our churches and in our church services.—Rev. Walter L. Lingle, in The Presbyterian of the South.

Singleness of Purpose.

It is hard for persons who are aware of a variety of purposes that they would like to carry out, and that seem to them of equal importance, to concentrate their attention effectively on achieving any one of them. A boy who aims at being the best football player in the school, the best scholar, the most popular fellow and the brightest talker, is a boy of a number of purposes; but in the act of preparing for the fulfilment of one of them the idea of preparing for the fulfilment of some of the others is likely to present superior attractions—and the ultimate result is that the youth becomes a mediocre performer in all respects.

Lack of singleness of purpose is a symptom of various undesirable traits—vacillation, jealousy, superficiality. Most of the people who suffer from it are unhappy. They don't really know what it is to have a purpose. The man who has one and is loyal to it is always

reasonably happy and contented in working and aspiring toward it, even if his chances of accomplishing it are faint. But a man who substitutes a desire for a purpose is unlikely to be happy even in the acquisition of superficially desirable things. Perhaps most young Americans would admit if pressed that their real purpose in life is to become rich—rich enough to live comfortably and not to have to work for a living. A goodly number of Americans attain that condition, only to find that with the attainment their lives become emptier instead of fuller than before. To get rich in order not only to live comfortably, but to do something creative or constructive that it is impossible to do while you are engaged in the arduous struggle to earn a living—that is, to have a real purpose. And singleness of purpose of that kind, even though it never attain fruition, is likely to keep in a man's heart a sense of hopefulness and satisfaction that the lives of those who confuse purpose with desire will lack.—Youth's Companion.

Stewardship—It Must Be Studied.

There is sound philosophy in the dictum of the statesman, "What you would put into the life of the people you must put into its school". Experience has borne out the fact that the educational process is the surest way to guarantee any reform. We have need for reform in our policy of stewardship if it is to attain the high place of spiritual significance which it ought to achieve. If this reform is to be realized, the religious educational process must be utilized toward that end.

One of the most ancient, as well as the most powerful, patterns in worship is that which recognizes two alternating elements—the sacramental and the sacrificial, the grace of God and the offering of man. Nearly every adequate pattern of worship, in some manner or another, incorporates each of these two elements Our giving is thus more than merely contributing our bit to a collection—it is a fundamental and indispensable part of worship. The offering which is dedicated to God includes, not only the gift of gold and silver, which we bring to the altar, but it includes also the dedication of the whole of life. We consecrate our wealth, our efforts, and our lives on the altar of the living God. If this conception of stewardship is to become the prevailing view, it will do so only after the Church has emphasized its significance through a thorough educational process.

Stewardship is a thing of such momentous importance to the growth of the Church and to the development of the spiritual life of its constituency, that every legitimate agency of the Church ought to recognize its importance and share in its teaching. Sunday-school classes, young people's organizations, special classes of various age groups, leadership training classes, meetings on church nights, college courses, pastors' seminaries, summer schools, and various other teaching agencies ought to share in teaching the significance of it. The teaching agencies in the local church, as well as the denominational and interdenominational agencies, must seek to raise stewardship to a high spiritual plane through its religious educational program.—Rev. S. H. Humphrey, in Herald of Gospel Liberty.

However good you may be you have faults; however dull you may be, you can find out what they are; and however slight they may be, you had better make some patient effort to get rid of them.

For the Young Folks

RATHER THAN.

I'd rather lose than play the cheat,
I'd rather fail than live a lie,
I'd rather suffer in defeat
Than fear to meet another's eyes.
I'd rather never win a prize
Than gain the topmost rung of glory
And know I must myself despise
Until death ends my sorrow story.
I'd rather fail in every test
Than win success by base deceit,
I'd rather stand upon my best,
Be what it may, than play the cheat.
I'd rather never win men's praise
Nor share the victor's sum of laughter
Than trade myself-respect for days
And hate myself forever after.

—Edgar Guest.

The Glory of God.

Scientists are helping to confirm the teaching of the Psalmist of old, who said, "The heavens declare the glory of God". The men of that day knew little of the heavens compared with what the astronomers of today have learned. We wonder if these modern scientists have any more reverence for God than had the star gazers of old. But the astronomers and other scientists of today are giving to the world information that ought to make every man stand in awe and amazement, when he thinks of the God who created the universe.

Many people seem to feel, as the little girl once said, that the stars are "pin holes in the sky, letting the glory of heaven come through". They do not take into consideration that each of them is an immense world or sun. Nor do they realize that they cannot see the limits of God's universe.

Telescopes already made reveal many millions of stars which cannot be seen with the eye alone. And now another and more powerful telescope is to be made by the California Institute of Technology at Pasadena. It will have a reflecting mirror of 200 inches in diameter, which is double the diameter of the largest such reflector ever made, and its power will be from five to ten times that of any other. It is expected that this telescope will bring to view countless millions of stars that are now invisible, some of them so far away that it takes billions of years for their light to reach the earth. No man believes that even this powerful instrument will reach the outer confines of the material universe. Truly our God is great, and greatly to be praised.—The Presbyterian of the South.

The Under-Water World.

Jean and Helen lived on a mountain lake far from other little folk. The lake has another name, but they call it the "Lake of Clear Water". Mountains shelter it on three sides and dozens of little streams rush down to empty into it.

The two girls live in a house boat. When the winds are still the water is as clear as glass and they can look down into it for ten or twenty feet. They have dicovered a whole new world under the water. The bottom in places is covered with moss and the tall water weeds seem like big trees. If they look very closely they can often see fish swimming about.

In the deep water trout with their beautiful speckled bodies dart to and fro, and in the late summer and fall salmon can be seen. They have come up from the ocean to spawn in the little creeks that feed the lake. When they first come into the lake they are a deep bluish color. Then they change to purple and as the spawning time draws near they turn quite red. One moonlight night the little girls were allowed to stay up late to see the salmon jumping. Their dripping bodies shone like silver in the moonlight. It was a sight the children will never forget.

Near the shore great numbers of small fish live. Helen and Jean like to feed them. Have you ever helped to feed the chickens at the farm? Well, feeding the fish is very much like that. They crowd near the top and try to snatch the biggest crumbs. There are dace, which never get more than four or five inches long, little squawfish, baby trout and sometimes even baby salmon.

Of course, some of the crumbs fall past the feeding fish right to the bottom. But usually there is an old sucker waiting to get what sinks past the more active little fish. The sucker has always been known as a scavenger of the lake bottom, but Helen and Jean have given him a new name. They call him the "vacuum cleaner". Indeed, he is very much like one, only he draws up water instead of air. He keeps the carpet of moss on the bottom quite clean. He swims close to it and with his mouth sucks up bits of food. The water is strained off through his gills and the food remains.

One day daddy called Helen and Jean to watch a stickleback. They knew this little fellow very well, but they had never seen him build a nest. They call him the "Knight of the Waters", because he has weapons to fight with and wears a suit of armor. His weapons are spines or stickles on his back and his fins, and his armor is made of little bony plates overlapping on his sides. This little knight builds a fine castle for his fair lady.

He spends many days gathering tiny sticks and bits of sand which he fastens together with glue from his body. The nest is all one room, has two doors so he can go in one way and out the other. This is where the eggs are laid. They are about the size of a pin head and there are several hundred of them. All the time he is building his castle Sir Stickleback is very much on guard. Let another fish come too close and he will drive him away, even if the other one is much larger than himself.

Helen and Jean have many other friends among the fish and are making new ones every week. They find them quite as interesting as the animals and birds of the woods and air.—Our Dumb Animals.

The Story of a Little Seed.

Once upon a time there was a tall milkweed that stood in a fence corner at the very edge of a large wood. As the summer advanced, the milkweed was covered with long green pods; and by and by these pods burst open, and dozens upon dozens of tiny seeds with soft, downy tips, came peeping out. "My children, my lovely little seed children," murmured the milkweed, a she swayed to and fro in the summer breeze, "you must fly away now and leave me, one

by one. But the good God meant that every one of you should sink down into the cool, damp earth and grow up to be a big, splendid milkweed just as I am."

"And so we will; and so we will!" cried all the downy seeds together; "we will not forget what you have told us. Goodby, dear mother, good-by". Just then a gay little breeze came dashing by and caught them up in his arms and away they flew, here and there, and everywhere. But wherever a seed dropped into the cold, damp earth, the milkweed mother knew that a tall, splendid plant like herself would be growing next summer.

One little seed, smaller than the others, with downy wings that glistened in the sun, shrank back into the green pod and refused to go with the rest. "I like the sunshine and the pure, sweet air and the bright blue sky," she cried; "don't cast me on the ground, Mr. Wind, but take me sailing away and away, and ever and ever so far!"

Now the wind was a jolly, rollicking fellow, so crying, "All right, here we go!" he caught her up and carried her off in a hurry. On and on she flew with breathless haste, through the woods and over the brook to a wheat field that stood fair and shining in the sun. At last she caught on a prickly ear of wheat and hung there, breathless.

"And who are you?" she cried at last, when she was rested enough to speak.

"I am a stalk in a wheat field," answered the wheat politely.

"And how came you here?" said the seed gazing down at the long yellow stalk.

"Oh, I was a tiny grain once," said the wheat. "But a farmer planted me in the cool, damp earth, and I grew up to be the splendid stalk that you see."

"I don't want to be planted," said the little seed saucily. "I had much rather fly about in the sunshine. Take me up again, Mr. Wind," and away she flew.

When she stopped again, after a long, glorious flight, she caught on the rough bark of a broad, graceful tree, covered with green leaves and lucious fruit.

"And who are you?" she asked again.

"I am an apple tree," said the big tree, kindly.

"An apple tree, and how came you here, pray?" asked the seed.

"Oh, I was just a tiny apple seed once,' said the tree, "but I sank into the cool, damp earth just here, and now I have grown into a great, broad tree and bear ever so many delicious apples every year of my life."

"That's all very well," said the little seed, "but I like better to fly in the sunshine", and away she went, rolling and tumbling and laughing in the summer breeze.

She flew back into the large, dark forest this time, and when she stopped again she found herself in the arms of a great forest tree, larger and more splendid than any she had ever seen.

"And who are you?" she asked of the big, rough tree.

"I am an oak," was the answer in big, kindly tones.

"And where did you come from?" asked the seed.

"Oh, I was nothing but an acorn once," said the tree, "but I sank into the cool, damp earth just here, and now I am a great fine tree, with ever so many birds nestling in my branches."

Just then the seed looked down into a hollow in the great, gnarled branches and saw a little brown something, ugly shriveled and old.

"And who are you?" she said with a little shrug of contempt.

"Oh, I am an acorn," came the answer in a shrill, cracked voice, "a last year's acorn that didn't want to be planted. Just see how safely I am hiding."

The tiny seed looked at the poor, wizened acorn and at the big splendid oak and hung very quietly in her place for a long, long time. At last she called out, very gently: "Take me down to the cool, damp earth, Mr. Wind, for I want to be a milkweed like my mother!"

"All right," said the good-natured wind and away she flew.—The King's Builders.

IN TRUST.

"He who thinks and stands alone,
Alone shall surely fall—
Our very woes are not our own,
But held in trust for all.

. . . .

For we who work, and we who weep,
Nor weep, nor work in vain,
If other hands our harvest reap,
And other hearts with joy shall leap,
To garner up our grain."

—Whyte-Melville.

Brick by Brick.

"I wish I could do something great or be a great man."

The family gathered about the library table for the evening looked up at Robert in surprise. He had laid aside "Scottish Chiefs" for the moment, and with his chin in his hands and his elbows on his knees he was gazing into the fire, dreaming of the great deeds of the heroes of ancient Scotland.

"You can if you will," said grandma.

"How?" asked Robert.

"By building brick on brick," said grandma, "little by little, one thing at a time."

"Doesn't sound like so much," commented Robert.

"No, that's the trouble with most of us," said grandma. "We see the result, but not the cause; the great deed, but not the long preparation for it. Your books tell about the wonderful things accomplished by the Scottish war leaders, but they say little about the many years of training they had to have before they were ready to become leaders.

"Did you ever hear the story of the humble bricklayer and Thomas Carlyle, the famous English writer? One of Carlyle's most notable books would probably never have been given to the world had it not been for the faithfulness of a poor bricklayer who never dreamed of the great thing he did and whose name the world will never know.

"When Mr. Carlyle had finished the second volume of his famous work on the 'French Revolution', he loaned the manuscript to a friend to read. One day a careless servant, looking for something with which to start a fire, saw the manuscript and used it for kindling. It was the only copy, and when the author heard of the accident he was in despair. So discouraged was he that for days he did not have the heart to work on anything.

"But one morning while sitting by an open window he noticed a bricklayer hard at work on a wall near by. Brick by brick, brick by brick, with care and precision the mason was slowly building a high, strong wall.

" 'How foolish I am!' exclaimed Mr. Carlyle to himself. 'That humble workman puts me to shame.' And with fresh courage and new zeal he set to work to rewrite the book.

"That bricklayer never knew what a great deed he had done, but he did know that he was faithful in doing the thing it was his duty to do. And by doing his duty he gave inspiration to another to do a greater and more useful work.

"I never thought of it that way," said Robert, as grandma ended her story. "But I am going to begin laying my bricks right away. It may be that I can do something great after all."

"I'm sure you can," said grandma, patting his arm. "I'm sure you can if you keep on trying. And don't forget that it is brick by brick a little at a time that the greatest lives are kindled." —William T. McElroy, in Western Recorder.

For the Southern Churchman.

OPTIMIST.

Maude Mumma.

I may not soar on eagle wing,
But I have seen the earth in spring;
I may not climb the mountain high,
But I have seen a blue-bird fly.

I have seen the red, red rose,
An my heart with joy o'erflows;
All these joys and thousands more,
I have right at my back door.

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To the Readers of "The Southern Churchman".

Dear Friends:

The purpose of our Society is, and has been, during its entire fifteen years of activity, to present the Gospel of our Lord to the Jews through the printed page. Many Jews are reading the New Testament with open minds; they are asking sober questions as to the Messiahship of the Christ.

Our Society publishes literature adopted to the Judaic mind, and this literature is supplied without cost to those who apply for it. Demands come from all over the world for our publications.

We have no other income, but depend entirely on voluntary contributions for the support of this work. We, therefore, ask you to uphold our hands and to help us to do this work for our Lord. You may do this either by making a gift or by becoming a member of the Society. Foundation Member, $100.00; Sustaining Member, $25.00; Active Member, $10.00; Contributing Member, $5.00.

We need funds to reprint some of our old tracts, for which there are persistent calls, and to print new ones which already have been prepared. Contributors to the work of the Society are entitled to all of our publications.

Yours sincrely,
KENNETH MACKENZIE, Secretary-Treasurer.

CHURCH INTELLIGENCE.

(Continued from page 15.)

"How long do you keep them?"

The Rev. J. Wilson Sutton, D. D., who is President of the New York Branch and also Chaplain, comes in very close contact with the girls under care and he spoke on the spiritual side of the work. Miss Mary S. Brisley, Executive Secretary, told in her report of over six hundred girls under care during the past year in New York City and the West Chester County Branch. Of the new girls received during the year less than half were unmarried mothers and less than one-third were Episcopalians, which showed that while the Episcopal Church cares for the respective Episcopalians the benefit is non-sectarian.

In reporting on the new Church Mission of Help House, the Treasurer, Mr. Harry Pelham Robbins, thanked the friends of the Society who, by their generous gifts, provided the required furnishings so that none of the ordinary income was used for the establishment of the work in its present very complete headquarters. The operating expenses in 1928 for the Diocesan work, which includes the active Branch in West Chester County, with its headquarters at White Plains, were $36,625.67, about one-fifth of this amount having been spent for the West Chester work. One-half of the income was provided by the Church in the diocese and in looking forward to the new year the Treasurer asked for generous individual gifts to meet the large portion of the budget which is not provided for by the Church.

The Rev. Caleb R. Stetson, D. D., presided at the meeting and expressed the satisfaction which Trinity Corporation feels in having the old rectory turned over for this useful purpose. The expense of remodelling the House has been shared equally by the Church Mission of Help House and Trinity Corporation and the House is rent free. The library in which the meeting was held is now serving a useful purpose for conferences and is known as the Laurette Pease Library in recognition of the valued services of Mrs. L. Frederick Pease in Church Mission of Help and other social work.

The gift of a small chapel in the House has recently been made by members of Trinity Chapel and, although not yet completed many guests enjoyed seeing the room which will soon be the heart of the work. This is associated by the donors with the spiritual work of the present Chaplain and President, Dr. Sutton.

Clara S. Capp.

ALBANY.

Rt. Rev. R. H. Nelson, D. D., Bishop.
Rt. Rev. G. A. Oldham, D. D. Coadjutor.

Dean of Cathedral of All Saints.

The Rev. George Lynde Richardson was installed as Dean of the Cathedral of All Saints, Albany, on the Feast of the Epiphany, January 6, 1929. The installation was read by the Bishop of Albany, the Rt. Rev. Richard H. Nelson; the celebrant of the Holy Communion was the Bishop Coadjutor, the Rt. Rev. George Ashton Oldham, assisted by the Canon of the Cathedral, the Rev. John Lee Roney; the sermon was preached by the Dean, the Very Rev. George Lynde Richardson.

The following is a message from the Bishop of Albany:

(Continued on page 22.)

THE DIVINE PLAN

BY

REV. HOWARD G. ENGLAND, B. A., D. D.,
Church of the Holy Comforter, Rock Creek Parish,
Washington, D. C.

THE JEWISH CHURCH.

The government instituted by Moses differed from all others, ancient or modern, in that it claimed to be that of the Creator, and that the people were held accountable to Him; their laws and institutions, civil and religious, claimed to come from God. The Tabernacle, in the center of the camp, had a "Holy of Holies", where Jehovah as their King manifested Himself by supernatural means, whence they received instruction for the proper administration of their affairs as a nation. An order of priests was established, which had complete charge of the Tabernacle, and through them alone access and communion with Jehovah was permitted. Israel's government was a democracy; but, regarded in the light of its own claims, it was a theocracy, i. e., a Divine government.

"The Lord said unto Moses, gather unto me seventy men of the elders of Israel whom thou knowest to be elders of the people and officers over them, and bring them unto the Tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there, and I will take of the spirit which is upon thee and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not alone" (Num. 11:16, 17). So completely was the government of the people put into their own hands that though it was stipulated that the weightier cases, which those governors and judges could not decide, were to be brought unto Moses, yet they themselves were the judges as to what cases went before Moses: "The cause which is too hard for you, bring unto me, and I will hear it" (Deut. 1:17). The ministry consisted of High Priest, Priests and Levites. The High Priest offered the Sacrifice in the Holy of Holies once a year, on the Day of Atonement, for the sins of the whole nation, presided over the Sanhedrin and blessed the children who came to the Passover, when twelve years of age, as in the case of our Lord Jesus Christ. The priests offered the daily sacrifices in the Temple at nine o'clock in the morning and three o'clock in the afternoon, and also taught the people out of the Law. The Levites assisted the priests in their office. This Divine organization was known as the Jewish Church. Its message was mostly for the Jewish people. It did not send out missionaries to convert the Gentile nations to the truth of God. The Jewish Church gave the Old Testament to the world. It also carefully preserved it. The teaching of Genesis that man was tried, in a state of original perfection, is one representative; that he failed, and that the present imperfection, sickness and death are the results, but that God has not forsaken him, and will ultimately recover him, through a Redeemer, born of a woman (Gen. 3:15), is kept up and elaborated all through the writings of the Old Testament.

A Saviour.

The necessity of the death of a Redeemer as a sacrifice for sins and of His righteousness as a covering for our sin is pointed out in the clothing of skins for Adam and Eve; in the acceptance of Abel's offering; in Isaac on the altar, in the death of the various sacrifices by which the patriarchs had access to God, and of those instituted under the Law and perpetuated throughout the Jewish age. The prophets, though credited with understanding but slightly the significance of some of their utterances (1 Peter 1:12), mention the laying of the sins upon a Person instead of a dumb animal, and in prophetic vision they see Him who is to redeem and to deliver the race led "as a lamb to the slaughter"; that "the chastisement of our peace was upon Him", and that "by His stripes we are healed". They pictured Him as "despised and rejected of men, a man of sorrows and acquainted with grief", and declared that "the Lord hath laid on Him the iniquity of us all" (Isai. 53:3-6). They told where this Deliverer would be born (Micah 5:2) and when He should die, assured us that it would be "not for Himself" (Dan. 9:26). The prophet says: "Jehovah hath laid on Him the iniquity of us all—as a Lamb that is led to the slaughter" (Isai. 53:6, 7); that He would be betrayed for thirty pieces of silver (Zach. 11:12); that He would be numbered among the transgressors in His death (Isai. 53:12); that not a bone of Him should be broken (Psa. 34:20; St. John 19:36), and that though He should die and be buried, His flesh would not corrupt, neither would He remain in the grave Psa. 16:10; Acts 2:31). In due time an angel named Gabriel was sent from God to a priest in the Temple at Jerusalem to say that his wife Elizabeth should bear a son who should prepare the way of the Lord. The same angel was sent to a pure Virgin named Mary to tell her that the Holy Ghost should overshadow her and that she should be the Mother of the Son of God and that His name sould be Jesus. All these wonderful prophecies and the words of the angel weref ulfilled to the letter. Jesus Christ the Saviour, the Anointed of God, was born in Bethlehem of Judea. The angels of God announced His birth to the shepherds on the hillside and sang the first Christmas carol. Many were attracted to Him by His wonderful teaching and miracles, when He opened the eyes of the blind, the ears of the deaf, cleansed lepers, cured all kinds of sickness, cast out evil spirits, raised the dead to life.

Winnsboro Granite Monuments Maintain Memories

*"Thou turnest man to destruction * * * They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—genuine Winnsboro Granite. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

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That we may be best fitted to serve thee.

Give us the fullness of mental life
In these poor tools whereby we strive laboriously to think Thy thought again.

Give us the fullness of spiritual life—
The abounding glory of the knowledge of Thine own indwelling.
—Book of Prayers for an Indian College.

A Scotchman was discovered wandering around Detroit with a pair of rumpled trousers over his arm.

"Can I help you in any way?" asked a kindly citizen.

"Man," replied the Scot, who was evidently a new-comer, "I'm looking for the Detroit Free Press.



SEEING THE FUTURE

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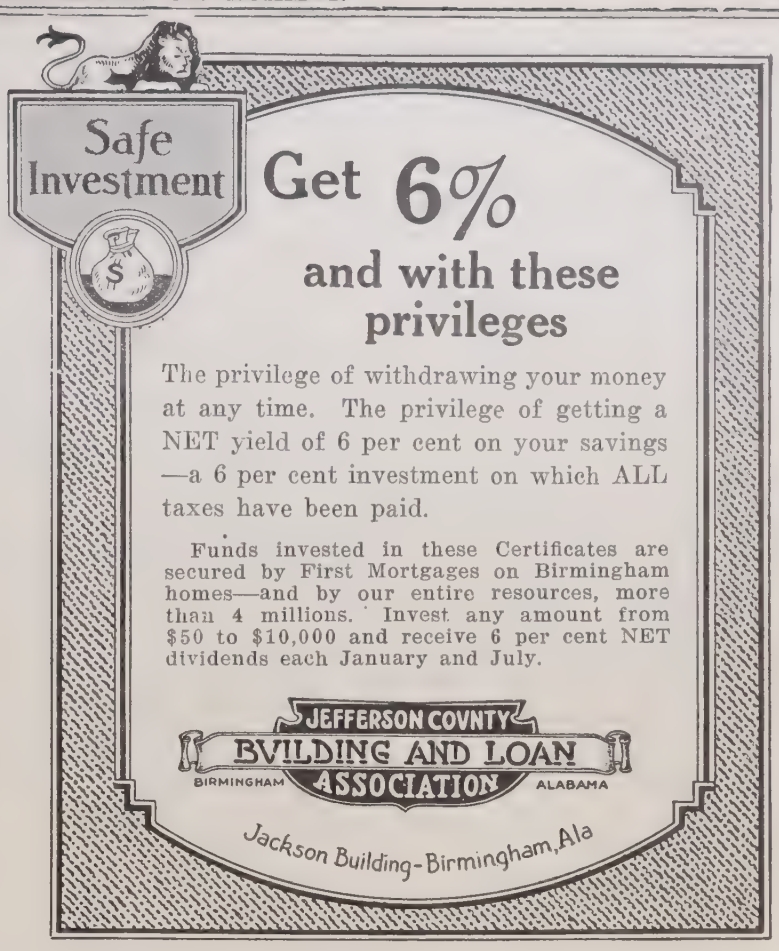
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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Deaths

MRS. ELLA HUBARD LLOYD.

Entered into rest eternal, ELLA HUBARD LLOYD, widow of the Rev. John J. Lloyd, D. D., on January 9, Lynchburg, Va.

Closed the tired eyes in the frail little body; gone the brave spirit that no ills could down; quiet the feet ever on mercy's errand bent; at rest the generous hands. Cast off the old worn garment of the flesh, put on the bright raiment of "Well done, thou good and faithful servant".

MRS. FRANCIS J. DIXON.

January 7, 1929, at the rectory of St. Matthew's Church, Kenedy, Texas, the residence of her son, the Rev. J. H. S. Dixon, MRS. FRANCIS J. DIXON, daughter of Lady Georgina Keppel Hill and Captain Edward Hill, of England, passed to her eternal rest. She was born in Cephalonia, Greece, October 10, 1834. The body was taken to Corpus Christi, where it lay in state in the Church of the Good Shepherd. Services were conducted by the Rev. J. W. Sykes at the church and at Rose Hill Cemetery.

CHURCH INTELLIGENCE.

(Continued from page 19.)

The New Prayer Book and the New Year.

As we approach a turning point in the life of our Cathedral, I should like to be the well instructed scribe who brings forth out of his treasures things new and old.

A new Dean is about to enter into the sacred inheritance of the oldest Cathedral of our Church in this country, and I am confident that he will unite us in veneration for the past and in enthusiasm for the future.

Soon after his coming we shall have our old Book of Common Prayer in its revised form, which has become our authorized standard of faith and worship.

In preparation for the use of this Book it is proper for me to submit a general plan of services in the Cathedral in accordance with our traditional use accommodated to the principles which have led to the latest and most successful revision of our liturgy.

It is unnecessary to mention the slight alterations which will be found in the daily and occasional offices, and I may direct principal attention to the service appointed for eleven o'clock on Sundays and on the greater Feasts of the Church.

In accordance with the custom which has prevailed from the beginning of our Cathedral life, the Chief Service on the Lord's Day will continue to be that which was ordained by the Divine Head of the Church as a perpetual commemoration of the world's redemption.

On the greater Festivals of the Church the Order for Holy Communion will be preceded by a Procession and the Te Deum.

On the first Sunday of each month, the Litany will be said before the Communion in accordance with ancient usage and as a suitable preparation for the Eucharist. On other Sundays, the preparation will consist of a short office of devotion taken from the Order for Morning Prayer.

In this way we shall observe strictly the injunction that no one of the services may habitually be disused, and we shall dignify the Chief Service of the day by approaching it in a spirit of true devotion.

It should be noted that provision for this service was the result of long and careful study on the part of men who are learned in the history of Christian worship, and, in making a short portion of Morning Prayer a definite part of the Communion service, the Commission on Revision presented an order which brings it into conformity with one of the finest Liturgies of the Western Church.

In the Mozarabic Rite, which was used in the independent Church of Spain, an outstanding feature was the reading of three selections from the Holy Scriptures; one from the Old Testament, one from an Apostolic Epistle, and the Holy Gospel as a fitting climax.

In adopting this practice our Cathedral service will preserve the best traditions of the Westefn Church, and will meet a real spiritual need in the lives of those who worship in the Diocesan Church.

In arriving at this decision I have been moved by respect for the best experience of the centuries past, by a desire to show loyalty to the authority of the Church and by the hope that a devout use of this dignified service will bear fruit in deepening our devotion to Him who is Head over all things to the Church.

On this foundation we may hope to build securely for the years that are to come, making increase of the body unto the edifying of itself in love.

Richard H. Nelson,

Bishop of Albany.

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

Woman's Auxiliary Convention.

The ninth annual convention of the Woman's Auxiliary of this diocese was held at historic old St. Philip's Church, Charleston, January 9-10. An early service of the Holy Communion was celebrated in the church Wednesday morning by Bishop Thomas, assisted by the Rev. S. Cary Beckwith, rector of the parish, and the Rev. Harold Thomas, rector of St. Luke's.

About two hundred and fifty delegates and visitors were welcomed by Mr. Beckwith at the opening session in the parish house, at eleven o'clock.

Bishop Thomas made an address.

Registration of delegates and visitors then took place before the regular meeting was called to order by Mrs. Louis D. Simonds, president.

Mrs. Huger Sinkler gave a brief and cordial welcome in behalf of the hostess branches of the local parishes, and Mrs. Ernest Duval, of Cheraw, responded, expressing the appreciation of the visitors.

The presiding officer's chair was occupied by Mrs. W. S. Poynor, the secretary, while the events of her first year in office were reviewed by Mrs. Simonds. The report stated that since the last annual meeting two new branches of the diocese had been established and that the year showed a gain of fifteen members in the auxiliary. In the name of the auxiliary the president deplored the sudden death last summer of Bishop Guerry.

Mrs. Simonds urged the members to take individual responsibility as the keynote for the coming year and to stress the importance of personal evangelism more than ever before.

There followed the annual reports of the secretary, Mrs. W. S. Poynor, of Florence, and of representatives from the districts of Beaufort, Charleston, and Orangeburg. The reports included that on the Florence District by Mrs. R. W. Sharkey; Georgetown District, by Mrs. H. D. Bull; Sumter District, by Miss Annie Keels, and the Church Periodical Club, by Mrs. I. G. Ball.

The Rev. L. G. Wood, speaking on St. Luke's Hospital and its founder, Dr. Teusler, said that this is one of the greatest institutions for missionary work.

Wednesday evening there were addresses by the Rev. James M. Magruder and the Rev. David Cady Wright on the subject of "Personal Evangelism".

The convention adjourned Thursday afternoon.

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Rt. Rev. Chas. L. Brent, D. D., Bishop.
Rt Rev. D. L. Ferris, D. D., Coadjutor.

Fifty-Third Anniversary.

The Rev. Charles H. Smith has been rector of St. James' Church, Buffalo, for fifty-three years, and he celebrated the anniversary Sunday with a rarely beautiful sermon on the texts: "Lord, what wilt Thou have me to do?" Acts 9:6; "Seek first the kingdom of God, and His righteousness, and all these things shall be added unto you," St. Matthew 6:33.

Rather than gaze retrospectively over the history of the church, Mr. Smith felt that it would be better to look to the future, in order that it might be seen what requires attention and service, and he urged that all his congre-

gation apply to their own lives the substance and spirit of the text, of his sermon, asking himself and herself the question, and carrying out God's answer. He decried the practice of people of today of being thoughtful only for themselves, providing not only the necessities, but the luxuries, and perhaps extravagances, so that there is very little, if anything, left to God.

During the fifty-three years of Mr. Smith's charge, records of the church show that 5,600 persons have been baptized: 3,411 have been confirmed; 2,365 marriages have been solemnided, 3,362 persons have been buried.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

Conference for Church Work.

The women of the Diocese of Maryland held a Conference for Church Work in Emmanuel Church, Baltimore, January 22-24, inclusive. Bishop Helfenstein opened the conference with the celebration of the Holy Communion and the following topics were discussed: "Christ's Challenge to Youth," by the Rev. Stephen Webster; "Africa," by the Rev. Stephen Webster; "The New Africa," by Mrs. Wright be Haff; "The Lord's Prayer," by Dr. Wm. C. Sturgis.

Medal of Distinction.

St. John's Church, Mt. Washington, was awarded a medal of distinction by the Baltimore Sun as being the best type of church architecture in Baltimore during the year 1928. The Rev. R. S. Litsinger is rector.

N. E. P.

Personal Notes

The Rev. Robert J. Belt, of St. James' Parish, Mansfield, Pa., has been appointed to take charge of the Church of the Resurrection, Baltimore, and will begin his new duties on February 1. This church was formerly under the care of the Rev. Joseph M. Waterman, who is now in Parkersburg, W. Va.

The Rev. William F. Bumsted, formerly rector of Fluvanna Parish, Columbia, Va., has accepted a call to St. Peter's Church, New York City, with address at 346 West Twenieth Street, New York City. The change to be effective February 1.

The Rev. James A. Dick, formerly of St. Luke's Mission, Kingstree, S. C., is now rector of Christ Church, Pulaski, Va., with address, Box 813, Pulaski, Va.

The Rev. Ralph C. Putney, of the Episcopal Theological School, Cambridge, Mass., has received a call as rector of Trinity Church, Monroe, Mich. It is expected that Mr. Putney will assume charge of the work in the early summer.

The Rev. Charles O'Meara has retired from the rectorship of Trinity Church, Monroe, after twenty-seven years' work. Mr. O'Meara was for several years in the service of the Canadian-Pacific Railway and resigned as General Freight and Passenger Agent to study for Holy Orders. He was ordained to the diaconate by the Bishop of Huron in 1881 and the priesthood the following year.

The Rev. Percival C. Bailey, missionary in charge of St. Hilda's, River Rouge and St. Michael's, Lincoln Park, Mich., has resigned this position to become the assistant to the rector of St. Matthias' Church, Detroit, the Rev. A. S. Gill. Mr. Bailey will assume his new duties on the first Sunday in February.

DEATHS.

Dr. Alexander C. McCabe, Archdeacon of the Diocese of Tennessee and Chaplain of the Tennessee Hotel Men's Association, died suddenly at Dyersbur, Tenn., on January 19. Dr. McCabe was seventy-two years old.

The Rev. George J. Prescott, of Boston, Mass., died December 26, 1928, after a rectorship of fifty-one years of the Church of the Good Shepherd, Boston. At the time of his death he was eighty-one years of age. This is one of the longest rectorships in the history of the Church.

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OUGHT NOT RELIGION TO ADJUST ITSELF TO SCIENCE?

There are no adjusters on true religion or real science. If you have enough big words you can label anything "science." For a few thousand dollars you can hire a battery of "scientists" to testify under oath to the effect that the **bigger devil a criminal is, the less he is to blame.** One of the last babies the devil had, he called his middle name "science." Hear a parable: Once there was a boy who rode a broomstick. He said "Choo-choo" and whistled at the crossings. He went so fast the **telephone poles couldn't keep up. "Man-made religion"** may follow the bandwagon and leave the oracles of God behind for all I care, but the faith on which I stake my soul must be constant. Lightning-bugs are scientists in their own sphere; they know how to do some things better than I do, but I want the stars, in the "valley of the shadow." "Scientists" have changed their pronouncements so many times that they ought to be lenient with us if we wait until they agree on just what tinkering our Bible needs and **stay agreed for ten years.** I cannot face eternity with an opinion and a smile. Foghooks make poor anchors in a storm.

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Southern Churchman

Vol. 94. RICHMOND, VA., FEBRUARY 9, 1929. No. 6.

"CHRISTIAN'S BELIEF"

I.

The Bible, consisting of all the books of the Old and New Testaments, is the Word of God, a supernaturally given revelation from God Himself, concerning Himself, His being, nature, character, will and purposes; and concerning man, his nature, need, duty and destiny. The Scriptures of the Old and New Testaments are without error or misstatement in their moral and spiritual teachings and record of historical facts. They are without error or defect of any kind.

II.

There is one God, eternally existing and manifesting Himself to us in three Persons—Father, Son, and Holy Spirit.

III.

Our Lord Jesus was supernaturally conceived by the power of the Holy Spirit and born of a virgin—Mary, a lineal descendant of David. He lived and taught and wrought mighty works and wonders and signs exactly as is recorded in the four Gospels. He was put to death by crucifixion under Pontius Pilate. God raised from the dead the body that had been nailed to the cross. The Lord Jesus after His crucifixion showed Himself alive to His disciples, appearing unto them by the space of forty days. After this the Lord Jesus ascended into heaven, and the Father caused Him to sit at His right hand in the heavenly places, far above all rule and authority and power and dominion and every name that is named, not only in this world, but also in that which is to come, and put all things in subjection under His feet, and gave Him to be Head over all things to the Church.

IV.

The Lord Jesus, before His incarnation, existed in the form of God, and of His own choice laid aside His divine glory and took upon Himself the form of a servant and was made in the likeness of men. In His preexistent state, He was with God and was God. He is a divine person possessed of all the attributes of Deity, and should be worshipped as God by angels and men. "In Him dwelleth all the fulness of the godhead bodily." All the words that He spoke during His earthly life were the words of God. There is absolutely no error of any kind in them, and by the words of Jesus Christ the words of all other teachers must be tested.

V.

The Lord Jesus became in every respect a real man, possessed of all the essential characteristics of human nature.

VI.

By His death upon the cross, the Lord Jesus made a perfect atonement for sin, by which the wrath of God against sinners is appeased and a ground furnished upon which God can deal in mercy with sinners. He redeemeth us from the curse of the law by becoming a curse in our place. He who Himself was absolutely without sin was made to be sin on our behalf that we might become the righteousness of God in Him. The Lord Jesus is coming again to this earth, personally, bodily, and visibly. The return of our Lord is the blessed hope of the believer, and in it God's purposes of grace toward mankind will find their consummation.

VII.

The Holy Spirit is a person, and is possessed of all the distinctively divine attributes. He is God.

VIII.

Man was created in the image of God, after His likeness, but the whole human race fell in the fall of the first Adam. All men, until they accept the Lord Jesus as their personal Saviour, are lost, darkened in their understanding, alienated from the lifeof God through the ignorance that is in them, hardened in heart, morally and spiritually dead through their trespasses and sins. They cannot see, nor enter the kingdom of God until they are born again of the Holy Spirit.

IX.

Men are justified on the simple and single ground of the shed blood of Christ and upon the simple and single condition of faith in Him who shed the blood, and are born again by the quickening, renewing, cleansing work of the Holy Spirit, through the instrumentality of the Word of God.

X.

All those who receive Jesus Christ as their Saviour and their Lord, and who confess Him as such before their fellow men, become children of God and receive eternal life. They become heirs of God and joint-heirs with Jesus Christ. At death their spirits depart to be with Christ in conscious blessedness, and at the second coming of Christ their bodies shall be raised and transformed into the likeness of the body of His glory.

XI.

All those who persistently reject Jesus Christ in the present life shall be raised from the dead and throughout eternity exist in a state of conscious, unutterable, endless torment and anguish.

XII.

The Church consists of all those who, in this present dispensation, truly believe on Jesus Christ. It is the body and bride of Christ, which Christ loves and for which He has given Himself up.

XIII.

There is a personal devil, a being of great cunning and power. "The prince of the power of the air." "The prince of this world." "The god of this age." He can exert vast power only so far as God suffers him to do so. He shall ultimately be cast into the lake of fire and brimstone and shall be tormented day and night forever.

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Sounding Brass and Tinkling Cymbal	6
Rays of Light From God's Lamp—W. W. Rugh	7
Semitic Exaggeration—Rev. J. W. Morris, D. D.	7
Buchmanism—Rev. J. R. Ellis	8
With the Craighills at Nanchang	9
Book Reviews	10
Favorite Scripture Verses	11
Letters to the Editor	11
Councils, Conventions, Convocations	12
Church Intelligence	15
Family Department	17
Children's Department	17
Personal Notes	23

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Thoughts For the Thoughtful

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"When a man is on his deathbed he has nothing to say about the hypocrites in the church."

Joy in the heart will be pretty sure to write its name upon the face.

"Oh, empty us of self, the world, and sin,
And then in all Thy fullness enter in!"

God gave us memory," says Sir James M. Barrie, "that we might have roses in winter."

"Example is as contagious as the small-pox.

Surely it is a poor creed that will allow us to trust in God only for ourselves.—George Macdonald.

There is nothing laid down as a duty, but grace is promised to enable us to perform it.—Rowland Hill.

No man has done his best work who has never allowed Christ to operate through him.—Rev. Wm. Porkess, D. D.

Do your work—not just your work and no more, but a little more for the lavishing's sake; that little more which is worth all the rest. And if you suffer as you must, and if you doubt as you must, do your work. Put your heart into it and the sky will clear. Then out of your very doubt and suffering will be born the supreme joy of life.—Dean Briggs.

"If you are in doubt about the Christian faith, you cannot do better than to live up to the light you have. Do the next duty, pray for light, and the promise fulfilled in thousands will be fulfilled in you."

It is our own fault if we make not free with the riches of our God. Never want while thou hast God to go to, never fear or faint while thou hast God to help thee.—Spurgeon.

CHURCH FACTS AND PRINCIPLES

By Rev. T. Tracy Walsh, D. D.

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Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 94. RICHMOND, VA., FEBRUARY 9, 1929. No. 6.

"O GOD, THY ARM WAS HERE, AND NOT TO US, BUT TO THY ARM ALONE ASCRIBE WE ALL"

Shakespeare's Henry the Fifth After the Battle of Agincourt.

In 1781 when the messenger from Yorktown announced to the Continental Congress sitting at Philadelphia that Lord Cornwallis had surrendered to Gen. George Washington, Edmund Randolph got up and moved that Congress adjourn to the Dutch Reformed Church to render thanks to Almighty God who had given us the victory.

Sailors of the Italian steamship Florida, who were rescued by the Americans of the steamship America, sought a church of their faith as soon as they were ashore in New York. They went twice every day to offer, in their humble way, thanks and praise to God for their almost miraculous deliverance. Captain Fried, of the rescuing ship, drove her through hundreds of miles of fierce storm and whelming waves to the dangerous task of saving strangers of country and race far separated from his, having no claim on him except that they were fellow men and brother mariners in deadly peril. First, Officer Manning made sea history, with his eight volunteer oarsmen, by the unexcelled courage and skill with which he reached, took off and conveyed to safety the thirty-two men of the Florida's crew over a quarter mile of tumult of heaving and crashing mountains of water and screaming, raging wind. Amid the acclamation of an admiring world, Fried and Manning told reporters they felt that they could not have succeeded in their splendid endeavor, but for the mercy and help of God. Dick Byrd is brother of the Governor of Virginia and descendant of the founder of the City of Richmond and commands and leads the most daring of all expeditions to the South Pole. The other day in a crash and break up of the ice to which Byrd's ships were moored, one of the crew, named Roth, went overboard. Byrd, with already five medals for life saving, quickly plunged into the freezing water amid the grinding huge ice cakes to aid his comrade. When, later, Byrd's almost lifeless body had been hoisted aboard his ship, New York, his first question, as he regained speech, was, "Is Roth safe"? and, being answered in the affirmative, his next words were, "Thank God!"

In Washington a week or so ago General Charles Manly Stedman—good old historic Baptist name—celebrated his eighty-first birthday. He volunteered as private in the Confederate Army, served faithfully to the end of the Confederacy, was thrice wounded in battle and after each wound returned to duty as soon as strength permitted. He is serving his tenth term in the House of Representatives from North Carolina. Talking of his life, when he was being honored by his fellow members of both houses and parties, he expressed his humble thanks to God for the years granted him.

All these men are real men. At thought of them the hearts of manly men and womanly women swell and thrill and take warming comfort in assurance that the old breed of heroism and valor, loyalty and high chivalry, is not extinct, that it is yet a living and present part of our life, along with the old loving and guiding faith and trust in the Almighty Creator and dutiful reverence for Him. It is instructive to consider them and their sturdy characteristics, conduct and achievements compared, for instance, with the attitude, utterances and acts of persons like President Neilson and his associates, Professor Barnes and Hankins, all of Smith College, Northampton, Massachusetts, an endowed institution for the education of young women. The three, regarding their positions, in the elegant and elevating language of Professor Barnes, as simply "jobs", seek distinction by obtruding themselves continually on public notice, through newspapers, and, consequently, suggest measurement of themselves with the sailors and the veteran who have become widely prominent.

The president and the professors demonstrate their valor by vociferous sacrilege, defiance of the Almighty and proclamation of contempt for Him, cheap, vulgar, common, flashy flippancy, of which the cheapest and commonest clown in the meanest of travelling side shows would be ashamed. They illustrate "progressive thought" by insults to the ordinary decencies and restraints of civilization at which the clown would balk. Manning, of the America, straining through cold and tempest for the lives of men he never had seen, his own life in jeopardy every second of a long two hours—strong, fearless, generous—called on God for help and told afterward of his dependence on God and gratitude to Him. Professor Barnes, secure and comfortable in his "job" at Northampton, speaks derisively of God as "the Celestial Papa" **and declares his hope to "cut the girls of the college"**—prospective mothers and guides of future American citizens, some of them, probably, descendants of strong people who dared and conquered wilderness and savage foes, trusting always in the help of God and who later faced and overcame the world's mightiest power in the Name of the Great Jehovah and the Continental Congress—**"loose from God's apron strings."**

Aside from their persistent intrusions on public attention, the three learned professors require notice because of the "jobs" they hold, giving them influence on the minds of young women at an emotional and impressionable stage of life. No one of the three has exhibited qualities or capacities to make him important as a menace or serious as an offense in any other imaginable position. Let us view a little further the difference between the two groups and their respective claims on respect and emulation.

It is the difference between the high souled and the soulless. The sailors and the veteran have encountered and met triumphantly the realities and the real tests and stress of life, young as some of them, old as some of them, are, have proved themselves men. They know and obey their souls, following human, wholesome, natural, God-given instincts. As E. Stanley Jones, missionary to India, says in his recent book, "Christ at the Round Table", **the human soul, like nature, abhors a vacuum; therefore seeks a God**

to worship, causes to love and strive for, good to do. Reaching always toward the great mysteries, the unseen and infinite and impenetrable, it attains heights of beauty and purity and nobility of hope and readiness for self sacrifice inconceivable to those choosing to grovel in materialism and dirt. The learned professors under discussion carefully direct their attenuated, shallow, "job" absorbed minds away from the soul and belief in it and from the God the soul craves. The human mind trained or torn from the soul is like a plant placed in a dark cellar. It may live, but its life is sickly, its growth is pallid and deformed, it is dull, coarsened, void of color and fragrance. Its fruit is fetid perversion, desire to destroy and debase, as the fruit of the strong, clean soul, growing in the light, is service and longing to build and to save.

According to the teachings of some of the instructors of youth at Smith College **God is an illusion, patriotism is a lie, love of country and people a sham to be derided; womanly chastity a matter of personal preference and convenience.** Professor Hankins sanctioned, if he did not originate, circulation among girls of his class in sociology of a **questionnaire too indecent in suggestion and terms for publication in any family newspaper. President Neilson, addressing a pacifist organization, sneered at the salute to the flag and declaration of respect and fidelity to it in the schools, decried teaching of the greatness and power of this country and asserted that we would become "the most dangerous people in the world",** as if we attained world power we could not be such good sports as to refrain from "betting on a sure thing". Americans may be very thankful that this president **is not native here, but is an importation.** This may explain his distrust and dislike of the American people and institutions; but, on the other hand, it seems that having become a naturalized citizen, as his supporters proudly announce, and having taken the oath of allegiance at ripe age and with full knowledge of facts and conditions, his detraction of country, people and government **savor strongly of rather degraded hypocrisy,** when he swore to respect and obey the constitution. Professor Barnes, of the same institution, told another pacifist gathering that George Washington fought in the Revolutionary War to retain land he owned in the West—an attribution of motive and estimation of ethics entirely and exactly appropriate for a learned citizen entrusted with the mental training of American young women and cheerfully intent on his "job". **The same professor informed the same audience that President McKinley lied to the American people to force them into unjustifiable war with Spain.** All three of these learned and improving persons hold their "jobs" and draw their comfortable salaries from money bequeathed by a pious New England woman whose will specifically provides: **"All the education and discipline shall be permeated by the evangelical Christian religion."**

Every dollar these men draw from the estate of the dead woman is a separate robbery, betrayal of trust, obtaining of money under false pretenses. Each drop of poison they instil in the minds of young women—**poison of atheism, infidelity, disregard of the moralities and decencies, the obligation of citizenship and all that clean thinking Americans hold sacred**—is a separate treason and violation of the laws of honesty and honor by which normal Americans are governed. It is acceptance by the heads of an **educational institution in the United States of the ethics and methods of Soviet Russia, with which the president and professors have demonstrated many times their cordial sympathy, along with their admiration for Sacco and Vanzetti, the Italian anarchists and murderers.**

The culminating demand for contempt for the Smith College authorities is given by an exhibition of pitiful but appropriate cowardice. A graduate of the college, of 1910, startled and dismayed by what she read of the utterances of the three self-advertising members of the faculty, wrote President Neilson, in February of 1928, asking, courteously, plain questions regarding his teachings and the doctrine taught at the institution and requesting plain answers. **Neilson, the coward, lacked the courage to stand to his own declarations.** "I do not think it wise to send you replies," he wrote. So every craven, feeling secure in his "job" and somehow convinced of immunity, meets challenge. President Neilson defies God and the instincts and traditions of the American people in his ambition to be classed as "liberal", **but slinks and skulks abjectly from the straightforward call of one honest American women to declare his beliefs, and reveal his methods. Misusing the property and betraying the trust of a dead woman, he cringes before the protest of a living woman.**

Belief in religion and the soul needs no stronger support than to stand these three professors of irreligion and no soul side by side with the sailors and the veteran. **Look at them. Let the trustees of the college, whoever they may be, consider them and decide which are the better guides and teachers and exemplars for Americans of the future, for the descendants of the trustees themselves. Measure and compare.** Fried and Manning gallantly fighting fearful storm to save lives. Byrd daring imminent death for one of his men. The venerable veteran and the thousands dead and hundreds living, North and South, with records like his made serving the causes they believed right. With them study the three learned professors.

The Southern Churchman began, months ago, warning to its readers to inform themselves of the institutions and faculties and influences asking to have young men and women entrusted to them. It continues that warning. **This college at Northampton, under present management, illustrates the existence of insidious dangers, of sneaking attacks on the foundations of our civilization, government, laws and peace.** There may be more to say presently of this institution and of others of like kind.

It is time that we have had examples of real Americans with souls and illustrating American traditions and faith to stand side by side with these pretentious exponents of "progressive thought" and its educational system. It is interesting and profitable to study the self-vaunting foes of religion along with the unpretentious, unheralded believers in religion and God. Put Neilson, Barnes and Hankins, Fried, Manning, Byrd and Stedman shoulder to shoulder. Compare them, what they have done, are doing, what they mean in and for the world, in the sight of mankind and for history.

Look at them!

Langbourne Meade Williams.

Sounding Brass and Tinkling Cymbal

Perfect, puerile, pettyfogging prejudice and consummate condensed, concentrated self-conceit, ignorance and error of Editor Lewis Gibbs, of Staunton, so says The Southern Churchman.

"Now that the Thirty-nine Articles of Religion have been kept in the Revised Prayer Book and the Church saved by its friends, we can perhaps discuss one feature of the frenzied campaign to retain them. . . . We have been told that between thirty and thirty-five thousand laymen rallied to the call of the defenders of the faith and signed a memorial to the General Convention, asking that the Articles be retained in the Prayer Book. . . How many of the signers could say that they had ever read the Articles, and of those, how many that they understood them?

. . . . . .

"We seriously question the propriety of any individual or organization going over the heads of the Parish Clergyman in an effort to secure names to a petition of this sort.

. . . . . .

"The Clergy are the official leaders in our Church and if any movement has to resort to an appeal over their heads to an uninformed constituency, it gives the impression that it is weak and is making its appeal to ignorance and prejudice.

. . . . . .

"We hold no brief for Anglo-Catholicism, although it has much to teach us if we would stop our imputations of bad faith long enough to listen, but we do object to the use of such tactics as was resorted to during the recent campaign to stir up the Church against the brethren of our own common household of faith."

RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.

Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

II. KINGS.

Purpose.

The Spirit's design in writing the book of II Kings for us is to teach us typically the causes and results of the apostasy, or falling away from faith in God, of the professing church (1 Tim. 4:1; 2 Thess. 2:3-12; Heb. 4:11).

I. Chs. 1-13. "The light in a dark place" that shone through Elijah and Elisha, now shines into our hearts through the Word of God which gives us His counsels concerning past, present, and future (2 Peter 1:19; Isa. 61:1-3; 2 Cor. 4:6).

The light of God's will heeded makes possible a clearer knowledge of Himself and His plan for us in redemption John 16:13-15; Eph. 1:3, 17-19).

1. Ch. 1 to Ch. 2:11. The fire consuming Elijah's enemies and carrying him into heaven, pictures to us the Holy Spirit overcoming the power of Satan, sin, and self, and lifting us into the enjoyment of God's blessings in the heavenly places in Christ (Rom. 8:2; 1 John 4:4; 5:4; John 16:13-15; Eph. 1:3, 17-10).

2. Ch. 2:12 to Ch. 13. "The double portion" of the Spirit, is the portion of every member of "the Church of the first born". Through Spirit filled believers, God is giving a testimony of His grace and power in order to win unbelieving church members to faith in Christ (Deut. 21:17; Heb. 12:23; Rev. 3:14-22).

II. Chs. 14-17. Failure through unbelief and idolatry to enjoy God's blessings, gives Satan occasion to control, oppress, and lead into captivity those who may be known by the name of Christian (Matt. 5:13-16; Rom. 14:13; 2 Tim. 3:1-9).

1. Chs. 14-15. Divisions and conflict among those who profess the name of Christ not only leads to the sin of idolatry, but gives Satan opportunity to hinder God's purpose to bless and make His children a blessing (1 Cor. 1:10-17; 3:11-17).

2. Chs. 16-17. Satan and the world easily lead into captivity the one who professes the name of Christ, but who is not yielded to God to trust and obey Him (Rom. 12; 2 Cor. 6:17, 18).

III. Chs. 18-25. God's mercy and grace neglected or rejected leaves nothing but the wrath of God (John 3:36; Heb. 2:3).

1. Chs. 18-20. In sovereign grace, God raises up those to whom and through whom He can reveal Himself in order to lead His people into the enjoyment of His blessings (Phil. 2:19, 20; Col. 1:29).

2. Ch. 21. God's blessing upon Israel was always commensurate with the character of the king in power. The enjoyment of His blessings by the Church of Christ is dependent upon the character of those who stand in the place of leaders, pastors, and teachers (2 Peter 5:1-15; 1 Tim. 4:12-16).

3. Chs. 22-23. Spirit given revivals are always a testimony of God's overflowing blessing which His people have not enjoyed because of sin (1 John 3:21, 22).

4. Chs. 24-25. The destruction of Jerusalem, as a judgment from God, pictures the awful judgment which will surely come upon the apostate church, after the true Church has been caught up to meet her Lord and Bridegroom in the air (1 Thess. 4:13-18; Rev. 17).

SEMITIC EXAGGERATION

By the Reverend James W. Morris, D. D.

SUCH is the caption under which "Time", a well-known news weekly, comments on a New Commentary on the Scriptures, lately published in England. It is edited by Bishop Gore, considered the greatest theologian of the English Church. Collaborating in it, are some fifty brilliant scholars.

"Time" reports with great glee the wonderful findings of these supreme scholars in their study of the Old Testament. To them, the old book is a tissue of "Semitic exaggerations". David for instance did not kill Goliath. That feat was done by one Elhanan, as obscurely stated at 2 Samuel 21:19. The exploit is assigned to David to enhance his prestige! Also the account of Moses at Mount Sinai is another "Semitic exaggeration"; it was "probably (?) the hallucination of some one scared by a thunder-clap". The deluge is a "hysterical account" taken from stories of local floods in Babylon (hysterical as describing the stately story in Genesis! Wonderful scholarship!) These and much else, as "Time" enjoys telling us, are ascribed to the "well-known Semitic habit of exaggeration".

"Time" avers that such views have been held in advance Protestant circles for quite a hundred years, and are so trite and generally accepted that eminent Unitarian and liberal Protestant theologians are rather amused that such mighty English scholars should think it worthwhile to write heavy and learned books about them! Men who have long accepted a simple human Jesus, putting by all supernatural elements ever since the times of Thomas Jefferson and Thomas Payne, wonder at all this fuss about such to them old and established facts!

But what surprises is that when these ponderous thinkers come to the New Testament, they demand an entire change of front: they insist that here the miraculous account be accepted as overwhelmingly established.

They warn everybody, after having scrapped Moses and the prophets and after eliminating miracles from the Old Testament, not to dare impugn any of the great miracles that signalize the life and ministry of the Lord Jesus. They appear to think that their Olympian scholarship can make unbelief go so far and no further—believe and not believe as they dictate.

The Lord seems, indeed to afflict with a sort of wise insanity or insane wisdom men who undertake to correct and rewrite the Bible. For what wilder folly could be imagined than this notion that men may be taught to flout the Old Testament and its supernatural events, and yet at the same time believe in Jesus Christ and accept the witness of the apostles? The thing is absurd in face of the undoubted fact that both our Lord and His Apostles fully received the Pentateuch as God's revealed Word through Moses.

If our Lord knew what these modern scholars pretend to know as to the unreliable and indeed fraudulent character of these old writings, He most surely acted deceitfully in His use of them. If He did not know what these modern scribes say they know then neither can they nor anybody else accept His claim that the Father hath put all things into His hands. The profane folly of such a position makes one think of the terrible words at Ps. 2:4: for these wise men of our day bring upon themselves the open signs of divine derision.

And as our paper "Time" in its mocking way enjoys this wise foolishness of men sworn to defend the faith, it would seem well for Dr. Gore and his exalted colleagues to remember Romans 2:24.

But "Time" has something further to say—a something that should make us pause. It declares that the findings of these great English scholars came as a shock only "to fundamentalists of the evangelistic type, like John Roach Stratton, who insist that every phrase in the Bible is Gospel truth inerrant".

Passing by the old, old trick of damning a great truth by exaggerated mis-definition, ignoring the bitter gibe at Dr. Stratton and all evangelistic preachers, let us take such sneers of scoffers at the truth as a call to arms.

If believing that Moses, the friend of God, was the author of the first five books of the Bible, if accepting fully the historicity of the Old Testament miracles, if taking God's

Word as really God's Word (as we ministers are sworn to do), and therefore just as true in its use and application as God is, if being assured that Christ Jesus knew and was fully aware of what He said when He declared that Moses wrote of Him and that Moses gave the law to the people, if that is to be fundamentalist and unscholarly and narrow, then let us accept the impeachment and rejoice in it—glad to be in the class with the Lord and His apostles. We remember the great words of St. Paul at 1 Cor. 1:20 to end. We who earnestly believe that the Word of God, and not the shifting sand of each wise man's experience or reason or scholarship, is the final test in religion and in morals, need to stand up fearlessly and be counted. If we are despised and belittled for Christ's sake, happy are we.

It is disturbing to be told, that "The Churchman" of New York thinks these views to be now almost universally accepted by the clergy of our Church. They do not proclaim these ideas, we are told, because they do not wish to disturb the simple faith of the pious old people of their congregations. But truth is truth, and always the best thing to proclaim. If the Old Testament is a tissue of "old wives' fables", the sooner the fact is known and declared, the better.

All evangelicals that are left should pray the Lord God that Jer. 5:30, 31 do not come upon us.

BUCHMANISM

Josiah R. Ellis

MUCH is being said and written at this time in Church conferences and the Church papers about this new cult now just rising over the Christian horizon. As usual, the pros and cons are giving vent to their views—those for it expressing themselves enthusiastically in its favour, while those opposed are as loud in their condemnation.

The middle grounders are perhaps nearer right, there are perils and dangers in its unguarded use and much good to come of it if used with proper safeguards.

Boiled down to its first analysis it seems to be held together by a "Mutuality of Confession", based on the Scriptural injunction, "Confess your faults one to another" (Jas. 5:6), and in this it seems to be well founded; but it will be readily seen, that with this wide latitude of thought and conduct, these confessions may easily stray into forbidden fields, as is charged has been the case; or, again, held in check by common sense and common decency much good may come to those engaged in it. From the published criticisms of this cult this seems to have been the case. The more radical seem to have taken up sexualism, which affords a fertile field for vileness and indecency, while the more conservative have used it for that honest confession, which is always good for the soul, meanwhile holding the exercise under proper control and in legitimate channels.

These published reports state that it was started by Dr. Buchman of the Lutheran Church (because he thought "the churches impotent to renovate lives"), by bringing together the young people in house parties, with both sexes present, out of which the intense adverse criticism may have arisen. And, indeed, the very word "house party" would invite criticism, since house parties have not always been free of criticism. However, latterly it seems, as the idea has developed, they meet now in groups of not more than twenty in each group, wherein the sexes are separated. This is manifestly an improvement, but even here it is fraught with danger and peril, unless held in check in proper channels by proper persons. One might ask in passing if this may not be the old Methodist Experience Meeting in a new guise. If so, unless carefully watched, it will go the way of the Methodist plan which had to be abandoned because of the egotism, exaggeration and "self-expression with nothing to express", which these meetings had engendered.

Since writing the above I have read the first of the two articles of the Rev. Sam Shoemaker (it is said that he likes to be called "Sam"), in which the cult is given the wider name of "The First Century Christian Fellowship". In reading the article one is struck with the evident saneness and sincerity with which the subject is approached and handled. Moreover, in reading the accounts recently appearing in The Southern Churchman of the practical manner in which his ideas are introduced by his helpers and workers, one is again struck with their saneness and may conclude that under his control and guiding hand, with God's blessing, much good and little harm may be done. But one wonders how long it will take to lose the individuality which is advocated when forty come together at one luncheon at one time?

What one would like to know is what is to become of these new converts in the future? How will he save them from the same fate that it is said befalls the Sunday converts? Does he hope that each one of them will become an active worker in this field of new experience? If so, is he not expecting more than the history of Christian movements generally justify? When one looks at the list of the Apostles, for instance, there is a wide difference in their field of operation of those who worked and, so far as the record goes, some who had no outward field at all to work in. Only four, the inner circle, were actively at work; then another four and then—the outer circle—the fringe, attaching to all circles of usefulness, in which was Judas, whom the Saviour sent to his own place. Then to fill the place lost by Judas in the Apostleship, Matthias was selected, which was the last we hear of him. He seemed satisfied, so far as the record goes, to get his name on the church books. Few, then, engaged in active work. But this may not indicate, nor do I mean to say, that they had no part in the spread of the Gospel, but that going back home and telling by their example of what the Lord had done for them as well as in prayer and meditation they did their part in their quiet way, to help along the Kingdom. If, then, the setters forth of this movement hope to have all of their converts at work actively, as seems to be their object and expectation, are they not doomed to disappointment? And may we not say, in passing, to those who are more or less downcast as they view the few of their own members who are actively at work that in reviewing the lives of the Apostles and the small numbers thus engaged that here is comfort for them? Though there may be only a few actively at work, back home they are taking their part in prayer and meditation, let us hope, in holding up the rectors' hands and helping to spread the Gospel.

Again, referring to "Sam's" article, as he iterates his "rediscoveries", it looks as if it is the Episcopal Church **in action,** and he is using in intense form what has always been known and used in the Church. In other words, the same convert, but a new or more active method. He gives six of these new or "rediscoveries", and conning them over we find three of them—Individuality, Sin and the All Sufficiency of Christ—emphasized over and over again in the Prayer Book with constant consistency; while the other three grow out of these and have their proper place with proper emphasis in the same Prayer Book.

This is no new thing, may I presume to assert, in the history of the Church, or experience of any man who has been for any length of time in the ministry. The fear is that "Sam", though he insists sincerely that he is working and using the individual, is consciously, or unconsciously, most probably the latter, driven along by mob psychology, which seems to do its work most perfectly in religious matters. It is to be hoped that he presents each of his converts with a Prayer Book with the General Confession marked that such convert may use what this Church has insisted on from the beginnings, whereby its adherents and followers have built up a character for honesty, probity and integrity which gives them in their community and in civic life generally a place in the esteem and confidence of the public far and away out of proportion to their numbers when compared with the other denominations.

To show that the arm of the Lord is not shortened and that He uses any and many means in the Bible and out of it to further His ends, and draw men into the Kingdom, provided those means are honest and honorable, I am giving two cases out of my own experience, though reluctantly injecting myself into this article, with the knowledge that many of the brethren in and out of "this Church" could duplicate them many times with slight changes in the circumstances. It will be noticed that they differ in every particular in the forming, but with the same result in the end—Confirmation.

I had not been in my first charge three months before I was mixed up in a street fight! Standing one day in the postoffice in the little town where I lived, I looked out of the window and saw a fight going on, in which one man was vigorously contending against three other burly men. Appealing to those standing by to go to the help of the man I was astonished to see fear depicted on each face and no man responded to the appeal. Meantime the man was being pressed down by two of the men, though he was contending to stay them, while the third man was pecking the poor fellow's head with a long handled hammer. I rushed out and into the scrimmage, though in no trim for a fight as I had on thick overshoes and a heavy overcoat, and caught one of the men by the nape of the neck and pulled him

off, which gave the man a chance to assert himself. This he did vigorously, and soon gained his feet and went at once home, and the crowd took to cover. The man I had tackled came rushing up, insisting that I had kicked him in the face, and would have done me serious harm, no doubt, but for "ole Wash", my sexton, the only man who had not left me alone with this man. I found out that I had tackled the town gang which always did up the town when drinking, and seeing the man attacked, who was a drummer, had gone after him as stated. The result was that by my withstanding them the gang was broken up. One left the town and another one was singing in my choir in less than a month. The Mayor of the town, whom I had criticised publicly in his presence for the lenient sentence passed on these men, presented himself on Sunday morning for Confirmation at the next Visitation of the Bishop.

The other case, far different in every way from this one, was in another parish far away from this one. I had occasion in my parish work to stay at the house of a gentleman who was a communicant, but whose wife, though most attractive in many ways, was not a communicant, and there was, as I then thought, an insuperable barrier to her ever becoming one. To this home I went periodically for two years to meet this pleasant lady as hostess, wondering each time if I might not mention the subject of religion to her. One day, on one of these visits, I timidly asked her if I might talk the subject over with her. To my amazement, and no little chagrin she answered, I've wondered why you have never, in all this time, done so! With this opening we then and there began conversations that lasted over two years with no apparent success in coming to a conclusion, except that she said she would be confirmed if I told her to do so. This I, of course, declined to do, which I explained to her as out of my province, and must be decided by herself as God gave her guidance. So the matter stood till the Bishop's next Visitation when she told me if she might be baptized privately in the church she would be ready for confirmation when the Bishop arrived. She was so baptized. I shall never forget the calm and sweet repose that came into her face that blessed day to which all of her friends and myself had been anxiously looking. She was confirmed, and today, and ever since, she has been doing splendid work for the Church in one of its hardest special departments. The one brought about by a street fight, the other by a patient, prayerful waiting for four years and the results were the same—souls were brought into the Kingdom of God.

While, then, we may ask God's blessing upon this movement, we must at the same time remember that this has been going on in "this Church" all these years, and that the influence of its communicants as stated is far and away out of proportion (when numbers are compared), to the other denominations: that in the opinion of this writer it is not to be expected that every one shall be drafted to go out Rotarian-like as a "go-getter", but the quiet unobtrusive, prayerful life has its merited place in the Church; that this new cult's House Parties, which appear of the earth, earthy, seem to tie the movement to using the ways of the world in carrying out its high purpose and that comparing it to the Methodist movement of years gone by is like taking one of John Wesley's most sacred hymns and singing it to a jazz tune. In the words of another, "Repetition is better than effort; mastery, depends more upon doing things over and over again than in putting forth great effort." That is what "this Church" does through the Prayer Book with fine effect. We commend its way to those who claim to be doing such splendid work with "the First Century Christian Fellowship", and to those who think, perhaps, it might be an improvement on the Prayer Book way. Indeed, the slogan must be kept up now as heretofore—back to the Prayer Book.

WITH THE CRAIGHILLS AT NANCHANG

The Rev. Lloyd Rutherford Craighill, a native of Lynchburg, Virginia, and Mrs. Craighill, formerly Miss Marian Wakelee Gardner, have been in charge of the American Church Mission at Nanchang, Kiangsi, China, since 1918. Periodically they send a joint mimeographed letter to their various friends "back home", telling of their work in the mission field. The following letter is dated December 18 1928, from Nanchang, Ki., China:

Dear Friends Back Home:

In reading over our last Nanchang letter in order to get a point of departure for this new installment I am struck with the contrast in the situation which the intervening nine months have brought about. At that time I had just completed my first extended visit to Nanchang since the evacuation, and was quite conscious of being looked upon as a stranger if not as an intruder by many in that familiar city; now we are received in a much more friendly spirit. Then much of the mission property of Nanchang was occupied by soldiers; now they have all been cleared out. Then we were on the defensive in our church and school activities, merely trying to hold what we had; now we have begun to reach out into new fields again. Then our little family were sojourners enjoying the hospitality of our Shanghai friends; now we are once more comfortably settled in our own home with some chance of consecutive work.

Most of the revival of church life and the reaching out into new endeavors have been made possible by some of the recent additions to our staff. The Rev. Kimber Den, who has spent the past two years studying at the Virginia Seminary and General Seminary, has returned to us full of his former energy and optimism and eager to put to the test under Chinese conditions some of the ideas he has gathered while abroad. He is again in charge of St. Matthew's Church and school, while the Rev. Daniel Liu, who has stood by the ship so courageously during the past two years of rough weather, is now in charge of the work at the other compound across the city.

Mr. Den has revived the Wednesday night prayer and discussion groups, where the church members have a chance to express their needs and their experiences of the Christian life. In November we observed a special Prayer Book Sunday. Instead of the sermon there was given at the beginning of the service an address on the origin of the Prayer Book, and as the service proceeded, further explanations were made of the use and meaning of the various parts. The experiment has resulted in a more reverent and worshipful spirit in the service.

Another venture in connection with the school has been the establishment of a night school for working boys and illiterate men. Chinese language and arithmetic are taught by the voluntary services of some of our day school teachers and the older boys of our school. A similar class for boys and girls who have had no schooling is taught every afternoon by Miss Chang, the woman evangelist, over at the Langhorne Kindergarten.

Self-support, one of the topics before the Chinese Church these days, has come in for a share of attention at St. Matthew's, too. Under the leadership of Mr. Den the staff and congregation were organized with the objective of raising $150—and they raised $280. This may not seem much, but if you could know the poverty of most of our church members you would realize that this has meant real sacrifice. It is one index of the earnestness of the group.

For a long time we have felt the need of some one who could give special attention to work among young people, could organize the play life of our school boys and show them religious values in actual practice. Then there is that large group of government school students among whom we were doing hardly anything. This long-felt need is being met by Mr. Quentin Huang, who has just come back to China after reciving his B. D. from the Philadelphia Divinity School and an M. A. from the University of Pennsylvania. Already Mr. Huang has made a good beginning among our boys on the playground, and is building up a nucleus for a St. Andrew's Brotherhood as well. His skill in tennis and football are already opening to him the doors of several government high schools. Partly as the result of these contacts he and I have started an English Bible Class for government school students. Last Sunday morning the group who came to our home for this class had grown to twenty-five. I only have to think back to six months ago to realize how conditions have changed to make such a thing possible.

I am tempted to go on and tell you what the coming of Miss Margaret Monteiro has meant in the way of new beginnings, but that would infringe on Mrs. Craighill's field and I must leave that to her. But share with us our thankfulness for these new beginnings. It may be several years yet before we see very concrete results, but that doesn't so much matter so long as we are on the move once more in the right direction.

And here comes the lady of the house, or rather one of them, for I know Mary Katherine would dispute the title with me; and how tempted I feel to indulge in my all too ready verbosity and tell you just what has happened during these last two months. But I could use pages on a mere description of our descent from Kuling: babies, boxes, food, pussy cat, and all the rest of it; collecting more of our belongings at Kiukiang, piling up a freight car with our sixty-nine pieces plus those of the Allens of the "Y"; then both families with their retinue and Bishop Huntington all adding themselves to the remaining space in the above freight

car and bumping and thumping and shaking out a very hot day of travel to Nanchang.

Finding a group of dear friends to meet us at the station was another experience as I began to realize that I was really home at last after a year and a half away.

The first weeks we lived at the Allen's with daily trips to our own house nearby, where we sorted out the most marvellous collections in store room and attic and cellar until our minds were almost paralyzed. The receipt for the plumb pudding I've just been making tells me to stir it for twenty minutes. I am confident our house was stirred continuously from our departure till our arrival, but the marvellous fact was that there was something there to stir! Almost nothing has been lost in all these months of absence. Unspeakably dirty the whole place was, and the furniture showed pretty hard usage by the officials who had occupied the place, but we didn't lose much. The painters and masons worked as zealously as we did, and now at this Christmas time we are rejoicing in a house which looks cleaner and fresher and more attractive than ever before, and in a nursery with just double the number of inmates it had in March of '27.

Of course, a reunited family in a home which we had thought we would probably never see again is reason enough for rejoicing, but Mr. Craighill has told you of some of our other causes for happiness as we look forward into the possibilities of the future. **I am so glad he is letting me tell you about Miss Montiero, for it does mean so much to me personally to have her here this winter,** while we are still without Deaconess Pitcher. Her years of work at Anking have made her able to get right into things without any preliminaries at all, and she has many fine ideas with all sorts of experience to help in carrying them out. She has started a flourishing Church School Service League among the younger school children, which meets Saturday afternoons, and which the youngsters adore, judging from the growth in two weeks from twelve members to forty-two. She and Miss Chang have a busy schedule which includes a weekly trip to the women's prison, where one of our church members is matron and where there is a warm welcome for them whenever they come. They discovered that seven of the women prisoners were entirely without bedding, and in danger of freezing to death this winter if nothing were done, so they raised a contribution from church members and their friends and have given a very practical demonstration of Christian service to those forlorn souls.

The kindergarten had just been started when we last wrote. Now it is well along in this second term, and is a very flourishing and attractive feature of our work. Our fine, capable teacher, Miss Fu, has remained and has a right to be very proud of the appearance of that attractive room and the courtyard full of sand and equipment for the children's play. The babies are most adorable. Little Lloyd is wild to join their ranks, though I consider three a little young for it.

The children are both well and are filling most of my time although I manage to get in to some part of almost everything that goes on. It is so good to get back and to find that there is a very genuine welcome for us, and more things for us to do than we can possibly hope to have time to accomplish. I continually marvel over the way this old city has come out of the horrors it went through with two years ago. It deepens one's faith in the endurance and pluck of these people, and the future which must lie ahead of them. Pray for us, especially that we may be able to meet this new day with fresh optimism and minds open to see new ways of approach. And thank God with us that there is so much life in the Church in China.

Lloyd R. Craighill.
Marian G. Craighill.

Book Reviews

HOW ONE MAN CHANGED THE WORLD: By the Rev. Ferdinand Q. Blanchard. Cloth. Pp. 130. Published by the Pilgrim Press, Boston, Mass.

A book designed to reveal in simple ways the life of our Lord to the mind of childhood. We are led through the marvellous life to the Cross. No attempt is made to explain the spiritual meaning of Calvary; nor is the resurrection in the last chapter most briefly mentioned explained as the secret of the transcending influence of the exalted life which has been the secret of the world's transforming. Perhaps the author felt it were better to hold simply to bare facts. No doubt it would lead to further inquiry on the part of the young minds which are affected by it. We may hope so. For to eliminate from the universal potency of our Lord, the germinal facts of His putting away sin and rising in power illimitable, from the grave to sit at the right hand of God, is to defeat the very primal essence of the Gospel. **K. M.**

ETTING ACQUAINTED WITH GOD: By R. W. Barsow. Cloth. Pp. 115. Published by the Macmillan Company, New York City.

Another book for the young folks and a good one, too. A passage of Scripture, judiciously selected and with some brief explanation is followed by a prater fitting to the teaching. This would take but a few minutes after breakfast (or, if better, following the evening meal), and make God more close and real to the juvenile mind. Wanted: A father who will enter into this exercise. He will be amply repaid in spiritual dividends. **K. M.**

THE GOSPEL OF THE KINGDOM: By Philip Mauro. Hamilton Bros., $1.20 Tremont Street, Boston.

When Evan Roberts was leading the revival that stirred Wales a generation ago, he said that his chief difficulty was with the saints. When he could get them stirred up like they should be he was successful in winning the outsiders to Christ. There seem to be any numbers of side pockets for unwary Christians to get settled in, where they may vegetate in quiet. John Wesley found that his converts were tempted by a certain group to an antinomian quiet, leaving zealous working to settle down with folded hands, content that they were saved.

The same temptation comes today. People who are great Bible students and earnest Christians are telling the new converts that the first three Gospels, the Sermon on the Mount, the Lord's Prayer are not for Christians; that once converted they may dismiss from their minds all danger of falling away, in spite of Christ's warning that every branch that beareth not fruit is cut off.

Mr. Mauro meets these novel views with the Bible properly interpreted, and in our judgment has proved his case. The book deserves a wide reading for it exposes the false teachings that are undermining the usefulness of many conservative teachers.

John Wesley found that he must preach the law to convict of sin and that after grace had made men whole, he must mix the preaching of grace in proper proportions with the new law of Christ in order to keep his new converts alive and growing. We commend Wesley's methods to those who wish to win men as he did. Mr. Mauro's book has done splendid service in preparing the way for a fresh revival by exposing the unscriptural teachings of those who are minimizing the law of Christ, and are lulling the consciences of converts with a low standard of Christian living. **F. C.**

BOOKS AND PAMPHLETS RECEIVED.

Cokesbury Press, Nashville, Tennessee:
THE NEW MIDWEEK SERVICE: Rev. E. E. Prescott.
PRINCES OF THE CHRISTIAN PULPIT AND PASTORATE: H. C. Howard.
HANDBOOK OF ALL DENOMINATIONS: Prepared by M. Phelan.

Longman's Green and Company, 55 Fifth Ave., New York City:
WHITHER MANKIND: Edited by Charles Beard.
THE RIDDLE OF LIFE: N. S. Talbot, D. D.

Fleming H. Revell Company, 158 Fifth Ave., New York City:
THE SECRET OF A QUIET MIND: J. S. Bunting.

Hamilton Brothers, 120 Tremont St., Boston, Mass.:
THE PRESENT ANTICHRIST: Rev. F. J. Peters.
THE GREAT TRIBULATION: W. J. McKnight, D. D.

Church Missions Publishing Company, 31-45 Church St., Hartford, Conn.:
SKETCHES IN EBONY AND IVORY: Rt. Rev. W. H. Overs, S. T. D., Ph. D. Soldier and Servant Series.

Doubleday, Doran Company, Garden City, New York:
DAVID SMITH COMMENTARY ON THE FOUR GOSPELS.
FROM ABRAHAM TO CHRIST: V. F. Storr.

Marshall, Morgan and Scott:
TESTIMONY TO THE TRUTH: Rev. F. B. Meyer, S. Chadwick, Bishop T. Smith, Rev. E. A. Carter.

HISTORICAL SKETCHES OF THE PARISHES AND MISSIONS IN THE DIOCESE OF WASHINGTON: Compiled for the Washington Branch of the Woman's Auxiliary to the National Council, by the Committee on History of the Diocese.

THE JEWISH PASSOVER AND FROM SINAI TO CALVARY OR HOW A JEW FOUND CHRIST: Philip Sidersky.

THREE SERMONS: By Dr. Barry.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart," Ps. 119-11.)

This week the following verse was submitted by the Rt. Rev. James R. Winchester, D. D., of Little Rock, Arkansas:

> "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through Him" (1 John 4:9).

Who will send one from the far-away places as well as very near us?

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

"THIRTY-FIVE THOUSAND."

Mr. Editor:

Since writing you a few days ago relative to an article appearing in the "Southwestern Episcopalian", under the title "Thirty-five Thousand", in which the writer, who signs himself "G" (presumably the modernist, Rev. Lewis Gibbs), scores the action of the laity in circulating the recent memorial to the General Convention without first securing the permission of Parish Clergy, my attention has been further directed to an expression in that article which deserves notice:

> "We hold no brief for Anglo-Catholicism, **although it has much to teach us** if we would stop our imputation of bad faith long enough to listen."

What has "Anglo-Catholicism" to teach us? Faith in Jesus Christ, the Christian life, reverential worship, proper use of the Sacraments of the Church? Love of and charity towards our fellow man? Through study of God's Word and use of the Book of Common Prayer these things have all been taught for centuries before the "Anglo-Catholic", or "Back to Rome", movement was ever heard of.

What essential truth, then, has the "Anglo-Catholic" movement to teach us? Is it the Reservation and Adoration of the Sacrament? The doctrines of the Real Presence? The celebration of Masses? Worship or "Veneration" of so-called sacred images and relics? The doctrine of Purgatory? Prayers to the Virgin Mary? The thumbing of beads? Confession to a Priest and the imposition by him of the so-called "Sacrament of Penance" as a prerequisite to the forgiveness of sins and the Holy Communion? Excepting these doctrines and practices, has "Anglo-Catholicism" anything to teach beyond what God, through the Holy Scriptures, and the Church, through its Book of Common Prayer, have taught? If so, what is it? Protestant Episcopalians would like to know.

On the other hand, when "Anglo-Catholic" Clergy declare, as was done at the recent "Catholic Congress", that they do not intend to be bound by the legislation of any Convention in which the laity have the veto power (meaning thereby, of course, our General Convention), can they deny that they are disloyal to the Church which has ordained them? Can they deny that they are spreading anarchy and disloyalty in the Church?

When a Bishop or Clergyman takes a solemn oath to "banish and drive away all strange doctrine contrary to God's Word", meaning thereby God's Word as **this Church** has received the same, and then proceeds to preach and teach doctrines and observe ceremonies which **this Church** expressly repudiates, has he violated his ordination oath? Is he engaged in undermining its doctrine and worship? Have the laity no right to object to these things without first securing the permission of their Parish Clergyman to make the objection?

"Anglo-Catholics" have done many charitable works and may be entirely sincere in the view that they are doing God's Work in spreading Roman Catholic doctrines in the Church, but does the fact of their good works and of their sincerity justify their action in spreading disloyalty, discord and disruption in the Church? The leaders of the "Holy Inquisition" may possibly (?) have been sincere in their belief that they were doing God's Work in slaughtering hundreds of thousands of His servants because they would not accept the very doctrines which the "Anglo-Catholic" party is right now trying to foist upon this Church, but no bloodier page disgraces the history of mankind than the story of their proceedings.

No, if "Anglo-Catholicism" has anything worthwhile to teach, it will all be found within the covers of Holy Writ and of the Book of Common Prayer.

The principal products of the "Anglo-Catholic" movement are disloyalty, discord and disruption.

Memphis, Tenn. **C. L. Marsilliot.**

HAVE BEGUN TO BUILD.

Mr. Editor:

You kindly published some weeks ago, a notice of our plan to build a chapel at Stony Point, Albemarle County, Virginia. Many of your readers generously encouraged us with gifts in response to this notice, adding fifty dollars to our building fund. We should appreciate it if you could let these readers know that we have begun to build, that the cost will be $1,585, and that at this writing we are needing only $250 to complete the total amount.

F. L. Robinson,
January 21, 1929. Cismont, Virginia.

AGGRAVATING.

Mr. Editor:

How aggravating the remarks of the Southwestern Episcopalian! If the laity have a vote, why may they not be "stirred up", to use it appropriately?

Many laymen may not have read the Thirty-nine Articles, but those who have, if of ordinary intelligence, find no difficulty in **understanding** them.

If some had not read them, all had been informed of their import.

Thank God, for one who could give a fitting answer to such remarks—for a David who lays low the giant (I read that at least modern giants are really weak physically) of false doctrine and disloyalty.

The laity are to submit to the rule of their ministers! Indeed! When they have no Episcopal Church to attend except where the incumbent teaches false and disloyal dogmas! Not Anglo-Saxon laymen; not spiritually-minded laymen.

In Christian fellowship,

B. R. Phelps.

9 N. Burnet St.,
East Orange, N. J.

CHRIST PREACHED OVER RADIO.

Mr. Editor:

One of our workers will prepare brief notices of the radio work from time to time. This radio work becomes increasingly necessary and we are seeing real results. We are getting letters from people who tell us that they want to be born again, and others from people who tell us that they have been born again, as a result of these messages. We have taken into our church membership on confession of faith a man who has not been in a church in twenty years, and another for twelve years. People in Illinois, Indiana, New York, etc., have been definitely reached by the Gospel who were outsiders before. We need definite prayer that Satan may not be allowed to attack us. He is the prince of the power of the air and does not want these messages going through His realm. My hope and prayer is that we will be able to increase the number of stations taking our broadcast. The Columbia chain offers us several supplementary services if we had the money to take them. For example, in your own territory we could

have three more stations on our broadcast: Richmond, Norfolk and Asheville, at a cost of $180.40 per Sunday, but we have to wait until the receipts justify this expenditure. Gifts are coming in and the gifts are growing. There has been a steady climb until now we are receiving more than fifty per cent of our expenditure and these gifts come from all over the United States.

Contributions to this radio can be sent to the Tenth Presbyterian Church, Postoffice Box 2000, Philadelphia, Pa.

(Rev.) D. G. Barnhouse.

OLD CLOTHES DRIVE

Mr. Editor:

At this time may we announce to your readers the opening of an Old Clothes Drive on Monday, February 4, throughout the Episcopal Diocese of New York? The purpose of this drive to be conducted by the Episcopal City Mission Society is to secure good used or discarded clothing suitable for outfitting destitute men, women and children. Scores of stricken individuals are referred by this organization's chaplains in sixty-three hospitals, prisons and community centers, to the Relief Department at the Mission headquarters at 38 Bleecker Street.

Many are men and women just out of hospital wards, weakened from illness and without their old places of employment to which to return. Others are wives and children of prisoners and patients who have not had experience in getting along when the bread-winner is take from them.

Our Relief Department has constant call for clothing to meet emergency needs of those left suddenly stranded. Comfortable neat garments are an important help to any discouraged man or woman in seeking employment. At St. Barnabas' House, for instance, where the Society opens its doors day and night to women and children left suddenly homeless, we can never get as many contributions of women's and children's garments as we can use. Those who come to us for temporary shelter usually do so only after long periods of privation. Underclothing and shoes are probably our greatest need.

Indeed, we welcome all sorts of clothing, both used garments and new ones discarded for some reason. At our Goodwill Shops, 254 West One Hundred and Twenty-fourth Street, old garments in need of repair are turned over to handicapped workers who are able to earn their way mending and repairing these garments. In so doing these workers are given new self-respect and strength after periods of misfortune; and they are helping us to put clothing in shape for distribution among the needy.

Another need, greatly felt at this time, is for books of all kinds for our chaplains to distribute to children and adults in hospitals.

Many of the rectors in the churches are planning to receive clothing and book offerings from their Church Schools and Guilds for the City Mission Society in the next few days. All contributions should be sent to the churches and mailed or delivered from there to Mission headquarters at 38 Bleecker Street. Or a telephone call to Canal 6691 will bring the City Mission Society's Goodwill truck to churches in Manhattan and the Bronx, and by special arrangement in Westchester County. Because of limited truck facilities, collections cannot be made in other districts, but contributions will be welcomed at headquarters at any time.

Faithfully yours,

L. Ernest Sunderland,
Superintendent, New York Protestant Episcopal City Mission Society.

January 31, 1929.

EDWARD FRANCIS ODLIN-SINCLAIR.

Mr. Editor:

There is a man who goes by the name of Edward Francis Odlin-Sinclair, who in the guise of a clergyman of the Episcopal Church, has been using the confidence placed in him by borrowing money and running up bills. This has happened recently in Rochester, London (Ontario), and Toronto.

Mr. Sinclair has been known to our Society the past year, and his story to us was that he had been ordained deacon in the Episcopal Church some twenty years ago in Boston. He admitted to us that he had never exercised his ministry. We have communicated with the Diocese of Massachusetts regarding Mr. Sinclair's ordination, and they report they have no such name in their ordination records.

Mr. Sinclair was in Rochester a few weeks this past fall and tried to borrow from us. We had known him here also a year ago. We have important information about him and will be glad to be consulted if the occasion warrants it. We believe that Mr. Sinclair's health is not good and, because of his uncertain health, that he should be protected from himself.

Mr. Sinclair is over six feet tall and weighs probably two hundred pounds. He is educated and well informed; and socially makes a good impression. He has a good deal of manner. At times he carries a walking stick. He is forty-eight years old and might possibly be taken for younger.

We, as a City Mission, are desirous of protecting Mr. Sinclair and eventually assisting him to regain his health. The situation is somewhat complex. We respectfully request any one who comes into contact with Mr. Sinclair to befriend him and to communicate with us.

Strongly advise against lending him money. There is no intention on our part to locate Mr. Sinclair because of his borrowings and any move on his part will be treated by us in strict confidence.

R. Ridgely Lytle, Jr., Superintendent,
The Church Extension Society of Rochester, N. Y.
January 26, 1929.

COUNCILS, CONVENTIONS, CONVOCATIONS

SOUTH CAROLINA.

The Rev. C. E. Snowden, Executive Secretary of the Field Department of the National Church, addressing the Convention of Upper South Carolina at the night session on January 22, spoke of the work of the Field Department of the National Church, stressing especially the Campaign for St. Luke's Hospital, Tokyo. He said this is one great expression of what the Church must do in meeting the problems before each population among whom she works. For that reason this effort of the Church is most important.

Announcement was made of a gift of $1,000 by Ex-Governor Manning to the Finlay Parish House at Clemson College.

Report was made of the efforts to raise money for the additional land as equipment for the Church Home Orphanage, an institution under the auspices of the Dioceses of South Carolina and Upper South Carolina. Upper South Carolina's original share was $7,500. This amount is reduced now to $1,482.47. The Committee hopes to raise this balance during the year.

The budget of the Diocese as presented by the Finance Department was adopted, including the full quota to the National Church.

The elections resulted as follows:

Members of Executive Council—Rev. H. D. Phillips, D. D., Rev. Malcolm S. Taylor, Mr. W. S. Manning, Mr. W. B. Moore, Sr.

Standing Committee of the Diocese—Rev. A. R. Mitchell, Rev. H. D. Phillips, D. D., Rev. T. T. Walsh, D. D., Rev. M. S. Taylor, Rev. L. N. Taylor, Messrs. J. N. Frierson, R. I. Manning, W. B. Moore, Jr., Jas. S. Middleton and F. P. Henderson.

Trustees Church Home Orphanage—Rev. W. H. K. Pendleton, Rev. M. S. Taylor, Rev. H. D. Phillips, D. D., Messrs. W. B. Moore, Sr., R. L. Manning, Carl Hart and M. C. Heath.

Trustees of the Diocese—Rev. W. H. K. Pendleton, Rev. Wm. Johnson and Mr. John P. Thomas, Jr.

Trustees of Voorhees Industrial School—One year, Rev. G. Croft Williams, Messrs. W. W. Long and R. I. Manning; two years, Rev. J. B. Elliott, Mr. John Ramey and Mrs. Jas. R. Cain; three years, Rev. H. D. Phillips, D. D., Mr. W. B. Moore, Sr., and Mrs. Joseph E. Hart

Trustees of St. Mary's School—Rev. T. T. Walsh, D. D., Rev. Wm. Johnson, Mr. J. N. Frierson and Mr. E. R. Heyward.

Delegates to Synod—Rev. Capers Satterlee, Rev. M. S. Taylor, Rev. A. Rufus Morgan, Rev. H. D. Phillips, D. D., Rev. T. T. Walsh, D. D, Rev G C. Williams. Lay, Messrs. E. R. Heyward, W. S. Manning, J. W. Arrington, Jr., J. E. Hart, B. H. Lumpkin and O. F. Hart.

Alternates—clergy, Rev. A. G. B. Bennett, Rev. T. P. Noe, Rev. W. P. Peyton, Rev. S. Thorne Sparkman, Rev. R. C. Topping and Rev. C. P. Holbrook; lay, Messrs C. G. Gunter, F. L. Munson, B. F. Alston, Jr., Rhett Martin, L. H. Cary and George Huggins.

At the meeting of the Executive Council, held immediately after the Convention, the chairmen of the different departments were elected as follows:

Missions—The Rev. A. R. Mitchell, Greenville, S. C.

Field—The Rev. Henry D. Phillips, D. D., Columbia, S. C.

Finance—Hon. R. I. Manning, Columbia, S. C.

Religious Education—Mrs. Alexander Long, Rock Hill, S. C.

Christian Social Service—The Rev. L. N. Taylor, Columbia, S. C.

Publicity—The Rev. M. S. Taylor, Greenville, S. C.

ARKANSAS.

The Convention of the Diocese of Arkansas met in Helena, in St. John's Church, January 16.

The clergy were in vestments and Bishop Green, of Mississippi, preached the sermon. At the same service the Bishop's address was read. Bishop Winchester has been ill for about eighteen months and was represented by the Suffragan-Bishop E. W. Saphore.

Bishop Green spoke again in the evening. His general subject was Rural Work of the Church. He stressed the need of such work for the good of the people who live in the country, and also for the constant building of the Church. First, because of the constant inflow of country folk into the city; and next, because the majority of our bishops and clergy are country-bred and country-raised. It has been our weakness that the country has been neglected.

A joint meeting of the Convention and the Woman's Auxiliary was held on the second day of the Convention. Splendid work had been done by the women. The Helen-Dunlap School for Girls at Winslow had been assisted to the extent of $2,000.

The women were interested in getting the diocese to adopt this School for Mountain Girls as their special work; and to urge the Seventh Province to adopt it as the Provincial School which they have in mind to establish.

The Convention will meet next year in St. John's Church, Fort Smith.

The Auxiliary elected as President, Mrs. Hanson A. Stowell, of Pine Bluff.

The Standing Committee elected is as follows—Clergy, Rev. Hanson A. Stowell, Rev. Randolph R. Claiborne, Rev. C. C. Burke, Rev. Conrad H. Goodwin and Rev. Simpson-Atmore; lay, Messrs. Robert E. Lee, D. Cantrell, C. L. Polk, C. Hart, Cad Polk, Jr., and A. C. Turner.

Mr. T. E. Wood, of Little Rock, Ark., was elected Secretary.

Mr. S. A. Pernot was elected Treasurer.

NORTH TEXAS.

The Nineteenth Annual Convocation of the Missionary District of North Texas was held in St. Paul's on The Plains, Lubbock, the Rev. L. G. H. Williams, minister-in-charge, January 20-22, beginning with a Corporate Communion at 10:30 Sunday morning. The Rev. A. E. Whittle, of San Angelo, preached Sunday night. Reports showed an increase of fifty per cent in baptisms over the previous year, and twenty-five per cent increase in confirmations, with a total net increase in communicants of eight per cent. There were seventy-seven baptisms, one hundred and three confirmations, and a net increase of one hundred and twenty-three communicants, the total now being 1,571, whose names are known. For the first time in its history the District reported at one time a postulant, a candidate and an ordination. The Church Program quota, District and National, for maintenance and advance work, was paid, and every parochial and mission report was submitted to the Bishop in time to be included in a tabulation that was presented to the Committee on the State of the Church at the opening session.

The Rev. C. Leslie Glenn addressed Convocation on the Church's opportunity in the State Colleges. Dr. P. W. Horn, President of Texas Technological College at Lubbock, spoke on what the Church can do for the State College Mrs. Henry S. Gooch, President of the District Branch of the Woman's Auxiliary, spoke to a crowded evening session in the Church on "The Call of Christ", or personal evangelism. Miss Ruth Rix, District Educational Secretary, led the joint session in a discussion of The New Africa, and notes on Bishop Campbell's lectures at General Convention. Clerical and lay deputies made full reports on General Convention. Bishop Seaman said: "Our Church's financial problems must be solved at the altar. The priest who habitually disregards the Church's instruction to receive the alms of the people and reverently place them on the Holy Table (especially at the time of the Communion) is teaching his people to disregard God's whole plan for sacrificial giving, and is undermining the support of his Church's program. . . . All systems of Church finance are but futile 'get-rich-quick' schemes or temporary emergency methods, unless they are built upon the principle of Christian stewardship and God's universal and unrepealed law of tithing."

"I am glad that General Convention did what nearly 34,000 petitioners asked namely, retained in Prayer Book the Thirty-nine Articles of Religion, those landmarks of our Protestant heritage, together with the ancient characteristics of our liturgy that express so beautifully the apostolic and truly universal conception of the Holy Catholic Church as the Communion of Saints, the fellowship of all baptized believers in Jesus Christ, the Virgin-Born Son of God, the Divine Son of Man, the Incarnate Word of God, the Christ of the Scriptures and the Saviour of the World."

The Twentieth Convocation and Annual Meeting of the District Branch of the Woman's Auxiliary will be held in Amarillo next January, and a definite program of twenty items was set as a goal for the year.

There was a splendid Blue Box pageant, motion picture of Church activities, offering for the endowment fund: St. Luke's, Tokyo; a summer conference scholarship, and for the fund to train a young woman of the District for mission work.

SOUTH FLORIDA.

Callng attention to the completion of the work of Prayer Book revision, Bishop Mann, in his annual address to the Convention of the Diocese of South Florida, in St. Luke's Church, Fort Myers, January 22-24, reviewed the history of the development of the Anglican liturgy, pointed out the unique position the Prayer Book occupies among the great liturgies of the Church Catholic, and urged renewed loyalty to it on the part of clergy and laity.

Sessions of this Convention were largely occupied with routine business and reports. Confirmations during 1928 were eight hundred and thirty-five, the largest number in the history of this diocese. Sixty-six clergy, including the Bishops, were reported as canonically resident, with six others officiating by permission. St. James' Church, Leesburg, was admitted as a parish, and the organization of two new missions—St. Monica, Stewart and The Holy Comforter, Okeechobee, were reported.

Bishop Wing told of the vast damage to Church property by the hurricane of September 16, and of funds secured for rebuilding. The following expression of thanks was adopted by rising vote:

Resolved, That the Annual Convention of the Diocese of South Florida expresses its profound appreciation and grateful thanks to all those who have made such generous contribution to the fund for the work of restoring the property of the Church in this diocese, damaged and destroyed by the hurricane of September, 1928. We would mention especially the General Convention which authorized the special offering for our relief; the National Council for giving this appeal publicity, and for handling the funds thereby received; to the Woman's Auxiliary for their splendid special gift of $5,000 (for rebuilding St. Paul's Church, Delray Beach), and to The Living Church for its timely aid and assistance in voicing our distress immediately following the storm, and for receiving and forwarding from its readers the contributions for the work of rebuilding.

Bishop Wing mentioned the fine summer camp held by the Young People's Service League last June as being the "Greatest combination of work, worship and fun that could be imagined", adding that "Next to our Church Schools and regular pastoral work of instructing our children in the doctrine, discipline and worship of our Church, I know of no other organization which is doing more to build the future of Church and State in South Florida than is the Y. P. S. L.".

Addresses by the Rt. Rev. N. S. Thomas, D. D. (formerly Bishop of Wyoming and now in charge of Bethesda Church, Palm Beach), and by the Rev. Walter E. Bentley, of Long Island, now serving as Diocesan Missioner, were given at a mass meeting.

Elections resulted as follows:

Secretary, Ven. Jas. G. Glass, D. D.; Treasurer, John W. Claussen; Actuary, Ven. Jas. G. Glass, D. D..

Standing Committee—Rev. G. I. Hiller, Rev. W. G. Clark, Rev. Mortimer Glover, T. W. Bethea and B. F. Whitner.

Executive Board (to serve three years)—Rev. W. G. Clark, Rev. F. B. Leach, J. H. Carter and Horace Van Metre.

Deputies to Provincial Synod—Rev. Messrs. Walker, Hiller, Weller, Young, J. M. Taylor and Thos. Dyke; Messrs. H. F. Slater, W. E. Tylander, D. P. Street, S. B. Jennings, W. S. Merritt and Baxter Goodlett.

Alternates: Rev. Messrs. Glass, Phillips, Clark, Marsden, Cadman and Scriven; with Messrs. Hankin, Caldwell, Berg, Jennings, McCrory and Jewett.

Clerical Trustee, University of the South—Ven. Jas. G. Glass, D. D.

Commission on Evangelism—Rev. Messrs. W. P. S. Lander, J. M. Taylor, C. R. Palmer, R. D. Tracy and G. D. Scriven, with M. O. Nace.

Invitation from Holy Cross Parish, Sanford, for the Convention of 1930 was accepted and the opening date set for January 21. This complies with the ten-year schedule of Convention cities as adopted by the Convention of 1928.

Interesting meetings of the Church Service League and of the Young People's Service League were held in connction with this diocesan convention.

C. R.

MICHIGAN.

The Ninety-sixth Annual Convention of the Diocese of Michigan, the Ninth Annual Convention of the Michigan House of Churchwomen, and the Annual Meeting of the Michigan Woman's Auxiliary were held concurrently at All Saints' Church, Pontiac, Michigan, January 29, 30 and 31. Over four hundred delegates enjoyed the unusual facilities of Stevens Hall, the splendid new parish house of All Saints' Church. In his episcopal address the Rt. Rev. Herman Page urged on the diocese a careful study and loyal use of the Revised Book of Common Prayer, and gave a

useful and instructive dissertation on the whole subject of present-day public worship. In the Diocesan Convention a budget of $170,000 was adopted for 1929. Elections and appointments were as follows:

Standing Committee—Revs. W. D. Maxon, W. Woodroofe, A. S. Gill, S. S. Marquis; Messrs. F. J. Weber, Dudley W. Smith, Sidney T. Miller, George W. Patterson.

Executive Council (new members, elected for three-year period): Revs. Charles L. Ramsay, W. R. Kinder, R. E. Charles; Messrs. A. D. Jamieson, W. W. Smith, John Fry.

Delegates to Synod of Province of Mid-West—Revs. H. J. Pearson, Francis B. Creamer, Leonard P. Hagger, Henry Lewis; Messrs. Geo. T. Hendrie, F. J. Weber, Henry Scripps Booth, E. E. Piper.

Trustees of the Diocese—The Bishop; Messrs. L. H. Paddock, W. T. Barbour, F. J. Weber, Geo. T. Bahl, Dudley W. Smith, J. H. McDonald, A. B. C. Hardy, D. P. Sullivan.

In the Convention of the House of Churchwomen a thorough conspectus of the Church's program was presented by many able speakers. The high lights were the addresses by Bishop Gray, of Northern Indiana, and Mrs. Allan McGregor, of the Diocese of Southern Ohio. Officers were elected as follows: President, Mrs. C. E. Heal; Vice-Presidents, Mrs. E. M. Sweitzer, Miss E. S. Mershon and Mrs. Clarke E. Baldwin; Treasurer, Mrs. W. B. Taylor; Recording Secretary, Mrs. F. W. Haines; Corresponding Secretary, Mrs. Molby G. Stewart.

Committees—Department of Missions, Mrs. Charles B. Warren; Religious Education, Mrs. C. R. Mabley; Social Service, Mrs. J. R. Sutton; Parochial Organization, Mrs. J. S. Grantham; Nominating, Mrs. F. W. Baeslock.

Officers of the Woman's Auxiliary—President, Mrs. Charles Beecher Warren; Vice-Presidents, Mrs. James Benedict, Mrs. Charles W. Thomas, Mrs. Joseph R. Appelbe, Mrs. Walter C. Chaffee and Mrs. S. Arthur Fuller; Supply Work, Mrs. W. F. Duncan; Recording Secretary, Mrs. Susie Bishop; Corresponding Secretary, Mrs. John T. Shaw; Treasurer, Mrs. Edward L. Warner; United Thank Offering Treasurer, Miss Sarah Sly; Director Church Periodical Club, Miss Delia Warriner; Supervisor Church School Service Program, Miss Edith H. Maurice.

A great feature of the Convention was a banquet attended by nearly four hundred, addressed by the Rev. G. Warfield Hobbs. After the address a six-reel film, descriptive of the varied activities of the diocese, was shown.

McE.

FLORIDA.

The closing words of Bishop Juhan's address, delivered to the opening service of the Eighty-sixth Annual Council of the Diocese of Florida, held in Holy Trinity Church, Gainesville, on Wednesday, January 23, are prophetic of the spirit evinced and of the business reported and transacted throughout the two days of this Council:

"Five Councils I have addressed you and you, no doubt, have caught a very definite similarity in the thoughts I have most pressed upon you—Personal Service and Missions. I will be unworthy, and unfit to lead you, when I ever cease to be loyal first to those two commands, 'Andrew first found his own brother'. 'Go ye into all the world'. Every preachment and every parish activity should be subordinate to, or the means to, those two ends, or fail in our paramount duty as a Priest in the Church of God, or as a soldier and servant of Jesus Christ."

The fear of some that the attendance would fall off, owing to the Council's being held in January, instead of the spring as formerly, was proved unwarranted, for the attendance was larger than usual, all but two of the clergy being present—and they were prevented from coming because of sickness—and about the usual number of parishes and missions sending deputies.

This diocese's national quotas have been paid in full, before the years closed, for the past three years. In spite of a probable deficit in the Diocesan Budget for 1929, the Council passed the following resolution:

"It is the sense of this Council that the scale of salaries of missionaries and student workers, and the item for the quota to the National Church remain intact in the Diocesan Budget."

Looking forward to the elimination of this possible diocesan deficit, the Rev. Newton Middleton offered a resolution providing for a supplementary canvass throughout the parishes and missions of the diocese and urging that the utmost effort be made on the part of the clergy and laity to secure one hundred per cent pledges for the diocesan budget of $42,118.03 before February 15. This resolution was also unanimously adopted.

The chief speaker at the annual diocesan banquet, held at the Thomas Hotel, on Wednesday evening, was the Rev. Louis G. Wood, one of the Secretaries of the Field Department of the National Council. Mr. Wood made a strong and impassioned appeal for the continued support of the National Program and a general response to the appeal for St. Luke's International Hospital on the part of the Diocese of Florida. A resolution was passed that offerings be taken for St. Luke's International Hospital throughout the Diocese on Quinquagesima Sunday, or the nearest possible Sunday thereafter.

The University of the South was represented by Dr. Henry M. Gass, professor of Greek in that institution, who brought a strong and impelling message on the subject of University Extension.

Student work at the two State institutions of Florida received their usual appreciation.

The diocese is now engaged in a campaign to raise $60,000 to build and equip a chapel at the University of Florida in memory of the late Bishop Weed, and a student center at the College for Women, in order that Miss Baskette, the student worker, can make even more adequate contacts with her girls. Judge Benjamin A. Meginnis, of Tallahassee, is the chairman of this campaign, which is to be pushed vigorously this current year.

The Department of Religious Education, under the leadership of its chairman, the Rev. Ambler M. Blackford, of Jacksonville, is very active. National Accredited Teachers' Associated classes have been conducted in Christ Church, Pensacola, Church of the Good Shepherd, Jacksonville, Camp Weed and St. John's Church, Tallahassee. There are now one hundred and five persons in this diocese who hold one or more of the N. A. T. A. Credits, and the number is growing constantly.

The long familiar face and form, and influence of Colonel William Wade Hampton, honored and beloved Vice-Chancellor of the Diocese, who was called to the higher service of his God in the late fall of 1928, was greatly missed. A tablet was unveiled to his memory, in Holy Trinity Church, at the early service on the second day of the Council and several suitable resolutions were adopted in gratitude of his life and service.

The Eighty-seventh Annual Council will meet in January, 1930, exact date to be named by the Bishop, in the Church of the Good Shepherd, Jacksonville, the Rev. Charles A. Ashby, rector.

Elections were as follows:

Vice Chancellor (to succeed the Hon. Wm. Wade Hampton)—Mr. Raymond Demere Knight, Jacksonville.

Standing Committee—President, the Rev. Louis Fitz-James Hindry, B. D., St. Augustine; the Rev. Harris Mallinckrodt, Fernandina; the Rev. George E. Benedict, Apalachicola; Mr. George C. Bedell, Jacksonville; Mr. George W. Thomas, Jr., Jacksonville; Judge S. D. Clarke, Monticello.

Executive Council—The Rev. Messrs. Fitz-James Hindry, Ambler B. Blackford, Wm. S. Stoney, G. Hendree Harrison, D. D., Francis B. Wakefield, Jr., Charles A. Ashby, Newton Middleton, Wm. Jeffery Alfriend; Colonel C. F. Layton; Judge Ben. A. Meginniss; Messrs. Frank P. Dearing, B. Kemp Hall, Frederick S. Vaill, Ben F. Trenary; Miss Margaret G. Weed.

Delegates to the Synod of the Province of Sewanee—The Rev. Messrs. Francis B. Wakefield, Jr., Wm. S. Stoney, Ambler M. Blackford, Newton Middleton, Douglas B. Leatherbury, Wm. Jeffery Alfriend; Messrs. A. M. Glass, Fred S. Vaill, George W. Mills, Fred J. Hampton, Frank P. Dearing; Judge W. K. Hyer.

Alternates—The Rev. Messrs. Melville E. Johnson, T. T. Pollard, Basil M. Walton, Edward McC. Claytor, John B. Matthews, Carroll L. Bates; Messrs. B. W. Helvenston, Sr., J. D. Russell, Herbert Lamson, L. A. Smith, L. L. McKinnon, J. G. Home.

Mrs. Wm. P. Cornell.

ATLANTA.

The new Dean of St. Philip's Cathedral, Atlanta, Ga., the Very Rev. Raimundo de Ovies, preached the sermon at the preliminary service of the Twenty-second Annual Council of the Diocese of Atlanta, held in Christ Church, Macon, Georgia, Tuesday night, January 22, 1929.

The Council opened its session on Wednesday with a Corporate Communion for the Council and the Woman's Auxiliary of the diocese. At this service the Bishop read his annual address, making special reference to the recent assuming of the See of Canterbury by the new Archbishop.

The Rev. F. H. Harding was reelected Secretary of the diocese, and the Rev. J. D. C. Wilson was made assistant secretary.

Some of the special committees appointed were: The Committee for St. Luke's Hospital, Tokyo, consisting of the Rev. Messrs. W. W. Memminger, D. D., S. Alston Wragg, Cyril E. Bentley, H. F. Saumenig, the Messrs. David Woodward, William Parker, Jr., Col. Z. D. Harrison, D. C. L., and Dr. Thos. H. Hancock.

The Special Commission on Evangelism consists of the Very Rev. Raimundo de Ovies, the Rev. G. W. Gasque, the Rev. T. N. Lawrence, Messrs. W. W. Davison, W. G. Hastings and the President of the Woman's Auxiliary, Miss Theo Tinsley; Mrs. Edward Warner, Diocesan President of the Daughters of the King, and Mr. Pearce Baker, President of the Diocesan Y. P. S. L.

The following were made Examining Chaplains: The Rev. Messrs. A. G. Richards, D. D., N. R. High Moor, the Very Rev. Raimundo de Ovies and H. F. Saumenig.

At the special service, Wednesday evening, the Rev. H. W. Foreman, Director of Rural Work, National Council, made a stirring plea for increased in-

terest of the Church in her Rural Work, particularly stressing the work that can be done by the laymen of the Church.

Mr. Robert S. Barrett, of the National Council, a layman, giving much of his time in the interest of the National Council Program, gave an account of the history and the campaign now on for St. Luke's Hospital in Tokyo. Bishop H. J. Mikell expressed the hope that the Diocese of Atlanta would have her part and share in this great work.

The election of officers resulted as follows:

Chancellor, Registrar, Treasurer and Treasurer of the Nation-Wide Campaign reelected.

Trustees of the Weston Bequest—The Very Rev. Raimundo de Ovies, the Rev. Messrs. W. W. Memminger, D. D., N. R. High Moor, S. Alston Wragg and Messrs. W. G. Hastings, John Hancock, Dr. Robt. C. Alston and Dr. G. H. Noble, Sr.

Cathedral Board of Trustees: The Rev. Russell K. Smith, the Rev. Charles Holding, the Rev. L. W. Blackwelder and Judge E. E. Pomeroy; Messrs. T. V. Kell and E. B. Willingham.

Standing Committee — The Rev. Messrs. S. Alston Wragg, W. W. Memminger, D. D., Cyril E. Bentley and Dr. G. H. Noble, Sr., Judge E. E. Pomeroy, and Col. Z. D. Harrison, D. C. L.

The Rev. Messrs. S. Alston Wragg, Cyril E. Bentley and Mr. H. A. Coles were elected members of the Executive Board, together with the President of the Woman's Auxiliary, Miss Theo. Tinsley, to fill the places made vacant by rotation.

Delegates to the Provincial Synod—The Rev. Messrs. W. W. Memminger, D. D., Cyril E. Bentley, G. W. Gasque, D. D., Raimundo de Ovies and Russell K. Smith. Alternates—The Rev. Messrs. F. H. Harding, W. W. Sillman and S. Alston Wragg. Lay Delegates—Messrs. O. A. Coleman, Mac D. Dexter, R. A. Palmer, Dr. E. B. Pusey, Wm. Parker, Jr., and Dr. Geo. H. Noble, Sr. Alternates—Messrs. Paul Johnson, Jr., Robert Walker and Sam W. Good.

Trustees of the Appleton Church Home— Rev. Cyril E. Bentley, T. N. Lawrence, Mr. S. T. Coleman, Sr., and Mrs. Russell K. Smith.

The matter of insurance for the clergy of the diocese was presented by Mr. R. A. Palmer, and a resolution was passed favoring the plan of parishes carrying insurance in addition to the Pension Fund for their clergy. Mr. David Woodward presented the method of group insurance as a possible way and very generously offered to pay the entire premiums on a $1,000 policy of the clergy for one year if the plan could be worked out. This was referred to a special committee.

Prof. Emory Gass, representing the University of the South at Sewanee, was a visitor and addressed the Council.

On motion it was decided that hereafter the expenses of delegates attending the Council should be met by the parishes which they represented. This seems to have become necessary on account of the size of the Council and the difficulty in entertaining it.

An important matter presented for the consideration of the Council was the necessity of a student pastor at the University of Georgia, at Athens. Dr. A. G. Richards, rector of Emmanuel Church, Athens, spoke of this need and a special committee, consisting of the Bishop of the Diocese of Atlanta and Dr. Richards was appointed to confer with the Bishop of Georgia to see whether such a plan could be worked out.

The next Council will meet in All Saints' Church, Atlanta, January 22, 23, 1930.

Church Intelligence

Campaign Launched For St. Luke's, Tokyo.

Holding first place in the interest of our Church in the United States at present is the campaign which is being conducted to raise $2,656,500 for a modern, fully equipped building for St. Luke's International Hospital and College of Nursing, Tokyo, Japan. The General Convention gave full endorsement to the plans when presented before it in October. Although some pledges were received before, the real campaign began with Epiphany. The subject has been brought up before the diocesan councils and conventions meeting during January, and the diocesan publications add their petitions for generous contributions to this work, by many considered the greatest missionary effort of the Church today. Eight hundred thousand dollars has already been secured. The business men of New York have pledged $1,000,000. The Honorable George W. Wickersham is chairman of the General Committee.

Mrs. Henry P. Davison is head of the women's committee. The campaign to raise a "women's million" was launched February 2 at a luncheon at the Waldorf Hotel, New York City. Over one thousand women, most of them of the the Protestant Episcopal Church, were present. Mrs. Woodrow Wilson was guest of honor. Mr. Wickersham and Dr. Rudolf Bolling Teusler, director of the hospital, were speakers. Dr. Teusler has devoted twenty-seven years to St. Luke's. Of the nearly quarter of a million dollars he has made from private practice all of it has been turned in to the hospital.

Evangelism.

The National Commission on Evangelism, of which the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, is chairman, is inaugurating a nation-wide crusade. Bishop Murray, acting by authority of the General Convention, has appointed the following seventy clergymen as missioners:

First Province—Rt. Rev. Samuel B. Booth, Rev. Spence Burton, S.S.J.E., Rt. Rev. John T. Dallas, Rt. Rev. Frederic S. Fleming, Rev. Henry Hobson, Rev. Arthur L. Kinsolving, Rev. John M. McGann, Rev. Norman B. Nash, Rev. Anthony R. Parshley, Rev. Lyman H. Rollins.

Second Province—Rev. Donald B. Aldrich, Rev. Walter E. Bentley, Rev. Frederick T. Henstridge, Rev. Shirley C. Hughson, O.H.C., Rt. Rev. George A. Oldham, Rev. George L. Richardson, Rev. George A. Trowbridge.

Third Province—Rt. Rev. Philip Cook, Rev. Chas. E. Eder, Rev. John Gass, Rev. Churchill J. Gibson, Rev. Edgar Jones, Ph.D., Rev. Charles E. McAllister, Rt. Rev. R. E. L. Strider, Rev. Beverly D. Tucker, Jr., Rt. Rev. John C. Ward, Rev. Dennis Whittle.

Fourth Province—Rt. Rev. Theodore D. Bratton, Rev. Charles Clingman, Rev. Frank D. Dean, Rev. Raimundo deOvies, Rev. G. M. Gasque, Rt. Rev. William M. Green, Rev. Robert J. Murphy, Rev. James Owens, Rt. Rev. Edwin a Penick, Rev. Henry D. Phillips, Rev. Julius A. Schaad, Rev. Richard Wilkinson, Rt. Rev. John D. Wing.

Fifth Province—Rev. H. P. Almon Abbott, Rt. Rev. Campbell Gray, Rt. Rev. Benjamin F. Ivins, Rev. Stephen E. Keeler, Rev. Alfred Newberry, Rev. Kirk B. O'Farrell, Rev. Geo. Craig Stewart, Rev. F. E. Wilson.

Sixth Province—Rev. Robert B. H. Bell, Rt. Rev. Granville G. Bennett, Rev. Fred W. Clayton, Rev. Don Frank Fenn, Rt. Rev. Herbert H. H. Fox, Rev. Thos. J. Haldeman, Rev. Paul Roberts, Rev. Frederick D. Tyner, Rev. Z. T. Vincent.

Seventh Province—Rev. Karl M. Block, Rt. Rev. Hugh L. Burleson, Rt. Rev. Thomas Cassady, Very Rev. Robert S. Chalmers, Rev. William Garner, Rt. Rev. Clinton S. Quin, Rt. Rev. James Wise.

Eighth Province—Rt. Rev. Middleton S. Barnwell, Rev. Harry Beal, Rt. Rev. Edward M. Cross, Rt. Rev. Thomas Jenkins, Ven. A. W. N. Porter, Rt. Rev. William P. Remington.

Some of these men have already begun conducting missions.

Bethlehem Conference.

The "Bethlehem Conference on the Mystical Element in the Christian Faith", will be held Monday, February 11, in the Pro-Cathedral Church of the Nativity, Bethlehem, Pa. This conference is under the auspices of the Confraternity of the Mystical Life. All interested are cordially invited to attend.

Dean Gateson will entertain all who desire to spend the night in Bethlehem. Those planning to come should notify him (Very Rev. D. Wilmot Gateson, Third and Wyandotte Streets, Bethlehem, Pa.), at the earliest possible moment, **and before February 8**, of their desire for entertainment (1) at luncheon; (2) at supper; (3) over night.

The Pro-Cathedral is only a step from Union Station, Bethlehem, so trains will not be met by automobile unless specially requested.

Arrival of trains. 10:56 A. M. Lehigh Valley from West; 11 A. M. P. & R. from Philadelphia; 11:10 A. M. Lehigh Valley from New York.

Departure of trains, for those obliged to leave the same day; 6:30 P. M. Lehigh Valley from New York; 7 P. M. Lehigh Valley for West; 7:32 P. M. P. & R. for Philadelphia; 9:00 P. M. P. & R. for Philadelphia.

Bishop of Lexington Elected.

The Rev. H. P. Almon Abbott, D. D., has been elected Bishop of the Diocese of Lexington, Kentucky, and has accepted the call. Dr. Abbott will succeed the Rt. Rev. Lewis W. Burton, who resigned October 16, 1928.

Bishop Burton faithfully served this diocese as its first bishop from the time of his consecration in 1896. He is now seventy-six years old.

Dr. Abbott was born at Halifax, Nova Scotia, July 11, 1881. He came to this country in 1914 to serve as Dean of Trinity Cathedral, Cleveland, Ohio. He was rector of Grace and St. Peter's Church, Baltimore, Maryland, from 1919 until a recent call to St. Chrysostom's Church, Chicago.

The bishop-elect is the author of several books, "Help From the Hills," "The Man Outside the Church, and Other Sermons," "Sparks From a Parson's Anvil" and "The Religion of the Tommy."

Family Department

FEBRUARY.

1. Friday.
2. Saturday. Purification B. V. M.
3. Sexagesima Sunday.
10. Quinquagesima Sunday.
13. Ash Wednesday.
17. First Sunday in Lent.
20, 22, 23. Ember Days.
24 Second Sunday in Lent. S. Matthias.
28. Thursday.

COLLECT FOR QUINQUAGESIMA SUNDAY.

O Lord, Who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of all virtues, without which whatsoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

COLLECT FOR ASH-WEDNESDAY.

Almighty and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

OUR DESERT.

F. B. Stone.

Alone in the desert with Jesus!
Each night may be that, if we will,
When curtained from others by darkness,
And earth with its voices is still.

Alone in the desert with Jesus,
All objects shut out by the night,
And stripped of our pride and complaisance,
Our souls are laid bare in His sight.

And down on our face in His presence,
We see with the Saviour's clear eyes,
That each is a poor, wretched sinner,
Who for pardon and soul-cleansing cries.

And there with His great arms around us,
He comforts and strengthens each soul;
We catch a faint glimpse of the standard
He sets for us each as our goal.

Then armed with new strength for the battle,
Souls cleansed with new vision we rise,
And go from our desert with Jesus,
To work in the strength He supplies.

Apart With Christ.

In beautiful phrase Bengel speaks of being "upbuilt in the recollected consciousness of God". Consciousness of God! Is that possible? May we, immersed in the things of time and sense, know God as near, nearer than man can be to man? Is it not rather that we feel that God is a very long way off? May prayer be real intercourse, face to face, or is it as one has expressed it, "Often like conversation over a telephone wire of infinite length which gets out of order"?

"Blessed are the pure in heart, for they shall see God." That is the word of Jesus. How may we know that is true? "He that hath seen me hath seen the Father," He said. The amazing revelation of Jesus is that in Him we know God, and knowing Him we share His consciousness of God.

This is wisdom learned only of Him. The conviction that God or some sort of a God is, is common to men. It is part of our human nature; but to find God, to know God, to realize God, that has been beyond any power of the mind of man. Plato speaks for the human mind at its highest when he says that "mind must seek Mind", and then adds, "but it is difficult". Only Jesus Christ made it possible for a St. John to say, "We know Him that is true, and are in Him that is true. This is the true God and eternal life".

St. John had long been with the Christ. Not only had he walked with Him in Galilee, been with Him in the upper room and at the Cross, but through long years of brooding thought in a communion nearer than he had known even in the upper room. He knew as St. Paul learned to know, "God in Christ". So we may know God, but only in a deep sense "apart with Christ".

How may that be? How is God in Christ now present to us? First of all, in the Gospels. The teaching of Jesus is projected into all time. And there is a deeper mystical sense of His presence and the power of His words. You may know it in the hour of quiet when the deeper need of the soul makes itself felt. Then He speaks as spirit to spirit. The mystic speaks for many when he says, "Jesus speaks, and speaks to me".

Jesus knew the disciples' need of the nearer fellowship when He said to them, "Come ye apart into a desert place, and rest awhile", and the evangelist adds, "for there were many coming and going".

Many coming and going. How true a picture of our modern daily life! There is little of the alone. We live in crowds, and in perpetual noise. The life of public daily life has for most people made the quiet hour rare, if not impossible. Even in our religion we emphasize work rather than prayer, forgetting that fervor must find sweetness and rigor of sincerity and emotion poise apart with God. It is the want of this that makes ineffective so much of our religious work. In consequence, what we create has much quality of the noise in which it is conceived and brought. The shallow in modern literature, the trifling in the social world, the passion of greed and the lust of war, the ineffective in religion—these are all of the noise.

It is, perhaps, true that in the past the emphasis has been too much upon personal religion. We needed to be made to realize the organic unity of mankind, but there is a very real danger in our putting the emphasis so wholly upon the social consciousness. The cult of the day in the religious world is that of the philanthropist, the charity organizer, or, perhaps, that of the social democrat. The reaction is not altogether wholesome. Personal religion may, indeed, be rooted in selfish desire which will make it utterly untrue to the religion of Jesus. Jesus offers no sterile quietism or spiritual epicureanism. Concentration upon self in religion may easily become mere dreamy mystical rhapsody, and degenerate into unethical and heartless selfishness. The Lord's call is a call to service and denial of self. But as in extreme reaction always, so in this balance may be lost. The personal soul lost to sight, religion ceases to have reality, for religion must be personal if religion at all, certainly if Christian. The fundamental facts of life make it so. Self is real. Self in its relation to other selves cannot be obliterated. The link is unbreakable. We know that at the last responsibility is our own. Personal religion is demanded by the sacredness of our personality and the reality of our moral freedom. The relation of self to God must be personal, certainly relation to the Christian's God. To ignore that in the name of religion is to play with life itself.

This brief paper is suggestive of Lent. In our many activities we may easily forget God, and Lent is a call to a "recollected consciousness" of Him. To realize that we must be much with Christ who alone makes God known to us, and in whom we share that consciousness of God. The whole of the life which Christ reveals as the true and eternal life springs out of a vital relationship with Him, and is so maintained. To draw from Him the inspiration and power to live that life among men we need much to be apart with Him.

Lent may mean that to us. It may be with Christ. If we are to be Christians life must be much with Christ. Even He often went apart. When on earth He often seemed to wonder that man can forget God. We do forget God. Apart with Christ we may be "upbuilt in the recollected consciousness of God". —Rev. A. L. Urban, in Church News (Penn.).

The Habit of Courtesy.

"Hail ye small, sweet courtesies of life, for smooth do ye make the road of it."—Sterne.

Recently I overheard the story of a young lad applying for a position and getting it, because of the "How do you do, Sir"? with which he addressed an elderly official of a big corporation.

"You see," the man who engaged the courteous young chap explained, "so many young men are not properly attentive to those who are older. That young man's courtesy was genuine. It's true," he quoted, "that 'acorns of courtesy in business, usually, develop into oaks of financial return'."

Teachers and parents, alike, need to take time to think and teach courtesy. If such habits are inculcated in boys and girls while they are still in the plastic, just-around-the-corner-from-babyhood age they will, in all probability, carry these habits through life.

It is generally agreed that courtesy is indeed a most desirable quality to develop in children, but parents and teachers who expect their children to be thoughtful of others must remember that courtesy begets courtesy. They must set an example of courtesy. Is it not true that we often save our most covetous, gracious selves for our friends and acquaintances outside the home? Husbands and wives often speak to each other and to their children in a way they would not think of speaking to a stranger. Hoow foolish? Must we not continually "sell ourselves" to each other as a salesman sells his wares to win orders? How does he do it? Partly by being friendly and courteous. Can we expect to hold the love and respect of our own little family circle in the fullest measure unless we use similar methods?

Courtesy wins the love of our fami-

lies and our friends. Let us teach our children that not many become great or famous, but all can be courteous and thoughtful of others—a practical application of the Golden Rule.

In our town, there is a big, jovial policeman who stands guard at a street corner where many children pass on their way to school. Expectantly, he waits for them in the morning, at noon and in the evening. He is their idol, always ready to look at their report cards and eager to hear their little tales of happiness or woe.

One day, I happened to be passing, when I saw three little girls wave a cheery, "Good morning, Mr. Reynolds", to the smiling man.

I nodded to him and said, "Really, Mr. Reynolds, I believe you're one of the happiest men in the world."

And quickly he replied, "I am! I wouldn't trade places with any one for a much larger salary. You see my children are all so polite and thoughtful."

"You have helped to make them so," I told him.

"Perhaps," he admitted, "I've found that courtesy and good-will often win where gruffness fails."—Helen Gregg Green, in National Kindergarten Association Release.

Christ's Joy and Ours.

"These things I have spoken unto you, that my joy may be in you, and that your joy may be made full." Our Lord was "a man of sorrows and acquainted with grief", for He knew in His loving soul the awful sin and misery of the world. But He also knew the love of God, the eternal bliss of heaven, and the everlasting salvation ready for all who would receive it. Therefore He was the happiest of men, in spite of His sorrowing sympathy, and we are to think of Him as overflowing with joy, and eager that His joy might fill the lives of all His followers.

Since that is His will for us, it is our happy duty to accomplish it. Joy is a part of God's commandments. A gloomy life is a disobedient life.

"But how can we help our joylessness?" many ask. "If we are sad, we cannot force ourselves into joyfulness."

The answer is that we can serve Christ, we can do His will in helping others, and in the process of helping others, we shall infallibly enter into His joy, for that is the source of it. Obedience to Christ's law of service means, before long, obedience to His law of happiness. Henry Van Dyke put this truth into two vital stanzas:

" 'Joy is a duty'—so with golden lore
The Hebrew rabbis taught in the days of yore.
And happy human hearts heard in their speech
Almost the highest wisdom man can reach.

"But one bright peak still rises far above
And there the Master stands whose name is Love,
Saying to those whom weary tasks employ:
'Life is divine when Duty is a Joy'."
—Amos R. Wells.

Christ calls us not from gladness to gloom, but from low pleasures to higher ones, and from short pleasures to long ones. This is the sum and substance of our self-denial. We are able to turn aside to such a noble thought of life as shall make God's glory quicken it—to joys as pure as the smile of heaven—to peace that floweth like a river in the soul.——D. J. Burrell.

For the Young Folks

For the Southern Churchman.

MY DEFENDER.

He'll defend me when I'm helpless,
When my earthly friends are few,
When my heart's in deepest trouble,
He'll defend me, He'll be true.

What are other friends beside Him—
Him, the King of Truth and Love?
They may change as they grow older—
Not so with the Friend above.

All the harsh words that are grating
To our souls dissolve in air
When the great Defender enters
And unloads us of our care!

A True Story From India.

In far-off India, not so many years ago, there lived a young lad by the name of Sundar Singh.

Sundar Singh (the name "Singh" means lion) was a Sikh. The Sikhs are a religious sect of which make up principal part of the native population of the province of the Punjab, India. The founder of the sect was a Hindu and of the military caste, the second of the four great Hindu castes.

Sundar Singh went to the mission school, for he wanted an education, but he had no interest in the Christian religion, and did not respond in any way to the efforts of the missionaries to direct his quick, active mind to the Gospel of Jesus Christ. His father had no love for Christianity either, save for the material benefits it might bring his boy in the way of an education; and he had the greatest of ambitions for his fifteen-year-old son.

But one day Sundar Singh's mother became ill and in a short time she died, and the young lad began to feel the uncertainty and the seriousness of life; and in this time of sorrow his heart craved for something that would give him hope and comfort. In some strange way, it came into his mind that religion, after all, might give him help. Sundar Singh had loved his mother dearly, and she had always told him that soul-peace was a thing to be desired above all else. She had always cautioned him to study carefully the sacred book of their religion, and she had always hoped that some day he would choose to be a sadh. A sadh is one who willingly lives a life of self-denial and is one of the holy men of India.

And when his mother died, Sundar began to feel the need of peace of soul, and so he began to read the sacred books of the religions of India. But no peace came to his troubled heart. So he turned to the sacred Book of the Christians, the Bible. And though he had so stubbornly resisted Christianity before, as he read the Bible, the light of truth began to dawn upon his darkened soul. And the missionaries explained to him the way of Jesus Christ. And as he prayed, the blessed Son of God appeared to him, and Sundar heard the words, as if spoken in an audible voice: "I am your Saviour. I will give you peace".

And so the young boy told his proud father that he had decided to follow the Christ of the Christians. In anger his father straightened up and exclaimed, "My son be a Christian dog! Such can never be." He raged and wept by turns, pleading and offering Sundar all he could give if only he would not so disgrace the family. Sundar's brother and uncle joined him, and though it seemed to Sundar sometimes that his own heart would break with this long continued opposition, to his mind came the promise he had made to Jesus Christ, and he said only, "I must follow Him who gave me peace". And then he cut off his long hair which showed that he forsook the religion of his fathers.

The pleading stopped. Sundar Singh was now an outcast. He was no longer one of the family. His father summoned him before the assembled household, gave him his curse, and disowned him. They gave him one last meal on the veranda and Sundar Singh set out alone for a neighboring village, where lived a few Indian Christians. They received him, but Sundar was yet to realize the depth of his father's hatred toward Christianity. He became deathly sick, for the last food he had eaten at his father's house had been poisoned. They had determined to end the fearful disgrace he had brought upon his family, by death.

But God had a work for Sundar Singh, and he was miraculously brought back from the very edge of the "valley of the shadows". And he went to the American missionaries and asked to be baptized. His father came to see him once more. His appearance betokened a broken-hearted man, and his appeals went to Sundar's heart.

"Wilt thou forsake the religion of thy mother? Hast thou forgotten her teachings, my son?"

"No," replied Sundar. "I do not forget, but I must follow the Christ."

The old man turned away and went back to his village. And Sundar Singh was baptized by the Christian missionaries and a month later he left the little mission station to tell people of the good news of salvation. With him he carried a little New Testament, and as he journeyed, gladly he told all who would listen, about Jesus Christ who alone can give the peace for which men seek.

The great country of Tibet is situated directly north of India. This land is surrounded by the Himalaya Mountains, and partly because of these barriers of nature, and partly because of the hostility of its people toward foreign religions, Tibet has never been opened to missionary work. The lamas, Buddhist priests, rule the land, and the punishment of those who forsake the Buddhist faith is death.

To this hostile country went Sundar Singh, clad in his priestly robes. An interpreter accompanied him and up one of the narrow mountain passes they climbed until they reached a little Tibetan village. The curious inhabitants gathered around them. Sundar's garments exposed the fact that he was a priest and he was taken to the village lama. The Buddhist was inclined to be friendly and Sundar Singh ate of the simple meal that was set before him. But when the lama learned that Sundar was a Christian priest, his friendliness vanished, and he warned him that to preach in the country of Tibet would surely mean death.

Sundar went from village to village, preaching the Gospel. He knew his danger was great, but in his heart was an intense longing to tell of the peace of soul he had found.

In the town of Rasar he was arrested,

tried and found guilty. The punishment was death. He was taken to an old dry well, and thrown in. Around him were the bones of former victims, and for three days and nights he lay there, in the midst of that corrupt mass. On the third night, a voice called to him from the top of the well. A rope was thrown, and in the darkness of the night he was drawn up. His rescuer vanished, and Sundar Singh never knew who had dared to save his life. He went back to the village the next day, and was again seen preaching in the market place.

In terror and amazement the people listened. The lama ordered him out of town, fearful that some terrible curse would come upon him and his people from the God of the Christians who had marvelously delivered His priest. And we read that during the winter months Sundar Singh traveled in India, preaching the Gospel, but when the warm summer sun melted the snow in the mountain passes, this fearless follower of Jesus Christ again went up into the little Tibetan towns, carrying the message of the Saviour who commanded us to "preach the gospel to every creature".—Elizabeth Hay, in Burning Bush.

MUD PIES.

One day I made a little cake
And put it in the sun to bake,
And when it seemed quite done to me
I called my nurse to come and see.
I told her it was gingerbread,
But Nursie only shook her head,
And didn't seem to understand,
And thought it was just mud and sand.
And Nursie said she wished I'd play
At something sensible, the way
When she was young, she used to do.
I wonder what it was, don't you?
So I must never, never make
Another little gingercake.
But afterwhile perhaps I'll try
And see if I can't make a pie.
—Mary Dixon Thayer in Commonweal.

The Rescue of Saint Valentine.

David looked at the counter of valentine postcards, valentines made of colored lace, and red and white peppermint candy hearts in the store. How he longed for one. But he put in his basket the sugar and tea he had come to the village to buy, tied his woolen muffler tighter, and went out of the store.

"I won't have a single valentine," David said to himself, as he started along the railroad tracks toward the farm on the edge of the village where he lived. "I don't know anybody who would send me one. There will be a valentine box in the village school tomorrow, but we won't have one, with only me and little Billy and the Brown twins in the district school."

David trudged on. He was not going to be down-hearted, but how he did wish that the rural delivery man would stop at their farm in the morning with a valentine for David Jordan.

"I ought to see the afternoon mail train coming in," thought the boy, as he passed the little tower beside the tracks where the signal man sat and worked the switches. "It will be loaded with mail bags today, full of valentines. I wish—"

Then David grinned and stopped being sorry for himself. Besides, he had seen something that made him happy.

Although it was early in February, the ice was gone from the brook and the willows that grew along the edge showed faint green. David crossed the tracks and felt of the new shoots of the willow. Yes, the sap was running, and soon he could come down here with his jackknife and make himself a whistle.

As David re-crossed the tracks, he stubbed his toe on a tie and nearly fell down on the tracks. When he looked down at the roadbed, he gasped with fright. The railroad tie on which he had stubbed his toe was loose. The melting of the ice and the water overflowing from the brook had loosened the tie from the roadbed. Now, it stuck up above the level of the tracks. David remembered that the mail train with letters and valentines was due any time.

David was a farm boy, and he knew that a safe roadbed was one of the most important things in the world. He must do something about this danger he had discovered, but could he do it in time?

"I must try, anyway!" he said to himself. "First I will take off my red muffler and fasten it to this tree beside the tracks so that the train engineer can see it! Then I will run back to the tower."

The road was not meant for a boy's race with a mail train. There was slush and mud, and holes and stones and stumps to keep him back. But he ran as fast as his boots would let him. Finally he came to the tower.

"Flash a signal!" he cried to the man. "There is a loose tie in the roadbed back there that sticks up above the rails. The valentine mail train will be coming along soon!"

The switchman looked at his watch, and then he did things to his signals in a great hurry. "That will be all right!" he told David. "The mail is so heavy that the train is late. Thank you! What's your name?"

"David Jordan, from Hilltop Farm," David told him.

Then, as he started back towards home, he saw men come hurrying out on a hand car to fix the tie.

When Saint Valentine's Day dawned, David was out feeding the hens early, but he had no valentine. But just as he had scattered the last kernel of corn, he saw something odd in the road. There was the rural delivery cart in the Hilltop farm road, and Uncle Sam sat beside the postman. The cart stopped at David's gate, and Uncle Sam, no larger than he, stepped down and came in.

It was one of the village boys dressed like Uncle Sam, and he had a package of valentines for David from the boys and girls in the village whose own valentines David had brought safely to them when he saved the mail train.—Carolyn S. Bailey.

The St. Valentine Wind.

Ruth had quarreled with Rosalie for the first time since they had been playmates. And now St. Valentine's Day was coming, and she could not send her the valentine that she had bought so joyfully only a few days before.

"I don't care," Ruth said as she put her other valentines into envelopes. But she knew that she did care a great deal. She sat and gazed at the valentine that had been intended for Rosalie. What should she do with it?

"I know what I'll do," she decided. "I'll just take it with me when I go out to carry the other valentines, and perhaps I shall think of some one to give it to."

She and Rosalie had always carried valentines round together, and she felt queer and lonesome now as she started off alone. It would not be nearly so much fun, she knew, to ring bells all by herself and then run and hide. She gave a deep sigh.

As she passed Rosalie's house she looked toward it out of the corner of her eye. Was Rosalie there, or was she, too, going forlornly round alone, carrying valentines?

By the time Ruth had finished running up and down the village streets, slipping her valentines under doors and ringing bells, she was quite out of breath. There was only one valentine left—the one that had been intended for Rosalie.

"I suppose I might just as well take it home," Ruth said sorrowfully.

The second time she passed Rosalie's house she tried to go by, but somehow her feet lagged. What would happen if she ran up the walk and rang the bell? Would the door fly open, she wondered, and some one shout, "Valentine! I caught you!"

Ruth hesitated a moment; then, as she started to walk on again, something unexpected happened. The wind, which as night fell had been blowing harder and harder, came swirling suddenly round the corner of the house and snatched the envelope from her hand. Away it went high into the air, whirling and circling. It flew straight over the fence and into the yard of Rsalie's house. Up, up into the air it wen, then down again it fluttered and landed right at Rosalie's door!

Ruth was so astonished that she stood stock-still in surprise. Then she pushed the gate open quickly. She must get back that envelope, and in a hurry, too!

There it lay right on the doorstep. Somehow it seemed to be in just the right place, but it must not stay there.

As she stooped to snatch it up the door flew open. "Valentine!" a voice cried joyfully. "I caught you!" Some one seized her and drew her into the hall. It was Rosalie.

"I saw you pass," Rosalie said, "and I hid behind the curtain and watched. How I hoped you had brought a valentine for me! Then when you came into the yard I knew you had."

"But I hadn't," Ruth said, though she did not want to say it. "That is, I had a valentine for you, but I wasn't going to give it to you. The wind snatched it out of my hand."

"There!" said Rosalie, laughing. "I had a valentine for you, too, and I couldn't make up my mind what to do with it. I'm glad the wind was blowing tonight!"

The next minute Ruth was running home to ask if she might stay to supper at Rosalie's house. When she came back the wind was roaring down the chimneys and rattling the windows.

"Blow, wind," said Ruth. "We don't mind."

"Yes, blow," echoed Rosalie. "You are just a St. Valentine wind—full of fun."—Irene S. Woodcock, in The Youth's Companion.

NOT ONLY IN THE CHRISTMAS-TIDE.

Not only in the Christmas-tide
The Holy Baby lay,
But month by month His home He blessed
And brightened every day.

Each season held its light divine
Its glow of love and cheer,
For Christ, who lived for all the world,
Was part of all the year.
—Mary Mapes Dodge.

See Christ For Yourself.

In the New Testament story it is noticeable that every one of the Christian group tried to see Christ for Himself when it became known that He had risen from the dead. It is not enough to hear about Christ; we must know Him. It is the mystery and the power of Christianity that it is not the acceptance of a proposition but the acceptance of a Person that makes one a Christian.—Selected.

TEST OF CHRISTIANITY

No surer test, according to the Holy Scriptures, can be applied to anything claiming to be Christian teaching, than this: Where does it put Jesus Christ? What does it make of Jesus Christ? Is He something in it, or is He all? Is He the Sun of the true solar system, so that every planet gets its place and its light from Him? Or is He at best a sort of Ptolemaic sun, rolling together with other luminaries around an earthly center—whether that center take the form of an observance, a constitution, or a philosophy?"—Bishop Moule.



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A STATEMENT

About two years ago we began making a special appeal for funds with which to purchase a desirable property for a Mission Home adjoining our Mission Chapel. The response was as gratifying as it was unexpected, considering the many worthy objects for which appeals flooded the country. From north, south, east and west—from far-away Japan came the welcome checks to help buy the property and to furnish necessary equipment. Old friends, new friends, and entire strangers, numerous branches of the Woman's Auxiliary and Section B kindly opened their hearts and loosened their purse strings. To these many generous friends we wish to extend our grateful thanks and hearty appreciation. God has blessed us, and may He bless these many donors, as doubtless He will, through their gifts to these needy and deserving children of our one Father.

We have moved into this property where our workers are housed and which serves as a meeting place for the different classes and various activities of our growing mission work.

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There is still due upon the property and equipment nearly $3,260.00. We must pay six per cent interest on deferred payments, and wish to wipe out this indebtedness as soon as possible. We hate to keep begging, but somehow—from somewhere—we must secure funds to clear our Mission Home of debt. We are striving to raise the next $1,000 payment promptly. Who will help? If twenty persons will subscribe in cash or instalments $50 each, we will have the $1,000. If forty will subscribe $25, or one hundred will subscribe $10 we will have the thousand. Any amount will be most acceptable. What will YOU do?

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Washington, D. C.

THE CHURCH REORGANIZED.

From these discpiles He selected twelve, whom He called Apostles, to be with Him to receive His instruction and be eye-witnesses of His wonderful works; that He might make them the Bishops and Apostles in His Church when He should ascend to the Father in Heaven. After His crucifixion on the Cross and Resurrection from the grave, He appeared numerous times to His Apostles and disciples, instructing them concerning the teaching and government of His Church (Acts 1:3). Jesus Christ gave command to the Apostles and the Church, saying: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world" (St. Matt. 28:29). He also gave His Church power to remit sins and to bind sins (St. Matt. 18:17, 18; St. John 20:22, 23). Immediately after the descent of the Holy Spirit on the day of Pentecost, the Apostles elected Matthias as an Apostle to fill the place of Judas Iscariot, who had betrayed Him (Acts 1:26). Over twenty are called Apostles of His Church in the writings of the New Testament. In the 16th chapter St. Matt. our Lord gave St. Peter the honor of first proclaiming the Gospel (keys of the Kingdom) to the Jews and to the Gentiles, because he was the first to make the great confession of His Divinity. Our Lord also announced that His Divinity was the Rock on which His Church would be built (St. Matt. 16:18). There is no indication anywhere in the New Testament that any one Apostle was given authority by our Lord Jesus Christ over the other Apostles. In the 15th chapter of Acts the record is given of the first Council of the Apostles, when the subject of circumcision was considered. St. James, the Bishop of Jerusalem, presided over the Council. St. Peter, St. Paul, St. Barnabas, and others made addresses. St. James pronounced the decision of the Council, but neither he nor any other Apostle seems to have exercised any authority as Head or Pope of the Apostles. St. Paul asserts he is not a whit behind the chiefest of the Apostles (2 Cor. 11:5). All through the New Testament writings the Kingdom founded by our Lord Jesus Christ is called "The Church", "The Church of God" (Rev. 2:1, 8, 12, 18; Ephes. 5:23-25; 2 Cor. 1:1; Acts 20:28; 1 Cor. 1:2).

DIVISIONS CONDEMNED.

There is only one God, and God founded only one Church. The Church our Lord founded is older than the New Testament; it gave the New Testament and preserved it (1 Tim. 3:15). The Lord prayed for the unity of His Church (St. John 17:21). The Apostles of the Lord all through the New Testament condemn those disciples who would leave "The Church" and organize disciples into Christian sects (1 Cor. 1:10, 13; Romans 16:17; 1 Cor. 12:12-20; St. Matt. 18:17; Titus 3:10; Gal. 5:19-21). The Lord Jesus Christ taught that the authority of the igh, Priest and priests should be honored and recognized in His Church, before He reorganized it, even though their acts were not always good (St. Matt. 23:2, 3, 4). The Lord also condemned the Samaritans who had High Priests, Priests, and Levites and offered the Sacrifices in their temple on Mt. Gerizim, because they were schismatic and rebellious in spirit, declaring salvation was of the Jewish Church (St. John 4:21, 22).

THE HOLY CATHOLIC CHURCH.

Although the organization our Lord Jesus Christ founded in the New Testament is called "The Church", because the command was to go carry the Gospel to all the world, it was soon called "The Holy Catholic Church", because the Greek word "Katholikos" means universal. The pure faith of the Apostles and the New Testament was soon called "The Christian" or "The Catholic" faith; both meant the same thing.

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Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

CONTRIBUTIONS TO LEPER MISSION.
November-December, 1928.

W. Bible Class, Emmanuel Chapel	$ 10.00
Dr. Wilson's Lepers, Korea, Boyce, Va.; Mrs. Mary Hatcher, Pete Bank, Richmond, Va.	1.45
Mrs. Mary Hatcher, Pete Bank, Richmond, Va.	1.45
Mrs. Mary Hatcher Christmas Fund,	
Mrs. C. M. Colhoun, Cumberstone, Md. (Christmas) (support Leper child)	7.00
Miss M. T. Bargamin, Richmond, Va.	3.00
Right Rev. James R. Winchester, Little Rock, Ark. (In Memoriam).	10.00
W. Aux. Va. Branches—	
Alexandria, Christ Church	2.00
Alexandria, Christ Church (Section B)	5.00
Fairfax County, Olivet	2.00
Richmond, All Saints, Olivet (Section B)	5.00
Richmond, St. Mark's	5.00
Tappahannock, St. John's	10.00
Theological Seminary, Emmanuel	3.00
University, St. Paul's	5.00
Winchester, Christ Church (Section B)	5.00
A Friend, Petersburg, Va.	2.00
Miss Kate Meade, Richmond, Va., (Christmas)	1.00
Mrs. Alice Wallace, Culpeper, Va., (Christmas)	2.00
November Meeting	50.26
Mrs. James Rogers, Herndon, Va.	1.00
Mrs. Charles Tanner, Richmond, Va.	2.00
Millwood, Va. Br. (Christmas Fund)	25.00
Mrs. J. A. Kratz, Richmond, Va.	5.00
Mrs. Annie K. Robinson, East Orange, N. J.	5.00
Mrs. T. W. Meriwether and Miss Evelyn Meriwether, Madison, Conn. (Christmas)	2.00
Miss Margaret Brooke, Staunton, Va. (Christmas)	1.10
Miss Lucy D. Tarry, Soudan, Va. (In Memory of Mother, Christmas)	3.00
Mrs. W. L. Watkins, Pike Road, Ala.	5.00
Miss Bessie Marsden, Norfolk, Va. (Christmas)	5.00
Mrs. W. B. Lorraine, Richmond, Va.	10.00
Grace Church, Cismont, Va. (Support Leper, Pete Banks)	23.00
Mrs. Mary Wynroop, Charles Town, W. Va.	2.00
For Pete	.08
Miss L. K. Dunn, Baltimore, Md. (Christmas)	5.00
Presbyterian, Baptist and Methodist Churches, Waynesboro, Va., Pete Banks	38.53
Mrs. Annie Coleman, Richmond, Va. (Christmas)	2.00
Mrs. H. H. Edmunds, Halifax, Va. (Christmas)	3.00
Miss Eliza K. Nelson, Richmond, Va. (Christmas)	1.00
Miss Annie Nelson, Theological Seminary (Christmas and General Funds)	8.00
Mrs. Charles Warren, Smithfield, Va.	2.00
Mrs. Arthur Eubank, Greenville, S. C. (Christmas and General Funds)	4.00
Mrs. E. M. C. Quimby, Suffolk, Va.	8.00
Miss M. E. Birckhead, Proffitt, Va.	5.00
Mrs. W. Creed Davis, Richmond, Va. (For Leper, In Memoriam)	25.00
Miss Elizabeth Mitchell, Lutherville, Md. (Christmas)	3.00
Mrs. Bernard Mann, Petersburg, Va. (Christmas)	2.00
W. Aux. Christ Church, Winchester, Va. (Christmas)	5.00
Miss Willie M. Scott, Hollins, Va. Christmas)	5.00
Mrs. George F. Jones, Richmond, Va. Christmas)	5.00
Mrs. Geddes Winston, Richmond Va. (Christmas)	1.00
Mrs. Carrie Rivers Harrison, Richmond, Va. (Christmas)	1.00
Miss Van Greenleef, Richmond, Va.	10.00
Mrs. William A. Price, Richmond, Va.	3.00
Mrs. Lucy Mayo, Pete Bank, Richmond, Va.	7.00
Misses Lucy and Alice Cary, Gloucester, Va. (Christmas)	2.00
Misses Nellie and Tucker Carmichael, Fredericksburg, Va., In Gold.	5.00
Miss Susie Scott, Norfolk, Va.	5.00
Mr. J. H. Meek, Richmond, Va. (Christmas)	1.00
Miss Lillian Franklin, Richmond, Va. (Christmas)	3.00
Miss Ruth Sublett, Richmond, Va. (Christmas)	5.00
Miss Virginia Gibboney, Wytheville, Va. (Pete Bank)	2.00
Miss Elizabeth Murray, Cumberstone, Md. (Christmas)	3.00
Christ Church W. Aux., Middlesex County, Va. (Pete Banks)	1.52
Mrs. William D. Morgan, Baltimore, Md. (Christmas)	10.00
Quilting Society, Grace Church, Petersburg, Va.	5.00
Miss Eileen McCausland, Richmond, Va. (Christmas)	7.00
Mrs. Jenie Reed (Christmas), Richmond, Va.	15.00
Miss Fannie Sams, Norfolk, Va.	2.00
Eloise and Rosewell Page, Jr., Lexington, S. C. (Christmas)	1.00
Rev. Giles B. Cooke, Port Haywood, Va.	1.00
John Warren Cooke, Port Haywood, Va.	1.75
Misses Borum, Port Haywood, Va.	1.00
A Friend, Christ Church, Matthews, Va.	.50
Miss Mary Randolph Lane, Matthew, Va.	1.00
Mrs. E. J. Nottingham, Culpeper, Va.	2.00
St. Stephen's Church, Yancey, Va.	.51
Mrs. Robert Harrison, Richmond, Va. (Pete Banks, General Funds)	400.00
Total, 2 Months	$847.69

Our January meeting was marked by something quite unusual. Dr. Lee Huizenga, a Medical Missionary to China for eight (8) years, having charge of a Hospital and special care of Lepers in a town near Shanghai, was with us and made a most impressive appeal. On January 8 he addressed the Academy of Medicine and had a delightful time with The Drs.!—to 2 groups of Students at Union Theological Seminary—the next morning; again that night at Seventh Street Christian Church, making a fine impression on all. On March 1 he will be sent by the American Mission to Lepers on a World Tour for a year, to interest the Governments in different countries, to aid in ridding all the two millions afflicted with this disease of Leprosy—1928 saw an increase in gifts to the cause—$5,072.37 being given.

Grand Total in 11 years from Va. many other States—Richmond—Pete Banks and the Junior Branch $28,615.00.

All gifts gratefully acknowledged by Miss E. P. Meriwether, 2346 W. Grace St., Richmond, Va.

P—Treas., Richmond Br. Leper Mission.

SPECIAL NOTICES.

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Deaths

IN MEMORIAM.

Entered peacefully into the eternal rest prepared for those who love Him, BETTIE COTTEN VINCENT, wife of the late Captain Z. T. Vincent, at her home in Suffolk, Va., January 4, 1929.

Mrs. Vincent was born in Scotland Neck, N. C., August 4, 1855, and was borne to her final resting place from the same church, in Scotland Neck, in which she was baptized, confirmed and married.

The services were conducted by the Rev. H. N. Tucker, of St. Paul's, Suffolk, and the Rev. Theodore Partrick, Jr., of Scotland Neck.

Through a long illness she was faithfully and lovingly cared for by a devoted sister, Mrs. Sue Walker, and her daughter, Mrs. C. L. Lewis, who, with her son, Rev. Z. T. Vincent, of Pierre, S. D., survive her.

Her deep spirituality, her earnest devotion to our Lord in the worship of the church, and her practical Christianity made her an esteemed member of St. Paul's Church.

We, the mmebers of the Woman's Auxiliary, desire to record the great loss sustained in her going, by the church, the Auxiliary, the Guild, and a close circle of friends.

"Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."
WOMAN'S AUXILIARY, ST. PAUL'S, SUFFOLK.

MRS. NORA DOYLE LEVY.

Entered into rest on September 15, 1928, MRS. NORA DOYLE LEVY, wife of Mr. Leon Levy, at Louisa Court House. As she was passing across the road from her home she was knocked down by a passing automobile, and though rushed to the hospital at Charlottesville, she never regained consciousness and died in a few hours. Thus rudely "was the silver cord loosed and the golden bowl broken", and a lovely person and queenly soul went to her rest. Why this way we do not know, but we do know that, having lived a life "hid with Christ in God", she went to Him—"was not, for God took her". Why this sudden wrench to take her from a lower to a higher life we shall in the afterwhile understand, though not now.

Mrs. Levy was born in Richmond, Va., on the 24th day of June, 1852, the daughter of Dr. Richard N. Hudson and Mrs. Anne Carey Hudson. She was confirmed by Bishop Whittle at St. Paul's Church, Richmond, Va.

When the family moved to Louisa there was no Episcopal Church there. Mrs. Levy gave her best thought and work in getting one, and after St. James was built she was its life, and frequently its living, for to her every one looked in keeping up the church and its salaries and expenses.

That she was ever ready with glad mind and willing heart to further the church's cause the writer gives grateful witness.

As her influence shone brightly in her church life, so it was always in the community. She was repected, esteemed, loved by all about her, and her going cast a gloom over the entire community—indeed, the county, for her long life at the place had given her a wide circle of friends and acquaintances to mourn her untimely end.

The many flowers sent and the abundance of tears shed by the large crowd that attended the funeral give silent testimony of the many hearts made sad by the departure of their good friend and the direful bereavement thus thrust on the stricken husband.

She leaves her husband, two sisters, Mrs. John Sawyer and Mrs. Lewis Finch, a son, Richard, and a grandson, Richard, Jr., to mourn her loss.

J. R. E.

WILLIAM B. LIGHTFOOT.

Entered into life eternal in the early morning of January 16, 1929, after a short illness, WILLIAM B. LIGHTFOOT, son of John B. and Harriet A. Lightfoot, of Port Royal, Va. He is survived by his wife, Emmie A. Crump, and three children, Mrs. E. B. Claybrook, of Cumberland, Md.; Mrs. Thomas Brown, Jr., and J. B. Lightfoot, Jr., of Richmond.

Mr. Lightfoot was a Confederate veteran, having entered the army as member of Company B, Ninth Virginia Cavalry, under General J. E. B. Stuart, and sur-

rendered at Appomattox in 1865. He was sergeant major of R. E. Lee Camp, No. 1, Confederate Veterans, and interested in everything pertaining to the days of 1861-1865.

He was laid to rest in old Shockoe Cemetery, in the joyful hope of the resurrection at the last day.

"Blessed is the man that putteth his trust in the Lord."

COLONEL WIRT ROBINSON.

Colonel Wirt Robinson, U. S. A., retired, for many years professor of chemistry, mineralogy and geology at the West Point Military Academy, died suddenly of heart disease in Washington January 19, 1929, at his residence, Tilden Hall, on Connecticut Avenue.

He had been ill since his retirement from the army last October, and until December 17 was under treatment at Walter Reed General Army Hospital in Washington. He then went to his former home in Virginia, returning to Washington yesterday.

Colonel Robinson is survived by a widow, Mrs. Nancy Robinson; a son, Russel Wirt Robinson, of West Orange, N. J., and a small daughter, Evelyn Byrd Robinson.

Colonel Robinson was born in Buckingham county, Va., on October 16, 1864. He retired from active service for age on his sixty-fourth birthday, after having served forty-five years in the army. He graduated from West Point in 1887, and was with the Fourth Artillery until 1891, when he went to the Military Academy as a modern language instructor.

From 1894 to 1898 he was professor of military science at Harvard University. After a period of duty in the army quartermaster's depot at New York he went again to West Point in 1899 and remained there until 1903, whereupon he went to Havana to command a company on duty in Morro Castle during the Cuban pacification period. After serving at Fort Tottem, L. I., he was re-assigned to West Point in 1906 as assistant professor of chemistry, was promoted to the professorship in 1911, and served in that capacity until his retirement.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Bible Conference in Richmond.

The Bible Conference Association of Richmond have arranged to hold a Bible Conference in Westminster Presbyterian Church, Richmond, Va., February 10-15. The association is fortunate in having as the speakers two men of exceptional gifts and ability: the Rev. R. C. McQuilkin, Dean of the Columbia Bible School, of Columbia, S. C., a speaker and writer of note on Biblical subjects, and the Rev. George E. Guille, D. D., formerly of the Moody Bible Institute, and now engaged in a nation-wide ministry as Bible teacher and lecturer.

The Conference will open February 10, at 3 P. M., and will continue with addresses daily at 3 and 8 P. M. These sessions will afford opportunity for Bible teaching that feeds the soul and deepens the spiritual life.

The Christians of other cities have been much helped by these Bible Conferences and we feel sure that the religious life of Richmond will be greatly enriched by this, the first of what is intended to be a series of similar conferences. The association is interdenominational and is composed of ministers and laymen. They appeal to all true lovers of the Word to support these meetings with prayers, personal presence and offerings.

Conference of Rural Clergy.

A conference of rural clergymen was held at the Mayo Memorial Church House, Richmond, January 30-31, when problems of the rural church were discussed. Representatives of every convocation in the diocese were present. Among those attending were: Archdeacon Neve, Ivy Depot; Rev. F. D. Goodwin, Warsaw; Dr. Cary Montague, Richmond City Missionary; Dr. George P. Mayo, Dyke; Rev. Josiah Ellis, Richmond; Rev. Douglas Neff, Orange; Dr. Churchill Gibson, Richmond; Rev. Stamo S. Spathey, Richmond, and Rev. Frank L. Robinson, Cismont.

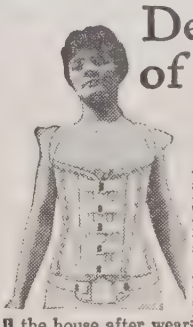
Personal Notes

The Rev. H. G. England, D. D., has accepted a call as rector of Trinity Church, Edgefield, and associate missions in Trenton and Ridge Spring in the Diocese of Upper South Carolina. Dr. England was rector of the church in Farmville and Snow Hill in the Diocese of East Carolina. He is in residence in Trenton, S. C.

The Rev. George Victor Bell is rector of St. Luke's Church, Pedlar Mills, Emmanuel Church, Madison Heights, Trinity Church, Boonesboro, Ivy Chapel, Forest, R. F. D. No. 2, and Christ Church, Schuyler, all in the Diocese of Southwestern Virginia.

In the Living Church Annual for 1929 the residence of Mr. Bell is shown as Pedlar Mills, Virginia. His address at present and until further notice is 631 Riverside Drive, Lynchburg, Virginia; Lynchburg being more centrally located for his work at the several points.

The Rev. T. D. Harris, of All Saints' Littleton, N. H., has found it necessary for him to resign and go over to his newly widowed mother in Beirut, Syria. He expects to sail from Boston February 8, and hopes to return in the fall, and, if possible, bring his mother over with him.



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"The Exaltation of Christ."
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"The Advocacy of Christ."

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All funds derived from memberships are devoted to the purpose of informing the people in the pews of this effort to undermine the doctrine and worship of the Church, in order that they may think and act for themselves and vindicate their constitutional right to have their Church as its laws provide.

THE PROTESTANT EPISCOPAL CHURCH LEAGUE

Purposes:

1. To maintain the faith of the Protestant Episcopal Church in the United States of America.
2. To maintain the Constitution and Canons of the same.
3. To preserve the rights of the laity and clergy by maintaining the doctrine, discipline and worship of our Church as contained in the Book of Common Prayer

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Southern Churchman

Vol. 94. RICHMOND, VA., FEBRUARY 16, 1929. No. 7.

THINGS WORTH KNOWING

I KNOW that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God." Job. 19:25, 26.

I KNOW whom I have believed, and am persuaded that He is able to keep (guard) that which I have committed unto Him." 2 Timothy 1:12.

YE KNOW that He (Jesus) was manifested to take away our sins." 1 John 3:5.

WE KNOW that all things work together for good to them who love God." Romans 8:28.

WE KNOW that if our earthly house of this tabernacle were dissolved, we have a building of God . . . eternal in the heavens." 2 Corinthians 5:1.

WE KNOW that when He (Jesus) shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
What Is Happening at Calvary Church in the City of New York—A. S. Reynolds	6
To Whom Shall We Go?—Rev. Canon G. O. Troop	7
We Believe That Thou Shalt Come—Kenneth Mackenzie	9
First Sunday in Lent—Berkeley Minor	10
Rays of Light From God's Lamp—W. W. Rugh	11
A Message From the Bishops to the Clergy	8
Our Church in Jerusalem and the East—Rt. Rev. T. J. Garland, D. D.	11
Book Reviews	12
Favorite Scripture Verses	11
Letters to the Editor	12
Councils, Conventions, Convocations	13
Church Intelligence	14
Family Department	16
Children's Department	17
Personal Notes	23

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Blest cross! blest sepulchre! blest rather be
The Man that there was put to shame for me."

—John Bunyan

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Thoughts For the Thoughtful

He that has once yielded thoroughly to God will yield to nothing but God.—John Ruskin.

Swift kindnesses are best; a long delay in kindness takes the kindness all away.—From the Greek.

How are we to be the men we ought to be? There is only one way, and that is by vital union with the Man, the Lord Jesus.—The Bishop of Bristol.

I never prayed sincerely and earnestly for anything but it came some time, no matter at how distant a day, somehow, some shape, probably the last I would of circumstances makes it seldom possison.

The reason that most people do not rise higher religiously is that they are too much weighed down by self.

We might as well make an experiment with the teachings of Jesus Christ, as almost everything else has been tried and failed. I am no more a Christian than Pilate was; and yet I am ready to admit that after contemplating the world of human nature for nearly sixty years I see no way out of the world's misery but the way of Christ's Will.—George Bernard Shaw.

I am only one
But still I am one
I cannot do everything,
But still I can do something
And Because I cannot do everything
I will not refuse to do the something
that I can do.
—Edward Everett Hale.

Do not think it a waste of time to submit to any influence that will bring upon you any noble feeling.—Ruskin.

There is at the core of all men something which the whole world of nature, of science and of art, is inadequate to fill; and this part of man is no mere adjunct of his nature, but his very most permanent and highest self. What this inmost part craves is sympathy, something like itself. Yes, high above it, none can answer it but God.—I. G. Shank.

I believe that character is essentially a by-product. If you try to make it directly you make a prig; but if you do your duty to mankind and your God, you make a character. And perhaps we are relieved of some elements of discouragement by the fact that the rush of circumstances maes it seldom possible to think about ourselves, and always necessary to think about the duty, immediately in hand, because if that is well done the character will take care of itself.—Woodrow Wilson.

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"Thus saith the Lord, the Holy One of Israel, and his maker: Ask of me of things to come concerning my sons, and concerning the work of my etaoinu command ye Me."

What need of ours today is too heavy for that power? Can great or small have any meaning here? What does it signify to the sea whether you launch a pleasure boat or a fleet of battleships on its power? It carries them all as a little thing. What does it signify to God today whether our need is small or great, whether it is a child saying, "I pray Thee, Lord, my soul to keep"—that little soul, or whether it is John Knox laying a kingdom, or David Livingstone a continent on His power? Can we not safely cast all our care on such riches?

SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 94. RICHMOND, VA., FEBRUARY 16, 1929. No. 7.

INVENTORY

We are well into the new year now, past the holiday rush of selling and buying, hopes and disappointments, happy surprises, pleasures, worries, good resolutions. This is about the right time—the beginning of the Lenten Season—to take inventory of ourselves. If a business man is careless or self-deceptive in counting up and making inventory of assets and liabilities, stock on hand and values, or if he neglects entirely consideration of what he has done in the year gone and owns and owes and plans for the coming months, we call him foolish and know he is headed for failure, if not disgrace. A large proportion of us who would join promptly in such judgment on somebody else are too slothful or cowardly to make fair and honest account of our own spiritual, moral, mental and general progress, possessions and positions.

What did we gain or lose in 1928 in the most serious and important business in which human beings can engage, the real purpose of our lives? Each of us used a year of time and life. What have we to show for it? Each of us is a year older and has a year less to live than at this time last February. Are we a year better or worse? The question surely is vitally important and for honest and intelligent answer demands not only courageous self-examination, but careful inspection and introspection and thought in the light of our religion and of sound philosophy. We can not judge correctly by material results or the outward and visible occurrences and conditions. We are moving toward an unseen, permanent existence of which we have perfect assurance, but vague comprehension, in which we know the course of the spiritual, inward part of us will determine our place. Some of us who are richer in dollars and higher in human estimation than we were a year ago are far lower in the sight of God, from whom no secrets may be hid, and in our own sight if we can be brave enough to face frank self-examination. Some of us who are poorer in dollars and have less of public regard and consideration are vastly higher and richer in accumulation of endless and untroubled wealth which the busy moths of greed and selfishness, or the eating rust of self-indulgence and self-satisfaction may not corrupt. It is a fact, clear to all who have will power to force themselves to look and think beyond the day and beneath the surface, that often what seem to be our most grievous losses in this life are our most glorious gains for the life to come and for the remainder of our sojourn here; and that what seem our most brilliant achievements prove apples of Sodom, turning to bitter ashes on our lips and bringing woe.

"Experience," says Dr. Franklin, "keeps a dear school, but fools will learn at no other." How much new wisdom have we gathered from our experiences and observations in 1928? How carefully have we studied our own failures and losses and disasters and acquirements and successes and those of others, to learn from them? And what stock of knowledge and caution, courage and purpose, have we gathered? How much can we congratulate ourselves, sincerely, on what we have won, when we realized how it was won? How earnestly have we humbled ourselves in gratitude and how faithfully and usefully have we shared bounties vouchsafed to us? One of the noblest utterances ascribed to any man is that put by Shakespeare in the mouth of King Henry V, among the greatest and manliest of English kings, after his marvellous victory at Agincourt:

> "And be it death proclaimed through our host
> To boast of this, or take the praise from God
> Which is His only."

But temptation to boast of ourselves to ourselves and to proclaim to ourselves our own greatness when a great good comes to us, even from sources and causes entirely beyond our control, is too powerful for many of us to resist. Heart-searching and inventory is one of the hardest of all tasks. When we begin it we find ourselves nimbly and cunningly filching bits of self-laudation, thrusting aside mistakes, hiding from ourselves qualms of conscience, thoughts and acts which shame us when seen naked.

As from our losses and failures we may learn much, so from our deepest griefs we may grow the sweetest flowers of resignation, consecration and hope, their fragrance to live in our souls, to be exhaled in kindliness and gentleness and mercy, rich or poor, high or humble, as we may be. Sacrifice of our vanities and lusts and ignoble desires and base passions on altars of Jehovah will be acceptable always in His sight. Our New Year resolutions, when we made them, included such sacrifices. How often and how far have we made them in the first month of the year? Take honest inventory. Then look to the year most of which is ahead of us and yet ours, to use or misuse, to be filled with good work or wasted. We can not recall the past. Some of the evil we have done can be cured, much of it never can be. Much of the good we have tried to do has failed, so far as we can see. The question for us now is whether we shall make this year better and cleaner and higher for ourselves and more useful than any that have gone before. Burns, born poet and, therefore, born philosopher, advises:

> "On care and troubles set your thought
> E'en when your end's attained;
> And all your plans may come to naught
> Where ev'ry nerve is strained."

The care and trouble may yield the finest fruits of life, will do so if used rightly. The baffling of plans and efforts may bring the highest blessings here, may give us very great reason for thankfulness—it has happened so sometimes in most lives—and, in any event, if rightly accepted and used will surely bring beautiful reward hereafter. We cannot know the purposes of the Omnipotent in directing the destinies of nations or individuals or of any of our undertakings. We can, with Divine help, fervently invoked, make our troubles blessings and share our joys with all about us. From our sins we can learn watchfulness, less trust in ourselves, closer and more constant dependence on the Power that helps and guards and guides and saves.

It is the fashion now to sneer at Longfellow as commonplace. Magazines and newspapers bore us continually and cruelly with productions lamentably limping in grotesque measures, obviously squeezed painfully from very thin and coarse and shallow and arid minds, redolent of the sewer, smeared with ill-smelling smut, purporting to be poetry and tremendously artistic and modern; the more incomprehensible the more artistic. These producers give us long, dreary, meaningless essays to prove that Longfellow and the others of his school and kind were not poets and not artistic. Maybe they were not, but there is both rhyme and reason in the simple verse which everybody may understand and remember:

> "Not enjoyment and not sorrow
> Is our destined end or way;
> But that each succeeding morrow
> Find us further than today."

Not poetry, perhaps, and not art; but a valuable addition to any stock of thought. Find us further—further upward; further in zeal to serve God by expressing in our daily lives, in all we do and say and think, the spirit

of the Saviour of mankind by trying to help and uplift and purify mankind, to alleviate affliction, soothe sorrows, guide the wandering, rescue the falling and endangered, pour healing in the wounds of the stricken and wronged. The weakest and poorest may do something always—something which may look to be very little and futile, but which will loom large in the Eternal sight and the far future. All the aid the strongest and richest can give is needed in the long battle for righteousness, for the coming of God's kingdom, the doing of His will on earth as it is done in Heaven, so that this world may become like Heaven. If you do not know how or when you can work and do, or do more than you ever have done, consult your pastor. He has need always of more cordial, generous cooperation than he ever has received, more readiness of the laity to uphold his arms. Consult your conscience on what you have done, what you have deserved, what you have received. Make the inventory honest as the sensible and honest merchant or banker makes his; and learn from the showing made new resolution that each of the coming morrows shall find you further onward toward the prize of your high calling.

Fragility of the New Year resolution, born of remorse that is born of the retrospection and the varied memories and associations of the season, is a favorite joke; and justly so. Those of us who are sincere in trying to be faithful Christians—followers of Christ, the Lord—will make our penitence for past misdeeds and neglects the parents of future good deeds and earnest, constant service and beseech the Father in Heaven to help us add abundantly to our spiritual wealth and the stock of memories of good done and evil conquered with which we may go into another year; or, if it be so ordered, to the ending of years and the beginning of the life not to be measured by years or troubled by fears or changes, tribulations or temptations.

Alfred B. Williams.

WHAT IS HAPPENING AT CALVARY CHURCH IN THE CITY OF NEW YORK

By Amelia S. Reynolds

WHAT SHALL WE DO WITH THE SAINTS?

AS Chairman of the Committee on Information of Calvary Church and a member of the Staff, it is a part of my job to show Calvary House, and to answer questions. This place where most of us live and all of us work, is interesting to outsiders not only because its rooms are beautiful, but because of the purpose for which it was built. It was built that the staff might live in close fellowship and through such living, create an atmosphere in which people coming to us for help might see some reflection of the things about which we talk.

All kinds of people come! The only kind not represented yet which the old rhyme mentions are Indian chiefs. If one of them has been around, it hasn't leaked out! Lately there has been a run of church saints, not listed as such for they fall into every group. We all know them, lovable, unselfish, hard working, but unable to translate what they live by, into terms comprehensible to other people. I have stated a real problem to a church saint and been answered by a text. The text was a wonderful one but I didn't know what to do about it. A boy speaking of such an one said in despair the other day, "She's a beautiful character, but what good does that do me!" It didn't do him any good, it only made goodness seem more inaccessible than usual.

Early one morning this month the Rector called me on the telephone.

"There's a fellow here that I wish you could talk to. He wants to know how to win people, and I'm swamped today."

He proved to be an attractive young man, a student chaplain in one of the great universities. At the General Convention he had heard that at Calvary we believe that the chief job for all of us is bringing individuals to definite decisions for Christ. He wanted to know how we went about it. He was intelligent, humble, and full of eagerness to serve his Master. He began by telling me that he was deeply concerned with the problems of half a dozen young men, but that facing these problems he could find no solution. "What would you advise a man who—" and he outlined the story of Tom as he knew it. I had no rule of thumb by which I could measure off a specific solution for a specific problem and hand it to him, but in order to get at the man's own problem it was necessary first to let him empty his mind of the immediate thing that troubled him. His attention was on somebody else's life; mine was on his.

In order to give, we must first ourselves possess. What had he to give Tom? That had to be determined. Had he had himself an experience of Christ? Had he surrendered his will and his life to the will of God? Did he know how to find out that will, if he had determined to follow it? We had just met. Even so gentle a person would have resented such questions. Yet time was short—he was going home in a few days.

"Have you shared your own experience with Tom?" I asked.

"Oh, yes," and with a radiant look in his eyes he said, "I have told him about Christ," then the look dulling, "but he didn't seem to get anything out of it." This generation is quickly bored with what is theoretical: but they are keen about what happens. It would have been theoretical to tell him this! So without explanation or apology, or preface, I shared a problem of my own youth. He forgot the boy that he had been talking about and said eagerly:

"That is a struggle with me, but I never thought of it as a sin. You did call it a sin?" I had. We talked the morning through. Things that had been locked up for years in the back of his mind came out into the light, nothing very black or dreadful, but excess luggage all of it: things which he had always refused to think about frankly, but which when faced got out of his way. Confession is an old word for this kind of talk, and I like better the word sharing. Whatever the name, the form of experience is the same.

It developed that when he was eleven years old he had had a religious awakening, the comfort of which had never left him. He talked about being guided, and in the same breath said that he wanted only to do the unselfish thing, "but when you do, sometimes the situation is balled up worse than ever." I remembered that "There is a way which seemeth right unto a man . . ."

When he had finished college he started in business only to give it up because the pull of a life devoted to religious work was too strong. He had no regrets for the decision, but the work that he was doing, while it was religious in name, was in fact little more than friendly service. Guidance came to me clearly that because he had never thought through his experience of God, he could not use it in the lives of other people. It was my job to help him to do this. For the sake of other people we had to discover what had happened to him. He enthusiastically agreed to this. We went over his life year by year. We came finally to the time when the issue of marriage had begun to loom large and he exclaimed joyfully:

"Now I know. I never realized it, but I surrendered to God one morning when I was tying my necktie in front of a mirror! I was getting sick and tired of thinking about girls. I couldn't get them out of my thoughts. I couldn't have a friendship with a girl because I looked each one over to see if she was a possible wife." He grinned engagingly. "You don't know how distracting it is to have so many possible wives!"

This form of day-dreaming had hindered his work, it had spoiled his relationship with girls and it had dulled the edge of his interest in action. He went on.

"As I looked at myself that morning I knew I wanted to be done with that kind of thing and I gave to God the direction of my thoughts and with them I gave Him my whole self to use." The backbone of the habit was broken that day, he told me.

"I am surrendered," he said triumphantly, but then came again the clouded look. Why wasn't he winning people, he asked, or even definitely helping them? I told him that what he had shared with me was a common problem of all young people, and that his experience of the surrender of his whole life including that problem was the solution for that and every other problem; that instead of worrying because Tom occasionally got drunk, he needed, after Tom had faced such specific sins as they together could dig up, to reproduce in Tom his own experience of surrender. This man loved Christ and had surrendered to Him, but he had never faced what had happened to him. Even now when he had faced it, he still hadn't the slightest idea what to do with it. It had never occurred to him to share it.

Somewhere along the line I had said that he must get guidance on exactly what to say to Tom; this he now picked up with enthusiasm for it was going to be fun to disagree with me after so much agreement.

"I don't see how a man can be guided all the time, even in his words," he said.

"What's the good of being surrendered to God's will,

if you haven't any way of finding out what His will is?" I asked.

He saw it like a shot, and that was the end of the interview with me. Later he talked to other members of the staff, including Mr. Shoemaker, and the night he started home he told me that he was keeping Quiet Time; that guidance was beginning to come. Before he left, in a Thursday night group he gave his testimony, pointed now into a wedge that will reach the inner places of men's lives. His students will listen to him now when he talks religion, for a God who can clean up your problems for you, is an interesting God to hear about.

My next saint came along in a few days. She was a woman of sixty, I should judge, who had loved God and sought and followed His guidance in all the major affairs of life. It had been a life of sorrow and sacrifice. Death had come ten years before to her beloved husband. There had been another long illness in the family, and finally the nursing for years of her mother who lived to a great age. Now suddenly for the first time since she was grown up, her time was her own.

"I have come," she said, "because I was told that at Calvary I might find out what to do with the rest of my life." I suggested that she come to the Women's Group, and she said:

"I am going away next week, and for this week my hostess has filled my time." It seemed like my last chance at her. Guidance came clearly to tell her my story. She listened with absorbed interest to how another woman with fifty years of life behind her had found a whole new life through guidance. She sat very still—a pregnant silence. "I have never thought of seeking guidance in small things. Perhaps He means me to give up my visits, and come to live near Calvary, so that I can learn to do for other people what you are doing for me."

The next day came this letter: "My hope and faith have always been in my Lord and Saviour, yet I fear I have not been a profitable servant, and all that you have said will help me to find out why. If there be some further surrender to make, I believe He can show me. I do want to find some way to help His Kingdom, and it seems to me your group has found a way. I shall come to you again if I may, and try to learn."

The saint who stands out most clearly in my mind, is a very great gentleman indeed. He has done distinguished field work in his communion and is beloved wherever he goes. I shall never forget his standing up in a Calvary group meeting at the General Convention in Washington and paying his debt to the crowd that had helped him. He told of how he had been touched by the directness and the contagious honesty of a lot of young people with whom he had spent a week during a religious houseparty. He had never seen anything like the kind of fellowship which they had with each other and which they shared with him. Neither his age nor his eminence could shut him out. He was at home with them, a familiar. One night after a Quiet Time when guidance had been shared, he went to his room and thought the thing out. All his life he had depended on guidance. All he was and had, he had given long ago to God. He had tried always faithfully and lovingly to serve Him. What did that crowd of young people have, that he lacked? He knew there was something. He turned to prayer. "It came to me quite clearly," he said, "that there was a habit not wrong in itself but wrong for me because no matter how I tried I couldn't get rid of it, where I was defeated: here was a place where God did not have control. On my knees I confessed to God my lack of faith and asked Him to take that habit out of my life. The habit went. That was the end of it," he said. Here was a man outstanding in the church, of saintly life who happily, gratefully, thanked God for the group which had shown him that He is as interested to help us in our smallest weaknesses as in our greatest needs. He had a clearer vision than ever he had before, of a God-directed life.

I used to think of people like these as finished products, but as I look about me at the people that I have known only in the two years since my own conversion, it's amazing how they have changed and grown in that short time. The finest of them realize that they are only a very short way on the up grade toward God, and like the three people I have described they face the sin of whatever hinders them on the climb, get rid of it, and that much less handicapped, go on His way. And this happens at sixty as well as at twenty-seven—or any other age.

TO WHOM SHALL WE GO?

Reverend Canon G. Osborne Troop, D. D.

MY object in this article is to give some reason for my own unreserved conviction that, in the perfection of both natures, Jesus Christ is God and Man in one unchanging and unchangeable Divine Personality. I am writing first as a Christian to my fellow Christians; and in spite of the supposed "assured results" of modern criticism, I venture to assume the absolute integrity of all the sacred Scriptures of both Testaments, as a unique Revelation from the One Living and true God. For more than sixty years I have given myself increasingly to the study of the internal evidence of the Scriptures, and I find the witness of the Bible to itself peculiar and overwhelming. Above all, my own heart and life and conscience are searched out and convicted by the unsparing light thrown upon them by the sacred writings. Self is revealed as not only ruined and impotent, but as an incorrigible traitor and enemy to God. Fallen and devolving, I find myself in the white light of the Divine countenance a lost sinner, in utter and inexpressible need of a Saviour. Such a Saviour I find revealed in the very Garden of Eden, where Jehovah appears in the character of the Good Shepherd, coming forth in search of His two lost sheep. That vision in the Garden grows in glory, until in unparalleled sublimity it shines from the Manger, the Cross, the Empty Tomb, and the Throne of the Infinite and victorious Redeemer. In all simplicity and godly sincerity we behold "the light of the knowledge of the glory of God in the face of Jesus Christ".

An Appeal to Hebrew Readers.

Beyond the circle of Christian believers, I would further appeal from my heart to Hebrew readers of the Old Testament, in which we rejoice together; and I would gratefully remind them that it is through the line of faithful Hebrew witnesses that we have received not only the Old Testament, but also the New. The first Christians were all of the Hebrew race, and they did not cease to be Hebrews by becoming Christians. The New Testament is the logical completion of the Old, and the Hebrew Christian is, as Disraeli said, "the completed Jew". Every enlightened Christian is the grateful friend, moreover, of his Hebrew brother in the holy ground of our relation to the one Messiah. Fresh light is thrown upon this sacred relationship by the recent birth of the International Hebrew Christian Alliance, with Sir Leon Levison as its President-in-Chief. Such an organization is a new and extraordinary event in Christian history, without a parallel since the days of the Apostles. Its membership embraces Hebrew Christians from many different countries in the modern world. It exists, to use its own remarkable expression, "to present Christ to the Jew, and to interpret the Jew to the Church". It is thus a glorious link between Jew and Gentile, in remarkable fulfilment of the prophetic Scriptures. It would seem a glorious forerunner of the fulfilment of the promise through Isaiah 27, verse 6: "In days to come Jacob shall take root, Israel shall blossom and bud, and they shall fill the face of the world with fruit."

To go one step further, I would boldly appeal to all men, without distinction of race or creed, to give me a fair hearing, as I endeavor to unfold the interest of humanity in the Scriptures, wherein is revealed a stainless Hero, Who "tasted death for every man". He loves every sinner better than His own life, because He laid down that life upon the bitter Cross that every believer in Him might not perish, but live eternally.

To proceed, then, to the heart of my subject, let me say quite frankly that I find it impossible to eliminate the supernatural from the Bible, for, as it is clearly the revelation of God, it must of necessity be inseparably interwoven with the supernatural. What can be more astounding, for example, than the fact, witnessed by both Testaments, that men and women with like passions with ourselves actually heard the Voice of the living God, uttering from the midst of fire-crowned Sinai the actual words of the Ten Commandments? Let us ponder, seriously, and without prejudice, the searching question of Moses recorded in Deuteronomy 4, verse 32:

"For ask now," he says, "of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of Heaven to the other, whether there hath been any such thing as this great thing is or hath been heard like it? Did ever people hear the Voice of God speaking out of the midst of the fire, as thou hast heard, and live?"

The Tenth Commandment.

Assurance of this amazing fact is strengthened by the reflection that such a man as Moses could never have been so foolish as to give to the people of Israel the Tenth Commandment. No human law-giver would dare to forbid people to covet; for by so doing he would make himself a laughing-stock. It is obvious that God alone can call men to account for breaking the Tenth Commandment, for coveting lies hidden in the human heart beyond the reach of mortal eye. The Tenth Commandment deals with the secrets of the heart, and thus becomes in itself the key to the Decalogue; a key applied to the lock long afterward by our Lord Himself in the Sermon on the Mount.

Nor was the Voice heard on Mount Sinai, a mere inward voice like that of conscience; for the same Voice was heard by the boy Samuel, who three times over was persuaded that it was the voice of the aged Eli, calling him to service.

Moreover, the Voice was also heard at the Saviour's baptism in the Jordan in the imperishable words, "This is My beloved Son, in Whom I am well pleased". And it is of striking import that the same voice is heard in the Transfiguration, as recorded by all three Evangelists, with the weighty addition—"Hear ye Him". The eternal Father Himself thus cries in mortal hearing—"This is My beloved Son . . . . Hear ye Him."

Nor should we forget the carefully considered words of St. Peter in his second Epistle, where he says, as if in anticipation of modern criticism: "We did not follow cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ; but we were eye-witnesses of His Majesty, For He received from God the Father honor and glory, when there came to Him such a voice from the excellent glory: 'This is My Beloved Son, in Whom I am well pleased'. And this voice we ourselves heard come out of Heaven, when we were with Him on the holy Mount."

No modern theory of the Kenosis can ever do away with this solemn and binding imprimatur of the Living God: "This is My Beloved Son . . . hear ye Him." Humble believers, loyally accepting that Voice, feel under Divine obligation to receive with reverence and awe every utterance of the Incarnate Son as authoritative and final. Moreover, the Lord Jesus Christ Himself says when standing before Pilate: "To this end was I born, and to this end came I into the world, that I might bear witness unto the truth. Every one that is of the truth, heareth My Voice."

When we honestly face the sure and certain coming and kingdom of our Saviour and our Judge, it is of the greatest comfort to recall the testimony of St. John in the twelfth chapter of his Gospel. He there records that on a certain occasion the Lord Jesus suddenly cried: "Father, glorify Thy Name!" Instantly the Voice of the Father repeated—"I have both glorified it, and will glorify it again." We see in this memorable incident that our Lord was within speaking distance of His Father all the time; and so are we, if we are only willing to take the comfort of it. Not that we shall necessarily hear the audible Voice, but we shall be heard by that holy Ear, which is open, indeed, to our faintest whisper, and we shall be comforted by the Holy Spirit within.

Saul of Tarsus heard the Voice of the risen and glorified Saviour, in the hour of his amazing conversion. "I heard a voice," he says, "saying unto me in the Hebrew language, 'Saul, Saul, why persecutest thou Me?' . . . And I said, 'Who art Thou, Lord?' And the Lord said, 'I am Jesus, Whom thou persecutest'." It is easy to deny, but impossible really to evade this testimony, in the face of the after life of this noble man, Christ's specially chosen ambassador to the world. To us, who believe, the Resurrection of Christ is thus made a certainty.

In addition to this, we find in the Revelation of our Lord Jesus Christ to St. John, Chapters 2 and 3, that the glorified Saviour says seven times over with peculiar solemnity—"He that hath an ear, let him hear what the Spirit saith unto the churches." So the Voice of the Father, and of the Son, and of the Holy Spirit is revealed as one and the same voice in regard to its binding authority over mankind. The Voice of the Holy Spirit is God's third and last appeal to man, and to reject that appeal is to involve ourselves in utter darkness.

Nothing can exceed the solemnity of the charge given in the Epistle to the Hebrews, Chapter 12:

"See that ye refuse not Him that speaketh, for if they escaped not when they refused Him that warned them on earth, much more shall not we escape who turn away from Him that warneth from Heaven; Whose voice then shook the earth; but now He hath promised, saying, 'Yet once more will I make to tremble not the earth only, but also the Heaven'. And this word, 'Yet once more' signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken, may remain. Wherefore receiving a Kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing unto God with reverence and awe for our God is consuming fire."

In this great passage we see that everything that can be shaken, and ought to be shaken, is to be shaken, that the Kingdom that cannot be shaken may come to light, and stand forever.

How wonderful that Christ, to whom God has entrusted the eternal destiny of mankind, is not only the Judge, but the Infinite Redeemer, who "tasted death for every man". Such love is enough to break a heart of stone. Who ever heard on earth of a judge who died for the criminal standing before his bar? "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

An Infidel's Testimony.

I cannot do better than close with the touching words of Monsieur Lorridar, an educated French infidel, writing from the trenches in the Great War, where he was face to face with the naked horrors of sin and death.

"How awful," he says, "are the wounds of a nation, in which not one healing drop of the wonderful balsam of the Saviour's precious blood seems to flow! I can no longer remain an infidel! I have deceived myself, and deceived those of you who have read my books and sung my songs. It was a great deception; it was a frenzy; it was a wild dream. France, France, turn back again to the faith, to thy most beautiful days! To be forsaken of God means to be lost. I do not know whether I shall live till tomorrow; but I feel I must tell it to my friends, and say to them that I dare not die a denier of God. It is not the fear of death, but, rather, that God lives, and that I separated myself from Him. My soul rejoices over the hour when I was able to kneel down, and say—'I believe in God! I believe! I believe! I believe.' This word (believe) is the morning star of the human race. For him who knows nothing about this, it is still night."

We have surely reached an answer to our question. Like Peter of old, we are constrained to cry: "Lord, to whom shall we go? Thou hast the words of eternal life."

It is impossible for honorable man to deny all this accumulated evidence, except by rejecting the Scriptures altogether. We cannot have it both ways. I trust, therefore, that we shall all conclude, that wherever we turn, from Genesis to Revelation, we are face to face with God, and that His Son Jesus Christ is our all in all. To Father, Son, and Holy Spirit be the glory forever and ever.

A Message From The Bishops To The Clergy

Note.—This letter from the Bishops to the Clergy was adopted by the House of Bishops, to be printed and sent to the several Bishops, to be issued to their clergy at their discretion.

After fifteen years of careful study the Church is authorizing for use in public worship a revised and enriched Book of Common Prayer.

This book is now the only authorized manual set forth by this Church for acts of corporate worship. It would seem that the completion of this work is an occasion for a special message and affectionate appeal from us as your appointed spiritual leaders.

One of the most conspicuous perils in modern American life is a tendency to put an undue emphasis upon personal liberty, and to pay little respect to what has been set forth by duly constituted authority. There is need in the Church as in the State to sound a call to loyalty. Your Bishops, assembled in triennial session, make an appeal for a loyal recognition of our common obligation to render generous obedience in observing in their integrity the provisions of our enriched Book of Common Prayer.

Such loyalty does not, of course, preclude, as occasions may require, special services as provided for in the rubrics of the Prayer Book or authorized by the Bishops; but it does demand of the authorized Ministers of the Church obedience to the rubrical directions of its authorized book of worship, as at all times binding upon priest and people. These rubrics and the various offices of the book are the solemn expression of the mind of this Church. To ignore or disregard them, or to set them aside and substitute other forms for them, is an obvious violation of the Church's law and order. We protest against the tendency towards an exaggerated individualism and eccentricities in devotional practice.

Doubtless Bishops have been partly responsible in permitting irregularities and in adopting a policy of undue toleration. The liberty of experimental usage allowed during the period of Revision should now cease.

This exaggerated individualism is found not merely in

matters of devotional practice. We hear on every side from the laity of their distress and disturbance over what they call a distorted conception of the liberty of prophesying. We are all of us Christian ambassadors, with a definite message, and we of the House of Bishops call upon the clergy to seek, with prayerful care and pastoral affection, so to present their message as to make clearly apparent its loyalty to the teaching of the Church and to our Christian tradition and heritage.

We feel justified in making this special appeal, because this General Convention has shown a singular harmony of spirit, with a considerateness of the conscientious scruples of others, and an affectionate desire to accommodate divergent views. In nothing was this more apparent than in the work of revision of the Prayer Book.

All undue license of individual practice disturbs the life of the Church, and prevents the Church from giving a consistent witness to Christian Unity. Such a witness, we believe, this Church is in a peculiarly happy position to bear, and it is one of our greatest privileges and opportunities in this day when the call to Unity is sounding with renewed insistence.

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

MORE fascinating than any drama conceived in the mind of man is the mystery of God's purpose for this sin-wracked world. The true Gospel brings millennial blessedness into the hearts of all believers in the Son of God, incarnate, crucified, resurrected and ascended. But marvellous to say, the great heart of Deity compassionately regards the myriads who do not believe, multitudes because they have not heard. And His mind of consideration for all the factors which make this world instinct with hope is the longing for the day when He may visit it with His salvation.

As we have noted, there is much confusion as to the impending events which will mark the beginning of this marvellous era. A disbelieving Christianity, complacently reasons, as was predicted, that "all things continue as they were from the beginning of the creation" (2 Peter 3:4). Therefore, "Where is the promise of his coming?" Others indolently compose themselves with the assurance that He cannot come for centuries. And if He ever does come, the subject can have no intrinsic interest to the present generation. Others, with terror in their hearts, apprehend but the great wind-up in fire and destruction. But to the early Christians whom we are urged to emulate, it was

"That Blessed Hope".

Unless our souls are fired with this ideality, based upon firm and unquestionable postulates, we miss the inspiration and unction which the doctrine is qualified to impart. As has been stated already, the New Testament concept is that every generation of believers should devoutly hold eyes heavenward and expectant. For from this attitude proceed a sense of obedience to our Lord's command to watch, incentives to service, absorption of affection for the Lord. Jesus and a commensurate purity of motive and life. If it were but an idle dream, it were profitable thereby for such a state of being and doing as should combine to effect in us the highest spiritual attainments. Therefore, as we are able to discern the rising of the curtain of the eternal mystery, we may well put ourselves into a receptive mind, not analyzing, criticizing, questioning; but in simple faith accepting the Word of God on its face value.

Preliminary, however, is the need to distinguish the variation between the revelation of the second advent as presented by St. Paul and that which seemed to be the concept of the first apostles. Unless this is noted perplexity will ensue. And St. Peter agrees that this problem existed in his day; that some things by St. Paul were hard to be understood, which the unstable could interpret wrongfully. So accepting this warning (2 Peter 3:15, 16), let us get the true balance.

The great apostle to the Gentiles insisted that the Gospel he delivered was not man-taught nor man-delivered, but by distinct revelation from the Lord Jesus to himself. He goes so far as to call it "my gospel", not comparative with or essentially modified by what others preached (Rom. 2: 16; 16:25; 1 Tim. 1:11; 2 Tim. 2:8). We take "a leap in the dark", as it were, by acceding to this; but if it be not so, the entire Pauline system of doctrine falls into chaos. And it is in the initial act of the divine drama that he asserts his prerogative of unfolding the order. In 1 Thess. 4:13-18, we accord attention to him as he insists that the program he is to unfold is

"By the Word of the Lord".

This is a complete departure from all other authorities and the decisive character of the claim leaves us no room for doubt of its authority. We do well to digest the entire passage, for the full elucidation of its deep and far-reaching import. Comforting the Thessalonian Christians, who were naturally confused as to the teaching, he proceeds to assure them that the things they are to look for are scheduled with accuracy and cannot fail of accomplishment. For he throws himself into the truth he affirms with the enthusiasm of unquestioning faith. A consensus of varied opinions, side-lights on the doctrine, he has no need of. And the historic Christian Church has stood with him in this singularity of commission; in the divinely conferred right to speak thus with accuracy and unbounded joy. Therefore, according to this passage, we are not to look for a cataclysm; but for the Lord, Himself, to take us heavenward to Himself. And we observe the order prescribed:

"The Dead in Christ Shall Rise First."

They are they, who having been with Him in the spirit world (Phil. 1:23; 2 Cor. 5:8), shall now take upon themselves the resurrection bodies of His own promising (John 5:28, 29). And it is becoming now to assert that the words, "All that are in the graves shall hear his voice and shall come forth" do not indicate a "general resurrection". For unquestionably this resurrection is unique, since only the saints in Christ are included. Our Lord speaks of "the resurrection" (Luke 20:35) implying a rank distinguishingly conferred. St. Paul expresses a longing to share in this honor, for the reading in Phil. 3:11, really signifies "the resurrection from amongst the dead". And there is an announced "first resurrection" in the partaking of which special blessedness is indicated (Rev. 20:6). Therefore, in the scene unfolded to the Thessalonian Christians, no consideration is paid to any company but "the dead in Christ". We must urge the acceptance of this primary truth for the sake of the subsequent teachings which are to follow and by which we shall be able to establish the reasonableness of the postulate.

We are now prepared to understand the words of our Lord to Martha. He qualifies Himself with a double office (John 11:25, 26), "the resurrection" and "the life". It is to those who have believed and have died that He will be the resurrection. It is to those who are ready for and present at His predicted descent from heaven that He will be "the life". And this is in full accord with the teaching of St. Paul in 1 Cor. 15:51-54. Here, he differentiates between the "corruptible body" the body which has died; and "mortal body" which has not passed through the portals of death. And everywhere in his use of the word "mortal" he holds to that idea. So then, the dead in Christ will be raised in their incorruptible bodies; the living saints will be translated, their mortal bodies becoming immortal. Hence

"We Which Are Alive and Remain Shall Be Caught Up".

And the incentive to this hope is the "meeting of the Lord". He wins us to His own passion (Phil. 1:21) in this exclamation of gladness and demonstrates the secret of that passion for His coming again, which was the last message given to the disciple Timothy, "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but to all them also that love his appearing" (2 Tim. 4:8). It were but a sordid incentive which longs for the coming of the Lord for the benefits which that august event will confer. Anything less than a consuming desire to be with the Lord is unworthy of those in whom the pulsations of the new life in Christ are operative. Those who long for and love His appearing engage in no mere selfish apprehensions of conferred honor or awarded prize. It is that they respond to His own cherishings uttered to His disciples the night of His betrayal, "I will come and receive you unto myself; that where I am ye may be also" (John 14:3). If He has such longings for us, we may well look to it that we meet Him on the ground of His heart-hunger for our companionship.

"So Shall we Ever be With the Lord"

is, therefore, the exultant cry of the Apostle in this Thessalonian passage. Are we ready for this marvellous privilege? It is not a question of our worthiness; we have none. Nor yet our fruitage of effort in the work of the Church, though that is acceptable with Him. But of downright hunger for Himself. And no doubt in the case of many

of us there will have to be a deal of spiritual housecleaning, ere we get to the condition of enthroning Him as supreme. But that is indeed the ulterior object of the persuasive teachings concerning His approach in the heavenlies. That "evil servant" ere he begins to beat his fellow-servants, finds eating and drinking and all for which an absorption in the present world stands, to possess him. And it is that he has lost the hope of his Lord's coming, so prevalent in our day by his initial pronouncement, "My lord delayeth his coming" (Matt. 24:47-51).

May we apply the illustration of the drawing power of the magnet? Let us for the purpose think of a box of mixed metals. All metals have an affinity for electrical conductivity; of lead or brass, which may be utilized in the transmission of the current. But of steel alone do we discover a quick response to the power of the magnet. We may liken ourselves to the several clasess of metals. There are believers who have the profession of the Christian faith, but lack a vital union with the Head of the Body. We do not legislate concerning them; they are here and we lovingly regard them. But the truth of which we are speaking has no charm for them, perhaps they are antagonized by it. There are other Christians, whose large possibilities of spiritual culture are undiscovered within them, because they do not "follow on to know the Lord" (Hosea 6:3). There are the steel Christians ever alive to the winsomeness of the mighty Magnet which is to draw them heavenward in this sovereign expression of His potency. They look for Him, are absorbed in Him and He is their very life and joy. And living thus in union with Him, looking eagerly for Him, they are the more fitted, if it must needs be, to enter the future life by the gate of death, to be with Him in the spirit-world.

FIRST SUNDAY IN LENT

Berkeley Minor

COLLECT.

O Lord, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness to Thy honor and glory; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

THIS Collect is one of only three addressed to the second Person of the Trinity, all the rest being to God the Father, except that familiar one in the office of Institution, addressed to the third person of the Trinity. What this "collects" from the Gospel for this day, is manifest, that Gospel giving us an account of Jesus' temptation in the wilderness, and there is also some connection with the Epistle, where it speaks of the ministry approving themselves as the ministers of God, in trials and tribulations, and in fastings. The petition is so worded as to bring out very forcibly the true end and object of fasting. The duty of fasting is nowhere commanded in so many words in the New Testament; but actions speak louder than words, and our Saviour's example, which is appealed to in the ascription to the collect and that of numberless saints both in the Old and New Testaments, and in all the centuries down to this day, show how important is this duty of such abstinence as the Church teaches us in this week of Lent to use.

In the Sermon on the Mount Jesus puts fasting along with such duties as alms-giving and prayer, telling His hearers how they should give alms and pray, and fast, in each case urging the importance of doing all three as in the sight of God, and not of men. They must avoid a sad countenance, and any appearance of self-satisfaction in fasting. They must not appear unto men to fast. The great end and object of fasting must be that subjection of the flesh to the Spirit by which alone the godly motions of the Holy Spirit may be obeyed in righteousness and true holiness, to the honor and glory of God. A good example of the faithful performance of these three duties of fasting and prayer and alms-giving, is found in the tenth chapter of the Acts, where we are told of the rich reward that came to the devout Centurion, Cornelius, for his faithful use of these means of grace. Luke says that Cornelius prayed to God always and told Peter he had been fasting until the ninth hour (i. e., till three in the afternoon), when the angel of God came to him. Let us, then, note carefully now at the beginning of Lent the "Table of Fasts and other days of Fasting, on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.

THE Epistle is 2 Cor. 6:1-10. It teaches us "our position of grace, and the example of the saints. The meaning of the word "saint", as commonly used now, is different from its usual meaning in the New Testament. The word comes to us (through the French "saint" from the Latin "sanctus", holy, just, pure); and certainly all true Christians must deserve in more or less degree, to be so-called; but in the New Testament the name "saint" is applied not only to such eminently holy, just and pure Christians as the Apostles and Evangelists, but to all faithful followers of Christ, whether more or less endowed with these graces. We may say, then, that the word "saint" in the New Testament means simply a position of grace, one who has turned from the world to God, being accepted by Him in sonship, through Jesus Christ. In the strict meaning of the word the term "saint" refers to a believer's position, not to his condition.

Having this meaning of "saint" in view, we can better understand and appreciate our close relationship to the saints of St. Paul's time (and of all time), who tells us in the Epistle to the Ephesians (2:19-32): "Now therefore ye (we) are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the Apostles, and Prophets, Jesus Christ Himself being the chief cornerstone in whom all the building fitly framed together groweth into a holy temple in the Lord; in whom ye (we) also are builded together for an habitation of God through the Spirit. . . ."

We then being "fellow-citizens" with these saints whose trials are set forth in our Epistle, are, like them, workers together with Him, our Redeemer, who knew no sin, yet was made sin for us, that we might be made the righteousness of God in Him (2 Cor. 5:21). Surely if we do not our best to be really "workers-together with them", however humbly and feebly, we shall have received "the grace of God in vain". These are not times of persecution in which we live, so that we are not called upon "to minister to God's service" in some things which befell the saints of old, "in stripes, and imprisonments, in tumults"; yet in all the others enumerated by Paul (seventeen of them) we may (if we seek them) find opportunities to minister to God's service by them, such as, "in much patience, in afflictions, in necessities, in distresses, in labors, in watchings, in purity, in knowledge, in long-suffering, in kindness, in (the lights of) the Holy Spirit, in love unfeigned, by the word of truth, by the power of God, fighting with the weapons of righteousness, both for attack and defense, through good report and evil, through honor and through infamy".

THE Gospel for the First Sunday in Lent is St. Matt. 4:1-11, one of the three accounts given by the Evangelists of Jesus' temptation in the wilderness

Of the three-fold temptation it has been well said (by the Rev. Melville Scott) that in the first "Jesus was tempted to distrust His sonship; in the second to presume on His sonship; in the third to disloyal sonship". Jesus had a perfect trust in His Father, and would wait till in due time, after His long fast, God's angels should minister to Him, as they did, after Satan was completely foiled. In each temptation Jesus defends Himself with the offensive weapon of that Christian armor described by St. Paul in the sixth of Ephesians (v. 17): "The sword of the Spirit, which is the Word of God"; the Word of God which was then only the Old Testament. Far more powerful now is this spiritual weapon, the New Testament being added; but Jesus' dexterous handling of this sword of the Old Testament only, by which His arch-enemy was completely routed and "departed from Him for a season" (Luke 4:13), shows that we must not, as some do now, undervalue that portion of God's Word, so efficacious here in resisting temptation.

In the second temptation Satan a second time asks Him to prove His sonship in a wrong way, by a presumptuous trust in His Father's care, by casting Himself down from a pinnacle of the temple, and even dares to imitate Jesus' use of Holy Writ to back up his impious suggestion, quotting from the Psalms: "God shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone" (Ps. 91:11-12). (Why did he leave out, "To keep Thee in all Thy ways?" I wonder.) But Jesus shows him how useless and foolish it is to attempt the use of a weapon which he had not proved by long practice, and tells him what Moses told Israel in Deut. 6:16: "Thou shalt not tempt the Lord thy God."

And in the third and last temptation, Satan seeks to make Jesus a disloyal Son to His Heavenly Father. He

throws away his broken weapon, misquoted Scripture, which had failed him so badly, and seeking to make the Son of man and of God a disobedient and disloyal Son, appeals to His ambition and His patriotism, offering Him "all the kingdoms of the world, and the glory of them", for one single act of worship and allegiance to Him. To Jesus, who must have been taught by His mother and Joseph to expect in the coming Messiah a great earthly king and conquerer, and deliverer to His people, this must have been a great and strong temptation, as it has been to many a great and noble soul. How many great conquerors have yielded to it! But the Son of God, as if greatly moved, even to indignation by this insult to His Father, orders Satan instantly out of His presence with a final appeal to God's Word, which closed forever that question: "Get thee hence, Satan, for it is written; Thou shalt worship the Lord Thy God, and Him only shalt thou serve" (Deut. 6: 13).

RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.

Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

I CHRONICLES.

This book, with II Chronicles, is placed last in the Hebrew Canon, being written after the captivity (1 Chron. 3: 16-24; 6:15).

Subject.

Here are chronicled the names of the "fathers" for whose sake Israel was beloved, and through whom Christ came.

In this book also, the Holy Spirit records God's love for Israel in raising up a man after His own heart to make preparation for building His Sanctuary in the midst of His people (Rom. 9:5; 11:28; Deut. 4:37, 38; 1 Samuel 13:14; Ex. 25:8; 1 Chron. 28:11, 12, 19, 20).

1. Chs. 1-9. Genealogy of the "fathers" in Israel from the time of Adam until the first inhabitants, the Priests, Levites, and Nethinim, dwelt in their possessions (Chs. 1:1; 9:2).

2. Chs. 10-16. Putting down of Saul, man's king, and setting up of David, God's king, who brought the Ark, God's throne, into Jerusalem (1 Sam. 13:14; Ps. 99:1).

3. Chs. 17-21. God's promise that David's son should build His House, and David's victories and pride (Chs. 17:11-13; 20:2; 21:1).

4. Chs. 22-27. David's preparation for building the Temple and appointment of the courses of Priests and Levites for ministry in the Temple of the Lord.

5. Chs. 28-29. David's message, by the Spirit, concerning the pattern of God's House, and his prayer of thanksgiving, leaving Solomon sitting on "the throne of the Lord" (Chs. 28:19; 29:23).

Our Church in Jerusalem and the East

By the Rt. Rev. T. J. Garland, D. D., LL. D., D. C. L., Bishop of Pennsylvania, and Canon of St. George's Cathedral in Jerusalem.

More English-speaking people visit the Holy Land today than at any period since the Crusades, and the number of American pilgrims to Jerusalem shows a steady increase from year to year. As at Christmas time we kneel in spirit at Bethlehem, so as we approach Good Friday we think of that "green hill far away—without a city wall".

It is interesting to note that the Church in Jerusalem is the only Mission where the entire Anglican Communion is united in supporting the work. In all parts of the world on Good Friday—wherever the Anglican Communion is represented—we will "pray for the peace of Jerusalem" and many congregations will follow the apostolic injunction and take up an offering for the "poor saints in Jerusalem". From the Church in England, Wales, Scotland, Ireland, the United States, Canada, South America, Asia, Africa, Australia, New Zealand, these Good Friday offerings will be forwarded for work in the Holy Land.

The present non-resident Episcopal Canons of our Anglican Cathedral in Jerusalem are—after each we insert the name given to the stall assigned to him: The Bishop of London (Sion). The Archbishop of Capetown (Carmel). The Bishop of Calcutta (Tabor), The Archbishop of Huron (Gerizim), The Archbishop of Melbourne (Pisgah), and The Bishop of Pennsylvania (Hermon).

The institutions conducted by the Jerusalem and the East Mission are varied and interesting. St. George's Cathedral in Jerusalem, or Collegiate Church as it is officially called, is one of the best known places in Christendom. Four clergymen assist the Bishop at the Cathedral. Each of them is specially qualified to carry out one of the four stated objects of the Mission, i e., "Work among the Jews, the Moslems, our own people and the Eastern Churches." The Jerusalem and the East Mission maintains a staff of thirty Anglicans and many more native workers.

Besides the Cathedral is the Pilgrim Hostel, where we will all stop some day when we visit the Holy Land. Nearby also is the College for Men, and the College for Women, and St. George's School for Boys. Then there are the school at Bethany where Lazarus, Martha and Mary lived; the notable St. Luke's Hospital on the slope of Mt. Carmel at Haifa: the Girls' High School also at Haifa; and the mixed school for Druse boys and girls at Ain Anoub. In addition to these there is the missionary work carried on at many points under the supervision of Bishop MacInnes, and the old establishedments of the famous London Society for Promoting Christianity among the Jews, better known as the C. M. J. (Church Missions to Jews). Most cordial relations exist with the ancient native Churches of the East and the established policy toward them of our Pan-American Mission is one of helpful cooperation. The jurisdiction of Bishop MacInness embraces Palestine, Trans-Jordania, Syria, Cyprus and part of Asia Minor.

Among the five hundred students in our schools and colleges in Jerusalem are Christians of every name, Mohammedans and Jews—all working, studying and living together in friendliness and brotherhood, and thus making a valuable contribution to distracted Palestine.

For all this work of the Jerusalem and the East Mission an annual appropriation of $15,000 is made by the National Council from the non-quota Good Friday Offering of our Church in the United States and its missions.

In addition to this the Good Friday Offering provides the entire support of our own American Educational Chaplains, one in Jerusalem and one in Mosul. More are needed elsewhere and asked for and will be sent as soon as the Good Friday Offerings provide adequate funds.

Our representative in Jerusalem is the Rev. C. Thorley Bridgeman, who is on the Bishop's staff of clergy. His primary duty as Educational Chaplain is to assist the Eastern Churches in training their theological students in their own seminaries. His presence and work has a far-reaching influence.

Jerusalem is the mother Church, the cradle of Christianity. Therefore, we in far-off America surely consider it a great privilege to have the opportunity to forward our work in the land of the Cross, by sharing in the Good Friday Offerings.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart," Ps. 119-11.)

This week the following verse was submitted by R. R. Hall, of Geneva, Ala.:

> "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1 Timothy 5:12.

Who will send one from the far-away places as well as very near us?

Book Reviews

THE NEW QUEST: By Rufus M. Jones, Litt. D., D. D., D. Theo., LL. D. The Macmillan Company, New York. N. Y.

This book is full of happily chosen phrases and of illuminating illustrations. The writer is one who can appeal to the mind of this generation. A mystic with a very real experience behind him, he nevertheless sees clearly that the most important part of the quest is not our search for God, but His for us.

He has the mystic's tendency to look upon his own experience as universal and to forget the realities of the case. An example occurs in his talk about the beyond, where he says "we care little to pry into the mysteries of the beyond", evidently leaving out of account Sir Oliver Lodge, Sir Artnur Conan Doyle and their numerous followers. He shares the common feeling against dogma. He might be a bit surprised to be asked to justify some of his own suppressed dogmatic assumptions.

What he means by outworn dogma is revealed by his dismissal of the Manger and the Empty Tomb. We regret that one who has been touched by so much of Christian teaching should deny the central facts of Christ's life—the ones that give meaning to it all. Wherever there is a true experience of God there will be mysticism, but even though mysticism has its head in the clouds, its feet should be upon the earth, and the only definite assurance we have that Christ can be "in us", the hope of glory, is the attested fact that He rose the third day. **F. C.**

THE GRAPHIC BIBLE: By Lewis Browne. The Macmillan Company.

The Bible is ten times the length of the average work of fiction; the stretch of time covered by it is ten or fifteen centuries and its contents are not printed chronologically. Moreover its geography and that of its near neighbors is a No Man's Land to the average American boy and girl, youth and adult.

Lewis Browne has made a real contribution for the help of the layman (and average parson too for that matter) in compiling in his strikingly clear and simple manner this Graphic Bible with its eighty-odd charts. It is a path-finder that will enable those who feel most ignorant of things Biblical to travel with ease here through the pages from Genesis to Revelation. In a series of "animated maps", conceived and drawn with artistry and imagination, accompanied by a running narrative in swift and lucid prose, Lewis Browne recounts of the entire drama from Abraham to St. Paul in terms of space as well as of time. Although its purpose is not to take the place of Holy Scripture, it will be a great help in keeping the geography and history straight as we study the Bible. It makes the Scriptural narrative as real and vivid as Treasure Island. R.

BOOKS RECEIVED.

The Macmillan Company, 60 Fifth Ave., New York City:

THE ORIGINS OF SYNAGOGUE AND CHURCH: Dr. Kaufmann Kohler.

TONGUES OF FIRE: Compiled by Grace H. Turnbull.

THE PSYCHOLOGY OF RELIGIOUS AWAKENING: Elmer T. Clark, S. T. D., LL. D.

MOUNT VERNON ON THE POTOMAC: History of the Mount Vernon Ladies' Association of the Union: By Grace King.

MORAL ADVENTURE: Burnett Hillman Streeter.

A HISTORY OF CHRISTIAN MISSIONS IN CHINA: K. S. Latourette.

Harper and Brothers, 49 East Thirty-third St., New York City:

RELIGION THE DYNAMIC OF EDUCATION: Edited by Walter M. Howlett.

Henry Holt & Co., Inc., 1 Park Ave., New York City:

A WANDERER'S WAY: Charles E. Raven, D. D., Canon of Liverpool and Chaplain to the King.

Morehouse Publishing Co., 1801-1811 Fond du Lac Ave., Ave., Milwaukee, Wis.:

THE CATHOLIC LIFE: Report of the 1928 Catholic Congress.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

LEAGUE OF NATIONS CHAPEL.

Mr. Editor:

The fact that I have not seen or read in the papers or periodicals any mention of any attempt having been made to start a movement toward the erection of a League of Nations Chapel (a House of Prayer for all Faiths), prompts me to write to ask if such a movement has not been considered and, if not, your idea as to the practicability of it.

It occurs to me that the establishment of a League of Nations Chapel erected in Geneva, Switzerland, would be fitting and proper. **Earl Hopper.**

Long Branch, New Jersey.

ENCOURAGEMENT.

Mr. Editor:

On behalf of the Tuberculosis Prayer League, I wish to thank you most earnestly for our full length articles which you published some time ago; also for the thoughtfulness exhibited in sending us a copy of that number. We are very grateful.

On my own behalf I want to say that your paper is one of the best Christian papers I have ever read. Your stand for God's Word is bravely taken and warms one's heart. May richest blessing from the Father of our Lord Jesus rest upon your splendid witness bearing.

Out of many choice articles, two in the December 8 number were especially enjoyed, "Disappointment" on first page, and "Reading the Bible". I hope both of these will be reprinted in "Sunbeams".

As I do not know the address, will you add to your kindness by forwarding the enclosed letter to the American Mission for Lepers? I saw the article "Among the Lepers" in The Churchman.

Virginia M. Cosley,
Acting Secretary for the T. P. L.

BIBLE AS SERIAL STORY.

Mr. Editor:

I herewith enclose you a clipping from Onward of January 13, showing how a newspaper of Parker, S. D., published the Bible as a serial, and I hope you will take this up and make an effort to have other papers to do likewise.

There are millions of young Americans who are not permitted to read the Bible, but who would be glad to read it if afforded the opportunity where they could do it, without its being known, as they would be able to read it in the daily paper.

I am thoroughly convinced that if the young Americans will read the Bible that many of our greatest problems and difficulties will be solved because I am thoroughly convinced that no one can read the Bible without being helped because God has promised that His Word will not return unto him void.

Please urge your readers to have one chapter of the Bible printed in the daily papers every day.

Raymond M. Hudson.

EVOLUTION. INSPIRATION.

Mr. Editor:

Is not one simple question enough to knock the bottom cut of the infidel dogma of Evolution: if one alga or simian developed into a man, how can we account for all algae and simians not thus developing?

How sad to hear one profesisng to be a Christian attributing man's origin to "the slime of the sea", when God made man of the dust of the ground.

How easy to prove Evolution, unchristian, unbelieving. If man had come from a morally innocent ape he would not have a sinful nature, but God's word declares man to be "filthy", "drinking iniquity like water", "shapen in iniquity, conceived in sin".

Is it not unbelieving, as your correspondent further affirms, that the Bible containse the word of God, instead of being the word of God? Since its writers spoke as moved by the Holy Spirit, how can it be less than the word of God?

East Orange, N. J. **Benjamin R. Phelps.**

COUNCILS, CONVENTIONS, CONVOCATIONS

LOUISIANA.

The Ninety-first Annual Council of the Diocese of Louisiana was held in Christ Church Cathedral, New Orleans, on Wednesday and Thursday, January 23-24. In point of attendance it was one of the smallest for many years. The inspirational meeting held on Tuesday night was addressed by Col. A. T. Prescott of the L. S. U., who spoke of the work of the "Students' Center", what had been and what could be done there and elsewhere by such means; the Rev. D. H. Wattley spoke on "Social Service", and the Rev. E. S. Cooper on the Church's Mission.

The Council opened on Wednesday with a celebration of the Holy Communion, the Bishop being celebrant, and a sermon by the Rev. C. L. Monroe. The presence of the members of the Auxiliary at this service was most gratifying. The Rev. S. L. Vail was re-elected secretary.

Two white and two Negro clergy were welcomed to the diocese, the Rev. David E. Holt to be missionary-in-charge of the congregations at Lake Providence and Tallulah, to reside in the former place; the Rev. Ira Lang to be rector of St. George's Church (N. O.), and the Rev. John B. Boyce, rector of St. Luke's Church (N. O.), the Rev. St. J. A. Simpkins, superintendent of the Gaudet Normal and Industrial School.

One of the most important actions of the Council was that taken following the report of the committee appointed at Lake Charles to investigate the status of the Children's Home (N. O.). It was found that this property was held by a corporation outside of the jurisdiction of the Council, as at the time of the founding of the Home. The diocese was not incorporated, and so unable to hold property. By mutual agreement steps are being taken to bring the title to this Home over to the diocese, as it is a diocesan institution, and the necessary steps are being taken so as to safeguard the endowment which the trustees have been so many years accumulating, so that it cannot be alienated or dissipated.

An effort was made to establish a "Register" in the office of the Secretary of the Diocese in which may be placed the names of all communicants who after reasonable search cannot be located, so that the habit of "Dropping" them from the parochial lists may be done away with and the leakage which at times is very great, be obviated. This list will be of "unattached". A Committee was appointed to study this matter and report to the next Council, which will be held in St. James' Church, Baton Rouge. The meeting closed with a short address by the Bishop on Thursday night.

MARYLAND.

"Our Debt of Love," was the keynote of Bishop Murray's Convention address made to the One Hundred and Forty-fifth Maryland Diocesan Convention, on Thursday and Friday, January 31 and February 1, in the Church of St. Michael and All Angels, Baltimore.

The Bishop outlined three opportunities which lay before us—the South Florida and Porto Rico catastrophe, the new St. Luke's Hospital, Tokyo, Japan, and the "promulgation of the Gospel of Jesus Christ in all the world", which is carried out through the Advance work of the National Church. "Our present initial duty," the Bishop said, "in the payment of this debt of our love is to maintain as fully as within us lies, all our present operations to that end."

Bishop Helfenstein's address was confined to diocesan affairs in which he stressed the necessity of adequate insurance on Church property and the problem of present salary standards.

Mr. Philip Huber Frohman, of the firm of Frohman, Robb and Little, Architects, gave a talk on the plans of the Maryland Cathedral.

The following elections were made:

Executive Council—The Rev. Messrs. A. B. Kinsolving, D. D., Douglass Hooff, Benjamin B. Lovett, D. D., Wm. A. McClenthen, D. D., John I. Yellott, D. D., S. Tagart Steele, D. D.; Messrs. Edward Guest Gibson, Takser G. Lowndes, Henry Barton Jacobs, Blanchard Randall, George C. Thomas, Albert G. Towers.

Standing Committee — The Rev. Messrs. Benjamin B. Lovett, D. D., Arthur C. Powell, D. D., Wm. A. McClenthen, D. D., S. Tagart Steele, D. D.; Messrs. Henry D. Harlan, Herbert M. Brune, Edward N. Rich, Dr. Joseph S. Ames.

Delegates to the Third Provincial Synod—The Rev. Messrs. C. A. Hensel, Douglass-Hoof, W. O. Smith, Jr., D. D., Roger A. Walke; Messrs. G. Herbert Boehm, A. H. Onderdonk, John G. Schilpp, Dr. Thomas Fell.

N. E. P.

LEXINGTON.

The Thirty-fourth Council of the Diocese of Lexington opened with Holy Communion administered by Bishop Burton at nine o'clock Wednesday morning, January 30. This service, which was largely attended by local communicants, as well as the delegates to the Council, was followed by Bishop Burton's final address to his diocese. His valedictory was not a review of his work of thirty-three years, but was a brief though tender appeal to his diocese to elect his successor prayerfully and with due consideration to the importance of the office. He went on to say: "I quote from St. Paul's idea of a diocese because our diocesan motto, inscribed upon its armorial shield was adopted from it in the belief that the Apostle presented for any diocese a standard of excellence and an object for ultimate attainment. 'Only let your manner of life be worthy of the Gospel of Christ: that whether I come and see you or be absent, I may hear of your state: that ye stand fast in one spirit with one soul striving for the faith of the Gospel. (1 Phil. 27). I express my profound gratitude to all in this diocese for their patience with me through the long period of my episcopate; but most of all, for the affectionate friendship that has been so generously accorded me and that from so many has found expression in kind words and generous deeds that are forever deeply engraved upon my heart of hearts."

Bishop Burton presided over the Council until the Rev. W. Dern, rector of St. Andrew's Church, Fort Thomas, was elected President of the Council, after which, not having chosen to exercise his vote, the Bishop retired. The Rev. Franklin W. Davis, rector of Trinity Church, Danville, was made Diocesan Secretary. He chose the General Missionary of the Diocese, the Rev. C. M. Lever, as his assistant.

The most important business before the Council was the election of a Bishop to succeed Bishop Burton, retired. Nominations before the Council were Dr. H. P. Almon Abbott, rector of St. Chrysostom's Church, Chicago; Dr. Edmund P. Dandridge, Nashville, Tenn.; the Rev. Henry D. Phillips, D. D., Columbia, S. C.; the Rev. H. O. Boon, Paris, Ky.; and the Rev. S. Rogers Tyler, Huntington, W. Va. Very shortly the election rested between Dr. Abbott and Dr. Dandridge. Though eight ballots were taken before the final election of Dr. Abbott, the entire election was characterized by friendly rivalry between the supporters of each nominee. At Dr. Abbott's election it was moved and seconded by delegates who had favored Dr. Dandridge, that the election be recorded as unanimous. The Rev. James D. Gibson and the Rev. Theodore S. Will (the latter being the nominator of Dr. Abbott), were made a committee of two to inform Dr. Abbott of his election over long distance. This committee shortly reported that Dr. Abbott gratefully accepted the great challenge and that he asked for the prayers of the Council and Diocese.

Routine matters were attended to on Thursday, January 31, the Council adjourned about four o'clock.

Standing Committee Elected: Rev. J. D. Gibson (chairman), Rev. Charles Stuart Hale (secretary), Rev. Theodore S. Will, Dr. W. B. McClure, Mr. W. W. Pettis and Mr. Herbert Jackson. This committee is thoroughly representative of the entire diocese.

Dr. Abbott, bishop-elect, is forty-seven years old and a native of Canada. His theological preparation at King's College, Windsor, Nova Scotia, has been followed by a ministry of brilliant achievement both spiritually and materially. His election to the House of Bishops is a logical, crowning of his career.

A prelude to the Council was a mass meeting held in the Cathedral Tuesday night, January 29, which was addressed by the Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky. Mr. John Marston, Jr., Executive Secretary of the Church's Program for the Diocese, made a preliminary talk concerning the program for this triennium, explaining the increase of assessments and the good reasons therefor. Bishop Woodcock then made a most stirring appeal for personal devotion and loyalty to one's parish and diocese.

HARRISBURG.

Harrisburg, Pa.—A Special Convention of the Diocese of Harrisburg convened in St. Stephen's Church, Harrisburg, on Tuesday and Wednesday, February 5 and 6, to elect a Suffragan Bishop for the Diocese of Harrisburg, resulted in a deadlock. On the seventh, eighth, ninth, tenth and eleventh ballots, the Rev. Archibald M. Judd, for the past nine years Executive Secretary of the Diocese of Harrisburg, received a majority vote in the Clerical Order, but failed to receive the necessary majority in the Lay Order. For several ballotings, the Rev. Nathaniel B. Groton, of Whitemarsh, Pa., led in the Lay Order, but failed to receive a majority vote. On the twelfth ballot the Rev. Mr. Judd and the Rev. Mr. Groton, the leading candidates, received exactly the same number of votes in the Lay Order, while Mr. Judd continued to maintain his strong lead in the Clerical Order. The Rev. Dr. Oscar F. R. Treder, rector of St. Stephen's, Harrisburg, declined nomination, but nevertheless received scattered votes throughout the election. After several ballots the Rev. Charles E. McCoy and the Rev. Lewis Nichols

withdrew their names. The Very Rev. D. Wilmot Gateson, who had not been nominated at the opening of the Convention, loomed as a strong candidate on the twelfth ballot. Others nominated were the Rev. Hiram R. Bennett, the Rev. Howard W. Diller, the Rev. Charles E. Knickle, and the Rev. Malcolm DePui Maynard. On motion the Convention adjourned, and a new election for Suffragan Bishop will be held in connection with the Diocesan Convention at Williamsport next May.

In his address to the Convention Bishop Darlington alluded to the fact that many of the delegates had expressed a desire to have one of his sons in the ministry elected as his assistant. He stated that while he appreciated the loyalty and affection of his people during the twenty-four years of his episcopate, it was his wish that none of his sons be considered for the office. A new canon was adopted fixing the salaries of rectors of parishes at a minimum of $2,100 and residence.

A. A. H.

Church Intelligence

Bishop Burleson Appointed.

The Presiding Bishop has appointed his assessor, Bishop Burleson, as bishop-in-charge of the missionary district of Honolulu. Bishop Burleson plans to return to Hawaii directly after Easter, to make a visitation of the parishes and missions, spending probably about two months in the Islands.

Let Us Pray.

The Rev. Charles M. Lever, B. D., General Missionary in the Diocese of Lexington, is conducting a special mission at Beattyville, for ten days beginning Ash Wednesday. He requests prayer on the part of our readers for God's blessing upon the mission.

Mr. Lever also in sending a year's subscription to The Southern Churchman, encloses a list of twenty-one names for sample copies of the paper. He writes that he is putting on a Church subscription campaign in his mountain parish, that the papers would help, and that he proposes following them up with a personal canvass. It is co-operation, such as this that will keep the Church papers alive and capable of fulfilling the great purpose for which they were designed.

National Council Meeting, February 6 and 7, 1929.

Fiscal affairs dominated the February meeting of the National Council. The problem was to close the enormous gap of $688,307 between the total authorized by General Convention to be apportioned among the dioceses and the sum which the dioceses had reported that they expected to pay in 1929.

Diligent search brought to light $494,693.23, leaving a total of $193,-613.77 to be hacked from Administration allowances and from the actual missionary work of the Church. The problem was presented to the National Council by the Treasurer, was wrestled with through many long hours by the Finance Department, headed by the Presiding Bishop, was studiously analyzed by the National Council itself, and a budget, based on inadequate expectancies, was finally adopted.

A detailed account of this meeting will be carried in the next issue of The Southern Churchman.

Citadel of David.

An Associated Press dispatch from Jerusalem to the New York Times tells of a government appropriation of $35,-000 for reconstruction work on the Citadel of David, which, with its large minaret on Zion Hill, is one of the famous tourist sights of the Holy City.

The structure was in danger of collapse, mainly as a result of damage caused by earthquakes.

Contrary to what the name implies, this is not the famous Citadel of David, but a more recent construction, even though, according to Moslem tradition, the burial place of David is said to be near by, at the spot where Christ and His disciples partook of the Last Supper.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

World Day Prayer.

There will be an interdenominational prayer service held at the Second Presbyterian Church, corner of Fifth and Main Streets, Richmond, on February 15, from 11 until 3 o'clock, under the auspices of the Women's Interdenominational Missionary Union of Richmond.

Dr. Gibson Appointed Member of "Seventy".

Dr. Churchill Gibson, rector of St. James' Church, Richmond, has been appointed as one of "The Seventy". These are missionaries who agree to give at least two weeks a year, if called upon, in holding missions somewhere in the Church. He is among those appointed especially for college work.

His first work under this appointment was the mission held at the Virginia Military Institute for the week beginning Sunday, February 3.

Fortieth Birthday.

The Chapter of the Brotherhood of St. Andrew, of St. James' Church, Richmond, are planning a celebration of their fortieth birthday. This year will mark the fortieth year of unbroken operation of this Chapter.

Rural Clergy Conference.

A conference of the Rural Clergy was held in Richmond, January 30-31. The report of the findings committee—Revs. S. L. Rotter, H. S. Osborn, E. B. Meredith—includes commendation for the following suggestions of our Commission on Evangelism:

1. Personal consecration of the minister through re-emphasis of his own expression of the Church's Mission to his community.

2. Enlisting the efforts of the individuals of his own congregation in personal contacts with others with a view to drawing them to Christ.

3. We see large possibilities in the suggestion of the open confirmation class, and heartily commend its use where practicable.

The report recommends to Council that the present committee of the diocese on survey of the rural work be made a permanent Commission of the Diocese on Rural Work.

It also recommends that this conference be established as an annual institution of the diocese.

It commends the suggestion of the fitting recognition of rural work and workers in the Rogation-Day services, with a view to overcoming the lack of knowledge, want of vision, and indifference among so many of our Church people in regard to rural work.

Lenten Services in Richmond.

The mid-day Lenten services, under the auspices of St. Paul's Chapter of the Brotherhood of St. Andrew and the St. Paul's Men's Association, will be held this year as usual every week-day, except Saturday, at St. Paul's Church, Richmond, beginning Thursday, February 14. They will commence promptly at 1:00 and end at 1:30. Bishop H. St. George Tucker will be the preacher February 14-15. The other preachers will be: February 18-22, Rev. W. Russell Bowie, D. D., Grace Church, New York City; February 25-March 1, Bishop W. F. McDowell, D. D., of the Methodist Episcopal Church, Washington, D. C.; March 4-8, Rt. Rev. W. L. Rogers, D. D., of Ohio; March 11-15, Rev. Luke M. White, D. D., St. Luke's Church, Montclair, N. J.; March 18-22, Rev. W. P. Merrill. D. D., Brick Presbyterian Church, New York City.

Five o'clock union Lenten services will be held by All Saints, Grace and Holy Trinity and St. James' Churches. Tuesdays the three congregations will go to All Saints' Church; Wednesdays, to Grace and Holy Trinity; Thursdays, to St. James.

The preachers will be: February 19-21, Dean Wilmot D. Gateson, of Bethlehem, Pa.; February 26-28, Dr. H. H. Covington, of Norfolk, Va.; March 5-7, Dr. Page Dame, of Christ Church, Va.; March 12-14, Rev. J. J. Gravatt, of Staunton, Va.; March 19-21, Rev. C. Leslie Glenn, Secretary for College Work of the National Council.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

On Washington's Birthday.

A corporate communion and laymen's breakfast conference will be held at Washington Cathedral, February 22, under the auspices of the Brotherhood of St. Andrew, according to announcement made by Mr. H. Lawrence Choate, National President of the Brotherhood of St. Andrew. The attendance will be limited to one hundred and fifty men and boys, representing different parishes in the Diocese of Washington.

Rural Clergy Conference.

A conference for rectors of rural parishes was held recently at Washington Cathedral under the auspices of the College of Preachers, when the discussion pertained mainly to Lent and its observance.

The leaders of the conference were Bishop Freeman and Dr. Henry Lubeck, Canon of Washington Cathedral.

Lenten Services.

The Churchmen's League of the Diocese of Washington will sponsor a series of Lenten lectures, to be given in Epiphany Church every Tuesday evening, February 19-March 26. The general subject for the series will be "The Supreme Appeal of Jesus Christ", and the speakers will be a selected group of bishops.

Lenten Lectures.

Three courses of Lenten lectures under the auspices of Washington Cathedral, have been planned as follows:

On Wednesdays during Lent, which begins on Ash Wednesday, February 13, Dr. Henry Lubeck, honorary canon of Washington Cathedral, will speak on "The Teachings of Our Lord" in Bethlehem Chapel of the Cathedral at 4 P. M., preceded by Evening Prayer at 3:30 o'clock. Dr. Lubeck was for many years rector of Zion and St. Timothy's Church in New York City.

Fridays at 4 P. M., in the Washington Cathedral Library, Dr. William C. Sturgis will have as his subject "Conferences on Prayer as a Science and An Art". Dr. Sturgis was for ten years educational secretary of the department of missions of the National Council and is now associated with Bishop Philip M. Rhinelander in conducting the laymen's conferences of the College of Preachers.

The Rt. Rev. Philip M. Rhinelander, former Bishop of Pennsylvania and warden of the College of Preachers, Washington Cathedral, will give a series of lectures Thursdays in Lent at 8 P. M. at St. Margaret's Church on the subject, "Some Obstacles to Faith and How to Meet Them".

Joint services of St. John's and Christ Church, Georgetown, on Sunday evenings have been a success from every standpoint and will be continued during Lent. Wednesday evening services which were held during Lent last year at St. John's Church will be at Christ Church this year. The series of addresses on some phase of the Bible will be given this year by the Rev. A. C. Zabriskie, of the Virginia Theological Seminary, as Dr. Rollins did last year.

A series of addresses on special topics will be given in St. Thomas' Church on Sunday evenings during Lent.

The Lenten Noonday Services at Epiphany Church began on Thursday, the day after Ash Wednesday and will be held every day through the Lenten season. The preacher on Thursday and Friday was Dr. Donald B. Aldrich, rector of Ascension Church, New York. Services at Epiphany Church every day at 4:45 P. M. during Lent, will be conducted by the parish clergy and undergraduates of the Virginia Theological Seminary. **M. M. W.**

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Lay Evangelism.

Lay Evangelism is the theme upon which much attention and interest are being centered at this time in this diocese. The movement is well defined by the Rev. George E. Talmage, of Christ Church, Oyster Bay, who says it "means that the members of our Church, who are by nature reticent and undemonstrative, should take up their share of the work of preaching the Gospel to the world. . . . There is probably no better method than that of personal invitation, which to be sincere cannot be organized, and to be effective must be on a large scale. This method is within the possibilities of every one." At a service in Grace Church, Jamaica, recently, under the auspices of the diocesan committee on the matter, Bishop Darst preached an effective sermon to a large congregation. Some thirty of the clergy were present. Other diocesan gatherings are planned, and the subject will have especial attention, not only by preaching, but, it is to be hoped, by practice, in all the diocese throughout Lent.

Bishop Suffragan.

The consecration of the Rev. J. I. B. Larned to be bishop-suffragan of Long Island, is to take place Monday morning, February 11, in the Cathedral of the Incarnation, at Garden City. The seating capacity of the Cathedral being only about eight hundred, it has been difficult to arrange for the attendance of all who ought to be invited and would like to come. Bishop Larned will be the first assistant bishop to be consecrated for this diocese; and he will be the first bishop to be consecrated in our Cathedral. He has the ardent wishes of both clergy and laity for God's blessing on his work as bishop-suffragan, for it has been made plain to us all in the last few years that one bishop can not possibly perform all the duties that devolve upon him. Bishop Stires has said publicly that he thinks it not unlikely that a second suffragan will be needed soon.

To Be Dedicated.

The new Church of the Epiphany, East Eighteenth Street and Avenue R, Brooklyn, will be dedicated by Bishop Stires on the evening of Wednesday, February 20.

Lenten Services.

The preachers for the united Lenten services of the parishes of the "Hill Zone" in Brooklyn have been announced. They will be as follows: February 19, at the Church of the Messiah, Bishop Stires; February 26, at the Church of the Incarnation, Bishop Larned; March 5, at St. Mary's, Bishop Woodcock of Kentucky; March 12, at St. James, the Rev. Bernard Iddings Bell, Warden of St. Stephen's College; March 19, at St. Luke's, Bishop Slattery of Massachusetts. These services, held now for several successive Lents, always attract large congregations.

According to a custom of several years standing, interdenominational Lenten services will be held at noon-day in the Church of the Holy Trinity, Brooklyn, which is strategically located in the heart of Brooklyn's financial district. Churchmen amongst the preachers are Bishop Stires, the Rev. Karl Reiland of St. George's, Manhattan, and the Rev. S. M. Dorrance, of St. Ann's, Brooklyn. Other preachers are men of outstanding reputation of various denominations. The management is in the hands of an interdenominational committee.

On Washington's Birthday.

Two important events are announced for Washington's Birthday. One is the annual corporate communion of men under the auspices of the Brotherhood of St. Andrew, at St. Anne's, Brooklyn, at 8 A. M., followed by breakfast and addresses at the Hotel St. George. The other is a day's retreat at St. James, Brooklyn, conducted by the Rev. Professor Gavin, of the G. T. S. The program of the retreat will be: Holy Communion at 9; first meditation at 10:15; second meditation at 12, followed by luncheon; third meditation at 2:30, with benediction afterward, closing the day. Thus a large number of our Church people are sure to spend Washington's Birthday to their spiritual advantage.

C. H. W.

TEXAS.

Rt. Rev. C. S. Quinn, D. D., Bishop.

Chimes.

Trinity Church of Galveston is soon to have one of the sweetest toned chimes of bells in the world, according to the makers, the Meneely Bell Co., of Troy, N. Y., where they have long been in process of manufacture, as the gift of Mrs. R. Waverly Smith. The inscription of the large bell of the set is as follows:

To the Glory of God
And in Loving Memory
of
John Sealy
This Chime of Bells was
Presented by his Sister
Jennie Sealy Smith
Easter 1929

The chime is a duplicate of the famous set of bells that was placed by the Meneelys in the old church at Plymouth, Mass., in commemoration of the three hundredth anniversary of the landing of the Pilgrims on Plymouth Rock. The large bell of the set weighs nearly



Trinity Church.

two tons, the other bells being graduated in size so as to produce perfect harmony.

Trinity Church has recently undergone extensive improvements, which includes the raising of the structure several feet above its former position. Both Mr. and Mrs. Smith have contributed generously to the parish, and the new chime given by Mrs. Smith will be an acquisition to the entire city.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop.

"Life Work."

The Rt. Rev. Thomas C. Darst, D. D., Bishop of the diocese, in company with the Rev. C. Leslie Glenn, of the National Council of the Church, and the Rev. A. C. Zabriskie, of the Virginia Theological Seminary, with two members of the senior class of the Seminary,

(Continued on page 22.)

Family Department

FEBRUARY.

1. Friday.
2. Saturday. Purification B. V. M.
3. Sexagesima Sunday.
10. Quinquagesima Sunday.
13. Ash Wednesday.
17. First Sunday in Lent.
20, 22, 23. Ember Days.
24 Second Sunday in Lent. S. Matthias.
28. Thursday.

COLLECT FOR FIRST SUNDAY IN LENT.

O Lord, Who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honor and glory, Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

For the Southern Churchman.

FAITH.

Lenore Robinson.

Where is God—
To have left me now,
When my soul cries for relief?
Has my God moved on to a fairer clime
Where there is Peace?

Nay, child,
Your God has not left you now;
'Tis you who have left your God.
He still stands ready and anxious to give
His love and His care—not a rod.

God does not punish—Our God is Love.
We suffer from human ills:
Look up from your sorrows—
Stand on your griefs,
You will find your God—and peace.

De Profundis—A Meditation for Lent.

In Hall Caine's "Manxman" two lads stand on the seashore. One says to the other, "The sea is calling me", and the other answers, "The sea is calling me". It is the challenge of the sea to those lads on the shore. The lads cannot but hear, for they belong to the sea. The salt of the sea is in their veins, the song of the sailor on their lips.

Out of the wide sea of being comes to every soul the challenge of the spiritual. It arrests us. We cannot but hear, for we belong. The boundless deep from which we came calls to the deep within us, "Deep calleth unto deep".

There is a deep within to which deep calls. We are in a world of mystery, mystery without, mystery within. We look upon a wide sea as into thick darkness. Dark clouds of doubt hang low over life. For many there seems no clue to the ever-deepening mystery. For them it is spiritual tragedy, for the doubt of the time touches the whole substance of life. The mind rocks as it realizes the deeps on deeps on which the world has been built. And deep calls unto deep, for there is a deep within that answers to the deep without. There is a sense of eternity, of infinitude felt within ourselves. There is a beyond, not only outside of us, and above us, but a beyond within us. God has set eternity in the heart of man.

God? We cannot divest ourselves of the thought of God. The feeling of Him is below the deepest deep of thought. Deep as is the mystery, there is a sense of something spiritual and eternal.

There is a deep to which deep calls. There are deeps and lower deeps—deeps of thought, deeps of fear, deeps of pain and sorrow and still deeper deeps of thought. The lower deeps are reached when the soul sinks into fathomless brooding thought. Then De Profundis. Eternity calls to eternity across time.

The sea called the lads on the shore, and the lads heard the call because they belonged to the sea. Do we belong to that boundless deep whence we came? Is it the call of God because to Him we belong? Is our true life to be found in a divine adventure of faith? That is the challenge of Christianity to man, and at his best man recognizes the call. He **belongs.** It is true, man is not always at his best. He may turn his face back toward the jungle. There is "the underworld of the mind", with under world filth and garbage. We know what deeps of lustful sin and shame, what hate and cruelty man is capable of, and the challenge of life is nowhere written in characters so glaring as on the human breast. It is the sharp challenge of the **"ought".** What is the answer from out the deep of the soul? That sets the face toward heaven or back toward the jungle, for it determines our philosophy of life.

Where do we **belong?** It is the question for modern man. The materialisms of life weigh heavily, and may still the Voice out of eternity, but the call persists. Deep ever calls to deep. Some time the man gets a look into the deep within, and finds darkness there. Then De Profundis. Out of the soul's sense of sin and the cry for peace, out of the pain of life and the confession of doubt may be as the answer of deep to deep.

We face the question in the solemn appeal of Lent. There will be open churches everywhere. There will be much preaching, and great congregations to hear. The one question for each one of us, **do we belong?** What will be our acknowledgment of it?

From out the deep of God's judgments comes the challenge to conscience. From out of the deep of the Heart of God comes the challenge of faith. That is the challenge of the Christ. If a man will hear, if the world will hear, then

"That which drew from out the boundless deep
Turns home again."

—Church News (Penn.).

An Experiment in Mercy.

A new policy in aiding the cure of narcotic addicts has been inaugurated by the special committee in charge of the clinic at Bellevue Hospital, New York City. The method of the cure is not new, being the narcosan treatment which has been tried on city prisoners at Welfare Island. Although no longer used in the prison, narcosan has been highly praised by many who took it and were discharged as cured. Some physicians objected to its use because the prisoners had no volition in the matter. The Bellevue project, which purposes to employ narcosan, is free of this objection since its departure from past procedure lies in an offer of free treatment to any one who wishes to take it. At no time in its course will the patient be considered a prisoner, although he will be admitted to the ward only on condition that he remain until the treatment is completed. Since such a method removes the obnoxious elements of conviction and imprisonment, it is certain to prove a decided boon to this group of unfortunates, who are fortunate in the paradoxical sense that their vice can be made so revolting to them that they perforce abandon it. The experiment will be followed with interest.—Commonweal.

For the Southern Churchman.

A LULLABY.

Rev. Percy T. Fenn.

Sleep, baby, sleep in thy cradle so soft,
The stars are a-twinkling, the moon's up aloft,
The wind makes sweet moaning through cottonwood tree,
Thy mammy is watching, and praying for thee.
Sleep, baby! Sleep, baby! Sleep!

My wee little cherub, the day has been long,
The morning came early and woke thee to song;
Thy pattering feet must be heavy as lead,
Thy hands are so tired, so weary thy head.
Sleep, baby! Sleep, baby! Sleep!

My treasure, I grudge thee these hours of sleep,
I would hold thee, and fondle, and feel thine heart beat
Upon mine through the long hours of day;
But night brings its weariness, rest follows play.
Sleep, baby! Sleep, baby! Sleep!

The birdies have gone to their nests for the night,
Their singing is hushed till the coming of light;
Thy dolly is resting, thy Teddy-bear sleeps,
The noises are hushed, and all silent the streets.
Sleep, baby! Sleep, baby! Sleep!

The bobolink sleeps in the meadow so green,
The owls are a-stirring, the bat's on the wing,
The crickets are singing, the bees are a-bed,
Close fast thy tired eyelids, rest easy thy head.
Sleep, baby! Sleep, baby! Sleep!

Angels are guarding thy cradle secure,
Nothing can harm thee, my baby so pure;
Smile in thine innocence as thine eyes close,
God give thee peaceful and dreamless repose!
Sleep, baby! Sleep, baby! Sleep!

Her Kitchen Bible.

There was always a Bible on the window sill or on the kitchen table where Naomi worked. She was a Norwegian girl who had recently come to the land. Those who knew her felt at once that she was going to make a good citizen.

"That is my kitchen Bible," she explained with her foreign accent, when her mistress remarked on its always being there.

The mistress was not surprised to find that she gave the utmost satisfaction as a worker. A Bible with you at your work, a Bible used in odd, spare moments of life, will make a life of sweetness and power.

A home where every one has a Bible

and makes every-day use of it is a home which should make any of us feel both rich and happy.—Queens' Gardens.

Not Present.

It was the resurrection day. The rest of the disciples were together, perhaps for prayer and consultation. They were not expecting the Lord. They had only just heard that He was risen from the dead. Some of them had seen Him. But the majority of them had only heard the testimony of their fellow disciples. The two from Emmaus were making their report of what had occurred as they journeyed, and after they had arrived at their destination. While they were still talking about their wondrous experience, and while the rest of the disciples were wondering, Jesus appeared to them all. It was all very wonderful for those who were present, but they were not all there. One of the brethren was absent. Thomas was elsewhere. I do not know why he was absent. His absence may have been necessary. Duty may have called him to some other place. Be that as it may, Thomas missed a great deal by not being present upon that occasion. He missed seeing the Lord. It would have been one of the outstanding experiences of his life; but he missed it. He was not there.

"Opportunity knocks once (and only once?) at every man's door." "There is a tide in the affairs of men, which, taken at its flood, leads on to fortune." Had Thomas been present that night how much of dismal doubt and despair he would have avoided! He would, also, have missed an age-long reputation that is not to his credit. It was his opportunity to settle an important question. But he was reported absent.

There are many like Thomas. When the big hour arrives they miss it because they are not there. When big questions are up for settlement they are not there. Because they are not there, very often they are not satisfied with the way things are done. And, perhaps, it would have been done another way had they been there. But they were absent and others had to do it the way they thought best. Their advice was needed. Their influence would have greatly helped. But they were not present.

Great plans are to be made. Word goes out that it is to be a meeting for counsel. Brethren are to take counsel together as to how the Lord's work can best be done. The brethren come together. The plans are made. Everybody is happy. No, not quite everybody. There are some who are not happy because they were not there. Duty or something else, kept them at home. They would have greatly helped had they been there. Those present wished for them and their words of counsel. But they were not present. They did not hear the discussions. They did not see the question from all angles. They did not witness the prayers for guidance of those present. They did not feel the weight of responsibility that comes with such planning. They did not see the expression of earnest concern that was on the faces of all present. They did not help make the plans, and the plans are not just what they wanted and they are unhappy. They were not present. Oh, if they had only been there!—Rev. W. R. Hornburg, in Baptist Standard.

The Church that strictly adheres to the policy of inspiring rather than attracting men will always have an atmosphere surcharged with spirituality. —Rev. Wm. Porkess, D. D.

For the Young Folks

For the Southern Churchman.

PUSSY WILLOW.

Maude Mumma.

Pussy Willow, Pussy Willow,
Herald of the spring;
O what joy and gladness, always,
On your boughs you bring!

II.

Every little furry blossom,
In its hood so warm;
Each one sheltered and protected
From the wintry storm.

III.

Pussy Willow, Pussy Willow,
'Waken from your nap;
Drop each little coverlet on
Mother Nature's lap.

IV.

All the birds are whispering that
Spring, bright spring is here;
Come and help them celebrate
This glad time of the year.

V.

Then the little catkins answered
(Pushing out their heads),
"We have surely all been sleeping
In our cozy beds!"

VI.

As the warmer days appear,
And farther out you roam;
Little kittens will drop off, the
Buds to branches grown.

A Story of a Hero.

Once upon a time, not so very long ago, in a country not so very far away, a little boy was born. He had brothers and sisters with whom he played, and whom he loved as dearly as you love your brothers and sisters. He was very big and strong for his age, and when he was twelve years old, he could do almost as much work as a man. He could help his father on the farm, and he did help, so that his father often thought, "I am sure I don't know what I would do without him".

Then one day a dreadful thing happened. Alva, for that was his name, tried to jump a high gate. Some way he caught his foot on the top, and down he went. He was hurt so badly he could not walk for a week, then he got better and was out again, but he still complained that he did not feel very well. One day he went to help his father store away hay in the big haymow, and there the pain came which was never to leave him again so long as his life lasted.

Alva was carried out of the haymow and to his bed. For years and years he lay in bed, and then at last he managed, after months in the hospital, to get about on crutches. What do you think he did during those years? Do you think he felt so sorry for himself that he gave up and fretted and cried, and scolded, saying, "There is no use in my trying to do anything; I am in too much pain"? Well, it would not have been surprising had he done so, for as I as told you he was always in pain. But this is what he did:

One day he said to his mother, "Mother, if you would bring me my books, I am sure I could get the lessons we were studying at school. I could find out just what they are and I could study here in bed". And he did. His sisters and brothers helped him by telling him where the lessons were and perhaps his teacher helped, too. I do not know about that. But, when his class was ready to graduate from High School, Alva was ready to graduate with them.

Although he never went to school again, he kept on reading and studying every day of his life. He always wanted to learn new things, and when he had learned them, he would say to himself, "I wonder what this means. I wonder what it has to do with what I learned yesterday. I must think about this so I can be quite sure I understand all about it." He would say to his friends, "I like to think things through, so I am quite sure it is right". When he was a man he wrote a book called, "Thinking Through" to help other people to do the way he had long ago learned to do for himself.

One day, when he was a young man, and was going about on crutches, he heard a minister of his church talk about the need for young men to become ministers. "God wants you, and God needs you," said the good minister. "He wants you young men to begin right now to prepare to be ministers."

"I can do that," said Alva, to himself. "I can never run, or jump, or walk without crutches, but I can be a minister for God." So now, he began to read and study to prepare himself for this work. And when he was old enough, he came before a group of other ministers who laid their hands on his head and asked God to bless him and help him, and he became a minister.

Then something else happened. A good minister called Doctor Bishop was very much interested in missionary work. "I need some one to help me in the office, some one who loves God and boys and girls and men and women and wants every one to know about Him," said Doctor Bishop. And it was not long before Alva was working in the office helping Doctor Bishop. I think perhaps it was because he suffered so much that he felt sorry for all the sick folks all over the world who did not know about hospitals and doctors, and about the Good Physician. Perhaps it was because he knew how much the Heavenly Father had helped him when he was sick and in pain that he wanted to tell every one about him. Anyway, he did a very great deal to help all our folks everywhere know about missions. He talked about missions in his own churches, and he began to write things for other people to read.

He wrote more than things about missions. Because he "thought through", because he was so loving and kind to every one, and wanted every one else to be loving and kind, because he wanted to help people everywhere, he began to write more and more. People who had never heard of him before began to read what he wrote, and to like it and ask for more.

One day people said, "We need a new editor of The Herald of Gospel Liberty". Whom do you think they asked to come and take that place? Why, of course, it was Alva, the crippled boy, the brave hero who had conquered pain and himself and all unkind feelings, and ignorance as well, and had become one of the wisest and kindness men in the whole Christian Church. They did not call him "Alva" any more; they called him Dr. Kerr, and people all over the country read what he wrote. People who had never met him wrote to tell

him how he had helped them. People who met him every day forgot how he was suffering because he forgot it himself in trying to make every one happy.

The other day he went home to be with God. The life of one of the bravest heroes in the Christian Church is ended for this world, but we have not forgotten him, and he has not forgotten you. When you are sick, or in trouble, when it seems hard for you to study; when you feel as if you would like to be a little bit of a coward and run away from it all, remember this story, and be brave and true and strong; love God and all people, and begin to be a hero like Dr. Alva Kerr.—Mrs. F. E. Bullock, in Herald of Gospel Liberty.

MISS HUMPETTY GOES SHOPPING.

"O Mother, Miss Humpetty's come to go shipping,
Please let us go with her—O Mother, please do!
She's out at the gate with her wickery basket,
She's waiting to see if we cannot go too."

O good, O goody, we're going, we're going,
And never and never will there be such fun,
She'll buy us a stick of striped peppermint candy,
A round ringy doughnut, a fluffy fat bun.

"O dear, dear Miss Humpetty—can't you walk faster
We'll carry your basket—Oh please don't sit down.
Your story is funny—but laugh while you're walking,
Unless we keep going—we'll never reach town."

And now we are there and the jolly fat grocer
Is wrapping bologna and crackers and cheese;
Miss Humpetty's telling her funniest story,
The grocer boy's laughing and slapping his knees.

And out of the jar comes the peppermint candy,
The bun and the doughnut are popped in a sack,
The pennies come out of Miss Humpetty's pocket,
And one of them rolls and gets lost in a crack.

We walked down the street and we look in the windows,
At long linky sausages—round loaves of bread,
And into a store here they sell pretty ribbons,
Miss Humpetty goes for a spool of white thread.

"Now, children," says she, "we have spent our last penny,
It's time to turn homeward—the sun is most down,"
Says she, "but we're rich and we scarcely can carry
All the beautiful things that we bought in the town."

There's satins and velvets and ribbons and laces,
And slippers of silver to dance in the breeze,
But all we could see when we looked in the basket
Was thread and bologna and crackers and cheese.

—Grace Noll Crowell.

The Apple That Talked.

Tom meant the apple for himself, for it grew into the biggest and rosiest of all the pippins. Early in the season, when the apples were not yet turned, Tom had carefully cut out cardboard letters and pinned them on the pippin's cheek nearest the sun.

TOM, HIS APPLE, was what the letters spelled. His grandfather used to mark apples that way when he was a boy, and he had showed Tom how to do it. The letters stayed on all through the fall, until the apples had turned and were ready to pick. Tom decided that he would save that apple for some nice, cold night, and he would roast it in front of the fire in the living-room. Then he and grandfather would eat it together.

Tom was at school the day the men came to do the picking in the orchard, but his grandfather told them to leave the marked apple on the tree. When Tom came home in the later afternoon, he found out that there had been a mistake. The men had left some of the sweet apples for him, but the one that had his name on it was gone. Tom could have cried, but it was only a mistake. He tried not to let his grandfather know how badly he felt about it. He had enough on his mind, with all the harvest to be gathered and shipped east.

The apple country had been wonderful when it was warm, and the orchards were full of crickets and birds and fruit. But, oh, how lonely it was in November! There were no very near neighbors, and so few boys and girls that Tom had no playmate. His father was starting more orchards farther in the west, and he and his mother were going to send for Tom in another year. Tom wasn't going to let anybody know how lonesome he was, but he did wish that the days were not so long and bleak. Even the roasting of that apple would have been like a party.

He was flattening his nose against the kitchen window one Saturday, looking up the bare road. Sometimes nobody came by all day, except the rural free delivery man, and some days he did not come.

His grandfather came in, letting a gusty wind in with him. "Frost again tonight," he said. "We sent that shipment of apples in to the city just in time. The postman is on his way. He said he had a package for us."

"The yarn for Tom's stockings, I suppose," his grandmother said.

Tom sighed a very small sigh. If only the postman were bringing a couple of tigers, or an elephant, or something exciting! There he was now, jogging slowly down the road as if he had all the time in the world. But the old blue cart reached the gate at last, and the old white horse stopped. The postman looked over all his parcels, and then he took out the very largest one.

"For you, I guess Tommy," he said, putting the bulky bundle into Tom's arms at the kitchen door.

"It is too large for the yarn," his grandmother said, putting on her spectacles. "For Tom, the Piper's Son," she read, wonderingly. "Why, Tommy, it is for you," and she began to laugh, for, although his grandfather and father were named Piper, and Tom's name was certainly Tom, no one had ever thought of him as that little Mother Goose boy.

"You had better read the letter first," his grandfather said, and so Tom unfolded the note that lay on top of the package. This was a jolly little letter:

"Dear Tom:

"If you are a boy my own age this is for you, and if you are not, please give the things to a child who would like them. But mother and I are sure it was a nice boy who marked the apple that was the top one of our barrel. And it said on the barrel, 'Packed by Mr. Piper, Hope Farm, Greenlands', so we knew at once where you and the pig live. I have to stay in the house for a long time until my back gets strong, and people send me so many things. These are some of them for you. Mother and I had a beautiful time roasting your apple, and when summer comes, and I can walk again, she is going to bring me out in the car to see Hope Farm, and you.

"Your friend,
Dorothy."

"That was a talking apple, Tommy," his grandfather said, wiping his eyes just a little. "I'll put up a swing with a seat for the little girl in the pippin tree next summer."

"And I'll show her our pigs, and take her for rides in my cart, all over the orchards," Tom said.

"And I'll make her apple dumplings," his grandmother said. "Why don't you open the box, Tommy?"

So Tom opened it, and he took out picture-books, and a painting book, and a box of paints, and a box of colored pencils, and some nice drawing paper, and games, and a whole dozen of lollipops of all the flavors the candy man knows. It was nearly too wonderful for words. And as Tom began painting, the wind, instead of howling through the bare orchards, seemed to be singing a cheerful tune.—The Mayflower.

The Boy Luther.

Martin Luther was a poor boy. The poverty of his parents made it a hard matter for their child to get school privileges. Martin must needs go out and live with relatives, and endure many privations, in order to receive the schooling he craved. When the lad was fourteen years old he went to live in Magdeburg, forty miles from Mansfield, where his parents then lived. He was practically without friends there, and had trouble to get enough of the plainest food to satisfy his hunger. He and other boys, suffering the pangs of hunger, went out begging food now and then. One day at Christmas-time, these lads were passing through a village, stopping at every house to sing the Christmas carols that were so familiar in that day. They stopped in front of a peasant's house at the outskirts of the hamlet, and when the man of the house heard them singing he came out with some sausages, intending to give them to the hungry boys. He called in a gruff voice: "Where are you, boys?" The singers were frightened on hearing him and ran away. The kind man continued to call to the boys and they finally took courage, returned and partook of the food he offered them.

After a year at Magdeburg, Martin was sent to Eisenach. A number of Luther's mother's relatives lived there, and it was hoped that they would help to feed the lad, but these hopes were not well founded. The relatives had nothing they cared to spare for the miner's son.

Martin once more started out to get food by singing before the doors of the villagers. Usually he received nothing but harsh words.

One day he had better success. He was just on the verge of despair, but decided to try his fortune before the stately house of the Burgomaster, Conrad Cotta. The good wife of the Burgomaster was well pleased with the behavior of Martin, and well pleased with his singing. She invited him in, and

with the consent of her husband, kept him in their home while he remained at Eisenach, and was very kind to him.

How wonderful it seems that God used this poor boy as His instrument in the remarkable work of the reformation!—Lutheran Youth.

Back to the Simple Life.

There is a man in Japan of which the world of Christians has heard and will probably hear more. This man is a Japanese, and a Christian. His name is Toyohiko Kagawa. He is rapidly becoming the prophet of Christ to the Japanese nation. He has given himself to the service of the humblest and most needy of the people. He has literally emptied himself that he may help to lift those who have never had a chance. His sacrifice, his devotion, and his consecration have caught the imagination of the Japanese. His power and influence are daily increasing. He and his followers live the simplest kind of life, wearing the simplest clothes, and eating the simplest food. A group of young missionaries in Japan, moved by the example of Kagawa and his followers, are now planning to eliminate all that may tend toward extravagance from their method of life. They are determined to see whether the more expensive mode of life of the missionary is a real barrier between the missionary and the humble people to whom they often minister most largely. It may be that all Christendom has missed that which is essential, when it has failed to consider the example of Him "who thought He was rich, became poor for our sakes".

It may be, too, that Christ was doing more than showing us a way whereby we might help those who walk in the lowly paths of life. It may be that He was showing us a way to escape that which is both a hindrance and a burden. It would seem at times as if we were all competing with one another in a race that leads nowhere. Many people are working themselves to death to acquire things they would be better off if they did not have. Life is becoming faster, more difficult, more exacting. It looks as if there might me no limit to the speed of motion that may be acquired; but medical men are beginning to ask whether or not there is a limit to what the nervous system of man can endure. Most of us can see no way out of this man-killing race, this vicious circle in which we are all moving. There is no way unless it be the Jesus' way.

"Te be despised may be no ill-fortune; the real ill-fortune is to be despicable."

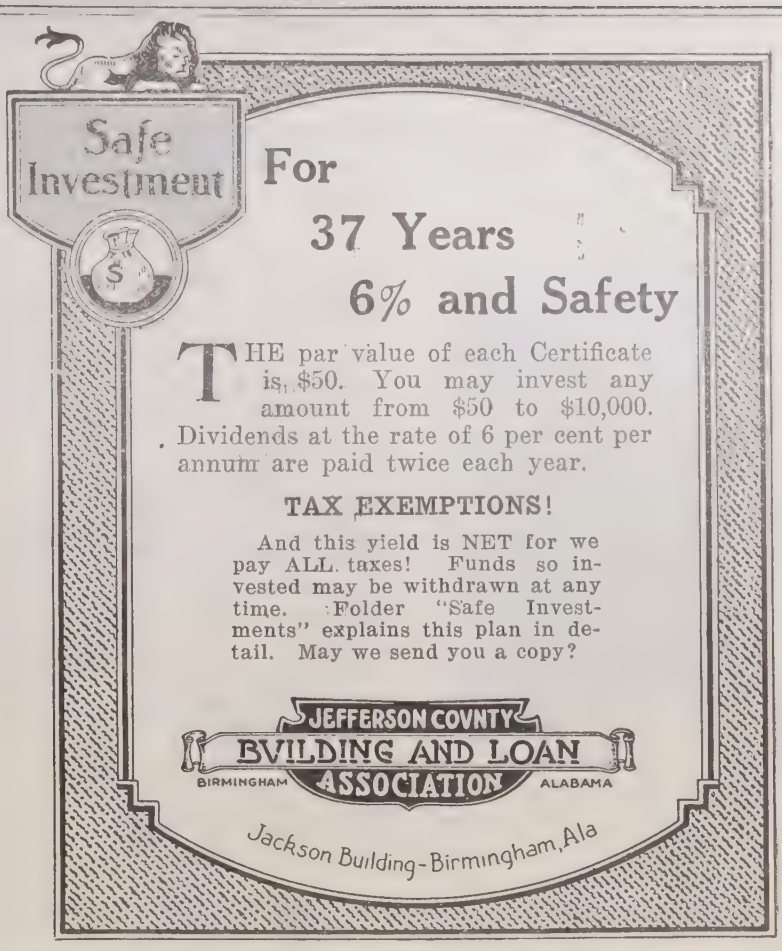
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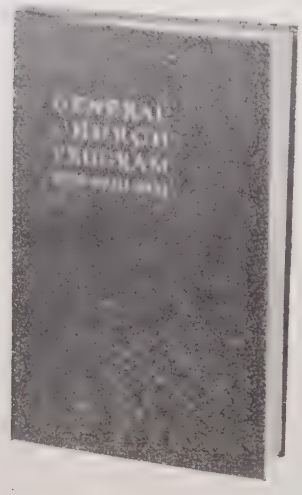
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We have moved into this property where our workers are housed and which serves as a meeting place for the different classes and various activities of our growing mission work.

If you, who have helped us to help these long-neglected mountain people, could visit St. Andrew's Mission, as we hope you will, you would see for yourselves what a great help it is to our work to have this splendid and convenient home, that you have so generously helped to provide.

There is still due upon the property and equipment nearly $3,260.00. We must pay six per cent interest on deferred payments, and wish to wipe out this indebtedness as soon as possible. We hate to keep begging, but somehow—from somewhere—we must secure funds to clear our Mission Home of debt. We are striving to raise the next $1,000 payment promptly. Who will help? If twenty persons will subscribe in cash or instalments $50 each, we will have the $1,000. If forty will subscribe $25, or one hundred will subscribe $10 we will have the thousand. Any amount will be most acceptable. What will YOU do?

The Right Rev. William Cabell Brown, late Bishop of the Diocese of Virginia, heartily endorsed this appeal. The Right Rev. St. George Tucker, present Bishop, also endorses it.

I agree to subscribe to the above fund the sum of $.....to be paid in cash or instalments as follows.....

Please make checks payable to Rev. W. B. Everett, III, Marshall, Va., or Mr. John T. Ramey, Parish Treasurer, Marshall, Va.

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In the great army hospitals, especially in the West and Southwest, many ex-service men are gradually losing in their fight against the dread TB. Other thousands in the Southwest and elsewhere are likewise making a last supreme effort to ward off the inevitable.

It is an occasion for rejoicing that God is using the printed page to carry a knowledge of His love and saving grace to these unfortunate ones. A worker in a large government hospital in Colorado writes, "The 'boys' seem eager, feverishly so, to have and own the Moody books, Gospels and 'Pocket Treasury'."

It cost only a few cents each to bring about these and many other remarkable results, under God's blessing. **Tens of thousands of other sick ones have not yet had these gospel messengers—they face a Christless future!** Sign your name and enclose a bill.

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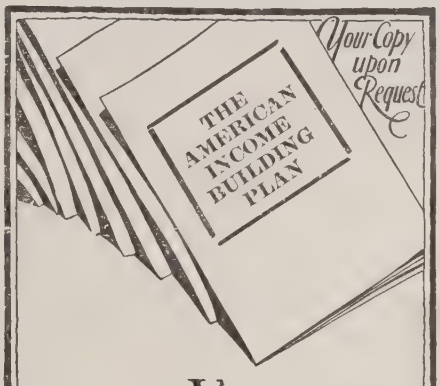
It's a fact that the people generally do not realize how wide-spread is the apostasy or what terrible woes are sure to follow in consequence.

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Seeking to Destroy America and Faith

I do not wish to burden you with letters.

My object in enclosing the attached circualrs, etc., is to give you an insight into the interlocking systems that are seeking to destroy this country and at the same time to destroy Fundamental Christianity.

I think that Frederick Libby is one of the most dangerous men in this country. He works either directly or indirectly with such men as Frankfurter of Harvard University, who is really a Communist; with Kirby Page and Sherwood Eddy, both of whom make a specialty, I believe, of "roping in" young people's conferences—working under the cloak of so-called Christian Conferences and Associations.

They are spending great sums of money—these agitators and propagandists; in fact, they seem to have an unlimited supply of it, as they send out printed matter and letters constantly by the tens of thousands, and have speakers going all the time. But where do they get these large sums of money? Moscow? Of course, they get a good deal of this money from blinded church members, who contribute to what they think are Christian causes, while the money is used in fact for Modernistic Communistic propaganda. It is as subtle as Satan, who is the great organizer back of it all.

The enclosed clipping from the Times Dispatch shows how the Y. M. C. A. has been "roped in". It seems to me that the Y. W. C. A. is, if possible, worse. Helen Gould Shepard, who gave large sums to the Y. W. C. A., withdrew and repudiated the whole thing.

You will note how the Federal Council of Churches interlocks with all of this propaganda.

With best wishes.

Bible Teacher.

TIME TO SPEAK OUT.

Dear Mr. Williams:

You sent one copies of letters received by you from Mrs. Hartwell and Rev. Mr. Combs endorsing your editorial, "Gentlemen", in The Southern Churchman, of January 26. I am delighted to add my endorsement to theirs. And there are thousands of others who would do the same if they had the courage to speak out. You say, "Plain language, however harsh, is appropriate and necessary". No doubt of that. This is no time to "speak smooth things" any more than it was in the time of the Prophet Isaiah. The amazing thing is that the laity are willing to have an unbelieving clergyman for their rector. I find myself wondering by what moral process a professing gentleman can bring himself to answer the questions in the ordination service, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments"? by replying "I do believe them", and then get up and say in public that he does not believe them.

How can anybody have supreme confidence in a man who will do such a thing as that!

So I thank God that you have the grace and courage to show such men up in their true light. Just suppose Bishop Whittle was alive!

Sincerely yours,

Above received from one of the clearest thinkers and leaders of our Church.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

ACKNOWLEDGEMENTS.

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LADY OF REFINEMENT AND EXPERIence wishes position as companion or housemother. Can give references. Address Mrs. Smith, 840 West Grace Street, Richmond, Va.

Deaths

Turner: Entered into life eternal, Tuesday, January 8, at 11 P. M., at her home in Cape Charles, Va., MRS. GEORGE T. TURNER, SR., in the eighty-first year of her age.

Funeral services were held at old Hungars Church, of which she was a communicant, and interment in the family burying ground at Merton.

Jacob: Died at her home in Cape Charles, Va., Wednesday, January 9, at 8 A. M., of pneumonia, MISS MARY PAULINE JACOB, aged seventy-eight years.

Funeral services were conducted at Hungars P. E. Church Thursday, January 10, at 2 P. M. Interment at Merton.

"Well done, thou good and faithful servants; enter thou into the joy of the Lord."

MRS. MARIA LOGAN WALLACE.

Entered into life eternal on Tuesday, January 29, at her residence, 4000 Hermitage Road, MRS. MARIA LOGAN WALLACE, aged seventy-nine.

She is survived by a son, Colonel George S. Wallace, of Huntington, W. Va., and a daughter, Mrs. Elmslie G. Higginbotham, of Richmond, Va.

"I have fought a good fight, I have kept the faith."

"Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

RESOLUTIONS OF RESPECT.

Adopted by the Piedmont Alumnae Association upon the death of their well-beloved teacher, MISS MARY NELSON MEADE.

Whereas, we, the members of the Piedmont Alumnae Association, have learned of Miss Mary's entry into the life eternal at the rising of the sun on Sunday morning, February the third;

We, the old scholars, wish to pay her the following tribute;

Endowed by nature with a mind and character of unusual calibre, her impress was left on all with whom she came in contact. She loved her home, her school, her church, and although physically failing, she maintained her interest and influence to the very last. We, her friends and pupils, who loved and revered her, feel an irreparable loss that can never be filled until we, her old scholars, are reunited with her and our other beloved teachers who have gone before.

Our only hope is that we also can meet that last summons with the same fortitude and unfailing faith with which to the end Miss Mary was inspired. Be it further

Resolved, that a copy of these resolutions be sent to her sorrowing family, to our local paper, the Daily Progress, and to the Southern Churchman.

(Signed)
VIRGILIA HANCKEL KING,
GERTRUDE COLEMAN MANN,
HARRIET McKENNEY GIBSON,
JENNIE THORNLEY GRAYSON,
Committee.

Charlottesville, Va., February 5, 1929.

MRS. SUSAN FICKLEN HARRISON.

MRS. SUSAN FICKLEN HARRISON, widow of Dr. Edward Jaquelin Harrison, in her ninety-fourth year, died, surrounded by her children, on January 24, 1929, at "Woodbourne", her home near Cartersville, Va.

She was the third of the four daughters of James G. Ficklen and Catharine Davenport, his wife, and was born at "Belleville", near Winchester, Va., on September 24, 1835, and was the sole survivor of her father's family of six children. She was married to Dr. Harrison May 28, 1868, and is survived by the following children: Mr. J. Burwell Harrison, New Paltz, N. Y.; Mrs. James O. Winston, "Kingsmead", Saugerties, N. Y., and Mrs. J. T. Rodgers, "Woodbourne", Cartersville, Va. (one son, Henry J. Harrison, having died in 1900); and by seven grandchildren, Messrs. William, James and Randolph Winston, Harrison Rodgers and William Wright Harrison; and Misses Jaquelin Winston and Isabella Harrison. Five stepchildren, two now living, Mrs. Ambrose Ford and Mr. E. J. Harrison, of Cartersville, Va., and their children, with numerous nieces and nephews in Virginia and adjoining States, completed her family circle.

Maternal love dominated her affections and was requited by a quasi-maternal cherishing, which doubtless was a factor in the attainment of her ripe age.

Her later years were spent partly in Virginia and partly in Kingston, N. Y., and its nearby communities, where two of her children reside, and where her contacts and attachments, like those of her home, were among the compensations of her life.

A unique personality, a woman strong in mind and moral fibre, as well as physique, has passed into the great silence, whence, nevertheless, echoes of heavenly sweetness are wafted.

Mrs. Harrison was an exquisite type of Virginian stamina and culture; but just as she was a nonagenarian in name more than in reality because of faculties and interest marvelously preserved, so it would be but half a truth to describe her, as is our wont, as of the "old school", for her magnificent common sense, her poise, adaptability, her unstaled infinite variety, and her deep-veined humanity kept her synchronous with a changing world and its denizens of today. And while, as to her native heath and the sacred soil of home and all the hallowed past, where loomed the figure of an adored husband, she was "like some lovely last refrain reviving all the song's pristine delight", hers was more than the minstrel's lay, and for years she has been a beacon-light of love and inspiration to all her nearest and dearest, her kindred and acquaintance, who fondly resorted to and haled her as "The Old Queen", and her gospel of cheerfulness was as the shadow of a great rock in a weary land.

Her lineaments, beautiful and ennobled in age, crowned with abundant silvery locks, bespoke her quality of grace and charm, and that ingrained dignity which can hedge about, yet instantly endears, and which is the invariable accompaniment of faultless taste, perhaps shrinking from even these poor words of tribute, such was the ornament of her quiet spirit.

She was a lover and exemplar of the simple life through all vicissitudes. She had known and courageously met the meager times. And when luxury from loving hands was her lot, through her gratitude she still rang true.

In the pouring out of the wine of her life, it seems to some that the best was the last. To these it seems as if her sunset's radiant glow and its level rays were some new and vivifying wonder-light; and now, awed and silent, wan and wistful, they find their contemplation to be like watching the cloud figments of opaline and rose, of purple and gold, fade into the grim canopy of night—till the stars come out.

Her religion was like the health of the soul, void of self-consciousness, conviction without over-wrought emotion, yet what a paean it was when she would join in "How Firm a Foundation", "to the old tune that General Lee loved best"! To her, faith without works was dead, and works without faith the ne'er-begot. She has taken her place in that goodly company who, to halting minds, are contemporary, human evidences of Christianity. Nor was her viewpoint that of the caged bird winging for flight. She enjoyed, and was thankful for, her long life, content to nestle among earthly loves divinely instituted, and her thanatopsis was the soaring of the lark, swift and straight, with morning song for its Maker's ear.

On January 6, after home services by her rector, Rev. Mr. Stewart, her body, first borne across the lawn by faithful old colored servitors, was taken by her grandsons, as to a portal of the land of the leal, to the private graveyard and laid beside her beloved consort and son at "Clifton", originally the old Harrison family seat.

"Come away: for life and thought
Here no longer dwell."

But there is new meaning for those final and staying words so often on her lips—words of the poet-laureate of God: "I will dwell in the house of the Lord forever"!

CHURCH INTELLIGENCE.

(Continued from page 19.)

spent the week-end beginning Thursday, January 31, at the University of North Carolina, making talks to and advising with University students interested in the ministry. The Church has recently completed the erection of a large and beautiful church and parish house at the University, for the most part, the gift of Mr. William Erwin, of Durham, one of the leading laymen of the diocese of North Carolina.

"Life Work."

Bishop Darst gave the first of a series of vocation lectures at the University of North Carolina, arranged by the University Bureau of Vocational Information, with the object of placing before the students first-hand information regarding the different professions and vocations. The Bishop's subject was "The Ministry as a Life Work". "The ministry offers the man who wants to make his life work count for something a greater opportunity than any other profession," the Bishop declared, as he made his appeal for enlistment in the ministry in behalf of all the denominations.

The Rev. Fred Drane, some time archdeacon of the Yukon, has recovered from sickness which necessitated his withdrawal from Alaska, and is able to take up some of the duties of the ministry. Starting by assisting his father, the Rev. Robert B. Drane, D. D., in the services of St. Paul's Church, Edenton, N. C., he took the entire morning services on Septuagesima and Sexagesima Sundays in St. Peter's Church, Washington, N. C., while the rector, the Rev. Stephen Gardner, was incapacitated on account of laryngitis.

Life Membership.

At the annual parish meeting at St. Stephen's Church, Goldsboro, George C. Royall, for forty years a member of the vestry of the church, was elected to life membership of the vestry. The meeting confirmed this honor by a standing vote accompanied by applause. Mr. Royall is a member of the Executive Council of the Diocese, and has been a deputy to the General Convention a number of times. **S. G.**

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

Noon-day Services.

The annual noon-day Lenten services will be held as usual in old St. Paul's Church, Baltimore, the Rev. Arthur B. Kinsolving, D. D., rector, beginning Thursday, February 14. These services will commence promptly at 12:20 P. M., and will close promptly at 12:50 P. M. Among the preachers this year will be: Bishop Helfenstein, Dr. Robert Johnston of Washington, D. C., Rt. Rev. R. E. L. Strider, D. D., of West Virginia, Rt. Rev. Granville Gaylord Bennett, D. D., of Duluth, Rev. Arthur L. Kinsolving of Amherst, Mass.

Personal Notes

The Ven. James F. Plummer, Archdeacon of Southern Alabama, has accepted a call to become Archdeacon of Middle Tennessee, with headquarters in Nashville.

The Rev. W. A. Jonnard, rector of St. John's Parish, Savannah, Ga., has accepted a call to St. Paul's Parish, Manhattan, Kansas.

The Rev. Z. T. Vincent, rector of Trinity Church, Pierre, S. D., has accepted a call to the rectorship of St. Luke's Church, Fort Collins, Col. Mr. Vincent is a member of the "Seventy" recently appointed by the National Council. His address is 312 Oak Street, Fort Collins, Col.

The Rt. Rev. Hugh L. Burleson, after having spent four weeks carrying on visitations in the Hawaiian Islands, has returned to this country. He went directly to New York, where he attended the meetings of the National Council. This visit to the Hawaiian Islands constituted Bishop Burleson's first official act as Assessor to the Presiding Bishop.

The Rev. Ambrose Henry Beavin has accepted a call to the rectorship of St. Luke's Church at Hot Springs, Va., and plans to take up his work there on March 1. His present charge is St. Paul's Church, Winter Haven, Fla. Except for services by supply clergy, the church at Hot Springs has been without a rector since the resignation of the Rev. Edward Henry Ward, D. D., September 1, 1928. Dr. Ward removed to Lexington, Ky., where he was elected an Honorary Canon of Christ Church Cathedral. Dr. Ward died January 9, at the home of his son in Ensley, Ala.

The Rt. Rev. W. Blair Roberts, Suffragan Bishop of South Dakota, is at the present time visiting the Theological Seminaries of the East and will return to the District February 22.

The Rev. J. Manly Cobb, rector of Christ Church, Blacksburg, Va., has accepted a call to Trinity Church, Takoma Park, in the Diocese of Washington, change effective March 15.

ORDINATIONS.

The Rev. Roma Coxey Fortune, missionary to the deaf in the Diocese of North Carolina, was advanced by Bishop Cheshire to the priesthood on Septuagesima Sunday, January 27, 1929. The ordination service was held in St. Philip's Church, Durham, the Rev. Sidney S. Bost, rector. The Sermon was preached by Bishop Cheshire. The candidate was presented by the Rev. Sidney S. Bost, with whom Mr. Fortune has associated and studied since he was made Deacon on May 5, 1918. The Rev. Alfred S. Lawrence, of Chapel Hill, acted as the Bishop's Chaplain. The Rev. Milton A. Barber, rector of Christ Church, Raleigh, read the Epistle; and the Rev. Clarence E. Buxton, of St. Andrew's Church, Greensboro, assisted with others in the celebration of the Holy Communion. The service and sermon were interpreted in the sign language to a large number of deaf people by James Robertson Fortune, son of the candidate. At the time of communicating, Bishop Cheshire invited the deaf people to come forward first and he was assisted by the newly ordained priest in communicating the deaf.

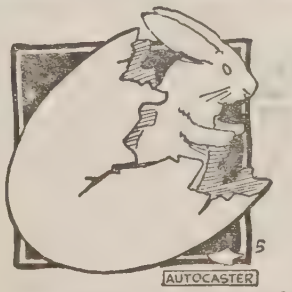
Since Mr. Fortune became deacon nearly eleven years ago he has been most active in building up missions in Burlington, Greensboro, Winston-Salem, High Point, Charlotte and other places. His congregation in Durham numbers about sixty communicants. A church for the deaf will soon be erected in Durham, and it will be in honor of Bishop Cheshire, who regards this work among the deaf as an outstanding realization of his long episcopate.

Jean Andrew Vache was ordained to the diaconate on January 9, in St. Paul's Church, Beaufort, N. C., by the Rt. Rev. Thomas C. Darst, D. D., Bishop of the Diocese of East Carolina. Mr. Vache was presented by the Rev. Guy Madara, rector of Christ Church, New Bern. The Rev. George W. Lay, D. C. L., a former rector of the parish, read Morning Prayer and assisted in the Holy Communion. The Rev. Stephen Gardner, rector of St. Peter's Church, Washington, N. C., preached the sermon. The Rev. Walter R. Noe, executive secretary of the diocese, read the Litany. For eight years Mr. Vache was a minister of the Presbyterian Church. Since his confirmation six months ago he has been a member of Christ Church, New Bern, serving a part of his candidacy in the missions near New Bern and Washington, going to St. Paul's, Beaufort, three months ago. He will serve St. Paul's, Beaufort, and St. Andrew's, Morehead City, as minister-in-charge.

Reginald Wells Eastman, Deacon, on St. Paul's Day, January 25, in St. Mary's Church, Gatesville, was advanced to the priesthood by the Rt. Rev. Thomas C. Darst, D. D., Bishop of the Diocese of East Carolina. Mr. Eastman was presented by the Rev. Robert B. Drane, D. D., rector of St. Paul's Church, Edenton. The sermon was preached by the Rev. William A. Brown, rector of Christ Church, Portsmouth, Virginia. The Rev. A. J. Mackie, of Windsor, and the Rev. Fred Drane, of Edonton, assisted in the service. The Rev. Mr. Eastman will continue as minister-in-charge of St. Mary's Gatesville, and the surrounding missions.

The Rev. S. Thorne Sparkman was ordained priest by the Rt. Rev. K. G. Finlay, D. D., Bishop of Upper South Carolina, on February 2, 1929, in the Church of the Nativity, Union, S. C. The Rev. W. H. K. Pendleton presented the candidate. The Rev. Malcolm S. Taylor preached the sermon. Mr. Sparkman will be rector of Nativity, Union, and Calvary, Glenn Springs, S. C., with address at Union, S. C.

Oh, when shall we learn the sweet trust in God that our little children teach us each day by their confiding faith in us—we, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving! Why cannot we, slipping our hand into His each day, walk trustingly over the day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?—Phillips Brooks.



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WILL THE LAITY ACT OR SURRENDER

Editor "Southern Churchman":—

With startling rapidity come the **positive proofs** of the plan of the "Anglo-Catholic" party in the Church to turn it over bodily to the Church of Rome.

The "Antidote" is a magazine published under the auspices of the Roman Church. In its issue of August, 1928, there is an article reading as follows:

"CONFRATERNITY OF UNITY"

"The 'Bulletin,' No. 3, of the above named organization, issued on the feast of Corpus Christi, 1928, has reached the editorial sanctum of the 'Antidote,' and we have examined it with more than ordinary interest.

"The 'Bulletin' thus explains the Association:

'The Confraternity of Unity is composed of members of the Anglican Communion who believe that the See of Rome is the Center of Unity for all Churches. This Confraternity therefore seeks, THROUGH CORPORATE ACTION WITHIN THE ANGLICAN COMMUNION, a basis of reunion with the Holy See which wil not be prejudicial to the facts of HER sacramental life.'"

The quotation is interrupted here to direct attention to the fact that this is an exact quotation from a "Bulletin" **issued by a society existing in the Protestant Episcopal Church, stating its purposes.**

The quotation from the "Antidote" continues:

"Under the heading of 'Notes,' the policy of the Confraternity is thus described:

"'Policy: The Confraternity of Unity exists to foster comity between the separated Churches and the Holy See. Prayer and study are the indispensable means of the Apostolate for the union of the Churches. No reunion is possible until a spirit of mutual confidence and understanding friendship exists among Catholics. The problem is doubly complicated for the Anglicans because of disagreement and dissensions within our Communion. The Confraternity is often exhorted not to attempt the work of Catholic Reunion UNTIL THE WORK OF CATHOLOCIZING THE ANGLICAN COMMUNION IS AN ACCOMPLISHED FACT. Then there would be the next work of reunion. But the Catholic revival is a movement. Never in its history has the advance tarried for the rear-guard. **The new thrust in the movement is necessarily reunion with the rest of the Catholic world,** NOTABLY THE MOTHER SEE OF ROME, from which we were so violently torn away several hundred years ago. **And the Confraternity wished to emphasize and recognize the obviously developing phase of the advance towards reunion. That is its vocation. We set a pace. We offer a lead to all praying for Ultimate Reunion with the Holy See.'**

"The movement looking to the corporate return of the Anglican Body to communion with the Apostolic See has made notable progress since the early days of the Society of the Atonement, and we shall watch its further growth and development with lively and prayerful interest"

What is the "Society of the Atonement" to which this Roman Catholic journal refers? It was a brotherhood and sisterhood, formed **in this church** in 1899 by one "Father" Wattson which issued a publication known as "The Lamp." In 1909 this Society went over to Rome, with all of its funds (contributed by Episcopalians). At that time the fact came out that since 1904 one cent out of every dollar coming into its treasury (or the "Peter's Pence") had been forwarded regularly to Rome in January and August of each year!

A reading of this article in the "Antidote" gives rise to some serious inquiries.

How many of the Bishops and Clergy of the Protestant Episcopal Church are members of this "Confraternity of Unity," which, apparently with the consent of Bishops and Clergy' is operating in this Church for the sole purpose of "Catholocizing" and uniting it with Rome?

How many lay members has this "Confraternity"?

How many other societies, secret and otherwise, are there within this Church, engaged in the work of "Catholocizing the Anglican Communion"?

And last, but by no means least, how long are the laity of the Church going to stand for this sort of thing?

The law of this Church confers upon the laity the right to put a stop to this process of Romanizing the Church. Will they act or sit idly by and see their Church, with all of its vast properties and funds, carried bodily to Rome, as was done by the "Society of the Atonement"?

Orders of Monks, Sisterhoods, Confraternities, such as "The Living Rosary of Our Lady and St. Dominic," this "Confraternity of Unity," "Catholic Clubs," etc., all engaged in this move to "Catholocize the Anglican Communion," continue to multiply. For reasons best known to themselves, no protest is heard from Bishops or Clergy.

Will the laity act or surrender?

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 94. RICHMOND, VA., FEBRUARY 23, 1929. No. 8.

THE FAST

"Turn ye even to me," SAITH THE LORD, "with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out of thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" THE MOUTH OF THE LORD HATH SPOKEN IT.

"When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." JESUS CHRIST.

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Second Sunday in Lent—Berkeley Minor	6
St. Matthew 10:39—Rt. Rev. S. Arthur Huston, D. D.	7
Rays of Light From God's Lamp—W. W. Rugh	9
What Happens at Calvary Church in the City of New York—A. S. R.	9
What Are the Best Words to First Teach the Young—Rev. Dyson Hague	10
What I Know About Flowers—Sidney Lanier	11
Favorite Scripture Verses	11
Book Reviews	11
Letters to the Editor	12
Church Intelligence	13
Family Department	17
Children's Department	19
Personal Notes	23

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There are people who would do great acts; but, because they wait for great opportunities, life passes and the acts of love are not done at all.—F. W. Robertson.

He who thinks he will gain happiness by paying off a grudge, executing a revenge, giving rein to a pent up passion of hatred, will in that very act fill for himself a goblet of gall and wormwood.

"God directs His servants' steps, and also His servants' stops, when they are not able to take any steps but feel bound to stand still. He directs them in not acting as well as in acting."

We are in the world to live like Jesus Christ, and we cannot live like Him unless we take a great deal of time for friendship, partnership and companionship with Him. If we do not take time for prayer and communion with Him, we shall not be like Him, and we shall have sinned grievously.—R. A. Torrey.

St. John's Gospel tells of certain Greeks who came asking to see Jesus. Suddenly, we are told, there came a voice from heaven glorifying Jesus as the Son of God. Of those who heard it, some said it thundered; others said an angel spake unto Him. It was one and the same voice from the clouds, but to some it was the noise of thunder, to others it was the voice of an angel. And so it is throughout life. God speaks. He speaks in the selfsame voice to all the children of men. To some it is only the noise of thunder; to others it is the voice of God.

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EDITORIALS

Vol. 94. RICHMOND, VA., FEBRUARY 23, 1929. No. 8.

ROBBING GOD AND SOPHIE SMITH AT SMITH COLLEGE, MASS.

Loyal alumnae of Smith College, Northampton, Massachusetts, are unfortunate. They have been striving zealously, with publications and communications, to convince the public that the college, established and sustained with a $35,000,000 endowment, much of it from a wealthy woman who died in 1870, is not "a nest of atheism, **anarchy** and **vice**". Hard on the heels of their protestations and disclaimers a professor at the College of Sociology, Harry Elmer Barnes, surges to the front with vociferous proclamation and evidence that the institution is and will continue proudly to be "a nest of atheism, anarchy and vice".

The situation has ludicrous aspects. While the alumnae busily talk, with their typewriters, copiously and volubly trying to prove that the college is the home of high and pure and beautiful and improving culture, the professor insists on making himself heard to the contrary. Like an ill-bred child, incited by childish vanity and demanding to be noticed, at any cost, he raises his voice clamorously and blurts painful and distressing family secrets. It was the professor's class, presumably under guidance of his sociological standards and ethics, that sent out the questionnaire asking each highly cultivated young lady her experiences of personal immoralities and whether in her opinion, after four years under the professor's mental lead, a married woman should or should not be entitled to an indefinite number of lovers. Somebody in the college was so elated with this demonstration of refinement and loveliness of discussion that it was given promptly to the press and every yellow newspaper wallowed raptuously in the suggestiveness. The faculty of the college attained new distinction by activity in behalf of Sacco and Venzetti, Italian anarchists, thieves and murderers, and by denunciations of judge, jury and governor for conviction and execution of those criminals, in orderly course of law. Anarchists, outside the college, in this country and three or four others undertook to stage mobs to express sympathy with Sacco and Venzetti, and the Smith College faculty by denouncing the governments of the United States, the State of Massachusetts and this country generally. These efforts were feeble and futile and Professor Barnes and his college faded from general public observation.

The professor could not endure patiently this condition of innoxious disquietude. At the recent meeting of the American Association for the Advancement of Science he arrived and appeared and pushed himself in with a portentous paper making definite attack on the Christian religion and all religions—by way of confirming the indignant denial of the alumnae that Smith College was a nest of atheism. He was snubbed, promptly and summarily, his paper described by Dr. Osburn, President of the Association, as an "intrusion". But what boots a large snub to a small sociologist lustful for the front page? The professor achieved some prominent headlines a day or so. A writer in one newspaper, describing herself as an atheist student of Columbia College, rejoiced over the professor's utterances and endorsed them cordially, if somewhat crudely. Yet, the porfessor dropped out of sight again. Then he sought and found, through the Sunday New York Times of January 13, a new outlet to the gladdening light of notoriety and in five columns of type set forth his conclusions on religion, science, theology, the Scriptures, the past and future of mankind.

Another and an irresistible touch of humor is given by the fact that while Professor Barnes Sunday, January 13, accepts the Darwinian theory of evolution as beyond controversy, Sunday newspapers of January 20 publish from Dr. Austin H. Clark, of the United States National Museum, described as having "worldwide reputation as a biologist," **an article declaring the Darwinian theory to be absurd and entirely wrong. "There is not the slightest evidence," Dr. Clark says, "that any of the major groups rose from any other." He concludes that "the creationists have the better of the argument." And a few weeks ago profound scientists announced that the nebular hypothesis of creation, accepted many years by all profound scientists as indisputable, is nonsense.**

Professor Barnes, professor of sociology at Smith College, Northampton, Massachusetts, is entirely sure that evolution is true and that religion is not only false, but a blight, a danger, an opiate, as the Soviet government says. He defines his position and, presumably, **that of Smith College** and the teaching to be instilled into the young woman students, clearly, thus: "An even stronger motive for scientific criticism of all orthodox religion may arise from the apprehension of the scientist that human misery and suffering are being increased and perpetuated by orthodox religion. . . . The writer believes orthodox religion to be the foremost existing obstacle to human happiness and well being." The ideas of supernatural power and of life and hope after leaving this world are rejected by the professor, scornfully. Following his declaration that fear of punishment and hope of reward are degrading to humanity to its directly logical conclusion, we must determine that government and laws intended to restrain and regulate our conduct and actions are insults to our dignity and intelligence and things to be repudiated and overthrown—which is the Sacco-Venzetti idea precisely and pleasant and uplifting teaching for young women supposed to be the mothers of an oncoming generation. Government and laws, we infer from the professor's expressions, are unscientific and inhumane. Each noble human being should be left to decide for himself, or herself, what is right or wrong and act accordingly. Persons like Sacco and Venzetti, deciding that they are entitled to money earned and held by somebody else and assassinating the officer obstructing them, should be regarded as making a regrettable mistake, as we gather, but not otherwise disturbed.

It is clear as day that the system of morals and conduct inculcated by this enlightened scientist and to be inculcated by his students in their children, if any, **would**

lead straight back to barbarism made by the new means of destruction more hideous than any barbarism of the past and to the extinction of the race by greed and lust and hates uncontrolled by regard for any law or power beyond our own desires and impulses. His teaching is for the individual hopelessness of anything beyond this invariably troubled life and its invariable disappointments and distresses and, consequently, the right, or duty, of suicide as the one escape; for classes and nations, general strife, to cease only with general extinction.

None of this doctrine of destruction, chaos and ruin is new. In almost every village the like of Professor Barnes and Professor Hankins is found in the eagerly chattering local atheist or infidel—frequently too highly intellectual to earn a living and supported by the women of the family. That moral, or mental, malady, is distinguished from all others by the horrible craving of its victims for infection of others. Some of the busy, impotent apostles of despair have developed in each generation since the beginning of history. Fairly exact pictures of Professor Barnes, the Rev. Dr. Harry Emerson Fosdick, whom the professor quotes joyously and at length, the Rev. Dr. Cadman and the Rev. Russell Bowie—who has written a book to "humanize" Christ—may be found, humorously and satirically drawn, in some of the older novels, notably the classic, "Ten Thousand a Year". More than a hundred years ago Robert Owen came from England to warn us that religion, and especially Christianity, would blight and stunt and ruin us, just as Professor Barnes and the Soviet warn us now. This great, dominant, ever-growing, republic with its fifty million professing Christians, stands to refute Owen, just as a greater republic and a peaceful and happy world dominated by Christian faith and principles will refute Professor Barnes a hundred years hence.

Every hour of every day a man or woman dies somewhere with spirit rising gloriously triumphant over all the pangs and fears of death. Parents are enduring the supreme agony of seeing children die and finding alleviation only in confidence of happy reunion in Heaven. Sinful people going through the valley of the shadow of death gather in their misery comfort and hope from the promises of Christ. The stricken, pain-racked, unfortunate, careworn, toil-worn, weary and heavy laden are cheered and all their suffering and trials are eased by faith that the mercy of God and intercession of the Saviour presently will give them an eternity of rest and peace and beautiful and tranquil life.

"Come unto me all ye that travail and are heavy laden and I will give you rest."

Professor Barnes, Mr. Cadman, Dr. Fosdick, Dr. Bowie and the rest of them—all smug and in pleasant and snug berths, and not over zealous in surrendering personal vanity or ease—and under a claim of so-called science—deliberately labor to take from these people our old creeds and simple faith inherited from our fathers the conclusions of which pseudo science shifts continually and is as changeable as the kaleidoscope.

And everywhere in the world men and women who do not advertise and of whom nobody knows endure privations, humiliations, suffering, danger, endless labor, trying to uplift the fallen, to strengthen the weak, to draw to God and Christ and Hope those who have no other refuge. These people will continue to labor in God's vineyard, however much the smug and snug Barnes and Fosdick, Bowie and Cadman and Hankins and Karl Reiland elemen, claiming to be uplifters, reformers and progressives, may sneer at them and deride as foes of human happiness and advancement and progress.

It has been so through the centuries. Always the ephemeral busy little human insects have put their small eggs of poison here and there and then vanished to oblivion; leaving the poison to infect some minds naturally prone to disease. Probably in course of time and with growth of common sense and continued demonstration of facts and real truth the kind will disappear finally.

Now, finally, we say to Smith College, with its thirty-five million dollars, and Dr. Barnes, "He gave them their hearts desire but sent leanness into their souls".

Langbourne Meade Williams.

SECOND SUNDAY IN LENT

Berkeley Minor

COLLECT.

Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

THIS Collect is one of the oldest Collects, from the liturgy of St. Ambrose in fourth century, and (says Bishop Coxe), "is no doubt the same to which St. Augustine, with his son and friend Alypius, responded, Amen, when they knelt in the church at Milan on this Day, to be catechised after his conversion was brought about through preaching of St. Ambrose, then Bishop of Milan".

A part of the petition of this Collect is: "That we may be defended from . . . all evil thoughts which may assault and hurt the soul," which is "collected" from the Epistle, where St. Paul reminds the Thessalonian Christians that "God hath not called us unto uncleanness, but unto holiness". "The wording of this petition (says the Rev. Melville Scott) was originally that, 'We may be cleansed from all evil thought' "; more forcible than "defended". Evil thoughts enter the soul, and, even if not harbored, leave a pollution that needs cleansing. And let us not for a moment harbor such thoughts, using the words of Jesus in the third temptation: "Get thee hence Satan," for (says an old proverb), "we who are gunpowder must avoid sparks".

THE Epistle is 1 Thess. 4:1-8. The teaching of the Epistle is very earnest against all impurity. To possess our "vessel in sanctification and honor", is the chief end and object of the Christian, and purity of body is not possible without purity of soul. It is not possible, at least here on earth, to keep evil thoughts entirely out of the mind; but not to tolerate them, not to harbor them is, by the grace of God, possible, and a sacred duty. My father had an old servant (a Negro woman), whom I remember well in my boyhood. She was quite lame from rheumatism and confined to her house in extreme old age. She was pious and industrious, and though no work was required of her, always asked for some work with her hands. One day my dear blind old grandmother was walking near her door. She told the old woman (whose friendship she valued) that she was troubled at times with evil thoughts. Aunt Lyddy said she, too, was so troubled, but she did not let them stay in her head; for, said she, "you can't keep the swallows out of the chimney; but you can keep 'em from buildin' their nisses there". The value of that holiness and sanctification, without which no man shall see the Lord (Heb. 12:14), is well shown in 1 Cor. 7:19-20, where St. Paul says: "What, know ye not that your body is the sanctuary of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

THE Gospel is St. Matt. 15:21-28, and tells us of the healing of the daughter of "a woman of Canaan", or, as St. Mark calls her, "a Greek, a Syrophenician by nation". This woman is usually spoken of as a heathen, and probably was such; for this was a wholly heathen country, "the land of the accursed Canaanite". Dr. Geikie calls it, "the seat of the worship of Baal and Ashtaroth, which had of old so often corrupted Israel; a region so depraved and polluted, that the Hebrew had adopted the name of Beezelbub—one of its chief idols—as that of the prince of devils". Yet what we read here of the wonderful faith of the woman, makes one glad to think that even amid such heathenism were left some precious souls, verifying what Peter said, "God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is

acceptable to Him (R. V.)"; and we see here how acceptable to the Son of God was this faithful woman of Canaan.

As the Collect for this day is a prayer against "evil thoughts, and the Epistle is a warning against "uncleanness", so in the Gospel an "unclean spirit" is cast out, who had "grievously vexed" the daughter of the poor woman. The prayer of this woman of Canaan is a model of prayer, for it showed sincerity and faith, perseverance and determination, reverence, and humility. "She came and cried unto Him, saying: Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil." And then, fearing her prayer was not heard, she cried again: "Lord, help me," worshipping Him. And then when Jesus says so discouragingly, "It is not meet to take the children's bread, and to cast it to dogs", she says most humbly: "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." There must have been perfect sincerity here, even in her claiming only a dog's portion; for He who is the Word of God, and is a discerner of the thoughts, and the intentions of the heart (Heb. 4:12), put the stamp of His divine approval on her prayer. May we always be as sincere, when we approach the throne of grace, abasing ourselves only as low as to say: "We have erred and strayed from thy ways like lost sheep." This woman's faith overcame even the great resistance that our Lord thought it meet to offer. And lastly the reverence and humility of the woman's prayer are well shown by her attitude, falling at His feet, and her willingness to accept her Lord's bounty on any terms that seemed good to Him. And she realized the blessing of the publican in the parable, who humbled himself when he went up into the temple to pray; of whom our Lord said: "He that humbleth himself shall be exalted" (Luke 18:14); for Jesus gives her the strongest commendation, saying: "O woman, great is thy faith; be it unto thee even as thou wilt; and her daughter was made whole from that hour."

ST. MATTHEW 10-39

By the Right Reverend Arthur Huston, D. D.

(The following is the sermon preached by the Bishop of Olympia at the nineteenth annual convention of his diocese.)

"He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

THIS is the enunciation of a law of the spiritual kingdom—the natural law of the spiritual world. Obedience to that law means spiritual growth and life. Disobedience to it means spiritual decline and death.

How often do we bear it said that "self-preservation is the first law of life". But when a mother sacrifices her life to save her child, or a miner succumbs to deadly fumes in the mine-pit while trying to rescue his entombed pals, or a great physician—as has sometimes occurred—experiments upon himself and dies in advancing the cause of his science, we realize that the law of self-preservation has been nobly ignored by the spirit of man, because it is not the law of the spirit, but of the body.

Self-preservation is the first law of the physical life. Its symbol is the sword—not the Cross.

It is evident, therefore, that the Cross of Christ cannot be a popular symbol in a world that is enamored of self-expression. The Gospel of Christ cannot easily capture the heart of a man surfeited with the world's stuff.

"How hardly shall they that have riches enter the Kingdom of God" was not meant as a fling at the rich. It was a plain statement of fact about the peril of riches. "For where your treasure is, there will your heart be also."

It is the Gospel of self-expression which seems to have the world's ear today, and it is producing a terrifying harvest of results.

We need not pause long to epitomize this Gospel. It is fairly familiar to us all.

It seems to say—if not in so many words, at least by implication—that what man needs most for the full development of his personality is not more law but greater liberty. And when one recalls—and we are not often allowed to forget it—that the tendency of reformation today is by legislation—it is easy to win the conviction of men by a plea for freedom from further restraints.

Let us follow this Gospel of self-expression, with its demands for freedom from external restraints, along some of its devious paths to see where it leads us.

Let us get down to what is commonly supposed to be the bottom round of the ladder. I say "supposed" to be the bottom round, because I am not sure that it is the bottom round in the sight of God.

Walk into our penal institutions, and on the one hand you find that a very large percentage of the incarcerated population is made up of drug addicts. Now, just what is it that they have done?

The principal thing that they have done can best be expressed in what they have failed to do. They have failed to give supremacy to the spiritual as opposed to the carnal. They have yielded to the imperious demands of bodily appetite until the will power has gone and their natures are enslaved. In that abnormal condition any crime is possible, and many actual crimes are committed. In looking for a short way of escape from the pain, sorrows, trials or hardships of life, not liberty but slavery has been the reward. The attempt to find life by that route has resulted in the loss of it.

Again, another large element in that prison population is youth—boys scarcely out of their teens. And what is it that they have done? They have been looking for new thrills; something—to put it in their own parlance—something out of which they could get a kick. And they stop at nothing. From killing an innocent child, to shooting a policeman, it's all the same great game.

The time was when the criminal was a man who had at least a criminal's code of honor. The burglar, the bandit, the highwayman of old carried a gun, but he rarely used it except in self-defense. Today an irresponsible seventeen-year-old youth sticks a gun into your ribs and if you are not as responsive as he thinks you ought to be, your relatives lovingly lift your remains off of the cold marble slab of the morgue on the morrow.

We call it an era of Jazzmania Americana—and let it go at that.

Come into the Juvenile Court, and what do you find there? You will find a sober-faced Judge who will tell you—nine out of ten of them do—that the reason for the Juvenile Court and its over-crowded calendar is the absence of homes.

Or slip around into the divorce court, and what do you find there? You find a record that ought to give pause to anybody who has brains enough to think.

I wish that I might spend the rest of my time on this particular phase of the subject. Brethren of the clergy, we do not say enough about it. What we do say is too often mealy-mouthed. We can scarcely say too much.

Reports show that marriages result in divorces, not primarily because divorces are easy to get, but because homes are hard to make. The frequent plea of incompatibility in the divorce court bears eloquent witness to the fact that the Gospel of self-sacrifice has succumbed in the home to the Gospel—of self-expression.

Nobody covets a crown of thorns, but a crown with a few thorns in it will stay on the head longer than one full of fancy plumes bending to every breeze that blows.

The man who does not know what it is to sacrifice his whim—in short to lose his life—for the sake of the larger liberty and happiness of his own household cannot be expected as a citizen of the state to labor for anything more than the meat that perisheth.

He may be a distinguished success as a money-getter, but he will never acquire distinction as a life-giver.

And so I ask you to follow along this trail from the home to the mart, from the tottering sanctuary of the household to the parlous arena of citizenship.

In the days of my youth, citizenship had in it an element of romance; today it is full of cynicism. Politicians in those days were politicians, but men voted for them with an honest conviction that upon the election of their particular champion depended the salvation of the nation. We marched along in torchlight processions, with leaking torches dripping coal-oil down our backs, and we did it out of a conviction that we were carrying on a holy warfare against the enemies of civilization. The ballot was corrupt to the point of rottenness, but men voted with the same fervour with which women prayed. There was at least a sense of awe about it which was good for a man's soul.

But today it is different!

Citizenship has become so insensate a thing that the people of an enlightened Republic are able to witness the ratification of an international treaty that aims at outlawing war, without batting an eye, much less bending a knee. We merely say, "That's fine! Now bring on the cruiser bill".

. . . . . .

The psychology of today's citizenship is plainly a psychology of defeat, skepticism, despair. It is not a psy-

chology of hope, of faith in our ability to remove mountains.

We look at the prevalent lawlessness and merely sigh over the waywardness of youth. But Niebuhr says, "The plain truth is not that youth is less ethical than its fathers, but that human happiness and human welfare were never so dependent as now upon the ethical character of our society".

The ceaseless grinding out of laws, statutes and ordinances over which we groan and against which we rail, this is after all merely the State's defense-mechanism built up versus a society whose educational processes have been divested of all moral content.

Opponents of peace treaties tell us that we cannot create peace by legislative fiat. Granted! But a society that has begun to yearn for peace will naturally aim at peace by legislation until such time as it can secure it by education.

Science is giving us sharper tools and more of them, but it is not giving us quickened consciences by which to control their uses. "Society progresses," said a teacher of philosophy, "by virtue of its self-imposed restrictions."

But if there is no education in self-control, then control by a majority, which is a root-principle of democracy, can never be anything but an intolerable imposition to be circumvented at all hazards.

In short, there is no sense in faulting the State for the lawlessness that prevails, while the Gospel of self-sacrifice succumbs to the Gospel of self-expression enthroned in many class-rooms and cavorting over the campus.

Just as we must educate for peace if we are ever to uproot the fallacy that the way to have peace is to prepare for war, so we must put moral content into all education. We must educate the people in the ways of self-control if we are not to see law and order succumb to lawlessness and license.

There is nothing in Democracy of itself which can keep it off the rocks except the moralization of her citizens. And with the Home and State leaving that type of education more and more to the Church, the challenge to the Church was never so great as now.

And so I ask you to follow this same trail of the Gospel of self-expression into the Church and note its effects upon the Gospel of self-sacrifice in the very heart of the family of Christ.

Let me repeat what I have said again and again, that the inefficiency of the Church is the inefficiency of the family as opposed to the efficiency of the factory. There is no doubt but that the Church could be a more efficient instrument if it were to operate as a factory rather than as a family. But it is a serious question as to how long it would continue to be a Christian institution.

The Church must be a family with love in its heart, or it will become a factory with an eye to dividends. It must be an army or it will become a mob. It must sometimes sacrifice efficiency in the interests of charity and it must accept temporary defeat in the interests of ultimate victory.

In short, it must lose its life for His sake, if it would find it.

Now, this is the hardest thing we are called upon to do, especially in an age which glories in self-expression. It taxes all the Christianity that we have because it brings us unto a Gethsemane where we must learn to say, "Not my will but Thine be done".

Worship is unpopular because worship without sacrifice is impossible. "Sacrifice," says Oxenham in his Catholic Doctrine of the Atonement, "is the highest kind of worship." But it is the element in worship which gets the lesser emphasis in this Church. For there are two elements in worship: the sacramental—that which we receive from God; and the sacrificial—that which we give to God. And if, as Jesus says, it is more blessed to give than to receive, then it follows that we should be more concerned over the sacrificial than the sacramental in worship.

But are we?

The sacramental element is God's grace mediated to us by various means. There is no reason why we should be concerned whether God is going to keep His promises. We can trust Him. The dubiousness is all on our side.

The sacrificial element consists of our thanksgivings which are all too infrequent in proportion to our petitions; our praises, which are often too formal and heartless; and our gifts, which, according to some, must never be mentioned at all for fear of desecrating the sacred precincts.

Apparently we find no difficulty whatever in standing up and saying or singing lustily, "All things come of Thee, O Lord, and of Thine own have we given Thee". It is a quotation from the First Book of Chronicles. But is it any more sacred than this, from the Book of Deuteronomy? "Ye shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee." Or this from the Book of Exodus, "Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering". Apparently, there is such a thing as reciprocity in religion.

Are any of these Old Testament sayings more authoritative than this saying of St. Paul? "Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life." All of these are among the offertory sentences in the Communion office, but some of them are very rarely if ever used.

How can we expect people to learn unless they are taught that you cannot apply the law of self-preservation to a spiritual organism, without losing the life you are seeking to save? But that is what is happening, and it is happening precisely because there are those who do not teach it or believe or practice it.

Show me a parish or a mission in this diocese or anywhere else in the country with a true sense of stewardship for its missionary obligations, and I'll show you one that is not gasping for breath over its own current expenses. This I say is not a coincidence. It is the outworking of a law.

It is a long trail which leads from the pew of the parish or mission, through the parish treasury; through the diocesan treasury and through the national treasury out into the mission fields of the Church throughout the world.

We are not an ungenerous people, but we are caught in the grip of circumstances which I have tried to make clear. The Gospel of self-sacrifice is today subservient to the Gospel of self-expression. If we look at these facts with a conviction of sin, with a sense of our responsibility, and with a prayerful and high resolve to do better, surely God will not fail us. But we must keep the Church a family, not make of it a factory; an army, not a mob; a divine society with a social mission, not a mere cult for self-improvement. In short, the Church must be a spring and not a sponge. It must apply spiritual law to spiritual things, or sink to the level of a discredited self-seeking institution aiming at self-perpetuation and reaping the reward of oblivion.

"He that findeth his life shall lose it, and he that loseth his life for My sake shall find it."

This, I say, is the creative principle of the Church's life. It is as scientific a law in the realm of the spirit as the law of self-preservation is in the realm of matter. Apply this spiritual law to a business institution, and it goes into the hands of a receiver. Apply the law of self-preservation to the Church and the economic law of diminishing returns will do the rest.

Here, as everywhere else, brethren, we have our choice; but having chosen, it is not ours to alter the law by which the harvest is reaped!

But there is another unscientific attitude in the Church which worries me even more than the leaving of missionary support to chance. And it is likewise a phase of Missions, but it lies much nearer home.

I refer to the zeal for souls in our midst. Responsibility for recruiting the Church at home has been left entirely to the clergy. The Priesthood of the Laity is almost a sealed book.

Lay evangelism, personal evangelism, visitation evangelism are one and the same thing. Moreover, it is the Gospel method. Read the tenth chapter of St. Luke concerning the Mission of the Seventy. "He sent them two and two before his face into every city and place whither He himself would come."

This is the reason why I have taken an active interest in the recent religious survey and in the coming evangelistic campaign in Seattle. In the first place it represents (on the part of some of our denominational brethren) a turning away from mass evangelism by a professional revivalist, to organized personal evangelism by our lay people. For that reason alone we ought to be vitally interested in it.

But regardless of how it affects others, we ought to be interested in it for our own sakes.

There is plenty of room for spiritual adventure in this Church, and yet the spiritual adventurer today fares no better than he did in the days of John Wesley.

Just now a lot of loose bricks are being hurled at "Buchmanism". It is usually given that nickname by those who would condemn it. But I warn you that there are some movements which have survived their once opprobrious nicknames. "Protestantism" is one of them, and "Wesleyism" is another, and that does not exhaust the catalogue.

Every one of us knows, or ought to know, that there are a lot of unconverted people in the membership of our Church—people who merely nod a formal and a purely academic approval to our Church's general air of respectability. That is about all it means to them. But when it comes to the matter of a personal self-surrender to the Saviourhood

of Christ on the one hand, or to His spiritual leadership on the other, they are uncomfortable at the very mention of such things.

Loyalty to a leader who willingly lost His life for our sakes! That is my plea this morning. His life without the sacrificial element is unthinkable. And to Him and to the spiritual fruits of His victory we can with confidence commit the issue of His Gospel of self-sacrifice.

RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.

Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

I CHRONICLES.

Purpose.

THIS wonderful history was written, first, to make known something of the depths of the wisdom and knowledge of God, revealed in so dealing with Israel as to prepare a king who would prepare Jehovah a Sanctuary in the midst of His people, for only as His presence was in their midst did they enjoy God's blessing (Ex. 33:15; Ps. 16:11).

But this book was written to reveal God's sovereign grace and marvelous wisdom in preparing His Son, as His King, who will build His Temple in the midst of redeemed Israel, who is now building the Church, a holy temple for the habitation of God in the Spirit (Rom. 9:5; Zech. 6:12, 13; Eph. 2:19-22).

In and through Christ, God's great purpose to tabernacle with men will be fulfilled (Rev. 21:3; Eph. 3:11; 2 Cor. 1:20).

1. Chs. 1-9. Just as carefully as the Holy Spirit watched over the promised Seed through all the generations, in order to fulfill the promises in bringing Christ into the world, just so carefully does He watch over the incorruptible seed of the Word, received by the heart of faith (1 Peter 1:23; Heb. 4:2 R. V.; Jer. 1:12 R. V.; Isa. 55:11).

This seed of promise will beget kings after God's own heart, who will be channels of blessing to others (Rev. 1:5, 6; 1 Peter 2:5, 9).

2. Chs. 10-16. Man's king, the Antichrist, will be dethroned, as God's King, the Christ, comes to take His throne, the throne of David (2 Kings 2:4-8; Rev. 19:11-20; Isa. 9:6, 7; Luke 1:31-33).

The heart that yields wholly to the Lord will enjoy victory over Satan, sin, and self, as Christ is enthroned (Rom. 12:1, 2; 1 Peter 3:15 R. V.; Rom. 8:34 R. V.; Heb. 7:25).

3. Chs. 17-21. David's greater Son and Lord, as "the Branch", will build the temple of the Lord, and will rule as a Priest upon His throne (Zech. 6:12, 13).

Though He will subdue all of Israel's and God's enemies, as well as ours, He will not, like David, be filled with pride and wish to number His people (Heb. 2:5-18; Phil. 2:5-11).

Victory is for those who walk humbly with the Lord, who delight in His will, and who do not lean on the arm of flesh (Jer. 17:5-8; 1 Peter 5:5, 6; James 4:6).

4. Chs. 22-27. In Christ, we were not only prepared for a place and service in His House, but the service was prepared for us (Eph. 2:19-22; 1 Peter 2:5, 9; Eph. 2:10). By His Spirit, Christ is now preparing us for the place and service in God's Temple as priest-kings (Rev. 5:8-10).

5. Chs. 28-29. The Father's plan will be exactly fulfilled by the Son of David, who will yet sit upon David's throne, "the throne of the Lord", and He will build the Temple in Jerusalem according to God's pattern, also the Temple in the New Jerusalem in the heavenlies according to God's pattern (Ezek. 40-46; Zech. 6:12; Rev. 21:9-23; John 14:3).

"He who began a good work in us will perfect it" (Phil. 1:6 R. V.; Rom. 8:29).

WHAT IS HAPPENING AT CALVARY CHURCH IN THE CITY OF NEW YORK

By Amelia S. Reynolds

THE 24-HOUR DAY AT CALVARY.

CALVARY CHURCH is a cross-section of New York. There are sitting in the pews each Sunday morning families who have lived in the neighborhood for two generations or more, and visitors passing through the city. They're young and old, rich and poor. There are people who earn their living with their hands, and people who earn it with their heads. There are saints and bums; lady bums, as the small boy in Punch called them, and gentlemen bums. There are people who love the Lord and those who have never really tried to know Him.

The staff is called to twenty-four-hour duty. We are here to learn for ourselves a quality of life through willing submission to the Guidance of God, and to help other people to find the same experience. This endless job allows for no ear cocked toward a time clock. There is no open season for self-will.

Not along ago there came a late afternoon when I was tired. In the evening there was to be a meeting for which I had some responsibility. I needed a quiet spirit, and I needed a cup of tea. I went to a woman's club. It has a large membership of its own and members of other like clubs in other cities are free to use it when they are in New York. It is so large that I rarely see any one that I know. I ordered tea and rejoiced that I didn't have to talk to any one. I closed my eyes for a delicious moment, but opened them suddenly when a pleasant western voice asked:

"I want some tea, but I don't know how to order it here. Can you tell me?"

My tea had arrived and my fatigue had departed. I asked the maid to bring a second cup and a second installment of toast, and then invited the inquiring stranger to join me. She accepted shamelessly!

"I hoped this would happen," she said. "I was so bored and lonely that I spoke to you in desperation." Then: "I lied, I knew perfectly how to send for the maid and get tea!"

If you are on the lookout, anything is an opening. I laughed.

"You ought to join my crowd. We believe in honestly facing our sins!"

"Sins." She withdrew physically to the remotest corner of her chair, and spiritually a thousand miles away. . . I had been pretty abrupt, but she was jolted out of her boredom. I went on cheerfully.

"I saw you when you came into the room and was thankful that I did not know you. Sin one. If we hadn't a police commissioner out to check the crime wave, I said, I should have murdered you, for I wanted to be alone. Sin two. I did not want to talk and I wanted my own way about it. Sin three. Three sins in five minutes is doing pretty well in the sinning business, even for me!"

She approached physically two inches, and spiritually a thousand miles.

"What is the sect?" she asked.

"The Protestant Episcopal Church," I countered. After a surprised stare, she giggled so enchantingly that I loved her for butting in.

It developed rather quickly that she wasn't a temporary lonely person, but a permanently lonely one. She was a round peg that had tried new holes with amazing frequency. Three of the holes had been provided by jobs. Two by homes which had come with ex-husbands, for she was a much divorced person. She had exhausted the resources of her native State and was out to see what New York had to offer. It offered me!

Talking about yourself for the sake of clattering your

tongue is a dreary business, but she was unhappy, in spiritual need, and she was eager to know the cause of my happiness. I do not know any theology. Religious hot-air bores me to death, but I knew a practical thing, for I knew the way out for her. I had found it for myself and I had seen other people find it. A talk with a woman like this is more exciting than the best mystery story ever written, because the story is true and through sympathy and Christ's power to help through you, you are in the middle of the story yourself.

This is unfinished business for me. It was a casual touch, but when we parted and I went to my meeting, she went to a shop to buy a New Testament. She wanted to find out for herself if there was confirmation in that book, for what I had said. I may never see her again, but something happened in that club room that I don't believe she or I will ever be able to forget. I believe that some day the work begun with her, will be finished; that she will find Christ and come through to a full surrender.

I was lunching one day with a Jewish acquaintance. The party was purely social, and her daughter joined me when we were having coffee. She was a charming child of fifteen to sixteen, eager to do her part in making the occasion a success. She began very naturally telling me about a dance that she had been to the night before.

"I like boys," she said, "but although it sounds funny, I have never seen the kind I like. The ones that come to the house to see my sister drink when they get a chance, and I don't like the way they behave with girls. I don't like the ones I know much better."

A little later she began very shyly and wistfully to tell me of an imaginary playmate who had been her companion ever since she could remember. He stood to her for everything that she had failed to find in the world about her. It was an extraordinary word-picture that she painted, of the way in which she had filled the gaps in that lonely inner life which so many young people lead. She had never been in a synagogue, for her parents had departed from their ancient faith. She had never been in a church, for they had found no other faith.

I told her about the Perfect Man, or rather not about Him, but about the things He did and said. She asked questions eagerly. Her last question brought a lump into my throat. "Do you suppose if I learned about Him, I'd have Him in place of the boy I pretend about?" She goes to school in a distant city, I may never see her again, but I believe that she has been started on a quest.

Sometimes casual contacts like these that I have described, go a great deal farther, but we cannot refuse to make any which are guided even if nothing more happens than the giving of a challenge. I am not in sympathy with the attitude that we can be satisfied with "dropping a seed" here and there. Even in the slightest contact when we talk on the major subject, we ought to be directed and ready to go all the way if we can. Even calling at Calvary is not the routine, drab business that it is sometimes considered. The clergy and staff treat it as a high adventure, for they go guided of God both as to when and where they go, and what they say when they get there. It is too easy to fill our hands with seeds and wander about the world dropping them. Too few seeds of this sort reach flower and fruit to make dropping them a man-size job to do for the Lord. Let us be thankful for every opportunity, no matter how slight, but let us also be keen to go further that we may help to bring to the point of surrender, those who are in spiritual need.

WHAT ARE THE BEST WORDS TO FIRST TEACH THE YOUNG

A Suggestion to Primary Class Teachers and Parents.

Rev. Dyson Hague, Toronto, Canada.

A great many parents, as well as Sunday-school teachers have wondered at times what are the best words to put into the opening mind of a child; the best seeds of the Word of God to first drop into the tender soil of the child heart.

Some years ago the Sunday School Commission of the Church of England in Canada, of which I was a member, had to grapple with this subject. As the result of a great deal of thought and labor, we came to the conclusion that the best words to give to the young child were the opening words of the Sixty-third Psalm:

O God, thou art my God.

The psychological value of this brief sentence, which is at once a confession of faith, a creed, and a prayer, consists in its brevity and its beauty. To begin with, the words are all monosyllables. In the next place they put into the child mind the primary truth imbedded in the human consciousness, the truth of the Being, the Personality and the Nearness of God, for, as the great French thinker, Pascal, finely said: "The heart has reasons which the reason does not know. It's the heart that feels God, not the reason." Primary truths are not demonstrable; for principles are felt, propositions are proved. In the third place it brings home to the child so beautifully the thought of the personal relationship to its Heavenly Father. Of course, there are other texts very simple, very sweet, very strong. For instance, there are a number of texts consisting of one syllable and three or four words that any child could learn, such as:

God is love;
The Lord is my Shepherd;
I am the Door;
I am the Way;
Thou God seest me;
Lord help me;
My Father Thou are the Guide of my youth.

What could be more beautiful than to implant these into the simple heart of the child and its tenacious memory. For, as I once heard the Rev. Mr. Lowe of the Diocese of Huron say, "What you put first into the trunk, you take out last".

Next in value and importance comes the teaching of a simple verse to the growing child to be repeated as a simple prayer, and, of these, three have proved of universal acceptance. Of the child prayer verses, I would be inclined to put as an easy first:

Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee,

which may be considered the best because they bring to the child-thought the name and the image with a very beautiful adjective of the loving Saviour, the Lord Jesus Christ, and also embody in a very striking verse His beautiful call to the child-heart. Next in value we would put:

Jesus, tender Shepherd hear me,
Bless Thy little lamb tonight; etc.

and the following verses:

All this day Thy hand has led me, etc., and
Let my sins be all forgiven, etc.

It is at once sound in its teaching, sweet in its reality, and a very simple and comprehensive petition for the little child. Third and last, we would put:

Now I lay me down to sleep,

perhaps the most universally used but certainly, to any Christian who seriously thinks, inferior in value from every standpoint to the other two, for the idea of bringing to the infant mind the idea of death is very objectionable to many.

But I want to tell my readers, especially the parents and primary class teachers, of four lines that have been a very great help to many of our children in the Canadian Church Sunday Schools. In fact I do not know of any four lines that seem to be more suitable for a small child individually, or for vocal repetition by a body of children corporately than these four lines. They have been called Bishop Baldwin's words for children. Bishop Baldwin was one of God's best men. A pious mother brought him up in the City of Toronto with a love for the Bible which was unusual even in those old days of reverence for God's Word. He became the most famous preacher in Montreal, if not in Canada, and in 1883 was consecrated the Bishop of Huron, of which he was the loved Bishop till 1903. One day he came to one of the Sunday Schools in London, Ont., and as the eyes of the boys and girls were fixed upon his beloved face, he said, "I want you to learn these words for me, repeat them line by line", and the listening scholars repeated the words:

Jesus died for me,
And shed His blood for me,
I love Jesus
Because He first loved me.

These words were caught up and repeated by hundreds. They are now being repeated by thousands, and individuals from many places might be able to tell of their marvellous effect upon the living and the dying. They are simple words, but they contain the very heart of the Gospel of our Lord and Saviour Jesus Christ, and I am sure that the secret story of their marvellous influence will be told in eternity. I can only say as a matter of personal practical

experience, that if parents will teach their little ones to say these words, and Sunday-school Superintendents and Superintendents of Primary classes will cause the scholars to repeat them in unison, that they will find that they have not only a rhythmic beauty that is peculiar, but that they will bring into the plastic mind of the growing child a life principle of truth that time will not eradicate.

"What I Know About Flowers"

Sunday School Address, Written by Sidney Lanier for Master McKay, May 1, 1873.
(Lanier's Birthday Was Celebrated February 3.)

As my vision ranges over this multitude of youthful forms; as I catch the white gleam of banners, the gay fluttering of streamers, and the varied draperies of costumes; as I behold the sweet passing and inter-changing of red and white upon these clear complexions and the constant display of serious or merry feeling on these transparent countenances I could easily fancy that God had spoken some word of infinite magic, by which, in an instant He had transformed some glorious field of flowers into a more glorious field of human children. Ye fair and happy faces, ye unstained eyes and innocent brows of childhood, unto what shall I liken you, of all things bright and beautiful, save unto a host of flowers, fresh from some late rain of happiness and waving in the south wind of sweet emotion?

"To me, thou art a vision divine
Of myriad flowers lit up with summer shine
From the white myrtle-bud and lily-bell,
Like pearls that in the ocean waters dwell,
To those rich tints which on the tulips lie,
Telling their Southern birth and sunny sky."

Now, my Sunday-school comrades, undoubtedly you are like flowers in outward form and feature. Permit me to ask, are you like flowers also in your inward form and feature? Do you know that some of the finest and most fruitful lessons are to be learned by him who lovingly studies the manners and habits of the flowers? I have been studying them. Listen, I will tell you what I know about the life and death of flowers.

My comrades, the woods have a Sunday school every day, and all the boy-flowers and all the girl-flowers go to it. Now, the first thing—and one of the best things—that I know about the life of flowers, is that these flower-scholars never make any noise in school. It is true, sometimes they do lean over towards each other, when the wind blows, and whisper: so very softly that they do not disturb even the silent prayer of the trees. Now, if that little boy over yonder, for instance, who is talking nearly as loudly as I am, knew as much about flowers as I do, he would have learned long ago how very un-flower-like it is to make such a noise. Whoever heard of a tall Pine-Tree stooping down to stop some violets from talking too loud? Whoever heard of a Superintendent Oak having to send a Lily out of school for disorderly conduct? Whoever heard of a Beech-Tree being compelled to tie up two daisies with a grape vine for fighting and scratching in school? Whoever heard of a Pink screaming right outloud in Sunday school because a Rose had stuck a pin or a thorn, into it? Nobody. Whoever heard of Sunday-school boys in similar connections? Everybody. Indeed, this lesson which comes from the flowers is not only a lesson for us, but for children of larger growth, also, for men and women. I dare affirm that there is not in all this assemblage one single human soul but might find its advantage in contemplating this serene and blessed quietude of the flowers. There is a fine German proverb which declares: "Speech is silver, but silence is Gold." Who can rival the glory of Rose? And yet who is so silent in the midst of her magnificence? Ah, let us look upon the flowers—and let us learn to be still.

But I said that lessons were to be learned not only from the life of flowers, but also from their death. And this, at last, is the sweetest lesson of all. Mark how the flowers die. Without a single unseemly struggle, without a wail of regret for sin, without a moan of pain, without a rebellious wish for longer life, gently and serenely they fold their petals, like arms, and exhale their blessed lives away in fragrant sighs. Ah, my comrades, when we shall know that our Sunday-school days are over, forever, when we shall hear the frosty wind that will cut us down like the flowers; when we shall feel ourselves dropping, dropping away from the stem of our life; in that moment, God grant we may look back upon a life spent like the life of a flower, cheerful in sunshine and cheerful in rain, serene in life, serene in death. In that moment, God grant our souls may gently be blown upward, like odors of dying flowers, greeting all Heaven and its angels with the perfumed incense of hearts which have been made as pure as God's flowers by God's grace.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart"—Ps. 119:11.)

This week the following verse was submitted by a sufferer in a hospital:

"For I the Lord thy God will hold thy right hand saying unto thee, Fear not; I will help thee." Isaiah 41:13.

Who will send one from the far-away places, as well as very near us?

Book Reviews

THE BIBLE UNDER FIRE: By John L. Campbell, D. D. Introduction by Dr. Robert Dick Wilson. Cloth. Pp. 285. Published by Harper and Brothers, New York City. Price, $2.50.

A book which every thinking Christian should possess and digest at any sacrifice. The author departs from the field of apologetics and with sword in hand advances upon the ranks of our modern Philistines, "hewing to the line". The very fact that Robert Dick Wilson writes the Introduction is itself a testimonial to the worthiness of this contribution to the study of our confessedly skeptical Christianity. No phase of the problem is evaded. The treatise is marked by definiteness, directness, conviction and dauntless courage.

Ever since Dr. Herrick Johnson issued his "Christianity's Challenge", there has been needed a similar presentation of the claims of "the faith once for all delivered to the saints". The times have changed since Dr. Johnson's day and the issues have multiplied. Unspeakably dire is the result of our present-day religious education upon the young people. No really reasoning Christian can resist this argument. The opponents will not read it; for confessedly they never do look at the other side of the discussion, once they have become enamoured of the new knowledge. But the rest of us should.

Here is the history of the Biblical criticism from Jean Astruc, who, in 1753, utterly unspiritual and living a sensual life, laid the stones for the pathway of our later Modernists. The author shows with keen penetration the fallacy of reasoning which dissects Scriptural truth and patches unified narratives with assumed complexity of authorship. The illustration afforded by Bishop Nuelson, adopting these very methods, to prove that President Roosevelt was a myth, is striking and unanswerable. With the cardinal tenets of our faith, impugned or modified by the critics, Dr. Campbell deals with a frank and rational spirit. He proves all of the modern assumptions to be gratuitous, bores holes in the claim of the Deuteronomic authorship of the Pentateuch after the exile and the earlier historical works of the Old Testament, manifestly demonstrates the inspirational and supernatural character of the Bible, buttresses the ancient faith in the Incarnation, the Cross and the Resurrection and finally explodes the cherished figment of Evolution.

The schools which are affected by Dr. Campbell's caustic arraignment are wont to credit all opposers of their favorite hobbies with a mentality of fourteen years. But Dr. Campbell is a theological professor as is his friend and endorser, Dr. Wilson. Furthermore, Dr. Campbell is able to quote stalwart men whose intellectuality none may dare to discount. The wise crack that is so often flung at "fundamentalists" vaporizes as we consider the situation.

This reviewer is frank to confess that if he could not get another copy of this book, he would refuse to take a goodly sum in money for it. Every loyal child of the Heavenly Father will possess the like state of mind.

K. M.

FACING CALVARY: By William Evans, Ph. D., D. D., The Bible Institute Colportage Association, 843 North Wells Street, Chicago, Ill. Price, 50 cents.

It is always good to be brought back to Calvary and this booklet, a meditation, serves that purpose admirably.

Every aspect of Calvary has its personal application and Dr. Evans brings out this personal appeal to utter self-surrender. We hope that this little booklet will serve to bring many face to face with Calvary and all that it implies. F. C.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

BELIEF IN CHRISTIANITY LOST.

Mr. Editor:

(Extract from a personal letter.)

". . . . It brings to my mind a conversation I had with a college girl in the East, who had two cousins at St. Stephen's at Annandale-on-the-Hudson.

This is not a theological seminary, but is a Church college catering particularly to young men who intend to enter the ministry. This girl, the daughter of a clergyman in the Northwest, was telling me how her two cousins, sons of clergymen, have lost all their belief in Christianity since going to St. Stephen's, New York; how they ridicule the things taught them by their parents and by the Church. This, of course, is only to her. Their parents and presumably their pastors, know nothing whatever of their change of attitude **since going into St. Stephen's.** As long as these conditions are allowed to remain in the theological schools and the pre-theological schools we shall, of course, **have un-Christian ministers in Christian churches, and the ultimate result is very easy to see.** If I remember correctly, **Mr. Bell, President of St. Stephen's is even mentioned in the Lusk Report** (not in Lusk Report.—Ed.) **as being a notorious radical. Certainly he is very well known as such."**

Reader of The Southern Churchman.

January 9, 1929.

"BUCHMANISM."

Mr. Editor:

I have read with interest the article by the Rev. Josiah R. Ellis, on "Buchmanism".

This is to register a protest against the use of the term "Buchmanism". This movement is doing so much to extend the Kingdom of Christ, not only through the churches in general, but, in very much larger measure, in our own Protestant Episcopal Church, that it seems a shame that it should be labeled "Buchmanism", or any other "ism".

I heartily agree with Bishop Shayler who calls this movement, "Acts of the Apostles Christianity".

Mr. Ellis seems to think that in those early times the "Good news of great joy" was published abroad by a comparative few of the apostles. That all the other disciples and even Matthias got their names on the Church roll, went to church regularly, said their prayers, and tried to be decent, respectable, conventional citizens. I think that is a good description of the present state of the Church, but it certainly does not describe "Acts of the Apostles Christianity".

The eighth chapter of Acts tells us about how the laymen went about preaching the Word, and goes on to tell about another layman called Philip. I expect Matthias was out preaching somewhere also.

It is evident that Mr. Ellis has never been to an "Acts of the Apostles Christianity" houseparty. I should like to read an article that I imagine he would write after he had been exposed to the atmosphere of a houseparty a sufficiently long time—say a week. We are all familiar with the advertisements of certain remedies, and the contrast "before and after taking". The contrast "before and after houseparties" is even more surprising.

I should again like to quote from Bishop Shayler in The Living Church of December 22. This quality of life that Mr. Ellis calls "Buchmanism" he refers to as follows:

"It has been my good fortune to share their experience in a small degree, and to share some fellowship in a larger degree. I can discover nothing in it but 'Acts of the Apostles Christianity'. This to my mind is the one great need of the Episcopal Church."

Lawrence R. Lee.

Leesburg, Va., February 9, 1929.

HEARTY THANKS.

Mr. Editor:

We wish to express through the columns of your valuable paper our gratitude for the responses, on the part of several of our mutual friends and readers, to the recent appeal to help give the many Little Children in our homes the best time they have ever had in their lives at Christmas. While the responses were not as many as heretofore, the children had a wonderful time and a never to be forgotten Christmas Tree; with eats a-plenty for six days to come. Of course, they were deprived of homes, and of their fathers and mothers, but in those sad hours of separation, with the help of the good people, we enabled them to forget their loneliness and great loss. So we would like you to help us say to these friends of these Little Children, we thank you heartily each and all and wish for every one a happy and prosperous New Year.

The influenza epidemic was good enough to delay its coming until after the holiday joys, but since then it visited us to the extent of over forty cases. This taxed our resources to the full, but up to the present time we have not lost a child by death or otherwise. The matron, doctors and nurses have been wonderful in their services and patience, and the children have been as good as could be under such cimcumstances. We do not know how many cases will follow, but we are still hopeful. Will you be good enough to let this be added also, that there are scores and scores of Little Children who need homes, fathers and mothers. These children are just what are needed in the homes which are childless, that these homes may be what they ought to be. Write us at Richmond, or Roanoke, if you are nearer, as we have over one hundred children waiting.

Very gratefully and with all good wishes, we are

Cordially and sincerely yours,

Children's Home Society of Virginia,

C. E. Pleasants,

General Secretary of Finance.

January 17, 1929.

PRAYERS AND THE DEAD.

Mr. Editor:

In the last issue of The Southern Churchman is a letter under the caption, "Prayers for and of the Dead". Reference is made to Paul's prayer for Onesiphorus and to the account of Dives and Lazarus.

Whenever we are dealing with the words of another it is very important that we quote ihm correctly. This your correspondent failed to do. Paul is made to say, "that he, Onesiphorus, might find favor with God in the day of judgment"; whereas Paul says, "May the Lord grant to him to find mercy from the Lord in that day". Nothing is said about the "day of judgment".

But what about Onesiphorus? Was he dead? It will be conceded that he was a believer—probably a convert of Paul—and if dead he was with the Lord in whose presence is fulness (pleroma) of joy, which means that his cup was so full that nothing more could be added; hence a prayer for him was unnecessary.

I cannot bring myself to believe that Onesiphorus was dead, for the following reasons: First, Every verb that Paul uses here is in what may be termed as an indefinite past time tense, and may be rendered as follows: "May the Lord grant to him to have found, etc". Second, If Paul prayed for the dead Onesiphorus that, in the day of judgment, still future, he might find mercy, etc., would he not have used the future tense? Therefore, Paul is looking backward, not forward. Third, The verb "to find" has a meaning "to find by experience"; also the word "mercy" has a meaning "A benefit the result of kindness". We may, therefore, paraphrase the prayer thus: "May the Lord grant to him to have found by experience (experimentally) once and for all that benefit from the Lord the result of his kindness to me in that day". What day? Why, the day he, Onesiphorus, "was in Rome and sought me out and found me". Paul had before said that "he had oft refreshed him and was not ashamed of my chains". This was the day; and Paul prayed that his friend and brother who had visited and ministered unto him at a great risk to himself, would be made to realize even now the preciousness of the assurance that, he who gave a cup of cold water only would in no wise lose his reward.

It is a grievous mistake to say that we must wait until "we all stand before the judgment of Christ" ere we can know that a reward is ours as a result of any kindness we showed His needy brethren. In His Word He gives to us to know right now that we have His blessing to be enjoyed as we journey through life here below. "God is not unrighteous to forget your work and labor of love, which

ye have shewed towards His name, in that ye have ministered to the saints, and do minister" (Heb. 6:10).

Dives and Lazarus.

Now, with reference to the prayer of Dives for his brethren what availed it? What possible comfort can any one derive from one whose every petition was denied? To argue from this that the departed pray for the living is very near a **non sequiter.** The man born blind said, "We know that God hears not sinners". Dives was a sinner, otherwise he would have been with Lazarus. We read that there is one Mediator between God and man, Jesus Christ. The solemn truth (and hell is truth known too late), told Dives remains to this day, viz., "They have Moses and the prophets; we have the whole Bible; if we hear not that, which is sufficient to save us, then what?" See Heb. 2:3; 10:26-31; 12:25.

L. R. Combs.

Lancaster, Va., February 4, 1929.

Church Intelligence

Foundations for Medical Centre Now Being Laid.

Some of the friends of St. Luke's International Hospital, Tokyo, residing in America, do not realize that construction of the main units of the new St Luke's International Medical Centre actually has begun.

Ground for the new Centre was formally broken on February 1, 1928, with impressive ceremonies attended by representative Japanese leaders in public life and by both American and Japanese clergy. Later in the spring the work of excavating was begun and the laying of the concrete foundations for the buildings, which will house the in-patient and out-patient departments, the College of Nursing and the public health department is now under way.

But buildings cannot rise without funds to buy the concrete and steel of which they are to be constructed. Unless money is rapidly provided the work of construction will have to cease and fragments of the noble group of buildings planned will have to stand uncompleted.

Chairmen in Thirty-one Dioceses Organizing Women Workers: By Jan. 25, women Chairmen for St. Luke's in thirty-one Dioceses had begun active preparations for their intensive campaigns. These Dioceses extend from Maine to Honolulu and the Chairmen are as follows:

Alabama, Mrs. Forney Stevenson, of Montgomery; Atlanta, Mrs. John M. Slaton, of Atlanta; California, Mrs. Philip Van Horne Lansdale, of San Francisco; Chicago, Mrs. Robert B. Gregory, of Chicago; Duluth, Mrs. C. C. Randall, of Duluth; Easton, Mrs. Thomas W. Perkins, of Chestertown, Md.; Erie, Mrs. C. F. Mackey, of Franklin, Pa.; Georgia, Mrs. James Davenport, of Americus; Fond du Lac, Mrs. Roy O. Mason, of Rhinelander, Wis.; Honolulu, Mrs. Walter R. Coombs.

Iowa, Miss Mabel Henderson, of Cedar Rapids; Long Island, Mrs. Raymond F. Barnes, of Brooklyn; Los Angeles, Mrs. Isaac Milbank, of Los Angeles; Maine, Mrs. Roger Vinton Snow, of Portland; Michigan, Mrs. H. J. M. Grylls, of Detroit; Minnesota, Mrs. F. A. McElwaine, of Minneapolis; New Jersey, Mrs. Charles Fitch, of Asbury Park; New York, Mrs. Charles Gilmore Kerley, of New York; North Carolina, Mrs. Lyman Cotton, of Salisbury; Northern Indiana, Mrs. William O. McBride, of Fort Wayne; North Texas, Mrs. R. L. McMeans, of Amarillo.

Ohio, Miss Kate Mather, of Cleveland; Quincy, Mrs. T. R. Stokes, of Kewanee, Ill.; San Joaquin, Mrs. Earl Marvin Price, of Bakersfield, Calif.; Santa Barbara, Mrs. F. F. Peabody, of Santa Barbara; South Carolina, Mrs. I. G. Ball, of Charleston; South Dakota, Mrs. E. P. Wanzer, of Armour, S. D.; Southern Ohio, Miss Mary E. Johnson, of Glendale; Southern Virginia, Mrs. James G. Scott, of Petersburg; Western Missouri, Mrs. Henry Burr, of Kansas City; Western Virginia, Mrs. Robert L. Kingsland, of Fairmont, W. Va.

Central Committees, on which men and women are working in conjunction, by the latter part of January had been organized in Albany, Connecticut, Massachusetts, Pennsylvania and Western New York.

National Council Meeting.

The first meeting of the National Council in each year is the annual meeting, at which election of officers is held, and other business incident to annual meetings is transacted.

For the past nine and one-half years Dr. Lewis B. Franklin has served as Treasurer of the Domestic and Foreign Missionary Society, and, as such, also of the National Council, elected to such office by General Convention, and since 1922 has also served as Vice-President under appointment by the Presiding Bishop. Bishop Murray, in reappointing Dr. Franklin as Vice-President, took occasion to express his great appreciation for the help Dr. Franklin has given him in the past years in this important office.

The Rev. Franklin J. Clark was re-elected secretary. The Presiding Bishop reappointed the Executive Secretaries of the six departments of the Council, together with the other officers of the departments serving with the Executive Secretaries. Dr. Franklin reappointed Mr. Charles A. Tompkins as Assistant Treasurer, and Mr. Frank A. Zubrod as Cashier. All these appointments were confirmed unanimously by the National Council.

The work of the Council and its departments is broken up not only into departments, but when occasion arises special committees are appointed to give consideration to any specific matter which may require such attention. Some of these matters require considerable study and investigation, thus making it necessary for the committees to hold over from meeting to meeting. All these committees were reappointed at this annual meeting. This also included the various commissions of the Department of Religious Education, of which there are thirteen.

For the past twenty years there has been in the Church Missions House a man who has given most faithful service in every department in which he has worked. He is now with the Adult Division of the Department of Religious Education, and the department brought in the following resolution, which was adopted unanimously by the National Council:

"Whereas: On June 10, 1928, Michael Francis Pfau completed twenty years of service at the Church Missions House; and

"Whereas: During that time he has spent himself faithfully and self-forgetfully in the Master's service; now be it

"Resolved: That the National Council, upon the unanimous recommendation of the Department of Religious Education, expresses to the said Michael Francis Pfau its sincere appreciation of his self-sacrificing service, and orders that a copy of this resolution be presented to Mr. Pfau and also spread upon the minutes of the Council."

Miss Edna Eastwood, who has recently come to the Adult Division of the Department of Religious Education, as Secretary for Home Study, was introduced by Dr. Ludlow.

Bishop Murray spoke most enthusiastically of his recent visit to Haiti and of the condition of the work there He stressed several points, but particularly the urgent need for a proper residence for Bishop Carson. The necessary land has been secured in a splendid location, and a new residence to be built thereon would cost approximately $15,000. Bishop Murray stated that he would personally assume the task of securing this amount without calling upon the resources of the National Council. He announced that $3,000 toward this had already been contributed by his own Diocese of Maryland.

Bishop Burleson, Assessor to the Presiding Bishop, who had been requested by him to visit the Missionary District of Honolulu, returned just in time for the meeting of the Council, and reported. The Presiding Bishop has appointed him bishop-in-charge of the Missionary District of Honolulu, pending the election of a bishop.

Miss Lindley and Dr. Lathrop, each of whom had been invited to teach in the winter conference of Church workers in Porto Rico, also made brief visits in the Virgin Islands, Panama, Haiti, and the Dominican Republic, and made most interesting reports on their visits to these Islands. What particularly impressed them was the eagerness of the people for the services of the Church. Dr. Lathrop said that one could go to service almost any time in the Virgin Islands and find several hundred people at service, whether it were early in the morning or in the evening. Large Sunday Schools were also noted. Bishop Murray spoke of this as a notable feature of the work in Haiti.

Congratulations were sent to the Council member recently elected Bishop of Lexington, the Rev. Dr. H. P. A. Abbott, formerly of Baltimore, now rector of St. Chrysostom's Church, Chicago.

The financial status of the Church's work required the most careful attention of the Council.

The whole situation is presented in the following paragraphs by Dr. Lewis B. Franklin, Vice-President and Treasurer:

On December 1 last, the Treasurer reported that there was $805,782 due before the end of the year on the amount which the dioceses notified the National Council to expect in the way of payments on their budget quotas. When the books closed for the year, $782,944 or all but $22,838 had been collected Of a total of $2,809,361 promised at the beginning of the year 99.2 per cent was paid.

Because of this splendid achievement

the National Council will close its books for 1928 with a surplus of more than $100,000 of income over expenditures. It must be remembered, however, that this happy result was achieved only after the reductions of appropriations last February to the extent of $237,924. In adjusting the budget at the beginning of the year, the National Council provided for a more rapid resumption of work in China than has been possible and a considerable part of the surplus for 1928 was due to this condition.

The prospects for 1929 are not as encouraging. With the stimulus of a General Convention, it was hoped that there might be a material increase in the support given by the people of the Church to the maintenance budget, at least to the extent that the high record of 1926 might be equalled or surpassed. This hope has not been realized. The dioceses tell us to expect for 1929 $2,820,739, which is only $11,432 more than their estimates for last year and $253,709 less than they told us to expect in 1926. The people of the Church have pledged $688,307 less than the budget quotas assigned by the General Convention.

General Convention has instructed the National Council, at its first meeting each year, to make a careful estimate of the income which will be available based on these reports from the dioceses and estimates of income from other sources. When this total is ascertained, the Council is under orders from Convention to adjust the appropriations for the year to an amount not to exceed the total estimated income. In order to avoid cutting the appropriations more than was absolutely necessary, the National Council at its meeting February 6 voted to apply toward meeting the 1929 budget the remaining balance in the account of 1927 and the estimated balance available from 1928. Even with these material additions to the income of the current year, the Council was faced with the necessity of cutting actual appropriations nearly $200,000. The difficulty of making this reduction in appropriations was intensified by the fact that General Convention had already taken more than $125,000 out of the budget as originally adopted by the National Council. As some one expressed it, "General Convention took the pound of flesh, it remained for the Council to draw out some of the life blood".

A considerable reduction was made in the several items for travel in the various Departments of the National Council and of the Woman's Auxiliary. This means that the valuable contacts from the Central Office with the dioceses and parishes must be limited. There was also a material reduction in the appropriations for printing and for the News and Field Bureau in the Publicity Department. The Commission on Evangelism, the Seamen's Church Institute of America, the Church Mission of Help, the American Church Institute for Negroes and other similar organizations receiving help from the National Council also suffered from the reductions. In the missionary field new work of great promise which had been endorsed by the Conference of Domestic Bishops held last April, by the National Council and by General Convention was abandoned. In addition to the elimination of certain specific items the appropriations to the domestic dioceses aided by the Council were reduced five per cent with the exception of such appropriations as are made from the United Thank Offering. The appropriations to the Continental Domestic Missionary Districts were reduced four per cent except for United Thank Offering items and Indian work. The appropriations for the Extra-Continental Missionary Districts, the Latin-American Districts and the Foreign Districts were reduced three per cent. These percentage reductions appear to be relatively small, but it is to be remembered that the major portion of the appropriations to the missionary field is for salaries. As these salaries are calculated on a minimum basis no reduction there is practical and the result is that when applied to the balance of the items the percentage must be multiplied many times.

Balanced budgets and surpluses instead of deficits may bring to the people of the Church a feeling of security for the financial status of our missionary enterprise, but no one realizes the cost to the missionary work of the reductions necessary in order to bring about the balanced budget will ever be satisfied until the Church as a whole undertakes to meet in full its missionary responsibility.

Adjusted Budget for 1929.

Showing cuts made in the work of the Church to close the gap between amounts authorized at Washington and later those reported by the dioceses as the sums they expected to pay in 1929:

The situation is summarized as follows:

Budget for 1929 as approved by General Convention		$4,224,670.00
Estimated income from Trust Funds and from United Thank Offering		715,570.00
Balance apportioned as quotas to thhe dioceses		$3,509,100.00
Dioceses report that they expect to pay in 1929 on these quotas		2,820,793.00
Balance of quotas not raised		$ 688,307.00
Towards this difference the Council has available:		
Miscellaneous income	$ 86,500.00	
Balance of 1927 Surplus	32,539.09	
*a. Estimated Surplus of 1928	100,000.00	
Balance of 1928 Contingent Fund	25,654.14	
*b. Eestimated Lapsed Balances 1929 Budget	250,000.00	494,693.23
Net shortage, to meet which appropriations must be reduced		$ 193,613.77

*a. The exact amount of this surplus cannot be determined until final reports are received from distant fields. This surplus is properly available to meet the expenditures of 1929.

*b. Those Lapsed Balances are the difference between appropriations and actual expenditures. Appropriation must be made for a salary for each station in the mission field where a missionary is to be placed. Inevitably there are vacancies and unused appropriations. Savings which cannot be anticipated when the Budget is adopted are also effected in other ways.

The Nation-Wide Gospel Broadcast

of the Vesper sermons of the Rev. Donald Grey Barnhouse, from the Tenth Presbyterian Church, Philadelphia, Pa., 5:30 to 6:00, Eastern Time, 4:30 to 5:00, Central Time.

The Lord has reserved for Himself many thousands in this country. Some echo of the cry of joy that has gone up from those who love the Lord Jesus Christ as they listen in to this broadcast is found in the hundreds of letters written from all parts of the country, each week, such as the following:

Wellington, Ohio.—As I listened, I was delighted to hear the old, everlasting Gospel so clearly, so uncompromisingly set forth. Sin, the Cross, the Blood, and Salvation are terms I hear so seldom, that when they are boldly proclaimed, my heart is stirred to its depths.

Washington, D. C.—I only heard a part of your sermon, but it rang so true to the blessed Gospel of our Lord Jesus Christ, that I cannot refrain from telling you the joy it gave me, in this age of rank Modernism. God bless you!

Real results in the saving of souls and building up of the saints are being accomplished.

Santa Anna, Texas.—I have just listened to your address. You made it very plain to me that if you follow the directions of the Book, it will take you home. I am to make this trip very soon, and have fully decided to take your advice and follow the directions as outlined.

Philadelphia, Pa.—I was "fishing" on my radio, and heard your voice by chance. I had not been to church for several years, but I listened to your sermon. Week after week I felt called back to listen in and finally I was born again while sitting beside my radio, and have now joined the church near here on profession of faith.

Setauket, N. Y.—Your sermon on Sunday night sent me to my room and to my knees, for It gave me a new and deeper vision than ever before of what Jesus Christ did for me on the Cross.

Shut-ins and those in isolated places rejoice in these messages.

Friendsville, Md.—We are neither of us able to attend church service. What a joy it is to be able to hear the Gospel preached over the radio.

Borger, Texas.—We are living out from town on a lease in an "oil field shack". It is in just such places that the Christian appreciates such sermons as yours.

Those who never attend church are being reached:

Kansas City, Kan.—I know a very wealthy bank president whom I have never known to enter a church, who listens to your sermon each Sunday.

York, Pa.—I was in a home where there are unsaved Sunday, and asked them if they would mind tuning in. I praised the Lord that they got to hear the truth. Am enclosing $1. Am sorry I cannot make it $1,000. Am just a poor working girl, but wanted to have a share in it.

Many are helping together by prayer.

Jerseyville, Ill.—My daily prayer is that God may support and continue this broadcast, also that He will give you the necessary strength and prevent Sa-

tanic interference. Am mentioning your broadcast to nearly every one I meet.

Americus, Ga.—As I listen I ask for God's power to use His Word for the salvation of souls.

This is a work greater than any man or any church, and is a service to the whole body of believers. The Lord is supporting this broadcast through His faithful children, who are sending in, mostly in small amounts, the $1,110, which it costs each week.

Perhaps God may lay it on your heart to support this work by prayer, or by a gift, which may be sent to "Radio Fund", P. O. Box 2000, Philadelphia, Pa.

Progress at Tai-kam Island, China.

The Rev. and Mrs. John Lake, of Canton, China, recently took twelve members of their Mission on a launch, provided by Mr. Bethell, Commissioner of Customs, Macao, to see their dreams coming true in this haven for lepers on Tai-Kam Island.

It lies in pirate-infested waters and its only inhabitants are pirate-fishermen, who have even lent aid and protection to those helping this enterprise. The Island, of seven square miles, has wooded hills, rolling plateaus, rice plains and bubbling springs. In the group of buildings now nearing completion are houses named for American donors: Scott, Tremont, Washington, Fisk, Mason, Cincinnati, White, Macon.

Over a hundred lepers in receiving stations on the mainland near by are anxiously waiting the glad word that they may come Home. Now the need for supporters, doctors, nurses, and furnishings is imperative.

Endowment Fund Month.

February is Endowment Fund month for the Church Periodical Club. The Endowment, now amounting to $40,000, has almost doubled since 1914. It has been made up from comparatively small gifts and bequests, more of which are always welcome as they extend and stabilize the work of the Church Periodical Club. The interest from the fund is used to buy books.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Virginia's Cathedral Shrine.

There is perhaps no greater need of our clergy and other Church workers than vacations spent to the best advantage not merely for physical upbuilding and refreshment, but also in spiritual renewal and strengthening for their responsibilities as leaders.

The Cathedral Shrine of the Transfiguration, Orkney Springs, Va., the Rev. Edmund L. Woodward, M. D., rector, is peculiarly fitted to meet this need. For five years many people, old and young, who have attended the services, have spoken of them as spiritual experiences never to be forgotten, and devout souls who have knelt at the Holy Communion have had a fuller understanding of the words of the Sanctus: "Heaven and earth are full of Thy glory."

Up to this time most of those attending the services have been summer visitors at the nearby hotel and neighboring cottages and motorists from elsewhere. An opportunity, long desired, has now come to make special provision for clergy and other Church workers, so that hereafter from spring to autumn groups of such may gather here for periods of quiet retreat and restful, congenial fellowship.



Side view of the Cathedral Shrine of the Transfiguration.

This is being made possible through the Shrine's acquiring several adjoining cottage properties. A gift of one thousand dollars from a Philadelphia Church woman has been supplemented by a few gifts of less amounts from widely separated donors, some of them never having seen the Shrine. The Bishop of Virginia has made a substantial contribution with the assurance that he will himself spend part of his summers at the Shrine. To carry out the project will require some eight thousand dollars more. The present intrinsic values of the Shrine are about ten thousand dollars, and the same generous interest of a few earnest Church people which brought it into being by their hallowed gifts will rally now to broaden its ministry.



The Swimming Pool. The Bishop of Virginia may be seen in the foreground.

It was on the Mount to chosen witnesses that the revelation of the Transfigured Christ came—to suffuse the after life on the plain with rich power and blessing. So it has been in every generation since. So it is today. "Come ye apart and rest awhile" is the Master's bidding to quiet mountain retreats, that the little group of His chosen messengers may in the joy of His Presence and in the rare fellowship of kindred souls tarry for a season in worship, meditation and spiritual converse.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Protestant Churches Hold Joint Services

The first Protestant Churches in Chevy Chase, one of Washington's most beautiful outlying districts, have united in a series of Lenten services to be held Thursday evenings in the several churches. The first of the series was held February 21, in the Presbyterian Church, with Dr. Hugh Black, of Union Theological Seminary, as the speaker. One of the services will be held in All Saints' Episcopal Church, of which the Rev. Mr. Cocke is rector.

Other Lenten Services.

A number of the churches in Washington are exchanging ministers for their Lenten services, and out-of-town preachers are also scheduled for many of the churches. The preacher for the noonday Lenten services at Epiphany Church during the week of February 17 is the Rev. Robert N. Spencer, rector of Grace and Holy Trinity Church, Kansas City, Mo The first of the services for the combined congregations of St. John's and Christ Churches, Georgetown, on Wednesdays was held on Ash Wednesday at 8 P. M., with a splendid congregation attending. The Rev. Mr. Zabriskie, of Virginia Theological Seminary, gave the first of a series of lectures on the First Epistle of St. John.

Quiet Day.

A Quiet Day for the clergy of Washington was conducted by Bishop Freeman February 11 at Washington Cathedral.

Cathedral Sunday.

Washington Cathedral calls attention to a custom of about twenty years of observing the Sunday nearest the birthday of George Washington as "Cathedral Sunday". Many parishes throughout the country make special offerings on this day for the building of the Cathedral, and through the cooperation of the clergy and laity, special prayers are offered for the advancement of the Cathedral building as a witness for Christ in the national capital.

Sunday-School Institute.

The program of the February meeting of the Sunday-School Institute of the Diocese of Washington, included speakers and topics as follows: "Stories, When and Why?" by Miss Portia M. Oberly, Kindergarten of the Washington Public Schools, and "The Evangel in the Sunday School," by the Rev. Hulbert A. Woolfall, rector of St. Mark's Parish. The meeting was held in St. John's Parish Hall, on Tuesday, February 19, at 8 P. M., and all Sunday-school teachers and workers were invited to attend. **M. M. W.**

Lenten Evening Services.

Services are being held every Tuesday evening in Lent, at eight o'clock, at the Church of the Epiphany, under the auspices of The Churchmen's League, The Brotherhood of St. Andrew and The Laymen's Service Association. The general subject of the addresses is "The Supreme Appeal of Jesus Christ". The speakers are as follows: February 19, "To the Individuals". Rt. Rev. James E. Freeman, D. D., Bishop of Washington; February 26, "To the Home", Rt. Rev. Robert E. L. Strider, D. D., Bishop Coadjutor of West Virginia; March 5, "To the Nation", Rt. Rev. Warren L. Rogers, D. D., Bishop Coadjutor of Ohio; March 12, "To the Church", Rt. Rev. Frank Du Moulin, D. D., Philadelphia, Pa.; March 19, "In Perplexity", Rt. Rev. Charles Fiske, D. D., Bishop of Central New York; March 26, "In Sacrifice", Rt. Rev. Philip Cook, D. D., Bishop of Delaware.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

Twenty-Fourth Annual Meeting of the Woman's Auxiliary.

The twenty-fourth annual meeting of the Woman's Auxiliary in the Diocese of Harrisburg, held in St. James' Church, Lancaster, on Monday and Tuesday, February 4-5, was the best attended and most successful meeting in the history of the diocese. Mrs. Caleb S. Brinton, of Carlisle, Pa., Diocesan President, presided at the meeting. On Monday afternoon, Mrs. Charles E. Betticher, of Baltimore, gave a lantern slide talk on missions. A Quiet Hour was led by the Rev. Harry D. Viets, rector of Carlisle. In the evening a missionary mass meeting was held, the principal speakers being Bishop Darlington and the Rev. H. W. Foreman, Secretary for Rural Work of the National Council.

Tuesday opened with a celebration of the Holy Communion at 7:30 A. M., by the rector of the parish, the Rev. Clifford G. Twombly, D. D. After the service, breakfast was served in the parish house. Other speakers were Miss M. A. Ridgley, whose subject was, "Our Work in Liberia"; Mrs. Gammack, who spoke on "Our Rural Problems of the Woman's Auxiliary". Reports were read by the secretaries of the various organizations functioning in the diocese and cooperating with the Woman's Auxiliary, all showing considerable progress having been made during the past year.

A. A. H.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

"Quiet Day."

Bishop Murray and Bishop Helfenstein conducted the annual "Quiet Day" services in St. David's Church, Roland Park, on Shrove Tuesday. A luncheon was served after the service.

Mid-Day Lent Services.

Old Saint Paul's Church, Baltimore, started their mid-day Lenten services on Ash Wednesday with an unusually large congregation. Bishop Bennett, of Duluth, conducted a Mission at St. Paul's, and also preached at the noon services, February 13-15.

The Rev. Arthur B. Kinsolving, D. D., is rector of St. Paul's. These services, which will continue throughout Lent as usual, begin promptly at 12:20 P. M. and end promptly at 12:50 P. M.

The preachers for the following weeks will be as follows:

February 18-20, Rt. Rev. E. L. Strider, D. D., Bishop Coadjutor of West Virginia; February 21, Rt. Rev. Edward T. Helfenstein, D. D.; February 22, Rev. Charles E. McAllister; February 25-27, Rev. Robert Johnston, D. C. L., D. D., Washington, D. C.; February 28, the rector; March 1, Rev. Hugh Birckhead, D. D.; March 4, Rev. William A. McClenthen, D. D.; March 5-7, Rev. Arthur Lee Kinsolving, Amherst, Mass.; March 8, Rev. Arthur M. Sherman, D. D.; March 11, Rev. Walter O. Kinsolving; March 12-15, Rev. Frederic S. Fleming, D. D., Providence, R. I.; March 18-22, Rt. Rev. Charles Fiske, S. T. D., LL. D., L. H. D., Bishop of Central New York; March 25-28, Rev. Shirley C. Hughson, O. H. C., West Park, N. Y.

On Good Friday, March 29, 12 to 3—the rector will preach at the Three Hours' Commemoration of our Lord's Passion.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

Results of the N.-W. C.

Thirty-eight parishes and missions have increased their pledges for 1929. The diocese paid its full quota for the last three years and at the last meeting of the Bishop and Council it was decided to pledge our full quota for 1929 though it is six thousand more per year than for the last triennium.

New Brotherhood Formed.

A new Chapter of St. Andrew's Brotherhood was organized in St. Mary's Church, Reading, last month, the Rev. Eugene A. Heim, rector.

St. Luke's Hospital, Tokyo.

At the last meeting of the Bishop and Executive Council a resolution was passed petitioning the Bishop to appoint a committee of laymen to raise $15,000 for this most worthy project.

Conference on the Mystical Element in the Christian Faith.

An interesting and well-attended conference under the auspices of the Confraternity of the Mystical Life, was held in the Pro-Cathedral Church of the Nativity on February 11, 1929. Clergy and laity from the diocese as well as from neighboring dioceses attended. Mr. H. Gibbs Chase, the Director-General, presided and read the paper of the Rev. H. Adye Prichard, D. D., on "Mysticism and Intellectualism". Dr. Prichard was delayed in sailing from England because the vessel on which he intended to return was taken from the list of sailings. The rest of the program was as follows:

"Mysticism and Evangelicalism," a paper by Dr. George C. Foley, of the Philadelphia Divinity School.

"Mysticism and the Blessed Sacrament," by the Rev. Frank M. Damrosch, rector of St. Andrew's Church, Newark, N. J.

"Mysticism and Healing," by the Rev. William T. Walsh, rector of St. Luke's Church, New York City.

"Mysticism and the Church," by the Rev. Henry B. Bryan, D. D., rector of Grace Church, Van Vorst, Jersey City, N. J.

"Mysticism and Social Service," by the Rev. Frank M. Crouch, New York City.

"The Winning Power of Prayer," by the Rev. Harrison Rockwell, vicar of All Saints' Church, New York City.

"The Christ Spirit," by the Rev. Herbert Parrish, D. D., rector of Christ Church, New Brunswick, N. J.

H. P. W.

TEXAS.

Rt. Rev. C. S. Quinn, D. D., Bishop.

Twins Ordained Ministers.

Unique in the history of our Church was the ordination, January 2, of the Revs. Charles A. and Thomas W. Summers.

Seven years ago, twin brothers who had risen grade by grade in school—always together—dreamed of entering the Episcopalian ministry together.

That dream came true, when Thomas W. Summers and Charles A. Summers were ordained into the priesthood by Bishop Clinton S. Quin at Palmer Chapel, Trinity Church, Houston.

It was when graduating from Cleburne High School, according to the newly ordained priests, that they decided to enter the ministry. That was in 1921. They entered the University of Texas, where they graduated together with bachelor of arts degrees. From there, they went together to the Virginia Theological Seminary at Alexandria, Va., where they received doctor of divinity degrees.

"We started in kindergarten together," said the Rev. Thomas W. Summers, "and all our education was along the same lines. During high school days, when it came to the question of choosing a life work, we sought to select something in which we believed we could best serve and it was inconceivable that we shouldn't go into that work together."

The brothers are twenty-five years old—just one year above the minimum for Episcopalian ministers. They were born in Cuero and were members of a family of nine children. Their father, a Presbyterian, is dead. Their mother, Mrs. C. A. Summers, lives in Austin.

At the ordination service the Rev. C. W. Sprouse preached the sermon. The Rev. John Sloan presented to the bishop Thomas W. Summers and the Rev. E. H. Jones presented Charles A. Summers.

For the time being, the brothers will continue their present work as deacons. The Rev. Charles A. Summers is in charge of student work at Autry House and at St. Stephen's Community Church, 1805 West Alabama. The Rev. Thomas W. Summers has been doing church work in Texas City, Dickinson and Park Place.

SPOKANE.

Rt. Rev. E. M. Cross, D. D., Bishop.

Convocation.

Steps were taken to accumulate an episcopate fund, looking toward making a diocese of the Spokane jurisdiction in the near future at the convocation held in February at All Saints' Cathedral, Spokane. Bishop E. M. Cross presided. Bishop F. W. Faber, D. D., of Montana, was the preacher of the convocation, when the Rev. John B. Pennell, of Pasco, Wash., was advanced to the priesthood.

The practice of personal religion was discussed at much length and Bishop Cross emphasized its need.

The Bishop's report indicated that financially the jurisdiction showed improvement. The Sunday-school children have decreased seven hundred during the last five years.

About five hundred attended the annual convocation dinner, which is the largest number ever to have attended. Bishop Faber gave the address.

The new members elected to the Council are: Archdeacon Coffin, the Rev. E. C. Schmeiser, the Rev. A. L. Bramhall and the Rev. A. C. Capp and laymen: W. H. Fornham, W. D. Vincent, G. G. Ewing and W. S. King.

The delegates to the Synod are: the Revs. S. T. Boggess, E. L. Rolls and A. C. Capp and lay: M. J. Chapman, B. G. Ewing and H. S. Collins.

Council of Advice: The Revs. E. R. Allman, S. T. Boggess and Archdeacon Coffin; lay: W. S. Sterling, Fred Phair and John King.

T. A. D.

(Continued on page 22.)

Family Department

FEBRUARY.

1. Friday.
2. Saturday. Purification B. V. M.
3. Sexagesima Sunday.
10. Quinquagesima Sunday.
13. Ash Wednesday.
17. First Sunday in Lent.
20, 22, 23. Ember Days.
24 Second Sunday in Lent. S. Matthias.
28. Thursday.

COLLECT FOR THE SECOND SUNDAY IN LENT.

Almighty God, Who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly in our souls that we may be defended from all adversities whcih may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

COLLECT FOR ST. MATTHIAS' DAY.

O Almighty God, Who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve apostles; grant that Thy Church, being always preserved from false apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

PRAYER.

Marion Doyle.

God, I have worshipped You in many ways;
Have seen You in the miracle of birth,
Have felt Your presence in my common earth
And seen Your face in nature's vast arrays.
And I have known You in the last faint breath,
The folded quiet hands and dreaming brow
Of that strange hour in which each one must bow
Unto the will of Your strong servant, Death.

But this is not enough. I pray to know
You in each trivial, irksome, earthy thing:
Let me be wise enough to see You cling
Beneath the cruel armor of my foe:

Dear God, before I finish my short span
Teach me to see You in my fellowman.

A Bishop's Lent Message.

In this season of Lent we should make a special effort to think seriously, to pray earnestly, and to school ourselves by wise self-discipline, in order that we may be in right relation with God, and may become what He desires us to be.

What is right relation with God? The idea of the family gives us the answer. He is our Father, whose love is declared to us in and through Jesus Christ: "He that hath seen me," said Jesus, "hath seen the Father." He loves each of us, as though there were no one else to love.

Yet none of us must behave as though we were solitary spoilt children. Love to God our Father can never be separated from love toward other members of His family. A selfish religion cannot be a following of Jesus, who is our elder Brother.

The love of each of us should go out in a series of circles, each wider than the other, like the circles when a stone falls into a lake. There is the inner circle of our own home and our intimate friends; there is the circle of our parish; there is the circle of our diocese; of the church at home; of that whole Church throughout the world which is in a special sense God's family. There is the widest circle—all mankind whom God made and whom our Lord died to save. We may rightly "begin at home" (indeed in some of our homes there is a good deal to be put right before they can welcome our Lord to dwell there) but our home circle will be poor and cold if our love never goes out beyond it; and our parish life will be barren and dull if we have no interests beyond the parish. The whole great family, the Church of God, claims our love and loyalty; and loyalty to that family and its Father means a burning desire to spread the knowledge of His love among men, near and far.

Let us see how this thought of the Family to which we belong may help us to be more real in our penitence, more earnest in our prayers, and more faithful in our Communions.

1. If only we can get a real vision of the Father's love, we shall perceive our utter selfishness. For all sin is a refusal to accept His love, the strong, purposeful, tender love revealed in Jesus. His will is love, and our sin is failure to do that will. It is the assertion of our own proud, greedy, lazy, selfish selves in our relation with our Father and with other members of the family. All sin is sheer nasty selfishness. And although men do not like to be told about it, it is nevertheless undeniably true that such evil things as slums, and sweating, and prostitution, and war, are sins which lie at the door of the society of which we all are members. No one of us may be directly responsible, and yet not one of us can have an easy conscience unless we are caring about such things, and doing our uttermost to remove them. Well may we say "the burden of them is intolerable".

And, as we ask for His forgiveness, never let us forget that we have no right to expect Him to forgive us, unless we are ready to forgive other members of the Family. Let all quarrels be got rid of before Easter comes.

2. That is one of the lessons of the Lord's Prayer, which is the prayer of the Family. True prayer does not begin at all with self; it begins with God. Before we speak of our own needs we speak to our Father about His honor, His Kingdom, and His will. And then we join others with ourselves as we ask the Father to provide all His family with the Bread needful for soul and body, and seek His forgiveness and protection.

Let us learn during Lent to be unselfish in our prayers. Let us revise and enlarge our prayers for other people. Above all, let us pray for the progress of that Missionary cause which is dear to our Father's heart. His will is that all should be saved and come to the knowledge of the truth. He trusts His Church to cooperate in that will by prayer and gifts and active service.

3. If there is one part of our Christian life where the thought of the Family leaps to the mind, it is where the Sacrament of Fellowship—the Holy Communion.

It is true that each one of us, in that Sacrament, comes into close intimate touch with our Lord. But we are not at all true to His mind if we treat this service merely as a private devotion. We are children gathered together round our Father's table. We are of one family with all who communicate with us in our Parish Church; let us remember this in the church, **and outside it.** We are in fellowship with all Christian people who receive this sacrament throughout the whole world. We are in real communion with God's children in Paradise.

All who receive Jesus Christ, receive Love—for He is Love. Therefore, "if a man say that he has received the Body and Blood of the Lord and is void of love to other men, he is a liar". God is Love: the Body and Blood of Christ are human nature perfected in love by uttermost sacrifice. If we are in fellowship with God, we are by that very fact in fellowship with one another.—Selected.

The Sir Galahad of Poets.

Sidney Lanier's life is his most beautiful poem. There are few, if any, other distinguished Americans whose lives have been nobler and more admirable than his. He exemplified the ideal of chivalry he defended so warmly in his poem, "The Symphony"; he attained the "large and hearty manhood, compounded of strength and love", which he coveted for his sons.

If one were to seek a fitting epitaph for Lanier, no words could be found that would better epitomize his character and career than the simple yet beautiful epigram found in his own "Tiger Lilies": "Noble and long endurance wins the shining love of God." For his was pre-eminently a life of struggle, not only with the wasting disease of which he was a victim, but also with the gaunt spectre of poverty. A brave and spotless soldier in the Civil War, his nobility of character, like that of Robert E. Lee, shone forth even more brightly against the dull, drab background of the reconstruction era than it had in the midst of the war. His courageous bearing in those dreary days of post-bellum desolation, in which, as he himself once wrote to Bayard Taylor, "pretty much the whole of life has been merely not dying", illustrates strikingly his own assertion that moral fortitude is "more manly" than mere physical bravery.

Nor did Lanier allow the passions aroused by the great internecine struggle, with its unfortunate sequel of reconstruction, to embitter his spirit. He was by no means a vindictive or irreconcilable Confederate. Like Lee again, he was willing to accept the decision of Providence and to remember that he was once again a citizen of the United States. "It is only the small soul," he wrote to his wife in 1875, "that ever cherishes bitterness; for the climate of a large and loving heart is too warm for that frigid plant. Let us lead them (his sons) to love everything in the world, above the world, and under the world adequately: that is the sum and substance of a perfect life." In a Confederate memorial address delivered five years before he had sounded the keynote of reconciliation and resultant harmony: "Today we are here for love and not for hate. Today we are here for harmony and not for discord. Today we are risen immeasurably above all vengeance. Today, standing upon the serene heights of forgiveness, our souls choir together the enchanting music of harmonious Christian civilization."

Like Galahad, Lanier had the strength of ten because his heart was pure. All

has been fittingly said of him by his biographer, he was "a true knight-errant, never disheartened by difficulty, never despondent in the face of dangers, always brave, full of resources, confident of ultimate triumph." A visitor pausing before a bust of him is said to have uttered the single word, "Christ-like". For like Milton, Goethe, and Arnold Bennett, Lanier felt that nobility of character is the prerequisite of lofty art. While a military prisoner in the Civil War he was "a spirit of redeeming purity" among the unfortunate inmates of the prison. He revolted against the laxity of morals he found in the lives of certain eminent musicians. To him "the beauty of holiness and the holiness of beauty" were identical. He held that the poet is to tower above the mass of mankind in character as does the tallest corn stalk above its fellows in the field,

Teaching the yeomen selfless chivalry
That moves in gentle curves of courtesy.

In consistent loyalty to the highest ideals of art, he found peace and satisfaction. He experienced, as he put it, "the quiet and yet joyful activity of one who knows exactly what his Great Passion is and what his God desires him to do".

Lanier's beautiful character rested upon a firm foundation of Christian faith. In the midst of his many trials he recognized so many evidences of God's care that he never fell into despair. "It seems as if the good Lord always took care of me," he once remarked. There were, to be sure, seasons in which his childlike faith was subjected to the questionings of doubt, but his soul had built itself

"A nest on the greatness of God and had won
God out of knowledge and good out of infinite pain
And sight out of blindness and purity out of a stain".

He had accepted the blessed invitation of the consoling Christ, and though heavy laden, had found rest for his soul. "I say to myself," he wrote to his fellow poet, Paul Hamilton Hayne, "where are the strong arms in which I, too, might lay me, and repose, and yet be full of the fire of life. And always through the twilight, comes answer from the other world: Master, Master, Master, there is one, one Christ: in His arms we rest." Two of the most beautiful tributes to the Christ in the English language are Lanier's "The Crystal" and "A Ballad of Trees and the Master".—Prof. Gilbert Voigt, in Lutheran.

The Unfailing God.

We grow accustomed to failure. There is never a success but is built upon a dozen failures. There is no man so wise, so strong, so good, but his path is marked by many a failure. Wise men are not wise enough, strong men are not strong enough, good men are not good enough, to avoid failure; and many a store of failure is sad and tragic enough, and sometimes the failure is a failure of love and friendship and truth, and this is the worst of all. When those we trust betray us, when those we love forsake us, when those we have helped revile us, the failure bites deep into the soul. But one thing stands out boldly against this record of human failure. God never fails. His strength knows no weakness, His wisdom never blunders, His goodness holds no flaw. Father and mother may forsake, human love may prove untrue, but there is no possibility of the Eternal Father ever ceasing to love His own.

A LENTEN PRAYER.

"I Am Among You As He That Serveth."

"O Blessed Jesus! when I see Thee bending,
Girt as a servant, at Thy servants' feet,
Love, lowliness and might, in zeal all blending,
To wash their dust away, and make them meet
To share Thy feast, I know not to adore
Whether Thy humbleness or glory more.

"Meek Jesus! to my soul Thy spirit lending,
Teach me to live, like Thee, in lowly love;
With humblest service all Thy saints befriending,
Until I serve before Thy throne above—
Yes! serving e'en my foes, for Thou didst seek
The feet of Judas in Thy service meek.

"O blessed name of Servant! comprehend-
Man's highest honor in his humblest name;
For Thou, God's Christ, that office recommending,
The throne of mighty power didst truly claim.
He who would rise like Thee, like Thee must owe
His glory only to his stooping low.

"Daily my pilgrim feet, as homeward wending
My weary way, are sadly stained with sin;
Daily do Thou, Thy precious grace expending,
Wash me all clean without and clean within,
And make me fit to have a part with Thee
And Thine, at last, in heaven's festivity."

—"A Man of Sorrows."

Fellowship With Christ.

The upward way never grows easy. There is always the cross to carry, the burden to bear. But there is joy in the new views that we obtain as we climb higher and higher. There is a sense of satisfaction that we are counted worthy to enter new fields of service and to have new fellowship with the Saviour in His sufferings. And as we ascend in this upward way, a truer, deeper love for God and for man fills our souls, and the blessing of a nobler, brighter, stronger, happier life settles down upon our spirits.—Selected.

For the Southern Churchman.

AS THE INCENSE.

Florence Van Fleet Lyman.

When winter sun on casement shines
I vision once again
My mother at sill-gardening
Behind the window pane.

Mauve heliotrope, geraniums, too,
And fuchias, rose and white
Prim-roses and some violets blue
Made fragrance day and night.

And now I know God made them bloom
Beneath her loving care
To fill her heart with thought as sweet
As incense of a prayer.

Old age is a blessed time. It gives us leisure to put off our earthly garments one by one and dress ourselves for heaven.—Selected.

American Scripture Gift Mission

What It Is

The Scripture Gift Mission was founded in the year 1888 in London, England, for the purpose of circulating the Scriptures throughout the world.

The American Scripture Gift Mission was started in 1907 to distribute the Scriptures in the United States, Mexico, the West Indies, Central America and parts of South America.

In the United States it ministers primarily to those in the rural sections of the country (more than in the large cities) and includes our native American Indians in the Southwest and the foreign population.

It is interdenominational, non-sectarian and not conducted for profit. It has no agents, but supplies Scriptures at cost or free of charge as far as possible to pastors, teachers, Christian workers and missionaries, and therefore is glad to receive donations from these pastors, teachers, etc., as well as from interested friends for this make possible a more extended circulation.

The Scriptures are printed in over one hundred different languages and are attractively illustrated with pictures of actual life scenes, made by artists sent to the Holy Land especially for this purpose. Imaginary pictures are not used.

What It Has Done

Thousands of Gospels, Testaments and Bibles are circulated annually amongst people, in our own country, many of whom, strange as it may seem, have never own a copy of the Scriptures.

The results of this distribution are apparent in improved living conditions, both moral and spiritual. Entire communities have been changed through the reading of the Scriptures which are able to make one wise unto salvation.

What Are Its Possibilities?

The extension of the work is limited only by the income derived from free-will offerings and the voluntary contributions of those who wish to pay the cost of the Scriptures which they order for distribution.

The rapid increase of our population presents an ever growing need. There are today thousands of homes where the Scriptures are unknown. We cannot but feel that this condition is a menace to the future of our nation, which was originally founded upon a belief in the Bible. Will you not bear this in prayerful interest upon you heart?

American
SCRIPTURE GIFT MISSION
119 S. Fourth Street
Philadelphia, Pa.

For the Young Folks

For the Southern Churchman.

CHRIST CRUCIFIED.

Mary Beale Carr.

Our Christ was crucified
That you and I might live,
Still this last plea He made,
"Forgive! Forgive!"

In each dear hand and foot
A nail was driven through.
And yet His voice we hear,
"They know not what they do."

A crown of thorns was placed
Upon His loving brow,
And through His side a spear,
"Not as I will, but Thou."

O! Man of Sorrows may
We hold Thy cross on high
And never by misdeeds
Again Thee crucify!

The Quest.

Once there came to the land of the Every-day a messenger from the King. In his hand he carried glasses to help him in the search which he was making. Under his arm he was carrying a scroll. On his face there was a look of deep concern.

How could he ever find the most beautiful thing in all the world? There were so many beautiful things that he had no idea where to begin. Yet this was his commission: "Of all the beautiful things, choose for me the most beautiful."

So the messenger called for heralds and sent them forth to ask of the people of the Every-day their help in choosing for the King.

"Bring to me your most beautiful thing," he said. "Then I will choose from these things what I deem most beautiful."

And one brought a wonderful gem. It was clear as crystal; it sparkled in the light and seemed to beg to be chosen. The rays of the noonday sun shone through the stone and all the people cried with one voice:

"How beautiful! How wonderful! We have never seen the like!"

"Surely," thought the messenger, "I shall never find anything so rare as this. I will take it to the King."

But a voice cried: "Wait, ah, messenger, wait! That which is dead can never be the most beautiful thing. Surely I have here that which far exceeds the stone which you have seen. I beg you look at this."

Then he opened the cover of the great box that he carried.

In a bed of shimmering white there lay a beautiful rose. Its leaves were still wet with the dew of the garden. Its petals were as perfect as perfect could be. Then as the sun shone into the box, the exquisite rose caught also the rays of the sun and slowly the beautiful petals began to unfold.

There was silence in the group of people about the box. What a wonderful thing the man had brought to the messenger! It had beauty, but it had also life.

Yet even as they looked there came another. By his side walked a great dog. His hair was like silk; his eyes were tender as a child's; his face was as knowing as a person's. Quietly his owner brought him forward, saying: "This is to me far more beautiful than the rose. This has beauty and life, but it has also usefulness. It has saved the lives of many."

And he patted the head of the faithful animal.

Then a mother pressed through the crowd and said: "Surely no animal is so beautiful as a child. See! here is my little one. She has beauty and life and usefulness—and she has also the magic beauty of innocence. See her hands, and her little feet, and her golden curls. I am sure there is no more beautiful thing in all the world than my baby."

Then the messenger sighed. What could he do? He just could not find the thing that the King had asked him to find. All were so beautiful. Wishing to be by himself, he walked away. Into a path alone by himself he went.

Then he heard voices, and, brushing aside the branches, he saw a young maiden who played with a little child. Her touch was very tender as she played the childish game. And when they had finished, the messenger held his breath, for the child had thrown a tiny arm about her neck and the yellow curls of the baby were close to the brown ones of the maiden. And the maiden's face was wreathed in a wondrous smile.

"That is beauty," said the messenger. "That is rare beauty. But why is she so beautiful? I must see."

Quickly he unfastened the glasses from their case and turned them to the picture before him. Then, because they were magic glasses used only by the King, he could see why she was beautiful.

In her mind he found clean thoughts; in her life he found kind deeds; in her soul he found a high ideal; in her heart he found a mother-love for little children.

Then the messenger took from his arm the scroll which he carried and with his stylus he wrote these words.

"In all the world I find no more beautiful thing than a maiden who is reaching toward life's highest goal—a noble womanhood—with love to show her the way."

Zeno the Wise.

"Good night, Zeno. Lie down on your mat. The children are all asleep and it's time for good doggies to go to sleep, too."

Zeno wagged his tail and Mr. White patted the dog's head. Then Mr. White climbed the stairs and Zeno lay down on his mat in front of the open fireplace.

It was chilly outside for a cold wind was blowing from the sea, but Zeno felt very comfortable in the living room of the great orphanage, for the fire had not been entirely covered and now and then bright little flames shot up through the ashes. When this happened the dog would open his eyes to watch the flickering light, and then as the flame died down and it became dark he would go to sleep again.

Suddenly there came a loud crack. Zeno sat straight up on his haunches. A bright spark shot out from the fireplace and landed right in the box of shavings and kindling wood that one of the boys had brought in from the carpenter shop. Pretty soon there was a sputtering noise and then a very bright flame, much brighter than the flames Zeno had been watching. The kindling wood was all burning with a very sharp crackling noise, and it was sending out many sparks. One of these sparks landed on some cushions and they began to burn, but instead of sending out bright flames they sent up black smoke. The smoke began to fill the room, and Zeno felt very queer. Something was wrong, he felt very sure of that.

Now, all this time Mr. White, who with Zeno's help, took care of the great Near East Relief orphanage with its thirteen hundred children, was sound asleep, as were all the children. And they slept right on, although the smoke had formed a great dark cloud in the room and the red flames were burning a hole in the floor of the living room.

Then as if in a dream Mr. White felt something cold pressing hard against his cheek. He opened his eyes. There was Zeno standing over him and the cold thing that had pressed against his cheek was Zeno's nose.

In a moment Mr. White smelled the smoke and he hurried out of bed and ran downstairs to put out the fire.

None of the children knew anything about the fire, until the next morning, when Mr. White told them and praised Zeno for being such a wise and faithful dog. The boys cheered and shouted, "Hurrah for Zeno!" while Zeno frisked and barked to show how happy he was that the children had been kept from harm.—Selected.

Little Boy.

Little Boy was playing in the yard. Mother was busy in the kitchen. There was so much to be done. "I'll call Little Boy to help dry the dishes," she said. She went to the window and called, "Come, Little Boy, and help mother." But Little Boy didn't want to stop playing. He didn't want to help.

He came slowly to his mother. His lips were out. He had a frown on his face. His mother looked at him. She saw his pouting lips. She saw the frown on his face. She was sorry. She shook her head and said sadly, "Mother couldn't use a little boy like that. Run back to your play."

Little boy went out where his pet pigeons were. They were cooing. He stopped to pick up one of them. The pigeon looked at him and flew away. Then all the other pigeons followed and Little Boy was left alone. "I wonder why they didn't want me here," he said.

He whistled for his dog. Shep came running. But when he saw Little Boy's frowning face, he ran back. "Doggie don't want to play with me," he said. "Kitty, kitty, kitty," said Little Boy. Kitty listened but she thought Little Boy's voice sounded cross, so she hid under the steps.

Little Boy felt lonesome. He wondered why none of his pets wanted to play with him. "I'll go and stay with my mother," he said. Then he remembered how he had acted about the dishes. He was sorry he had been cross. He would go and help his mother now. He ran as fast as he could. "O Mother, Mother," he said, "I'm sorry. I want to help you. Please, may I?" His face was bright and happy. His voice sounded sweet. Mother smiled and Little Boy smiled back at her. "Yes," she said, "I have left the dishes for us to dry together. Mother knew her little boy would be sorry and come back to help."

After the dishes were all dried and put away, Mother and Little Boy went out under the cool trees. Doggie and kitty heard Little Boy laughing and

came running to him. The pigeons listened and then flew down on the shoulders of the happy little boy.—Selected.

TOO MANY DOLLS.

I have a little pussy cat;
I have a doggie, too:
And so many, many dollies
I scarce know what to do.

But—say! a little girl I know
Has not a single one,
I'm going to give her two of them—
Oh! it will be such fun

To see how happy she will be
With these two dolls of mine.
I'll go right now and dress them up
So they will look just fine.
—Jennie M. Tuttle.

Catching a Bear.

At Johnson's lumber camp in the Maine woods, between Long Pond and Miseree stream, north of the Canadian Pacific Railway, a Frenchman was employed as cook. Behind his table was the usual long horizontal window, which gives the extra amount of light needed for the cook's work. Out of this window the Frenchman—Henri by name—was in the habit of throwing his waste food. One day he discovered that a big bear was coming in the dark evenings to refresh himself on what he found there.

Now, Henri had never had any experience in bear-catching, but he sat down and thought the matter over seriously. The result was that he took a rope and, making a noose in the end of it, set the loop over the bait in such a way that the bear might get entangled in it. The end of the cord he took into camp through a crack in the window where he could hold it if the bear was caught.

That night he watched, and the bear came. Henri wound the rope round his arm so as to have a good grip, and waited breathlessly. Bruin nosed about after his usual food, and all at once found himself entangled. With a tremendous growl he jumped to escape, and the next instant Henri was hauled out of the window, taking the sash with him in the most unceremonious manner. He was glad enough to get the rope clear of his arm, and let the animal go his own way.

Not many days passed before the bear got over his fears and began coming again after the kitchen scraps. Henri cogitated once more how to catch and hold him, and hit upon so fine a plan that it made him laugh at his work to think of it.

He procured a rope much longer than the first one, so long, indeed, that when the noose was set and the rope was brought in through the window crack, it reached nearly the whole length of the camp. This arranged, he told the crew that he expected to receive a visit from the bear that evening.

"When you hear me call," he said, "you must jump for the rope and pull with all your might."

They agreed, and Henri stood at the window and watched. By and by the bear came, and soon he was in the noose.

"Pull!" shouted Henri, and the twenty woodsmen gave the rope such a tug that the big bear at the other was as helpless as a baby. In he came, through the window, much quicker than he had jerked Henri out of it on the previous occasion.

Indeed, he entered so suddenly that he found Henri all unprepared for his visit. The cook slipped and fell, and the bear fell upon him. To make matters worse, the creature carried with him everything within reach of his long legs—the window-sash, the table, the bread-board, the rolling-pin, the bread-pan, and a miscellaneous lot of dishes and cooking utensils.

For a moment there was "confusion worse confounded" in that end of the camp. The ludicrous mixture of scared Frenchman, scared bear and rattling tins threw the men into convulsions of laughter. Then one big fellow, rightly thinking that the cook might get hurt in the melee, seized a handspike and dealt the bear a blow that finished him, and order was restored. Henri set no more bear traps.—Lutheran.

Jimmy Todd and the Gold Star.

Just as the Busy Bee Class was finishing its work and putting away its pencils, something very exciting happened. The superintendent came in and told them that in just four Sundays, on Children's Day, there was to be a prize given to the class that had the most new members, the most members on time, and was the best-behaved during the class hour. The winner was to get a splendid big gold star.

The Busy Bees were like busy bees as they walked home from Sunday School. Just suppose that they, the very smallest class of all, should win that big gold star! Then somebody said something that made them all very sad.

"Jimmy Todd!"

That was the name of a boy who caused a lot of trouble to the class, for Jimmy Todd simply could not keep still. He talked out, right in class, and gave answers that were not right at all, but meant to make the pupils laugh. He scuffed his feet and whispered. How could the Busy Bees be the quietest and best behaved class with Jimmy Todd in it?

"Well," said Harry, "we'll have to put him out."

The others frowned. Nobody liked that idea. It wasn't right to ask a boy not to come to Sunday School. Then Andy Harris had an idea.

"I don't believe Jimmy means to be so noisy," he said. "He has so many brothers and sisters at home that he can't be heard unless he shouts. He can't get used to being quiet on Sundays."

Andy's idea was to teach Jimmy to be quiet. Harry said that he would ask him to come to his house next Saturday night, when he and his sister studied their lesson.

"Then he will know the lesson and won't have to ask so many loud questions," he said.

Andy promised to stop for him early Sunday morning and walk to Sunday School with him. Then Jimmy would have a chance to tell him all the things he needed to be told, and wouldn't have to tell them in Sunday School.

Helping Jimmy got to be a game. They divided up the Sundays, naming one person for each Sunday to keep Jimmy quiet. But what do you think happened? Jimmy was quiet on Sunday, but he brought his brother with him, and they had to take care of him! And the next Sunday he brought two more brothers, and they each brought a friend. That was because he was enjoying the class and wanted the others to enjoy it.

It was fun for the class to take care of all these boys and get up early to talk to them on the way to Sunday School. But then a dreadful thought came. They had been so busy taking care of Jimmy Todd that they had forgotten all about doing the other things to win the gold star!

They felt bad when they thought of that, for it was on the way to class on Children's Day, so that nothing could be done. It was a sorry row of faces that looked up at the superintendent as he started to speak.

"I am glad to give the gold star to the Busy Bees, the smallest class of all, but the hardest working. They have been the best behaved, the quietest and have had more members on time and more new members than any other class."

The boys and girls could hardly believe their ears. Even after the big gold star was shining on the wall behind their class, they were still amazed. Then Andy Harris began to laugh.

"Why, it's all Jimmy," he said. "The new members came with him, and we were all on time because we walked to Sunday School with them.

For The Southern Churchman

THE KINGDOM OF HEAVEN.

Maude Mumma.

The Kingdom of Heaven comes down to earth,
Wherever we give it a place of birth
In our hearts.

The Kingdom of Heaven is in our heart,
When every one labors and does his part
For others.

The Kingdom of Heaven is in our lives,
When every one loves and never strives
With his brother.

The Kingdom of Heaven is here below,
When we to one another show
Love and Charity.

God's Christmas Gift.

Every little girl and boy knows the joy of hanging up a Christmas stocking. There is no feeling quite so nice as that early-morning feeling, when the stockings are full and knobby! And then, oh, joy, there is the running to show them to father and mother!

Christmas-time has many delights, but the delight of a surprise is the most wonderful of all.

Piccola thought so, too. She was a little French girl. She lived in France, but the great war had left her parents very poor. She hadn't many clothes to wear, and the food she ate was very coarse and plain. Sometimes she hadn't any food at all.

But Piccola was a very happy child. Food and clothes are very pleasant and necessary, but they do not make you happy. It is love inside your heart that makes you happy.

Now, the story I am going to tell happened at Christmas time. Piccola was very excited. She said to herself a hundred times a day: "I am sure that Santa Claus will remember little Piccola." When father and mother heard this they were very sad.

"I am out of work, so I have no gifts for little Piccola," said her father sadly.

"Alas, neither have I!" said mother. And both of them were very troubled. But Piccola was very happy. "Santa Claus will remember little Piccola," she said, with a smile. And although father and mother told Piccola how very poor they were, yet Piccola kept on saying: "Santa Claus will remember me. He will never pass me by."

Father and mother were surprised to see the bright face of their little girl. "Santa Claus remembers all children on Christmas Day," said Piccola.

At last Christmas Eve came. Piccola went to her poor little room, took off her shoes, and put one little shoe on the window-sill for Santa Claus to fill. Little girls did things that way in Pic-

cola's country. And the little shoe looked so sweet all by itself on the ledge.

"I know he will never pass me by," said Piccola softly. Then she shut her eyes and was soon fast asleep.

But father and mother felt very sad. They knew that there would be no gifts in the shoe. They were much too poor. But, oh, how they longed to fill that little waiting shoe with the most beautiful present in the world!

Little Piccola slept so peacefully all through the quiet night. And when the early morning light came creeping through the window, Piccola awoke. She rubbed her eyes, then sat up in bed. Ah, yes, now she remembered everything. It was Christmas Day. Last night she had put her shoe out for the good Santa Claus to fill. She rubbed her eyes once again. She was quite awake now.

She slipped out of bed. It was very cold. But Piccola did not notice the cold. She picked up her shoe, and what do you think was there?

It was a most wonderful present. But if you tried to guess all day and night, I am sure you could never do so. For there, tucked away in the shoe, was a tiny bird. It had flown in through the window right into the warm shoe. Poor little shivering bird!

Piccola was delighted. This was indeed a perfect present! She took up the shoe very carefully in her hands so as not to frighten the bird, and hurried into mother's room. Father and mother stared at Piccola when they saw her carrying the shoe.

"What is it?" they asked both together.

"Oh, look, look!" cried Piccola as she held out the shoe.

Father and mother peeped into the shoe, and there they saw a tiny bird.

"Santa Claus left it in the shoe for me," said Piccola.

Father and mother looked at each other. They never said a word. There were full of joy to think that Piccola was so happy.

"It is so cold and hungry," said Piccola. "I shall warm it and feed it," she said.

It was a happy Christmas morning for Piccola. She warmed the tiny thing by the fire, and fed it with crumbs. As the bird felt the heat and ate the food it got better. Piccola was delighted. Fancy such a lovely present coming to her in that little shoe!

When the little bird began to fly about and chirp its thanks, Piccola felt that there was nothing nicer in the whole wide world. Not many little girls would have wakened up that morning to see a bird in their shoe. Piccola was really very lucky.

And the little bird stayed with Piccola. It sang to her and chirped from morning until night.

Happy, little bird! Happy, happy Piccola!—From All-the-Year Stories, by Elsie H. Spriggs.

"Mike."

He was small and black, with a white vest and four white feet. His head and ears were rather long, eyes very bright, and his strong, deep-chested little body was "coupled up like a Cadillac. Built for strength," grown folks said, but his small boy friends knew that he could "run like greased lightning".

Brother had brought him to Billy on his last visit home, and the two little boys were great friends and chums, sharing everything except their beds. Mother drew the line there.

Billy liked to play ball, and so did Mike. He was a splendid "fielder", and more fun than all the boys put together. When they failed to catch a "fly" or "grounder", Mike flew after it, seized it in his mouth and then the real fun began.

First he would lie down with the ball between his front feet, and half close his eyes, just as if he were going to take a nap, but he was watching the boys all the time, and all the muscles in his strong little body were ready for him to spring up and run as soon as the boys came near.

They would form a circle around him and try to close up gradually, so that he could not escape between them. But it was no use. He would let them get almost to him, and then dart away, right between them, and the chase was on.

Around and around, darting in and out among them, he ran with the ball in his mouth, bright eyes dancing and long ears flapping, while the boys, laughing, shouting, scolding, ran after him, until they all fell on the grass, tired, hot, and happy. And then how they petted the panting little mischief-maker, as he came up, and laid the ball on the grass at his proud little master's feet.

"Billy, he sure is some runner," they all agree, as they roll on the grass, resting and cooling off before starting to play another game.

Mike loved the boys and liked to play with them, because they were kind to him and did not treat him badly. When dogs are mean, somebody else has been mean first. When they are good, somebody else has been good first.—Exchange.

Poor Boys Who Made Good.

Charles Dickens was a label-sticker in a shoe-blacking factory. Michael Faraday, the famous chemist and physicist, was a journeyman bookbinder, the son of a blacksmith.

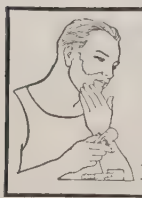
Benjamin Franklin was a journeyman printer, the son of a tallow-chandler.

Giuseppe Garibaldi, whom Italians revere as their liberator, was the son of a sailor, and was at various times a candle maker and a small farmer.

Ben Johnson, on whose grave in Westminster Abbey is the famous inscription, "O Rare Ben Johnson", was a poor boy, the stepson of a bricklayer.

Thomas Moore, author of the "Irish Melodies", was the son of a country grocer.

William Shakespeare was the son of a glover in a little country town; both his grandfathers were husbandmen.—Exchange.

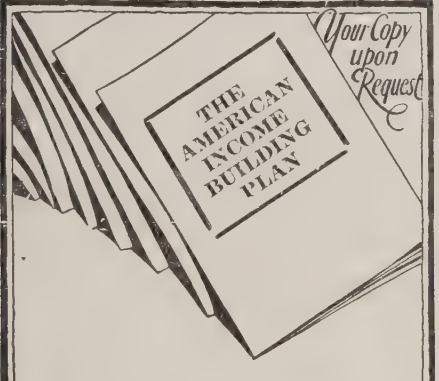


For Tender Skins

Cuticura

Shaving Stick

Freely Lathering
Medicinal & Emollient



Proof Of The Pudding

R. V. B., a teacher, started her account No. 20761 on October 2, 1926, with $25.00. She now has $1,200 in bonds yielding 6 per cent and $55.50 in cash (an increase of $700 in bonds since last September.

This is an actual result in saving by the American's Income Building Plan. By it you can perhaps get better results. Acquiring First Mortgage Bonds by the growth of deposits and compounding interest at 6 per cent on units of $100.00 becomes fascinating. Few who start drop out—those who keep on become enthusiastic.

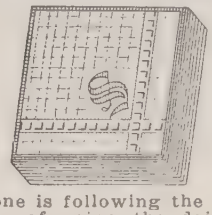
Try it. Write for information on the Income Building Plan.

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AMERICAN
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Richmond, Virginia

Try This Easy Way

TO MAKE $25 TO $500



Every one is following the new, sensible style of using the dainty linen effect crepe paper napkins at social gatherings and at home. On each napkin the person's initial is beautifully embossed. These are very inexpensive and save tremendously on the laundry.

100 Per Cent Profit.

Every one is eager to have these, so they are easy to sell. In a month or two a repeat order can be secured with practically no effort. Let us explain our plan to make 100 per cent profit.

100 boxes (25 napkins to the box.)
Sell for $25.00
Cost you 13.00

YOUR PROFIT $12.00

Many societies and classes have sold 1,000 boxes at a time. Most homes will take four to ten boxes at a time. You can do as well.

Also Sell Satin-Damask Napkins

There are occasions when initialed napkins are not appropriate—when colored effects are desirable. To meet such demands we have added a beautiful line of daintily tinted "Satin-Damask" paper napkins. They are finer in textures, and really a very dainty addition to any table. In almost every home it is as easy to sell several boxes of both styles as it is to sell one.

Send Coupon Now

Get a box both Linen effect and Satin-Damask Napkins as a sample and see how easy you can sell them. If only one box is desired, send 25 cents and designate which style napkins you wish. An order blank will be sent along for your convenience. Money refunded if not pleased.

E. G. WERNER SONS CO.
236-242 Grape Street Reading, Pa.

Gentlemen: Enclosed find 50 cents. Send me sample boxes of Lin-effect and Satin Damask Napkins, initial . . . Also send further details and order blank.

Name .....

Address .....

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

WANTED—OLD ENVELOPES FROM LETTERS written before 1875. Highest prices paid for envelopes with patriotic designs used during Civil War. Old stamps purchased. George Hakes, 290 Broadway, New York.

PALMS—FOR PALM SUNDAY

THIRTY POUNDS PALMETTO-PALM LEAVES sent postpaid to any address for $5.00. Half orders, $3.00. Address, J. Swinton Whaley, Little Edisto, S. C.

SOLD BY A SHUT-IN.

MEDIUM-SIZED, SELF-FILLING FOUNtain pens, with orange colored staffs and gold bands. Solid 14-K gold pen points. I guarantee these pens. Price $1.00, postpaid. E. P. Broxton, Rt. 2, Grovetown, Ga.

DIVINITY FUDGE.

EXTRA FINE, MADE WITH LOUISIANA pecans, $1.00 a pound and up. No orders taken for less than $1.00. Miss Alice G. Caillouet, Markham, Va.

BOARDING.

LADY WANTS BOARD IN CHRISTIAN home, with all comforts, in pleasant, healthful surroundings. State terms. Address "N-2", care of Southern Churchman.

CLERICAL.

WANTED—UNMARRIED CURATE IN Middle West town of thirty thousand. One willing to do detail work and capable of developing Church School and Young People's work. Salary $2,000. Give full information in first letter. Address "Curate", care of Southern Churchman.

NOTICE.

THE BLUE RIDGE INDUSTRIAL SCHOOL is very much in need of old or new Church Hymnals with music, and used Church vestments for both boys and girls. They should be sent by parcel post to Blue Ridge Industrial School, Bris, Greene county, Va.

SITUATION WANTED.

WANTED—BY A LADY OF REFINEment, position as companion or helper in refined family. Address "Box 5", care of Southern Churchman.

REFINED, EXPERIENCED SOUTHERN woman, about forty, desires position as companion, housekeeper or employment in linen room of some institution. Address "S. C.", care of Southern Churchman.

WANTED—BY WOMAN OF EDUCATION and refinement, position as companion or practical nurse. Address "M. L. D.", care of Southern Churchman.

Deaths

ROBERT BEVERLEY.

In Memoriam.

ROBERT BEVERLEY, of "Blandfield", was called to life eternal at his ancestral home in the early morning of December 28, 1928.

He was born at "Avenel", Fauquier county, Va., April 26, 1858, the fourth son and tenth child of Robert Beverley and Jane Eliza Carter, his wife; attended private school at home and entered the Virginia Military Institute in the fall of 1873 and graduated with the class of 1876.

In December, 1879, he married Richardetta Earl Carter, daughter of Major R. H. Carter, of "Glen Welby", and Mary Welby de Butts, his wife. He is survived by his wife, three sons and one daughter, R. Carter and W. Welby, of Richmond; R. Bland, of Fauquier, and Fannie Scott, wife of Rev. Herbert S. Osburn, of Tappahannoc (one son (youngest), J. Hill Carter, died in 1915); eight grandchildren and two brothers William and J. Hill Carter Beverley, of Fauquier.

A farmer, keenly alert and interested in all that pertained to the welfare of the farming industry. His advice and counsel was much sought and he was frequently attending meetings and writing articles in the interest of some progressive movement.

His public spirit was also manifested in his untiring efforts in building the first telephone line through his county, improving postal and steamer service and later in the building and maintenance of good roads. It was largely due to him that the "Tidewater Trail" was established as a State road, and his efforts also contributed much to the building of the "Downing Bridge". Helping to establish passenger and bus lines and improving schedules, he was always urging progress. A member of the Board of Directors of the State Farmers' Educational and Cooperation Union, State Fair Association and Rappahannock Valley Inc. He was president of the Bank of Essex and much interested in its phenomenal growth.

Although these and other matters of public welfare commanded his attention, his church always came first. A vestryman of St. Anne's Parish for more than forty years and treasurer for many years, he was ever a loyal and faithful witness for Jesus Christ. At his Bible class and other church services he was always found in place. For years when his parish was without a rector he kept his church open by regularly conducting lay services. In 1886 he first attended the Council of the Diocese of Virginia, and since that time, forty-two years ago, he has sat in thirty-four of these annual gatherings, always taking an active part in their deliberations. As a member of the Executive Committee of the Diocesan Missionary Society for fourteen years, he did not miss one of its fifty-six quarterly meetings. He represented his Diocese for twelve years as deputy at the four triennial general conventions held at Detroit, Portland, New Orleans and Washington.

A member of the Board of Trustees of the Diocesan Schools and of the local board of St. Margaret's School, he took an active part in their development and started the Bishop Brown Scholarship Fund. Also member of the Board of Visitors of the Blue Ridge Industrial School.

He organized the Layman's Association, first in the Rappahannock Convention and later throughout the Diocese, and was greatly interested in evangelism. He believed that the laymen of the Church were called to be witnesses for Jesus and by precept and example he sought to lead all with whom he came in contact. To him the family altar was a sacred heritage of his saintly mother, and every morning the family gathered under his leadership to seek Divine strength and guidance. A home in which the Master was ever the welcome guest. A household of joy and happiness, charmed by his loving personality and genial hospitality.

He was in all things **genuine.**

Modest and unassuming, never seeking fame or preferment, he was, in all circumstances of life, a helper.

To him the Bible was the Word of God—where he diligently sought the bread of life—for which he hungered. In his daily walk and conversation he was guided by its precious truths and to him its promises were real.

With his heart ever filled with burning zeal for his Master's work, he was always staunch and unwavering. Ever courageous and true to his convictions. His sane judgment, keen business sagacity and unimpeachable integrity were qualities he never failed to devote alike to religious and secular duties. His church problems were always his, and for them he spent himself unsparingly. His time, talent and means were ever cheerfully and ungrudgingly given for others in the Master's name.

A father, wise and patient, faithful and devoted husband, a friend who never failed. Ever kind, generous, thoughtful and courteous. Truly as with the apostle Paul, with this disciple of Jesus Christ, "to live is Christ, to die is gain". Threescore years and ten, full of good works and now "in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:13.

It was a noble end certainly. Men lose their love and trust and hope as they grow old. **Here was a man who kept them all fresh to the last.** Men cease to have strong convictions, and grow cynical or careless. **Here was a man who believed more and not less, as he knew more of God and of himself and of the world.** His old age did not come creeping into port, a wreck, with broken masts and rudder gone, **but full-sailed still and strong for other voyages in other seas.**

We are sure that his was the old age that God loves to see. To such men alone is God's promise to David fulfilled: "With long life will I satisfy Him and show Him my salvation."—Phillips Brooks.

CHURCH INTELLIGENCE.

(Continued from page 19.)

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

Personal Evangelism.

February 4-8 a personal evangelism campaign was carried on in Lynchburg, under the auspices of the Virginia Young Men's Christian Association. Mr. A. H. Lichty, State Secretary, describes it in the succeeding paragraphs.

"George Irving, of our National Staff, General Secretary Cartlich of the Lynchburg Association, and myself enlisted the cooperation of several Lynchburg pastors in conducting a five days' systematic effort in getting men and boys to accept Christ and unite with the Church of their choice. About one hundred laymen, mostly young men, actively shared in this work.

We met each evening for supper and an exchange of helpful experiences. On only one evening were there less than one hundred present and sometimes there were as many as one hundred and twenty-five. In short, we simply adapted the short financial campaign idea to the work of winning individual men for Christ instead of raising money.

Dr. T. C. Skinner, pastor of the First Baptist Church, presided at all meetings. During the opening meeting he said, "This is the most significant meeting I have attended since I have lived in Lynchburg.'

Some of the noticeable results were:

First: Many decisions to become Christians and unite with the Church.

Second: A new discovery by the workers as to how easily they can help others.

Third: Pastors learned how to use laymen better in enlarging the Church.

Fourth: A new realization of the religious value of Y. M. C. A. leadership.

Personally, I consider the week one of the most fruitful and satisfying I have ever experienced. It is my purpose to help arrange for similar efforts in some of our other Association cities as soon as the way can be found."

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Archdeaconry of Albany.

Regularly twice a year the clergy of the Diocese of Georgia in the Archdeaconry of Albany, the Ven. J. B. Lawrence, D. D., Archdeacon, meet for two days of services, Bible study, book review and for the presentation of special subjects. The semi-annual meeting of the current year was held January 15, 16 and 17, in St. Paul's Church, Albany, the Rev. Harry S. Cobey, rector. Addresses at two of the evening services were delivered by the Rev. John Gaynor Banks, D. S. T., Director of the Society of the Nazarene, and the Rev. Harrison W. Foreman, Secretary for Rural Work of the Department of Christian Social Service of the National Council. During the meeting of the Archdeaconery, the Executive Board of the Diocesan Branch of the Woman's Auxiliary held its semi-annual meeting. The following program was carried out: Opening service, Tuesday evening, January 15, sermon by Dr. Banks; Wednesday morning visit to the colored parochial school of St. John's Mission, followed by service of the Holy Communion at ten o'clock, the board of the Woman's Auxiliary meeting after this service, the clergy meeting for book review and later a business session; at the serv-

ice of evening prayer, sermon by Mr. Foreman. The following morning visit to the parochial school of St. John's, followed by Litany, Bible study and business session, and in the afternoon a young people's hour, conducted by Mrs. C. C. J. Carpenter and the Rev. Lloyd W. Clark; later visit to the county jail. At the service of evening prayer, sermon by the Ven. C. C. J. Carpenter, Archdeacon of Georgia.

E. D. J.

CENTRAL NEW YORK.

Rt. Rev. Chas. Fiske, D. D., Bishop.
Rt. Rev. E. H. Coley, D. D., Suffragan.

Hearing and Non-Hearing Brethren.

There was a service unique in the annals of Central New York in Trinity Church, Syracuse, on January 13. The eleven o'clock service of Morning Prayer was made a combined service in which the rector, the Rev. Hubert S. Wood read the office in the usual way, while the Rev. Herbert C. Merrill, missioner to the Deaf in the Dioceses of Albany, Central New York, and Western New York, rendered it simultaneously in the sign language. Similarly, the sermon, which was by Mr. Merrill, was read in signs by him and orally by Mr. Wood. The pre-sermon hymn, besides being played on the organ and sung by the choir, was sung in signs by Mrs. Robert E. Conley, a deaf young woman, clad in the usual choir vestments. The mixed congregation numbered about four hundred, the hearing members learning something about the deaf and what the Church is doing for their spiritual welfare, and the deaf had opportunity to become better acquainted with their hearing brethren.

H. C. M.

Personal Notes

The Very Rev. Howard Chandler Robbins, D. D., Dean of the Cathedral of St. John The Divine, who for six years (1911-1917) was rector of the Church of the Incarnation, has been elected by the rector, wardens and vestrymen to a position on the staff of that parish, and has accepted to take effect the thirty-first day of March next. Everybody in his old parish is looking forward to Dean Robbins' return home with grateful hearts.

The Rev. Charles C. J. Carpenter, rector of Grace Church, Waycross, Ga., has accepted a call to be rector of St. John's Church, Savannah, Ga.; change to be effective after April 1. His new address will be St. John's Church, Bull and Charlton Streets, Savannah.

The Rev. Henry C. B. Thomas, formerly rector of Sherwood Parish, Cockeysville, has received and accepted the appointment at Chaplain of Donaldson School, Ilchester, Md. He assumed his new duties on February 10, last.

The Rev. J. Manly Cobb, of Blacksburg, Va., has accepted the call to become rector of Trinity Church, Takoma Park, D. C., and will assume his new duties March 16.

The Rev. Anthony R. Parshley has resigned as rector of St. Paul's Church, Lancaster, N. H., and after April 1 will be rector of St. Michael's Church, Bristol, R. I.

Voice with smile wins



JUST ask one of the telephone operators who serves you how she manages to maintain such unfailing courtesy at a big switchboard.

"It wasn't easy at first," she'll admit. "I found that a sedentary job indoors all day was almost too much for me. I realized that if I was going to make good on the job—and I loved it!—I'd have to keep myself in the very pink of condition.

"I've done it with Nujol—nothing else. It's kept me from having headaches and colds and that awful let-down feeling. Kept my nerves from getting jangled and fatigued, too.

"My doctor tells me that Nujol isn't a medicine. It's simply a pure *natural* substance. It keeps your system functioning as nature meant it to, even under abnormal conditions. It not only prevents an excess of body poisons (we all have them) from forming, but aids in their removal."

Nujol can't possibly hurt you or upset you. Get a bottle today. Perfected by the famous Nujol Laboratories, 26 Broadway, New York. It's sold at all drugstores, in sealed packages only.

$10,000

Protection Against

ACCIDENT

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Vol. 94. RICHMOND, VA., MARCH 2, 1929. No. 9.

Saviour! when in dust to Thee
Low we bow the adoring knee,
When, repentant, to the skies
Scarce we lift our weeping eyes,
Oh! by all Thy pains and woe
Suffered once for man below:
Bending from Thy throne on high,
Hear our solemn litany!

By Thy helpless infant years,
By Thy life of wants and tears,
By Thy days of sore distress
In the savage wilderness,
By the dread permitted hour
Of the mighty tempter's power:
Turn, oh turn a favoring eye,
Hear our solemn litany!

By the sacred grief that wept
O'er the grave where Lazarus slept;
By the boding tears that flowed
Over Salem's loved abode;
By the anguished sigh that told
Treachery lurked within Thy fold;
From Thy seat above the sky,
Hear our solemn litany!

By the burden Thou didst bear,
By Thine agony of prayer.
By the cross, the nail, the thorn,
Piercing spear, and torturing scorn;
By the gloom that veiled the skies
O'er the dreadful sacrifice;
Listen to our humble cry,
Hear our solemn litany!

By Thy deep expiring groan;
By the sealed sepulchral stone;
By the vault, whose dark abode
Held in vain the rising God:
Oh! from earth to heaven restored,
Mighty, re-ascended Lord,
Listen, listen to the cry
Of our solemn litany!

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Third Sunday in Lent—Berkeley Minor	6
Chief Justice John Marshall	7
Calling Evolutionism's Bluff—Rev. J. W. Morris, D. D.	8
Rays of Light From God's Lamp—W. W. Rugh	8
The Atonement of Christ	9
Restoration of Wakefield	9
Great Commission	10
Grace and Peace—C. C. McIntire ..	10
Book Reviews	10
Favorite Scripture Verses	11
Letters to the Editor	11
Church Intelligence	12
Family Department	15
Children's Department	17
Personal Notes	23

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We shall never really help people by merely trying to interest them.—Rev Wm. Porkess, D. D.

The true patriot rejoices when his country fulfils its office for other nations, and not when it brings them under its yoke.—Bishop Westcott.

To magnify difficulties may discourage us from attempting the one thing that God wants us to do, and that we can do. When we dare difficulties they disappear. —Selected.

The great men of the world don't talk about the importance of their work; they just do whatever comes to hand; it's only second-rate men who say that their talents haven't full scope.—A. C. Benson.

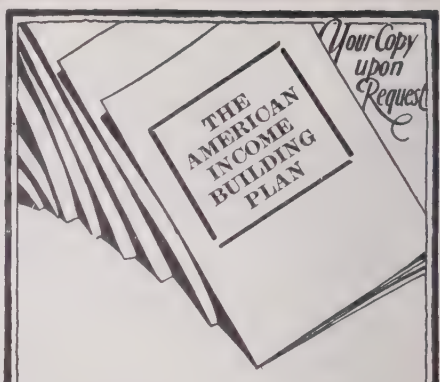
"In simple trust like theirs who heard
Beside the Syrian sea
The gracious calling of the Lord,
Let us, like them without a word
Rise up and follow Thee."
—Whittier.

The river Nile runs through Egypt twelve months of the year, but the river does not bless Egypt until it overflows its banks. And so, the Spirit of God in our hearts; it does not bless and do the world around him any good until it overflows the heart.—Ex.

The order of thought, then, is as follows. We praise some qualities because we judge that they make for fulness of life; they are such, to borrow a thought from Kant, as we can "will to be a universal law". We judge others to be evil because "the end of these things is death". Then we find in God a complete fulness of the good qualities and a complete absence of the evil ones. And God's will is our law because we believe His nature is our pattern.

Every public speaker is dependent upon his hearers for the effectiveness of his message. One good listener in an audience can assure a speaker's success. One indifferent or unfriendly listener can weaken the force of the best address or sermon ever delivered, and we see may see to it that that one is never ourselves. Of course, it is the speaker's obligation to win good listening; but it is just as much the hearer's obligation to give it attention. Team work here means what it does everywhere—that one and one make more than two.

Many nominal Christians are worshipping an unknown God. The trouble is they seek to know God through philosophy, science, law, or nature. They cannot find Him, and declare Him unknowable. People are much at sea, life confuses them. Here is found the necessity for Christ; He in human form, in human, voice, and human life had declared God, and none comes unto the Father but by Him. In Christ is light, revelation, and life.—Bishop Shayler.



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EDITORIALS

Vol. 94. RICHMOND, VA., MARCH 2, 1929. No. 9.

LENTEN LESSONS FROM THE CENSUS

Progress of the Protestant Episcopal Church in the United States, in membership and in proportion of membership to total population of the country, is shown by obtainable figures. Study of these figures should cause very serious thought, especially among the laity, and some earnest Lenten resolutions.

The General Convention of 1892, thirty-seven years ago, at Baltimore, received reports from a committee, evidently exceptionally careful and diligent, on the growth of the Church in this country. Taking this report, evidently prepared from search of the records, until the government report on religious bodies for 1916, with the government estimates of population in that year—and experience has demonstrated that government estimates usually are wonderfully accurate—we get membership of our Church, in proportion to population of the country thus—

1830, 1 member to 416 population.
1840, 1 member to 308 population.
1850, 1 member to 292 population.
1860, 1 member to 214 population.
1870, 1 member to 175 population.
1880, 1 member to 151 population.
1890, 1 member to 123 population.
1916, 1 member to 92 population.

The last of these figures necessarily is approximate, based on estimate of the total population for 1916, six years after one decennial census and four years before another, according to the normal rate of increase as shown by preceding and succeeding official returns.

The 1916 tabulation is the last that can be taken fairly as basis for study and comparison, the Church authorities reporting then, as had been the rule, none but recognized and regular communicants as "members". In 1926 the method was changed, probably under government instructions, and all baptized persons were reported as "members" of the Church, which always has been the custom of the Roman Catholics. This change made an apparently abnormal increase of membership in our Church almost of 800,000, from 1,092,821 in 1916 to 1,859,086 in 1926, nearly 80 per cent, in the ten years from 1916 to 1926. In 1892, when the count was limited to actual communicants, the membership was reported at 532,054 by and to the Church authorities, the government not then taking any census of "religious bodies". In 1906 the number of communicants was reported, to the Church, at 886,942, approximately one communicant of the Church to each 100 of population. The Church and census figures for 1916 show gain of a little more than 23 per cent in those ten years.

These cold figures show that while the Church continues to gain, both in total membership and in membership in proportion to population, the gain has been slowed.

It will be noted by the observant that the strongest gain, in proportion of Church membership to population, of any decade of the ninety-six years included in these records was from 1830 to 1840. Railroads and steamboats were opening up new country, increasing wealth and extending enterprise enormously—"flush" and wild times in some sections—but the spirit of the sturdy, valiantly self-sacrificing, indomitable old apostles and pioneers who had rescued the Church from beneath a smothering avalanche of hostile prejudice was yet living and inspiring and stimulating the laity to work shoulder to shoulder, heart to heart, soul to soul, with the clergy. Coarse materialism, intellectual effeminacy and diletantism had not yet developed from the enervating influences of increasing wealth, social ambitions and craving for cheap publicity. There was no invitation nor place nor opportunity for idlers, weaklings, cranks, clowns or mere job seekers. Conditions called for real men, clergy and laity, and the men were there and answered the call. So the Church grew from one in 416 to one in 308, in those ten eventful years.

We have the men yet. Most of our pulpits are occupied by men with the crusader spirit, ready to lead a revival and charge onward if the men and women in the pews—and too many of them are too often out of the pews in which they should be—will help, faithfully and zealously. This Lent is a good time for beginning. The harvest is very ripe and ready and in danger of fearful injury from many eager foes if neglected.

History repeats itself in our Church. As wealth has increased and security has appeared more assured, zeal and striving have relaxed, parasites and camp followers and treasons have crept in, the vain and the strutting and frivolous followers of fantasies and heresies have obtruded and displayed themselves.

There was diminished growth in the second of the two last periods in which the count was confined to communicants. In the sixteen years from 1890 to 1906 the increase averaged more than 22,000 a year. In the ten years from 1906 to 1916 the average yearly increase was not quite 20,600.

The membership of all religious organizations in the United States, including Jewish congregations and Mormons, increased in the ten years, 1916 to 1926, nominally, from 42,926,000, using round numbers, to 55,624,000, an apparent gain of 12,698,000. Aside from the partly fictitious gain of the Protestant Episcopal Church, caused by the change of meaning for "membership", much of the gain of 730,000 shown for the Jews was caused by a somewhat similar change with them. In 1916 they reported none but pew holders or regular attendants at synagogues, but in 1926 they reported all persons recognized as of the Jewish faith. The Roman Catholics gained 2,884,000 and reported for 1926 total membership of 18,605,000, between a sixth and a seventh of the total population. Excluding the Jewish congregations, 4,087,000, the total membership of churches in the country is 50,137,000, of which the Roman Catholics have rather more than one third, the remaining two thirds divided among the 211 Protestant "religious bodies" reported in the last census. The Roman Catholics gained something more than 18 per cent in the ten years, 1916-1926. All Protestants gained 9,184,000, or 40 per cent, including, however, the abnormal gain credited to the Episcopalians.

The last decade for which actual figures of communicants in the Episcopal Church are available is that from 1906 to 1916. Gains in this decade in some States, given in round figures, and avoiding the confusion of fractions, as shown by the census, may be suggestive:

In Virginia, communicants, from 28,000 to 33,000, not quite 18 per cent in ten years; District of Columbia, 13,700 to 18,300, 34 per cent; North Carolina, 13,900 to 18,500, 33 per cent; South Carolina, 8,500 to 11,000, 29 per cent; Georgia, 9,800 to 11,000, 12 per cent; Alabama, 9,000 to 10,000, 11 per cent increase in ten years; Mississippi, 5,700 to 6,000, about one-half of one per cent gain in ten years; Arkansas, 4,300 to 4,400, practically no gain in the ten years; Louisiana, 9,000 to 11,600, 29 per cent; Tennessee, 7,800 to 10,000, 28 per cent; Texas, 14,000 to 17,000, 21 per cent; Maryland, 35,000 to 38,000, less than one per cent; West Virginia, 5,200 to 6,800, 31 per cent; Florida, 8,600 to 10,400, 18 per cent; Oklahoma, 2,000 to 3,500, 75 per cent; Massachusetts, 51,000 to 75,000, 47 per cent; New York, 193,900 to 227,000, 17 per cent.

Other figures, some encouraging, others shameful, will be presented especially for consideration of the laity before the Lenten season goes by. They make a trumpet call, a solemn warning, an urgent summons, to service, to the laity of the Church. Most of our clergy are earnest, self-sacrificing, devoted men; but to the most intensely ardent, faithful clergyman a cold, indifferent, congregation is chilling. Each nominal Episcopalian neglectful of his religious duties or performing them perfunctorily—with apparent feeling that he is condescending to do a favor to the Almighty by attending services regularly, or when there is no special appeal to his indolence or his inclination, and by dropping in the contribution plate a careless gift or one grudgingly and carefully assigned—is a clog on the rector's feet, a repression of his fervor, a hindrance to his work.

Let us consider the figures and do serious thinking this Lent on whether we are helping or hindering the advancement of the Church, of the cause for which the Saviour of mankind died. The General Convention of the Church pledged it, and each member, to special evangelistic work this year. Responsibility for making that pledge good is on every Episcopalian. It is for each of us to decide whether we shall do our respective parts honestly and faithfully, cooperate with our rectors loyally and help give them new inspiration and hope; or whether we shall drone along, leaving other Christians to do our work while our Church limps weakly at the rear of religious progress, inviting derision and incurring inevitable decay.

Alfred B. Williams.

THIRD SUNDAY IN LENT

Berkeley Minor

COLLECT.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy majesty to be our defense against all our enemies, through Jesus Christ our Lord. Amen.

IN our Church Catechism we learn that the devil and all his works and agents are the great enemies against whom there is no defense save in God's protection which we invoke so earnestly in this collect, which we cannot effectually use, unless we, as His humble servants, have a hearty desire for such defense. In another part of our Prayer Book (the Litany) we find earnest petitions for defense against these spiritual enemies. Thus the Church teaches us, where our chief dangers lie; how Satan aims his fiery darts at the soul rather than the body; wiser now than when he sought by bodily suffering to seduce Job from his allegiance to God. A hymn in the old P. B. of my youth teaches the same:

"What arrows pierce so deep as sin?
What venom gives such pain within?
Thou great Physician of the soul,
Rebuke my pangs and make me whole."

And bodily ills are by no means always our enemies; but often are blessings in disguise. Sickness, and even death, may be kind friends, as the same hymn says:

"Oh! if I trust Thy sovereign skill,
And bow submissive to Thy will.
Sickness and death shall both agree,
To bring me, Lord, at last to Thee."

THE Epistle is Ephesians 5:14: "Be ye imitators of God, as dear children," is a striking simile. "Imitators of God" is the R. V. and more exact than "the followers" of God in the A. V. We are to follow and imitate God, as children imitate their parents; and they are wonderful imitators. We parents cannot be too careful about the example we set to our children. A story is told of General Lee, that he noticed how one of his boys, when he was walking in the snow, followed him closely, taking quite long strides, that he might place his little feet in the tracks made by his father's boots. "It was a lesson to him (he said) how careful his walk through life should be, if his conduct was to be so carefully imitated by his children." So we, children of God, have God manifest in the flesh to imitate, just, as dear children, we are led by a certain loving instinct to imitate our earthly parents.

St. Paul in the Epistles goes on to say: "And walk in love, even as Christ also loved you and gave Himself up for us for an odor of a sweet smell" (R. V.) The self-sacrificing life and death of Christ for all mankind, both friends and enemies, is so lofty an ideal that at times we are apt to despair, and to slacken our efforts to be imitators of Him; but let us not be discouraged. There are many promises in the Bible of ample assistance in our efforts to be "imitators of God as dear children". A very notable one is in 1 Cor., chap. 10. After enumerating a number of the temptations of God's people in the wilderness, whereby many of them had been "overthrown", because they lusted after evil things, Paul warns the Christians at Corinth, saying (v. 12): "Let him that thinketh he standeth take heed lest he fall"; but, as if he feared they would be too much discouraged by so many examples of failures under temptation, he says (v. 13): "There hath no temptation taken you, but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to bear it" (R. V.) "God the Holy Ghost who sanctifieth us and all the people of God," may be relied upon to be "a refuge and strength, a very present help in time of trouble (Ps. 46:1). And "Do not take trouble on trust," as an old proverb says. Divine grace is only promised, as we need it, just like our bread (for the body), which our Lord bade us pray for, "day by day".

THE Gospel is St. Luke 11:14-23. This is one of the saddest scenes in the life of Jesus, when His enemies charged Him with being in league with the devil, the great foe of mankind. Beelzebub was one of the chief gods of their heathen neighbors, the Phoenicians, and the Jews in derision had given his name to the chief of evil spirits, whom we commonly call Satan.

The charge against Jesus was not only false, but absurd, as He shows His enemies in a perfectly simple and logical way; so simple as to have become a proverb: "Every kingdom divided against itself is brought to desolation, and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils by Beelzebub." They can make no reply; but blinded by prejudice and passion, are unconvinced. "A man convinced against his will, is of the same opinion still."

One precept of this Gospel is that it is impossible for one of Adam's lost race to be neutral in the great conflict between good and evil. We must be on the side of the Great Captain of our Salvation, or against Him, under Satan's banner. Jesus says here: "He that is not with me is against me; he that gathereth not with me, scattereth." He had said in the Sermon on the Mount (Matt. 6:24): "No man can serve two masters. . . . Ye cannot serve God and Mammon."

Here He says just as plainly that there is no middle ground. Satan is very willing for men to try to take such a stand; for thereby he has many unconscious adherents. This teaching rings out clear in Joshua's last charge to Israel at Shechem, just before his death: "Choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord" (Josh. 24:15).

CHIEF JUSTICE JOHN MARSHALL

An Humble Christian and Soldier of the Cross: Vestryman of Monumental Protestant Episcopal Church, Richmond, Va.

IT is not long since a gentleman was traveling in one of the counties of Virginia, and about the close of the day stopped at a public house to obtain refreshment, and spend the night. He had been there but a short time, before an old man alighted from his gig, with the apparent intention of becoming his fellow-guest at the same house. As the old man drove up, he observed that both the shafts of his gig were broken, and that they were held together by withes formed from the bark of a hickory sapling. Our traveller observed further that he was plainly clad, that his knee buckles were loosened, and that something like negligence pervaded his dress. Conceiving him to be one of the

honest yeomanry of our land, the courtesies of strangers passed between them, and they entered the tavern. It was about the same time that an addition of three or four young gentlemen was made to their number—most, if not all of them, of the legal profession. As soon as they became conveniently accommodated, the conversation was turned by the latter upon an eloquent harangue which had that day been displayed at the bar. It was replied by the other, that he had witnessed, the same day, a degree of eloquence no doubt equal, but that it was from the pulpit. Something like a sarcastic rejoinder was made as to the eloquence of the pulpit; and a warm and able altercation ensued, in which the merits of the Christian religion became the subject of discussion. From six o'clock until eleven, the young champions wielded the sword of argument, adducing with ingenuity and ability, everything that could be said pro and con. During this protracted period, the old gentleman listened with all the meekness and modesty of a child. . . . Our traveler remained a spectator, and took no part in what was said. At last one of the young men, remarking that it was impossible to combat with long and established prejudices, wheeled around, and with some familiarity exclaimed, 'Well, my old gentleman, what think you of these things'? If, said the traveller, a streak of vivid lightning had at that moment crossed the room, their amazement could not have been greater than it was with what followed. The most eloquent and unanswerable appeal was made for nearly an hour, by the old gentleman, that he had ever heard or read. So perfect was his recollection, that every argument urged against the Christian religion was met in the order in which it was advanced. Hume's sophistry on the subject of miracles was, if possible, more perfectly answered than it had already been done by Campbell: and in the whole lecture there was so much simplicity and energy, pathos and sublimity, that not another word was uttered. An attempt to describe it would be an attempt to paint the sunbeams.

"It was now a matter of curiosity and inquiry who the old gentleman was. The traveller concluded it was the preacher from whom the pulpit eloquence was heard—but no, it was the Chief Justice of the United States.

"Says Bishop Meade: 'Justice Marshall had no hope of the revival of the Church in Virginia, though contributing liberally to the efforts made for it. He lived to see himself mistaken, and to unite with his children and grandchildren in the services of our resuscitated Church in the very place of his nativity and amid the scenes of his early life. In my frequent visits to Coolspring and Oakhill, I often met with him, as I had done at my father's house, and other places in Frederick, in more boyish days. Though not a communicant, he was the sincere friend to religion and the Episcopal Church. I can never forget how he would prostrate his tall form before the rude low benches without backs, at Coolspring meeting house, in the midst of his children and grandchildren and his old neighbors. In Richmond he always set an example, to the gentlemen, of the same conformity, though many of them did not follow it.' Bishop Meade then gives an extract from a letter of the Rev. Dr. Norwood, which, the Bishop says, and all Virginians know, 'may be entirely relied on': 'I have read some remarks of yours in regard to Chief Justice Marshall, which have suggested to me to communicate to you the following facts, which may be useful should you again publish anything in relation to his religious opinions. I often visited Mrs. General Harvey during her last illness. From her I received this statement. She was much with her father during the last months of his life, and told me that the reason why he never communed was, that he was a Unitarian in opinion, though he never joined their society. He told her that he believed in the truth of the Christian revelation, but not in the divinity of Christ; therefore he could not commune in the Episcopal Church. But during the last months of his life he read **"Keith on Prophecy'**, where our Saviour's divinity is incidentally treated, and was convinced by his work, and the fuller investigation to which it led, of the supreme divinity of the Saviour. He determined to apply for admission to the communion of our Church—objected to commune in private, because he thought it his duty to make a public confession of the Saviour—and, while waiting for improved health to enable him to go to the church for that purpose, he grew worse and died, without communing. Mrs. Harvey was a lady of the strictest probity, the most humble piety, and of a clear discriminating mind; and her statement, the substance of which I give you accurately (having reduced it to writing) may be entirely relied on.

" 'I remember to have heard Bishop Moore repeatedly express his surprise (when speaking of Judge Marshall) that, though he was so punctual in his attendance at church, and reproved Mr. ———, and Mr. ———, and Mr. ———, when they were absent, and knelt during the prayers and responded fervently, yet he never communed. The reason was that which he gave to his daughter, Mrs. Harvey. She said he died an humble, penitent believer in Christ, according to the orthodox creed of the Church.

" 'Another fact, illustrating the lasting influence of maternal instruction, was mentioned by Mrs. Harvey. Her father told her that he never went to bed without concluding his prayer with those which his mother taught him when a child—viz.: the Lord's Prayer, and the prayer beginning 'Now I lay me down to sleep'.

"But what could be more touching than the unconscious testimony of the Chief Justice himself, to his own exalted character, as shown in the affecting tribute to his wife, written by himself December 25, 1832—'This day of joy and festivity to the whole Christian world is, to my sad heart the anniversary of the keenest affliction which humanity can sustain. While all around is gladness, my mind dwells on the silent tomb, and cherishes the remembrance of the beloved object which it contains.

" 'On the twenty-fifth of December, 1831, it was the will of heaven to take to itself the companion who had sweetened the choicest part of my life, had rendered toil a pleasure, had partaken of all my feelings, and was enthroned in the inmost recesses of my heart. Never can I cease to feel the loss and deplore it. Grief for her is too sacred ever to be profaned on this day, which shall be, during my existence, marked by a recollection of her virtues.

" 'On the third of January, 1783, I was united by the holiest bonds to the woman I adored. From the moment of our union to that of our separation, I never ceased to thank heaven for this its best gift.. Not a moment passed in which I did not consider her as a blessing from which the chief happiness of my life was derived. This never-dying sentiment, originating in love, was cherished by a long and close observation of as amiable and estimable qualities as ever adorned the female bosom. To a person which in youth was very attractive, to manners uncommonly pleasing, she added a fine understanding, and the sweetest temper which can accompany a just and modest sense of what was due to herself. She was educated with a profound reverence for religion, which she preserved to her last moments. This sentiment, among her earliest and deepest impressions, gave a coloring to her whole life. Hers was the religion taught by the Saviour of man. She was a firm believer in the faith inculcated by the Church (Episcopal) in which she was bred. I have lost her, and with her have lost the solace of my life! Yet she remains still the companion of my retired hours, still occupies my inmost bosom.'

"Chief Justice Marshall died in the City of Philadelphia, on the sixth day of July, 1835; and lies buried in the old Shockoe grave-yard at Richmond. The modest epitaph (with blanks filled) directed by himself to be inscribed upon the plain slab which shelters his grave, is as follows:

" 'John Marshall, son of Thomas and Mary Marshall, was born on the twenty-fourth day of September, 1755; intermarried with Mary Willis Ambler the third of January, 1783; departed this life the —— day of ————, 18—'; to which simple story, this grateful generation might add (from the epitaph of the 'Father of English Equity'):

" 'In whom all the virtues that make a great and good man
Were very conspicuous, without the blemish of any vice.' "

CALLING EVOLUTIONISM'S BLUFF

Rev. J. W. Morris, D. D.

IT demands unusual courage for a scientist, who values his standing with the dominant School of Scientific theorists, to call in question the orthodox dogma of evolution, the rejection of which is supposed to mean the denial of truth itself and of plain facts of science.

Such a bold man has appeared in the person of Dr. Austin H. Clark, eminent biologist of the Smithsonian Institute. He has exposed himself to the anathemas of those who hold the faith of Evolution, by daring to challenge the boasted proofs of transformation of species and of the gradual development through billions of years of all creatures from primordial germs. He especially has the audacity to deny one especial tenet of the creed of fundamentalist evolutionism, viz.: the origin and development, through natural forces, of rational and self-conscious human beings from animal and ape-like forms. According to him there is no

evidence at all to show that man, through the savage method of bloody tooth and claw, had his origin in the brute. There are no such things as "missing links". Scientists have never been able to fill the gaps between different groups of animals. Man appeared suddenly, unannounced by any transient abnormal forms, and substantially the same at his appearing as he is today. All the laborious skeletal reconstructions of ape-men are mere guesses with no scientific data to go upon.

Dr. Clark seems to hold essentially the old truth that species are fixed, while within them variations and developments are multiform. If we are to have a world capable of genuine classification, this would seem to be indubitable. A world in which all plant and creaturely life was in continual flux, would be a chaos. And so Dr. Clark is reported as saying: "So far as concerns the major groups of animals, the creationists seem to have the better argument. There is not the slightest evidence that any one of the major groups arose from any other. Each is a special animal complex related more or less closely to all the rest, and appearing, therefore, as special and distinct creation."

We seem to be getting back to the scientific statements at Genesis 1:11, 12 and 24, 25. Moses states that plants and animals were not made through bewildering fluctuations; but that each was created **after its kind.** From the beginning, he tells us that the kinds or species of creatures have existed.

To the orthodox evolutionist this is a denial of the faith —a return to the superstition of creationism. By his creed, given plenty of time and endless variation, Evolution can by natural laws make anything. But it must be acknowledged that no mere force, however prolonged, can create anything. Creation and Evolution are contradictory terms. Evolution means the rolling out of what already exists: Creation is the bringing into being of what did not exist.

It is the confusion of the technical term evolution with all sorts of development, that has given this naturalistic philosophy its commanding position in the scientific world. To confound the growth of a plant from a seed, or the development of the steam engine from the tea-kettle, with what scientists really mean by evolution is to obscure truth. By accrediting to a grandiose but unproven theory vast numbers of undoubted facts that in no way belong to it, a naturalistic philosophy has swept, like a sorocco, over our colleges and universities, withering and parching all spiritual values.

Dr. Clark's highly technical treatise appeared in the Quarterly Review of Biology edited by Dr. Raymond Pearl, of Johns Hopkins University. His views would doubtless be ignored, if they came from some Bryanite preacher, blinded as is thought by dogmatic bigotry, or from some Tennessee legislator supposedly opposed to truth; but coming from a biologist of accredited position and unquestioned learning, it cannot well be relegated to the limbo of obscurantism and scientific ignorance.

The question necessarily arises why a discredited theory, known to be the root of widespread infidelity, should be insisted upon in our state-paid schools as the last word and infallible truth of science?

Why should it be thought just and right to prohibit the Holy Scriptures in our schools while freely admitting dogmatic evolution? Why may the state teach our youth the faith and the creed of evolutionism, but must not by any means teach them the principles of Christianity? Should a materialistic philosophy he favored to the detriment of the spiritual teachings of Christianity?

Our enlightened educationalists have brought us to a strange pass. It is this: The Christian religion may not be taught in our schools, else sectarianism will be fostered: but the dogma of Evolution must be taught, else the truth will be prejudiced. It seems to be thought more important for our youth to learn the materialistic cult of evolutionism, than the holy truths of Christianity. It is abominable obscurantism, apparently, to exclude from our state-paid institutions the irreligious tenets of evolutionism; while it is the finest enlightenment to debar from them the Book upon which our civilization and morals are based.

RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

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Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

II CHRONICLES.

THY way, O God, is in the Sanctuary" (Ps. 77:13). This is a key verse to help to understand these books of Chronicles.

Subject.

In this book, we are told of God's dealings in grace and righteousness with Israel from the building of the Temple by Solomon until it was destroyed by Nebuchadnezzar.

1. Chs. 1-8. Building, dedication, and glory of the Lord's House and of Solomon's reign.

2. Chs. 10-16. Division of the kingdom and departure from the Lord, but His strength revealed to those whose hearts were perfect toward Him (ch. 16:9).

3. Chs. 17-20. Affinity of Jehosaphat with Israel's king, and God's grace in separating and giving victory over Judah's enemies.

4. Chs. 21-24. The lamp in David's house sustained by the lamp in the Lord's House, even though the kings of Judah were wicked (chs. 21:7; 22:11, 12).

5. Chs. 25-28. The throne of David judged by the One enthroned between the Cherubim (chs. 25:15; 26:20; 28: 24, 25).

6. Chs. 29-36. Special blessing upon the house of Judah because Hezekiah and Josiah walked according to the law of God's House. But Judah's apostasy ended in the destruction of the Temple and city of Jerusalem by the Babylonians.

Purpose.

To reveal typically God's thought for Israel in the future, and to teach us the causes of failure to live in the enjoyment of the conscious presence of the Lord, this book was written for us by the Holy Spirit.

It is supposed to have been written by the hand of Ezra, the man of God who learned the deep things of God (Ezra 7:10).

1. Chs. 1-9. Solomon's glory was but the reflection of the glory of the Holy One of Israel dwelling in the Temple (ch. 7:1, 2).

What glory will Israel behold when David's greater Son builds a Temple which will fully reveal the glory of the Builder (Matt. 25:31; Heb. 3:1-6; 1:3; Matt. 17:1-8).

What glory will Israel behold when they see the King in His beauty, and rule with Him during a millennium of righteousness (Isa. 9:6, 7; 32:1, 17; 33:17).

But we behold His glory now, and are transformed into His image from glory to glory, as we look steadfastly upon Him, as revealed to our hearts by His Spirit in the Word (2 Cor. 3:18; Col. 3:12, 13).

2. Chs. 10-16. In spite of the church quarrels and multiplied creeds, the Lord gives His strength, His grace to those who trust and obey Him (Rom. 12:1, 2; Eph. 6: 10-18; Phil. 4:13; Neh. 8:10).

3. Chs. 17-20. Fellowship or partnership with the world will always mean defeat, but God's grace is multiplied unto those who are willing to live a separated life, dead to sin and to the world (James 4:4; 1 John 2:15; Col. 3:1, 2; 2 Cor. 6:16-18; Gal. 6:14; 2:20; Rom. 6:11; 8:13).

4. Chs. 21-24. All the light of a new life that shines through us comes from beholding Him, who is our light and our salvation (John 8:12; Ps. 27:1; 34:5).

5. Chs. 25-28. The judgment of the One dwelling between the cherubim is always in righteousness on the basis of the cross, for His eyes are upon the Mercy Seat, our Propitiation (Rom. 3:25 R. V.; Heb. 9:5; Rom. 4:5; 1 John 1:9).

6. Chs. 29-36. What marvelous tokens of grace are being manifest to an apostate church before the hour of judgment comes, but the apostasy will ripen quickly as these tokens are rejected and then judgment will be swift and sure (2 Thess. 1:8, 9; 2:10-12; 2 Peter 2:1; Rev. 3:14-22).

THE ATONEMENT OF CHRIST

FROM what hath been said upon the Atonement which Jesus Christ hath made for sin, we may see the reason, and be convinced of the truth of the declaration made by St. Peter to the Jewish rulers: "Neither is there salvation in any other than Jesus Christ; for there is none other name under heaven given among men, whereby we must be saved". **For this is only saying in other words, that there is no salvation for fallen man but only through the Atonement and intercession of the One Mediator between God and man, Jesus Christ our Lord.**

On this subject, however, a question arises, to which it may be proper to attend: The question is this: What is to become of those who lived before the coming of Christ, and of those who since His coming have never heard of Him, nor of His Gospel; and who consequently know nothing of His atonement, nor of salvation through Him?

To resolve this seeming difficulty let it be remembered, that though Jesus Christ did not appear in human nature till He was born of the Virgin Mary; nor suffer death on the cross, till the time of Pontius Pilate, the Roman governor of Judaea; yet, in a true sense, He assumed our nature when He was promised to Adam as the seed, one of the posterity of the woman Eve, and the bruiser of the serpent, Satan; the adversary and beguiler of our original parents. Then, in truth, the gospel, or glad tidings of salvation through the Mediator began; for then He was declared to be the Mediator of a new covenant between a just God and fallen man. This promise was made to Adam, before he had any descendants, all his posterity must, therefore, be included in it, and in the atonement which the Mediator, as sponsor or surety for man, undertook to make. For this reason, St. John, in his Revelation, speaks of him as the "Lamb slain from the foundation of the world". And hence it is, that **He is the propitiation not only for our sins, but for the sins of the whole world.**

We may be unable to discern fully the reasons of God's procedure in many cases. Our capacities are limited, and unequal to the comprehension of His dispensations, who, being infinite in His nature, must "have His ways past finding out". **For this reason there must of necessity be some mysteries in divine revelation; that is, some things which we cannot comprehend, but which we must receive on divine authority.** If this be a fault, it is the fault of our nature; just such a fault as it is, that we are not angels; **but our religion and its Author are clear of all censure.** When a parent cautions a child against running into the fire, or water, or down a precipice; the child may be incapable of comprehending the reason of the prohibition; but if he slight the authority, and superior knowledge of his parent; he will, on making the trial, surely smart for his presumption.

Should it be asked, why God did not sooner create this world which we inhabit? every answer we could give would betray our ignorance. We know, indeed, what is intended by the question. Sooner, and later, with regard to us, have a precise meaning; but they are not applicable to God, with whom nothing is past or future, but everything present. The creation of the world is as much present with God now, as when the world was first made; and the atonement of Christ was as much present with God, when He became our Mediator, as when He suffered at Jerusalem. If, then, they who lived before Christ's personal appearance and suffering in human nature, were as much included in His mediation as they who lived since, no injustice was done them. Besides:

It appears from the short history which Moses hath given us, that God did make known to Adam the glad tidings of reconciliation with him through the Mediator, and the means by which he was to obtain the benefit of it. We find that Cain and Abel brought offerings to God. Abel's offering was an animal for sacrifice. But the offering of animals in sacrifice to God could not have arisen from suggestions of human reason. Modern philosophers tell us the practice is unreasonable and unnatural, and have generally condemned it. It is fruitless to dispute a point with men who arrogate all reason to themselves, and make their own understandings the measure of everything, **not even excepting the operations and institutions of infinite power and wisdom.** In this, however, we are agreed; that animal sacrifices are unnatural, and never could have obtained, on the principles either of natural reason or religion. To what origin, then, shall we ascribe them? The philosopher will say to superstition. But when he says so, he forgets that superstition is the child of reason, and consists in setting up invention of our own reason, and following dictates of our own hearts in the worship of God, as the means of rendering Him propitious to us, instead of abiding in His institutions. Had there been no true religion, there could have been none that is false. Had there been no positive institutions by divine authority in the worship of God, by which to conciliate His favor; superstitution could have had no ground to stand on. The abuse of sacrifices, the offering of them to the sun and moon, to Jupiter and Juno, and other fictitious deities, and the vain rites with which they were accompanied, were superstition—the contrivances of human reason. But sacrifices themselves must have been the institution of God; and intended, as types and figures, to point out the expiation and atonement of the great Mediator; and to direct men, by faith and hope, to look to, and rely upon Him for redemption from sin, and the wrath of God, by the propitiation of His blood, shadowed forth by the blood of the animal slain for sacrifice.

God, too, had His preachers of righteousness in the first ages of the world, as well as He hath now, to instruct and keep men in the true religion, and in the paths of holiness and virtue; and if men did abuse and debase the sacrifices and worship of God by their own superstition, paying that adoration to the creatures which was due only to the blessed Creator, it was because they were philosophers, and preferred the dictates of their own reason, and the suggestions of their own understanding, to the positive commands and institutions of God. If they disregarded the obligations of moral virtue, and indulged themselves in the gratification of the appetites of the body, and of the malignant passions of the mind, it only proves that human nature was then, what it is now, foolish and perverse: but it is no impeachment of the goodness and providence of God, nor of the reality and efficacy of His religious institutions. In the very worst state of human apostasy and licentiousness, God did not leave Himself without witnesses of "His eternal power and Godhead". "The heavens declared the power of God, and the firmament shewed His handiwork." The alternate returns of day and night, summer and winter, seedtime and harvest, rain and sunshine, all proclaimed a superior and almighty power. They proclaimed, too, that this power was good and gracious, giving them "fruitful seasons", and "filling their hearts with food and gladness."—To be concluded.—Selected.

The Great Commission

ALASKA.

Mr. John W. Wood, Secretary of our National Council, sends us here some news items from Allakaket, Alaska:

"Christmas at St. John's-in-the-Wilderness was a happy time. Most of the village people returned from their trapping to keep the feast. Their happiness was clouded by the death of a little blind girl and one of our old women. I think that their attitude toward death is more hopeful than most people outside.

"The people did not have very good luck in their trapping this year and the Christmas offering is not as good as last year. I send you the $66.25 for the general work of the Church.

"We have had a very warm winter, only a little time with fifty below.

"The white men who have been mining up the Alatna have been waiting for their plane to come in for several weeks, but no sign of it."

Since the letter containing the foregoing items was written by Miss Helen Lambert on January 4, she met with an accident through the exploding of a kerosene lamp, and was badly burned. Fortunately, the missing airplane must have turned up shortly after. A report from Fairbanks assures the Department of Missions that Miss Labert was brought there by airplane and was immediately cared for in St. Joseph's Roman Catholic Hospital and is doing well.

It may be worth noting with regard to that Christmas offering that if every communicant of the Church gave at the same rate as our two missionary women at Allakaket give on their salaries of $975 a year, the income for the missionary work of the Church would be well over $10,000,000 in 1929!

MISSION NEEDS.

Two needs from the overseas mission field: an operating table for the hospital at Zamboanga in the Philippines, and organs for several missions in Cuba. The operating table would cost $175, exclusive of transportation. The table which has long been in use there was made by native workmen.

Four little churches in Cuba lack organs. A small size

costs about $150. Further information may be had from the Department of Missions, 281 Fourth Avenue, New York.

"BIRD OF PARADISE" CARRIES BISHOP.

Bishop Burleson, completing the Hawaiian visitation, which he has been making as Assessor to the Presiding Bishop, made an airplane journey on January 19 from Honolulu to the Island of Kauai, where he consecrated All Saints' Church at Kapea, and confirmed a class of eight. He made the flight in the Army plane "Bird of Paradise", the plane used by Maitland and his companions in their trans-Pacific flight. The Island of Kauuai is not easily accessible.

Restoration of Wakefield

This editorial from The New York Times we reprint here as an item of interest to all Americans.

"The replica of the house in which George Washington was born, which the generosity of Mr. Rockefeller seems to assure, will be a mansion. The Washingtons were landed gentry, and in their migration to Virginia at a time when Cromwell was making Northamptonshire warm for Stuart Royalists they probably managed to take some of the family fortune with them. When the first President was born his father was already a man of at least three estates.

". . . . . While his strain of gentility was conceded, a certain amount of necessitous hardship was inferred. But it is much more to his credit that, though he was of aristocratic birth, he sought adventure by flood, field and battle. Yet it was once considered imperative that schoolboys should believe every President to have begun in the quasi-log cabin stage. Jefferson was passed over lightly as a sort of literary person and therefore not ruined by inherited comforts.

"It now develops that the replica of Wakefield House will show one of those lovely old brick manor-houses, some of which in Virginia are today inhabited by rich owners from New York. Chatham, across the Rappahannock from Fredericksburg, is another such place as Wakefield was, and throughout the Tidewater the pleasant meads and rolling woods are agreeable settings for these charming Colonial houses. They represent the best mood of American architecture, and—as witness the great restoration movement at Williamsburg—modern good taste has seen fit to preserve them. In Virginia even the creeks and villages have the same names they had when George Washington knew them. In his childhood Wakefield House faced Pope's Creek, and Pope's Creek it is still. If a town was called Lone Tree in Virginia in 1700, it is not Sentinel Oak now. Regrettably, this proud and sensible interest in the past has not everywhere prevailed; and almost every day a newspaper somewhere records a legislative act or town ordinance changing a good old name to a silly new one.

"The older the nation grows, the more it appreciates the essential qualities of the inflexible man who was born at Wakefield House. And the more it applauds such acts as Mr. Rockefeller's to preserve all possible memorials of his extraordinarily useful life."

GRACE AND PEACE

Charles Curtis McIntire.

"Grace to you and peace from God our Father and the Lord Jesus Christ."

In this day of uncertainty, in regard to the Deity of our Lord, we are grateful for this assertion of the equality of the Son with the Father. From them issue these two provisions, grace and peace, for the sons of God.

Grace is love. It is love at white heat. It is spiritual enabling energy. It is God in action through His Son for our salvation. It is the undeserved favor of God bestowed upon us, not because of our attainments or our possessions, but because of his spontaneous desire to help us, according to the good pleasure of His will.

The consequence of grace in your heart is peace. You can't find peace if you are not experiencing grace. Peace on God's part is the complacency of reconciliation with which He regards His people. It is a state on which all peace rests. On man's part it is an experience. It is repose and serenity of soul. It is spiritual happiness. We must have our troubles; but beneath the surface is peace like a river bearing us forward undisturbed and with a poise that characterizes the heart of God.

Domestic difficulties dissolve and family felicity is fostered by praying for grace. The true mission of all social service endeavor is to bring the grace of Christ to bear on the lives of men and women. Industrial and commercial disputes find their amicable adjustment as men by grace call each other brethren. Missionaries full of grace and peace are the world's greatest agents for solving problems of international relations. America's outstanding need is preachers and Christians of this kind.

Book Reviews

THE CONFESSIONS OF A PUZZLED PARSON AND OTHER PLEAS FOR REALITY: By Charles Fiske, Bishop of Central New York. Charles Scribner's Sons, New York City, Price, $2.

Of course the Bishop is not at all puzzled. He knows what he thinks; and he knows how to express his thoughts, and he does that in a most incisive manner.

He does full justice to the various types of people to which he addresses himself. It is to be hoped that this book will be read by all those to whom religion and its expression are not realities. For instance, the mechanical preacher, and the man who conducts the service mechanically, and the man in the pew who merely comes as a kind of routine, and whose heart is not in the business—all these ought to be greatly helped by the reading of this book.

He deals fairly with the nuisances and pests of the Church, the various secretaries and "whoop-'em-up" men; and with those who endeavor to make the Church a society for the propagation of pet ideas and queer ideas. He is a slashing writer and a hitter from the shoulder, and it was needful that some one should do it.

The Bishop deals with "soul-saving suppers", with the Church's "unfailing amiability", the "Glory of the Christian Faith," and "Loyalty". It is refreshing to have him say: "After all, the only material out of which to make a clergyman is lay material!"

His discussion of Marriage and the New Home and Woman is very thorough; and it is full of practical ideas and understanding. In fact tht whole book is full of common sense and understanding. It is entertaining reading.

R. R. C.

SPIRITUAL DIRECTION: By T. W. Pym. Morehouse Publishing Company, Milwaukee, Wis. Price, $2.

This book is symptomatic of the strange eclecticism that prevails in the religious world today. Most seem to have absorbed a bit here and there from various systems. The author realizes the need for more intimate contact between clergy and people in the matter of spiritual guidance. His remedy is a faintly modified confessional, to which is attached methods gathered from what purports to be newer psychological teachings.

While the book avoids compulsory confessional (he could hardly do less, as a loyal member of the Church of England), the old dangers are still there, with new ones added. The first difficulty about the confessional is that only a converted minister ought to deal with seekers. The author does not even sense that difficulty. In addition to the astigmatism suffered by all who are unconverted, we have the further danger from those who are deliberately wicked. Is it right to make customary a teaching that would send innocent people regularly for spiritual advice to these classes of ministers? Yet the advocates of the confessional never discriminate in practice. The consequence is that we have met men who said that recourse to confession had left them worse, rather than better. One man said that he had never been in the habit of lying before he went. It is better to leave such things a matter of individual ministration. No minister who is worth anything needs the artificial bolster of the confessional in his dealings with the needy.

The author's advice indicates that he has at times allowed the Christian to be obscured in the psychological. He leans to the old way of struggle, with the helps of prayer and other aids added, but he does not indicate that he fully understands the Christian way of surrender, and victory through Christ. The whole range of practical theology gleaned from Christ's atoning death and triumphant resurrection is passed over. These truths would render some of the books superfluous, and are required in order to make the rest workable.

A further danger that always besets those who try for a via media between contradictory views is present although again not fully recognized. That danger is that men who are out for the whole Medieval system will take his concessions as permission to go further, while those who understand New Testament truth will be repelled. For example, he opens the door to Mariolatry and suggests that we pray before a picture or a crucifix. These and kindred things

have been tried and have been found wanting. They will not work any better in this age, even though bolstered up with a little starch stiffening borrowed from the new psychology. F. C.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart," Ps. 119:11.)

This week the following verse was submitted by Mrs. C. Lee Dudley, of Norfolk, Virginia:

> "Give therefore Thy servant an understanding heart, . . . that I may discern between good and bad."—1 Kings 3:9.

Who will send one from the far-away places as well as very near us?

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

ANGLO-CATHOLIC MONASTICISM.

Mr. Editor:

Anglo-Catholic Monasticism, doubtless sincerely, but how wisely, aiming at Greek Catholic monasticism, often in recent years we have seen actually become a part of Roman Catholic monasticism. Sometimes their monasteries, Benedictine or Franciscan in name, continued as such under subjection and conversion to the assumed domination of the Roman Bishop, now called Pope, as all ministers of the Christian Church once speedily were called "papa", "father".

In the opinion of recent writers in the columns of The Southern Churchman, this movement is a relapse, in some points at least, into pre-Reformation bondage—a sacrifice of pure primitive Protestant Christian belief.

It seems the writer should not omit to also add his protest—it comes from the pen of an Episcopalian, returned to the Church of Ignatius and Irenaeus and of Cyprian, his obscure name—Father Alberia Biddle, for twenty years in the perpetually silent ascetic cloister, priest and monk of the Trappist Order, nothing in any family sense, the last name unknown to any except in some necessary business signature, in very scant correspondence, in rare social relations.

The Anglo-Catholic monks, in so far as they would Hellenize, or become Greek Catholics, par excellence above their laity, would embrace doctrines and practices condemned in the Eastern Church before and after the Nicene Council as idolatrous, such as worship of images, invocation of saints. But in so far as the Anglo-Catholic monks would Romanize, they would in an excessive way become the avowed and recognized bulwarks of the Papacy, in its inquisitorial spirit, temporal claims as a kingdom. They would be ready if prudence permitted to send sacred expeditions for spiritual supremacy with an enforced state military, as their monastic theologians, from Gregory the Great, monk, to the iron ruler Hildebrand the Benedictine Clunyite to the Dominican Friar in his Summa, Thomas Aquinas, and the Jesuit Suarez and later the Redemptorist Liguori—be they hermits alone, or cenobites, monks, or friars, or members of a simple congregation, Oblates, Oratorians—in many cases as the Reformed Cistercian Order, or Trappists (to which once I submitted by a mistaken, erroneous theology); in many cases the Pope not only assuming to subject to his bishopric by an anti-christian power their apostolic freedom to renounce their vows at their own will, but also often changing solemn to simple, or vice versa, thus affecting vast money possessions and in history repeatedly, as in Mexico today, obliging civil governments to step in and free their subjects from religious bodies, untaxed, immune from courts, destructive to society. We indicate thus the vicious, not the virtuous, side.

Far better than to Hellenize, to Romanize, we beseech the Anglo-Catholic monk to Anglicize, rather Americanize, the Greek, the Roman monk. To seek the good of your fellow man, to do the will of God perfectly in the simplest walk of life, herein is perfection, "though I give my body to be burned and have not charity". But if the Anglo-Catholic monk thinks by a special call his perfection lies in laying by poverty all at the feet of the apostles—good, and obedience to superiors likewise, and by celibacy or single life, as St. Paul counsels to some only—very, very good.

But, oh! will any Western Churchman enlighten and persuade the corrupt communions of Asia and Europe by yielding the pure spiritual worship of the Protestant Church, our Episcopal, to the sensible, sensuous, superstitious one introduced in time especially to the Roman Catholic. Herein lies the essence of its un-christian departure from the truth; solidity in some chief teachings, but an ignoble substitution of something sensible to represent the presence of God—adoration finally as the Summa of Aquinas teaches of the wooden cross, the images of Christ, with the worship of "**Latria**" that is due to God alone.

The Synagogue in the time of our Lord had the same spirit, overlaid with Rabbinical traditions, the Roman Church with superstitious legends, the case of the Jews saying we will not have this man Moses, give us a golden calf to represent God—the adoration at first purely spiritual ends in an image.

How often as Librarian of the small monastic library have I read in a parchment volume, or a copy of the Jesuit, a Lapide, or heard or read aloud from the refectory dining pulpit from the Cistercian Menology to the silent monks at dinner, the incredible tale of the Lactation of St. Bernard. Such stories are not yet even removed from the Roman Breviary, although Protestant revelations have, as history shows, forced the Oratorian Baronius and the Jesuit Bellarmine to expurge a part of them from the daily prayer of all Roman priests. Will the Anglo-Catholic monk embrace such an infallible teachings from the Holy See of the Papacy, which for centuries gave out such fables as true worship? No, the **sensual** objects of worship degraded the spiritual.

St. Cyprian teaches the doctrine the Anglo-Catholic **should** follow with his brethren in the same communion of the Protestant Episcopal Church. St. Cyprian and with him a vast number of saints and martyrs, laymen, monks, abbots and bishops of the great African Church, said a religious consecrated to God in certain circumstances could be released from his state for marriage. He held the Rock of Peter was equally that of every Episcopal Church, of every minister of same, teaching the Faith of Peter—all clearly laid down in his **Tractatus de Unitate**—his life and teachings always against Stephen, the Pope of Rome at that time.

James Cornell Biddle.

Warrenton, Va.

OF ONESIPHORUS.

(Note: The following letter was written to a friend who has sent it to us with the request that it be published in these columns.—(Ed. S. C.)

Dear Sir:

"The translation of 2 Tim. 1:18, in my judgment, would have to be like this: May the Lord grant him (now, and once for all) to have found (Burton shows how an aorist must at times have an English pluperfect to express it) mercy with the Lord as his friend (the preposition, para, always has friendliness in it) in view of that day.

The aorists prove to my mind that Onesiphorus was still living, and "that day" seems to indicate that he was perhaps facing martyrdom even as Paul was. Paul had absolute peace of mind 'looking towards' (eis) 'that day', and what he asks for Onesiphorus is that Onesiphorus shall prove to be as courageous and buoyant and invincible in meeting that ordeal as he expected to be himself. Therefore he was solicitous about 'the house of Onesiphorus', that the family might be upheld in the hour of anxiety, and perhaps bereavement.

Paul's trial had not come off in all likelihood, for the custom was to lead prisoners out to trial, and from trial, on being condemned, to execution. Probably the persistency of Onesiphorus in seeking Paul got him into trouble.

Turn to 4:16, 17: 'At my first answer'; evidently he, Paul, had had one trial, and was looking forward to another. Note the preposition para in paregeneto: 'At first defense no one took my part" (R. .): no one came to my side as a friend, but the Lord stood by me (pareste), again with the preposition para. With this in mind, revert once more to 1:18, para Kuriou en ekeine te 'emera. Nobody but the Lord was at Paul's side as friend at his first trial; he hoped that at least the Lord would be at Onesiphorus' side as a friend, when Onesiphorus' day came.

I can see nothing in the passage that can be tortured into the thought of praying for the dead. Paul is absorbed in

the intensely interesting affairs of the moment. He is facing the exigencies of the hour."

Wm. J. McKnight, D. D.

200 Willow, Ave., W. Somerville, Mass.

SCRIPTURE UNION.

Mr. Editor:

I have open before me the Life of Bishop W. W. Cassels, First Bishop (Church of England) in Western China. A paragraph seems very worth these lines to repeat. It is from a letter to his children. Probably written from his home in Paoning, Szechwan, in which I have quite a few times gathered with the workers for the mid-week morning of special prayer. I think it was to the elder children away at school. He speaks of his own and Mrs. Cassels' early morning reading in "Daily Light", his quiet time in his study, Chinese Prayers, then breakfast. After that, he writes: "We have what we call 'Children's Prayers'. I ask Harold something about the Children's Scripture Union Portion which he has been reading to Linda before breakfast. He and Linda repeat the verse they have learned, we have a children's hymn and a short prayer."

I think how nice it would be if many children of The Southern Churchman family would join the Scripture Union and read the portion each morning from God's Word as Harold and Linda Cassels were doing when they were children out in far Western China. They would be reading too with lots of children, as well as grown-up people, in various places in the wide world. The Honorable Secretary for the American Division is the Rev. Russell T. Smith, 2614 West Montgomery Avenue, Philadelphia. Members' Yearly minimum subscription is ten cents with postage.

The other day in a Children's Bible Class, I was pointing out a verse as written by St. Paul to Timothy, and a little girl at my side immediately remarked that "we have been reading there", referring to our late S. U. portions, as she is a member. "We" from her childish lips sounded pleasant to older ears, as she really identified herself with a great multitude, young and old, who in many lands find daily help in the same blessed Word. And we rejoice for those who "from a child", know it as did the son of the mother whose name the Spirit records (2 Tim. 1:5; 3:15).

Margaret C. Worthington.

Charlottesville, Va., Feb. 11, 1929.

Church Intelligence

Ministers' Attitude Towards Marriage.

In a national survey of marriage laws and the way in which they are administered, recently made by Mary E. Richmond and Fred S. Hall, staff members of the Russell Sage Foundation, the attitude of ministers and the Church generally is given considerable attention.

The Foundation's investigators state in the summary of their report released February 15, that they discovered widely contrasting attitudes toward marriage celebration among groups of clergymen. "Some," they say, "are fully aware of both the spiritual and social significance of this part of their ministry; some, devoutly sensitive to the spiritual aspects of marriage, seem to have little knowledge of the practical every-day aspects that have been emphasized in these pages; while still others can be accurately described as nothing better than 'marrying parsons', so little do they regard the wedding ceremony save as a source of revenue."

Miss Richmond has been known internationally in the field of social work, and Mr. Hall, who earlier cooperated with her in a study of child marriages, was the author in 1925 of a study of the Wisconsin law which requires physical examination prior to marriage.

The authors nave considered the record of all large denominations in regulating marriage and while a few of them have been found to give considerable attention to the constructive problems involved, the general criticism is made that there has been "little specific action as yet on the subject as a whole or on any aspect of it save divorce". It is also remarked that an examination of the courses of instruction given in one hundred and thirty-one Protestant Theological Seminaries fails to reveal any mention of well regulated courses on marriage.

On the other hand, some of the best constructive legislation on the subject is found to have had its origin in church bodies or ministerial associations. The law in Georgia requiring a five days' advance notice of intention to marry is pointed to as an instance in which churches took the lead in progresive legislation. The Conference on Christian Politics, Economics and Citizenship held in England in 1924 is quoted extensively in the report with particular reference to its conclusion that "If the Church is to render her due service to society as a whole, more provision should be made by which members of the Church could find ways of giving counsel and help to persons outside the Church before and after marriage".

The report devotes two long chapters to the attitudes and standards of individual clergymen with reference to the marriage ceremony. It points out that many ministers content themselves with requiring a marriage license in legal form, whereas in most states the law permits and sometimes requires that they themselves ascertain whether the prospective bride and groom are duly qualified candidates. A number of glaring cases of laxity in this respect are cited. In one instance a clergyman, holding an important place in his community, officiated at the marriage of a girl of fourteen. He accepted her age as eighteen, although she was a member of his own Sunday School and lived with her parents just three doors from his parsonage. He did not consult her parents before the marriage, which was subsequently annulled.

A few cases of religious marriage ceremonies performed for girls as young as eleven, twelve and thirteen are given in the report, though in these cases culpability is shared by the parents who had actually arranged the marriages. Other cases are on record in which clergymen performed the marriage ceremony when one or both participants were obviously under the influence of liquor. The worst abuses arise, according to the report, in the cases of "marrying parsons". It is admitted that justices of the peace more frequently figure in what are termed "marriage market towns", but the marrying parson also has a large share in the cheapening and commercializing of marriage in these places.

The clerical commercialism reported includes such practices as offering cooperative license clerks a share of the marriage fee; maintaining a desk in the marriage license office and selling there marriage certificates designed for framing; establishing a room or residence very near the courthouse with conspicuous advertising signs, employing runners and personally soliciting patronage from strangers; dividing fees with taxicab drivers who bring candidates to be married; and helping young people to evade the marriage laws of their own states. It is pointed out that aside from the unfortunate atmosphere and the lack of solemnity which are likely to surround ceremonies conducted by "marrying parsons", many of the marriages are actually illegal or at least socially inadvisable. Numerous cases of age falsifications, bigamy and other illegal practices have been traced to marriage market towns; and in such places where special care should be taken to check the qualifications of prospective brides and grooms, conditions of the greatest laxity often prevail. In the opinion of the authors the situation requires serious consideration on the part of the various denominations and rigid efforts at control, together with a raising of standards all along the line until the general standard shall be that now adopted by the most progressive clergymen.

"The minister's true part," says the report, "in making marriage a greater success than it now is, demands closer study than we are competent to give it, but it is evident that the mere avoidance of commercial practices is not enough. In fact, a minister's failure to recognize the conspicuous social disqualifications of candidates who present themselves for marriage ceremony will come in time, we believe, to be regarded by the churches as unfitting a man for the ministry".

The investigators of the Foundation are warm in their praise of the high standards maintained by certain clergymen with whom they came into contact. They quote with approval the "Rule of Three" of a Protestant Episcopal minister which follows:

1. "Proof that the candidates have known each other for at least three months."
2. "The presence of witnesses personally acquainted with the bride and bridegroom."
3. "A certificate from the family physician showing the bridegroom to be physically fit."

Some ministers endeavor to marry only members of their congregation, and if they officiate for two people not known to them they require that these persons be vouched for by some one whose judgment they can trust. Blank forms are suggested by the authors—one for the bridegroom and one for the bride—upon which the ministers may set down the facts they ought to find out about candidates. Many of these items may relate to baptism, confirmation, communion, and type of service desired, but others relate to matters which involve the legality or wisdom of the proposed marriage. Separate interviews with each of the candidates are recommended in which further facts may be discovered and through which full meaning of the marriage ceremony will be duly impressed upon the prospective bride and groom.

A Presbyterian pastor is singled out for special commendation, and his statement is quoted as follows: "When I can get the confidence of the girls who belong to my church, I can very easily investigate their engagements and have conferences with them and their fiances and lead them out of difficulties. In many instances, when consulted, I have been able to prevent a marriage when the young man was of an unsavory character I have sent for him and frankly told him; or, I have sent for the girl's parents and sometimes the boy's parents and have thereby been able to convince the parties involved of the unwisdom of their proposed step and have saved them much sorrow and trouble."

This clergyman mentions his opportunities for helpful service to the members of his church. Some clergymen, feeling that religious ceremonies should be limited to church members, have proposed that the continental system be adopted by law in this country. By that system the only required ceremony is a civil one. Persons who wish may have a religious ceremony in addition, but the latter has no legal standing whatever. The authors believe that the probable effect of such a system, legally established in this country, would be unfortunate. They point out that at present "many persons who have lost active church connections turn, nevertheless, to the Church when certain great events occur in their lives. Marriage is one of these, and a conscientious minister of religion, through the opportunity he has for conference with such persons, is in a position to be of influence spiritually. Not only may this most important event be surrounded with fitting and uplifting conditions, but false steps may be avoided through his counsel. If, however, the alternative choice of a religious or a civil ceremony that now prevails in this country were done away with and the religious ceremony were left with no legal standing, many persons who now by preference are married by clergymen might be unwilling or unable to have both kinds of ceremony, and, therefore, would be married only by the obligatory civil forms. It does not seem wise thus to discourage a relationship which might be made of positive value in the after-lives of the people concerned."

The investigation as a whole seems to point out the need for greater attention by the Church to the solemnization of marriage, and for higher standards, adopted either voluntarily or through denominational regulation, on the part of individual clergymen.

Meeting of Church League for Industrial Democracy.

The Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn, New York, was one of the speakers at the annual meeting of the Church League for Industrial Democracy, which was held at the Penn Athletic Club, Philadelphia, on Washington's Birthday. Dr. Melish has recently returned from abroad and spoke on the activities in the field of industry of groups in the Church of England. The other chief speaker was Mr. Gustav Geiges, President of the Full Fashioned Hosiery Workers Union, whose subject was "What the Church Can Do For the Worker". Miss Vida Scudder presided and a brief address was also given by Mr. Jos. Fletcher, assistant in the newly organized department of industrial relations of the National Council. The meeting, which was preceded by a luncheon at one o'clock, was open to the public.

Looking Towards Lambeth.

The following is a copy of a letter dated January 14, 1929, to Bishop Brent from the Archbishop of Canterbury, and is published here by special permission:

I write to you as Chairman of the Continuation Committee of the World Conference on Faith and Order and in reply to the letter which my predecessor received enclosing the Report of the Conference which met at Lausanne in August, 1927. I wish to inform you that that Report was brought before the National Assembly of the Church of England on July 6, 1928, and the following Resolution was passed:

"That the Archbishops of Canterbury and York be requested to appoint a Committee (including in its membership some of the delegates to the Conference) to consider the findings of the Conference on Faith and Order, to make them known throughout the Church of England, and to prepare Memoranda with a view to submitting them to the Lambeth Conference in 1930."

That motion was proposed by the Bishop of Gloucester and supported by the Bishop of Manchester and was carried unanimously.

In accordance with that Resolution a strong and influential Committee has been appointed, of which the Bishop of Gloucester is the Chairman, and that Committee has already begun to work at the double task of making known the Resolutions of the Lausanne Conference and of studying them with a view to the Lambeth Conference.

It is well known that this is a matter on which the Church of England could not give any decisive reply except after consultation with the Churches in Communion with it, and at the Lambeth Conference the problem of reunion and the proposals of the Lausanne Conference will be considered with the utmost care and attention. I would only add, in conclusion, that the Report was received with great sympathy by the Church Assembly, and that you may be sure that all the problems of reunion will be studied during the next eighteen months with the utmost care and sympathy in the Church of England.

Church Army In U. S. A.

Nine students entered Church Army Training Center on the Feast of the Epiphany. Five of these have had field experience with the Church Army prior to going to the Center.

The trainees will continue their studies and preparation until December next.

In cooperation with the National Commission on Evangelism and at the request of some of the clergy of the City of Baltimore—ten of the Society's Evangelists are conducting Missions in that city during the latter part of January and during February. The following parishes are on their list—Memorial, Messiah, All Saints, St. John's, Ascension and St. Thomas and Brunswick, Md.

Two men are at work in the Virginia mountains, one amongst isolated Episcopalians in Vermont, one in a North Carolina mill town and one in Eastern Oregon.

At a recent Conference on Evangelism at St. Paul's School, Concord, N. H., the following minute was registered: "That the work of the Church Army be heartily endorsed. Those present felt that it should be part of their task to send men to be trained in this Army; and that use should be made of the Church Army men in missions . . ."

At the request of the New York Episcopal City Mission, Church Army is attempting a bit of Sunday night Evangelism in one of the Society's Bowery Centers.

Eau Claire Expresses Appreciation.

The Standing Committee of the Diocese of Eau Claire is desirous of expressing its appreciation of the prompt attention given by the Standing Committees of the other dioceses of the Church, to its request for consent to the consecration of the Rev. Dr. Wilson, Bishop-elect of Eau Claire.

The Committee on Canons of Eau Claire likewise would thank the several dioceses for the copies of their Constitutions and Canons which have been sent in at the request of the Committee. These have been of very great help in the organization of the new diocese.

Presiding Bishop to Visit Mid-West Synod.

Bishop Murray, the Presiding Bishop, has accepted the invitation of Bishop Gray, President of the Province of the Mid-West, to be the speaker at the mass meeting held in connection with the Synod which will meet in Indianapolis October 16 and 17, according to resolution unanimously passed at the last Synod. The various departments and the President and Council will meet on the preceding day, Tuesday, October 15. The Synod will convene on Wednesday morning, October 16, the mass meeting at which the Presiding Bishop will speak being set for that evening. Adjournment is planned for Thursday noon.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Service for Brotherhood.

A Corporate Communion for men and boys in this diocese was held under the auspices of the Brotherhood of St. Andrew in Bethlehem Chapel of Washington Cathedral on February 22, at 8 A. M. Bishop Freeman was the celebrant. A large number of men and boys was present at this service, which the Brotherhood hopes will become an annual event in the programs of future activities now being planned by the National President, Mr. H. Lawrence Choate, of this city. After the Communion service, the laymen attended a fellowship breakfast at Alban Towers, when Bishop Freeman spoke on "Personal Evangelism". The boys attending the service had breakfast at St. Alban's School for Boys and listened to an address by Dr. Sinclair Bowen, an active layman of the diocese.

Washington's Birthday Commemorated.

The annual service commemorating the birth of George Washington, conducted under the auspices of the Sons of the Revolution was held in Epiphany Church on Sunday, February 24, at 4 P. M.

The service was conducted by the Rt. Rev. Phillip Mercer Rhinelander, chaplain of the Sons of the Revolution in the District of Columbia, assisted by Dr. Thomas Edward Green, general chaplain of the General Society, Sons of the Revolution; Dr. Ze Barney Phillips, rector of the Church of the Epiphany, chaplain of the Senate of the United States, and Dr. G. Freeland Pe-

ter, canon of Washington Cathedral.

The sermon was preached by the Rt. Rev. Henry St. George Tucker, Bishop of Virginia.

Canon Russell.

The Rev. J. Townsend Russell, D. D., Canon of Washington Cathedral, died at his residence, Beauvoir, on Washington Cathedral grounds, on Monday, February 18, after a short illness. Funeral services were held in Bethlehem Chapel, Washington Cathedral, on Wednesday, February 20, at 11 A. M., with the Bishop and Dean of Washington, officiating.

Canon Russell was a graduate of Hobart College and pursued his theological studies at Becksley Theological Seminary at Gambier, Ohio. He served parishes in Warren, Pa., and Brooklyn, N. Y., where he also was Archdeacon, and at Palm Beach, Fla., where, during his term of office, the new church, Bethesda by the Sea, was built. He received the degree of Doctor of Divinity from George Washington University.

Noon-Day Lenten Services.

The preacher at the Noon-Day Lenten services at Epiphany Church during the week of February 25, was the Rev. Henry Lubeck, LL. D., D. C. L. The preacher for the following week will be the Rev. Fred B. Budlong, S. T. D., D. D., rector of Christ Church, Greenwich, Conn. These services are held from 12:30 to 12:55, thus enabling people to return to their offices in time after the service.

M. M. W.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

Bishop Murray Describes Haitien Trip.

The Maryland Diocesan Branch of the Woman's Auxiliary had the privilege of listening to Bishop Murray give a brief sketch of his trip to Haiti, Wednesday afternoon, February 20, in the Diocesan House, Baltimore.

The Bishop outlined the present government of the Black Republic and then told what our Church had done and what was yet to be done. The Bishop said that Bishop Carson had three big problems in his Advance Work program —a Seminary for the native priests, a Girls' School and a Bishop's Residence.

Bishop Murray insists that "the last shall be first" and already has secured a goodly sum towards its erection.

The Cathedral at Port au Prince means a great deal not only to the natives but to the visitors and tourists. The one idea which should be conveyed to the natives is the permanency of our Church there and that is the greatest thing which the Cathedral will accomplish and then, when the Bishop's residence is erected, it will also mean to them that their Bishop is just as permanent as their Cathedral and they will feel that the Church is their own.

N. E. P.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Diocese of Lexington Deputies to the Provincial Synod.

At the recent Diocesan Council, held in Christ Church, Lexington, the Rev. Charles Stuart Hale, acting Dean, host, the following deputies were elected to the next Provincial Synod: Rev. F. E. Cooley, Newport; Rev. Thomas L. Settle, Lexington; Rev. Robert J. Murphy, Versailles; Rev. T. S. Will, Ashland; Rev. Charles S. Hale, Lexington, and Rev. H. O. Boon, Paris. Lay deputies elected were—Mrs. J. J. Morris, Lexington; Mr. R. L. Coleman, Ashland; Mr. A. D. Cole, Maysville; Mr. J. A. Edge, Lexington; Mr. W. W. Pettis, Covington, and Mr. Henry Soaper, Danville.

New Diocesan Editor Appointed.

Mrs. Irene Clopton Waters has been appointed by the Standing Committee as Editor of the Diocesan News, awaiting the approval of the incoming Bishop, Dr. H. P. Almon Abbott, of Chicago. Mrs. Waters is the daughter of the Rev. J. J. Clopton, rector of St. John's, Dayton, Ky. She has been Bishop Burton's Secretary for the past three years.

New Parish House for Versailles.

A thoroughly modern Parish House is soon to be built in the Parish of St. John's, Versailles. Senator Johnson N. Camden, his daughter, Miss Tevis Camden, and the late Mrs. Camden planned the gift, which will probably now be erected as a memorial to Mrs. Camden. The rector of this flourishing parish is the Rev. Robert J. Murphy.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

Rev. J. G. Wright.

The Diocese of Springfield is mourning the death of the President of its Standing Committee, the Rev. Joseph G. Wright, rector of Grace Church, Greenville. Mr. Wright was the oldest active clergyman in the diocese and has been rector at Greenville for forty-seven years. He attended a meeting of the Standing Committee of the diocese during January, and has been quite active in his parish and diocesan life until ten days before his death. The funeral was conducted by the Bishop on Quinquagesima Sunday.

Chairman for Drive.

Mrs. George Thomas Palmer has accepted the appointment of the Bishop to head the Committee of Women of the Diocese in the drive about to be started for securing Springfield's share of the $2,656,500, needed to build St. Luke's International Hospital in Tokyo. Mrs. Palmer is entering upon the task with an intelligent interest in the work and in the spirit of bringing it to a successful conclusion.

Bible Class.

Christ Church, Springfield, had its first session of the large rector's Bible Class on Quinquagesima Sunday.

F. H. S.

WESTERN NORTH CAROLINA.

The Rt. Rev. J. M. Horner, D. D., Bishop.

Radio Church at Asheville.

A Radio Church called "The Twilight Hour of Peace", has been established at Asheville, N. C., Radio Station WWNC every Sunday afternoon at six o'clock. The service is for forty minutes and designed especially for the ill, depressed and shut-ins. The Rev. Clarence Stuart McClellan, Jr., rector of Calvary Episcopal Church, Fletcher, near Asheville, is the director and speak each Sunday in a "Quiet Talk", containing practical messages of cheer and good-will. The Rev. Dr. Leland Cook, of Asheville, is assisting the Rev. Mr. McClellan. Miss Blanche E. Loftain, a selected quartet and the leading soloists from Asheville and nearby churches are rendering the music. Mr. G. O. Shepherd, Station Director and Manager, is the announcer.

Radio Travel Talks

are being given each Sunday afternoon from Asheville Station WWNC at 5:30 o'clock by the Rev. Clarence Stuart McClellan, Jr., rector of nearby Calvary Episcopal Church at Fletcher. These talks last for one-half hour. They come from Rev. Mr. McClellan's recent experiences in Europe, Asia and Africa. He is now concluding his radio talks on "Egypt", and, during Lent and up until June 1, he will talk on "Palestine". Most favorable comments are being received at the Asheville Station from all parts of the nation regarding these Travel Talks and the Radio Church.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.

Memorial Windows Dedicated.

On Sunday morning, February 3, at eleven o'clock service, in St. Stephen's Church, Wilkinsburg, Pa., five memorial stained glass windows were dedicated. The Bishop of the Diocese, the Rt. Rev. Dr. Alexander Mann, offered the dedication prayer, celebrated the Holy Communion, and preached the special sermon. He was assisted by the rector of the parish, the Rev. Dr. William Porkess. A special offering was taken, and devoted to St. Luke's International Hospital, Tokyo, Japan. It proved to be a very liberal one. These windows surround the Sanctuary, three above the Altar, one on the Epistle side, and the other on the Gospel. The theme represented is a sequential story—the Annunciation, the Nativity, the Presentation, Christ as the Light of Life, and lastly our Lord as the Bread of Life. Those memorialized, and the donors, are as follows: The late Rev. Joseph Speers, rector of the parish for thirteen years, given by parishioners and friends. Charles Garland, senior warden of the parish, covering a period of sixteen years, given by his wife, Mrs. Charles Garland. Laura Robinson Corrin, given by her husband, Mr. John B. Corrin, a former vestryman. Charles and Mary Alice Lamb, given by their son, Mr. Carl S. Lamb, now senior warden. John Porter and Sylvia Lloyd Hannan, given by their son, Mr. R. W. Hannan, now junior warden.

W. P.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor.

A Live Church.

The Annual Parish Meeting of Saint Andrew's Church, Jackson, for 1928 was perhaps the most largely attended and enthusiastic such meeting in its history. The Rector's Bible Class prepared a delightful oyster supper, to which the entire congregation was invited. This was the opportunity for the women of the parish to enjoy at least one church feast without any responsibility therefor, or any labor therein.

After the supper the parish meeting was called to order by the Rev. Walter B. Capers, D. D., rector of Saint An-

(Continued on page 22.)

Family Department

MARCH.

1. Friday.
3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Passion Sunday.
24. Palm Sunday.
25. Monday in Holy Week, Annunciation B. V. M.
28. Maundy Thursday.
29. Good Friday.
31. Easter Day.

COLLECT FOR THIRD SUNDAY IN LENT.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies, through Jesus Christ Our Lord. Amen.

For The Southern Churchman.

PARAPHRASE.
(From Isaiah 51 and 52.)

Gene Scott Wright.

Return, redeemed of the Lord,
And unto Zion singing come!
Eternal joy shall on you rest,
With gladness all your souls be blest,
And sorrow flee your home.

I, even I, will comfort you—
Forget not that your Maker lives.
Of no man shall you be afraid,
For sons of men as grass are made,
And God protection gives.

The Lord divides the roaring sea,
The earth's foundations planned—
The heavens stretched He in their place,
The while He hid man from His face
In the shadow of His hand.

Awake, Jerusalem, awake!
Thou hast the cup of trembling drained,
Down to the dregs—thy sons afar
And fainting lie—rebuked they are,
And none have Thee sustained.

But God will lift thee up once more,
That cup from thee remove;
Thy sons to thee He will restore—
They shall be His forevermore,
Supported by His love.

Awake, awake, O captive one,
And shake from thee the dust—
Loose from thy neck the slavish bands,
And cling to God's uplifting hands;
Forever in Him trust.

Return, redeemed of the Lord,
And unto Zion singing come!
His Son, His Son, so marred for thee,
Forever shall exalted be,
And now He calls thee home.

The Brotherhood.

One of the strangest and most interesting and most significant things about the earliest Christian history during the lifetime of Jesus and His immediate disciples was the way in which men and women of differing nations and of the most diverse types were brought together into a great fellowship in which mutual understanding and appreciation and love were very real and vital forces in every day experience. In one of the shortest and simplest of the New Testament books we have what must have seemed a most inexplicable picture to the people of that time of Paul the Pharisee, and Philemon the Gentile, and Onesimus the slave, insisting that the things which might have driven them apart were as nothing compared with the things which united them in a bond of understanding and love and the truest of good fellowship. "Behold, how these Christians love one another!" was the ejaculation forced from the lips of those who did not love them specially or were not greatly interested in them, but who were forced to see this thing about them was so outstanding and so full of meaning. No one can read these chapters of New Testament history without coming to the conclusion that the Christian spirit and the Christian principle of love are strong enough and vital enough and warm enough to bind together into a real unity the most diverse types of men.—Selected.

For The Southern Churchman.

Our Marriage Customs.

Rev. Percy T. Fenn, D. D., New York.

Marrying, and giving in marriage, have been the experience of the human race from the beginning; and it will be so always.

But the various customs which accompany the average marriage, here and abroad, are not quite so antiquated. And they are full of interest. The ring, the veil, the wedding-gifts, the groomsman, the bridesmaids, the wedding cake, are mostly Roman; but some of these appurtenances of marriage antedate the Roman Empire.

The ring is said by some writers to be a relic of barbarism. It is supposed to date from the time when the wife was regarded simply as a piece of property in possession of the man. And the ring was a visible symbol of subjugation and slavery, signifying the band by which she was bound to her lord and master.

But although Tertullian speaks of the Roman husband "placing the pledge of the nuptial ring on one finger", it was not until the end of the sixth century that the Church adopted the wedding-the ring in these words: "Bless, O Lord, this ring which we bless in Thy Name, that she who wears it may abide in Thy peace, continue in Thy favor, live, go on, and grow old in Thy love, and may be increased with length of days; through Jesus Christ our Lord."

It was the ancient custom to place the ring on the thumb while saying, "In the Name of the Father", on the second finger while saying, "and of the Son", on the third finger while saying, "and of the Holy Ghost", and on the fourth at the "Amen".

Originally the ring was placed on the fourth finger of the right hand, but it was afterwards transferred to the left because the Bishops of the Church always wore their Episcopal ring on the right hand, and they wished to make this distinction. And an old rubric in the Sarum Office tells us that this finger is the ring finger because a vein runs from this finger to the heart. Those old rubric-makers probably knew more about theology than anatomy!

It sometimes happened that the groom was too poor to afford a ring for his bride, in which case—to meet such an emergency—the clergyman kept, and loaned, what was called a "lending-ring" for the temporary use of the bride. Sometimes this ring was carried off by the bride, and there is a story told of a careful priest who kept this ring in a drawer in the sanctuary of his church, and also tied it to hands of the drawer by a long piece of string, lest it should be taken away after having been used.

The modern symbolism of the ring—as having neither beginning nor ending—is that of constancy and eternity. It is supposed to speak, emphatically of permanence of the marriage bond.

In some instances, nowadays, there is what is called "the double ring ceremony". The wife gives a ring to her husband as well as the husband to the wife. But it always seem a cumbersome affair, and few of the clergy are disposed to encourage it as part of the marriage ceremony. It is certainly not provided for in the marriage service.

A clergyman in one of our big Western cities was confronted with this dilemma some time ago. He was asked to use the "double ring ceremony", and he didn't know how to do it. So he consulted with a neighboring parson. This parson is somewhat of a wag, and when he was asked the proper mode of procedure, he retorted: "Why, it is very simple. The groom puts his ring on the bride's finger, and the bride puts her ring into the groom's nose, and leads him round with it for the rest of his life."

Not only the ring was provided for impecunious grooms in the olden days, but Cardinal Gasquet tells us that some of the old parishes in England provided some of the ornaments of the bride. The Church wardens were required to provide the nuptial veil. In one parish the wardens possessed and guarded "one standing mazer to serve for brides at their wedding", and in another, a set of jewels was left in trust for the use of brides on their wedding day. Occasionally these singular possessions were loaned for a consideration, and the money used for parish expenses.

The marriage fee, which is supposed to form part of every ceremony—but is sometimes forgotten by the excited groom—is a survival of the far-distant time when a wife was bought for a sum of money. The fee is usually the special perquisite of the parson's wife, and to many a burdened helpmeet it comes as a little windfall.

The wearing of orange blossoms by the bride is a custom that originated with the Saracens, and was brought to the Western world by the Crusaders. It was used by the Saracens as an emblem of fruitfulness.

Men and the Kingdom.

The next great awakening in the Church must be among the laymen. There are signs that this awakening has already begun and that it is tending to express itself in three directions:

First. The men of the Church are greatly exercised in the realm of personal relations. This is no new thing, and in a sense has been a serious handicap for the Church throughout its history. It is so easy when we ourselves have come to certain conclusions with reference to personal conduct, self-righteously to endeavor to measure the conduct of all others by our own social yardstick. There has been no end of vituperation and hostile criticism of the conduct of others. The ministry has been particularly zealous in such personal denunciation. Right now we are in the midst of a campaign on a national scale of scandalous vilification.

However this tendency to function in

the realm of personal morals, which has characterized the men of the Church and its ministry through all the Christian centuries, has real helpfulness inherent in it, provided it be undertaken on a truly personal basis. This means that one man should approach another as a brother and in tenderness and love privately endeavor to correct any moral delinquencies in his life and conduct. To undertake to effect personal reconstruction of moral conduct by public methods has never been highly productive of permanent results, either in reformation or in reclamation.

Second. The men of the Church are beginning, also, to function in the field of social relations. Men are beginning to feel that they are keepers of their brothermen and that they are responsible for Christian social conditions, whether these conditions obtain in the home, in the community life locally speaking, in industrial life, in political life, in the life of leisure and amusement, or in any other realm of human experience. There is no lack of evidence that the conscience of Christian men is being stirred in this day vehemently because of the wrongs and inequalities and injustices that infest our social order like an eating cancer. And these high-souled Christian laymen are determined to govern their social relations and the organizations that serve their social life in terms of the Christian gospel. We may truly rejoice in this determination. It promises great progress for the Kingdom.

In the third place, the men of the Church are adjusting themselves to the whole-hearted support of the enterprises of the Church on a budgetary basis. They are accustomed to giving every issue that arises in the conduct of their business its appropriate and proportionate support. They are not inclined to spend all of their capital on buildings and equipment, nor yet on overhead organization, not yet on an army of salesmen in the field, nor yet on raw materials. They know that every one of these items has a legitimate place in the conduct of a well-ordered enterprise, and they further know that no business can succeed which neglects any one of them.

These same men, when they have become truly concerned for the growth and progress of the Kingdom, may be depended upon to give due recognition on a budgetary basis to every enterprise of the Church and will not permit any item that is worthy of a place among the enterprises of the Church to suffer because of neglect or of inadequate support.

Here again there is no lack of evidence that the men of the Church are bestirring themselves in this direction. And so we find in practically all the denominations the beginnings of some kind of organization for the men of the Church, designed to enlist them enthusiastically in the effort to understand and to support all the enterprises of the denomination. Our Church in the South at the recent session of the Southern Christian Convention outlined a masterly program for the organization of the men of the Church for the conservation of their energy in the interests not only of the denomination, but also of the Kingdom of Jesus Christ.—Dr. W. A. Harper, in Herald of Gospel Liberty.

Reasons for Conduct.

"Don't you see that when you're naughty you worry Mother?" Mrs. Allen dropped wearily into a chair at the close of a rather troubled day and gave her son a reproving glance.

Billy put his arms around her neck and squeezed her tightly, but he said nothing.

"Are you going to promise to be good tomorrow so Mother won't be so tired?"

"Yes, Mother."

So Billy was undressed and tucked into bed with a goodnight kiss.

The next morning early, Mrs. Allen got a message that called her away from town for the day. Arrangements were made for Billy to stay with a relative. Billy was more obstreperous than he had been the day before; his mischief and stubbornness took him into many scrapes. The Auntie reported his conduct when Mother returned.

Mother took Billy aside and said, "You promised me that you would be good today."

"There wasn't anything to be good for, 'cause you went away," argued Billy.

A deplorable method of discipline, surely, yet regrettably common.

"Aren't you ashamed to have Mother see you pick a rose from the bush in the park?" I heard a mother say to her small daughter as they were strolling just ahead of me on one of the park trails.

Evidently the offense was not in doing wrong but in being caught. The child, thus reproved, could not help getting the idea that condemnation or disapproval come only from being seen doing the questionable thing. Why should such a little daughter hesitate to pull all the flowers she pleases if she ever finds herself in the park with Mother and park superintendent off duty?

"I'll tell Daddy that you slapped Sister," a neighbor called to her son who was playing in the sand pile with his baby sister, the latter at that minute crying loudly.

Now the chances are this small son will do his slapping hereafter when there is no one around who is apt to report to Father.

Such methods of training not only fail to establish right motives for conduct, but they actually create ideas of deception in the young mind. We must teach children to do right, not because doing wrong worries Mother, because the park superintendent might see that a rose has been picked, because Daddy will find out at night if Son has been naughty, but because right-doing brings satisfaction. We must set up righteous and fair ideals **in the mind of the child.** He will not play false to what is part of his own creed. He will be true to the decision of his own heart.—Edith L. Reid, in National Kindergarten.

DESERT PLACES.

There are desert places along the way
Where hunger and thirst and pain
Blot out the vision of all we have loved
And the heights we have hoped to gain.

There are empty years when the heart is cold
And the days are dull with care,
When we never dream of the victor's crown
But the cross that is always there.

Those empty years are the Master's years,
O child of the bitter cross,
The years He patiently teaches you
His measures of gain and loss.

Those desert places along the way
Are filled with altars of prayer,
With ladders set to the flaming sky
And angels of glory there,

Where the lamp of faith must light the way
Through the desert places dim
And turn our hearts from the sordid things
To the glories we share with Him.

—Frances M'Kinnon Morton.

MYSELF AND I.

One of me is at work today,
Chained to the office chair;
And the other self is out on the line
Where heroes do and dare.
Where heroes of faith and hope and love,
And not of spear and sword,
Struggle with sickness, despair and sin,
In the battle of the Lord.

The I that is here makes money;
And the money I make is me;
It is the price of the years of my life,
But my money makes me free;
For it, indeed, is the other self,
And I thrill in a world apart,
And the chains that bind to the office chair,
Are forged by the glow in my heart.

While carefully posting the ledgers here,
My hand strokes a fevered brow;
And the need of a fallen brother there,
Puts heart into here and now.
And the we of the North, the we of the South;
The we of the East and West;
The we that respond to the world wide call,
Are glory crowned—thrice blest.

—Rev. Alex. C. D. Noe, in Mission Herald (N. C.)

The Right Motive in Prayer.

The Lord's exhortation to pray in secret is not an injunction against public praying. Otherwise the Bible would be contradictory. Secret prayer helps the soul. God hears us thus and rewards us. His condemnation of the Pharisees are not for praying in public, so much as for the motive, "to be seen of men". The Lord's teaching about giving is of the same import. We are not to give "to be seen of men", but with right motives it is right to let our examples help others to do their duty. Paul used the good giving of some churches to incite others to develop in the grace of giving. With deep humility a brother may pray in the presence of others. It is also true that thus they can give in the presence of others. If the "widow giving her mites" had given in absolute secrecy, where would have come in our Lord's beautiful commendation? Evidently others saw her gift besides our Lord.—Protestant Methodist.

For The Southern Churchman.

DEI GRATIA.

Eugenie du Maurier Meredith.

Let nothing shake your faith
In truth and right. God rules.
Wrong-thinking is the wraith
That guides the acts of fools:

God made us all free-willed,
In thought, in word, and deed;
God made us conscience-filled,
To guard our every need:

Right thinking strengthens trust
In truth and all that's right;
God is in all things just;
His mercy crowns our light:

God cannot change His thought,
Lest all His laws be stirred;
With order He has fraught;
God will not change His word:

God planted a thought seed
That fills the whole wide world,
That every word and deed
Might be with truth uphurled.

For the Young Folks

FOR GOD.

I have a heart to give;
Lord, let it undivided be,
That for Thy glory I may live
And worship only Thee.

I have a life to lay
Upon the altar of Thy love;
Oh, may my soul from day to day
Thy power unending prove.

I have a temple pure,
An holy place that God hath made;
Oh, grant that aspiration sure
May find me unafraid.

I have a mind to reach
Beyond the highest heights of space.
Oh, may Thy voice my spirit teach
The wonders of Thy grace.

I have a treasure rare,
So generous is life to me;
Oh, give me love, dear Lord, to share
All that I have with thee.

I have a spirit bold
As willing as the wind, and free;
Oh, give courage, Lord, to hold
All that I am for thee.

—Robert Macgowan, in Presbyterian Banner.

The Indian at School.

"Mama," said little Belle one morning, "I do wish I didn't have to go to school today. Do I have to? I'm so afraid."

"Why, yes, of course you have to," replied her mother, taking down her bonnet and coat from a nail on the wall and helping her into them. "You have such a good teacher and she won't be here very long and I don't want you to miss any days you can help. You must be a brave little girl and always remember God will take care of you." Then she kissed her daughter and gave her her dinner pail.

Little Belle ran out and joined her brothers and sisters and some neighbor children who were wating for her in the yard.

As this pioneer mother watched the children trudge down the road her heart was heavy. She was almost as afraid of the Indians, who lived in the woods around, as the children were. But she had a brave heart and tried to hide her fear. This life in the unsettled West was certainly different from the beautiful farm home she had left in the East Even her nice furniture seemed to rebel at having to be used in a log house.

The children had but a short distance to go and were only a little while going to the school. It was a little one room log house with a big fireplace.

Instead of little chairs or seats like we have, the children sat on rude benches, made by nailing rough boards to logs which had been cut the right height. Several children sat side by side on these benches. The smaller children sat in front and the taller ones back of them.

About the middle of the forenoon the teacher gave the older children some lessons to study and heard the young ones say their "A-B-C's." Little Belle was saying her letters when the teacher happened to glance up. For a minute her face became deadly pale. A child watching her saw the change and turned around. Instantly he nudged the one next to him and he turned around. In no time at all, it seemed, all the children were looking around. The merry buzz had ceased and the room was deadly still. Little Belle felt cold all over, for there, his arms resting on the window sill stood a big Indian watching them.

The teacher quickly recovered her composure, and walking deliberately to the back of the room she invited the Indian in.

He was a big Indian, and with his face painted and feathers in his hair he certainly looked fierce to those helpless little children. Worst of all they did not know how many more might be hid outside.

But the teacher and all the children knew the best way to deal with an Indian was to be kind to him.

He gave a grunt of satisfaction.

"Right here is a vacant seat," she said, and little Belle found it hard work to keep from screaming as the teacher indicated the seat next to her. Small as she was, she knew she must show no fear before him, so she tried as hard as she could to sit still and watch her teacher.

Now this happened to be an unusually good teacher for those days. Glancing at the Indian she saw how tiny little Belle looked beside the big fellow. She saw something else, too. She saw the look of horror and fear in those little blue eyes, even though the little girl sat up straight and seemed to pay no attention to the visitor.

The teacher did not wish to let him know he worried them at all, so she said, "Maybe Big Brave like to look at pretty pictures in book. Belle, let Big Brave have your book, and you go over and sit by Jane and study from her book."

Little Belle handed the Indian her book. He took it with another grunt of satisfaction and began turning the pages to see the pictures.

The classes went on. The Indian was much interested though he did not show it.

After what seemed an age to teacher and puplis, the big Indian got up and made his way quitely out.

What a sigh of relief escaped the teacher as she saw him go away.

That night the children told their mother about it. "Belle was a brick," said Big Brother. "No one would ever think she was afraid."

Little Belle lived many years, but she never forgot the experience, nor did she ever forget the lesson that kindness wins; and many and dear were the friends she always had.—Selected.

The Help of a Kind Word.

The sure returns of a good, kind act are beautifully illustrated in the story of the Paris merchant, Julian Legrand. During a financial panic, when great firms were going under, he became alarmed for his own stability. He found that to carry him safely through the crisis it was necessary for him to have $100,000 in ready money. He tried in every way to borrow the sum, but absolutely failed, and was expecting any hour to meet disaster. At that juncture a fine-appearing man, a total stranger, called on him and quitely offered to let him have $100,000 for a year, on his personal note, and without interest.

The stranger explained that when he was a poor boy in school, shabbily dressed and timid this merchant was a member of the examining committee of visitors, and asked the questions of the boy's class. The lad blundered and stammered and expected that the children of rich and fortunate parents would have all the praise; but at the close the merchant singled out the poor boy, told him he had done very well, but could do better, that the way to honor was open to all, and that he could succeed if he would only push on. That little talk was the beginning of a prosperous career, and now he came to make some slight return for what had been the chief inspiration of his life.—Christian Sun.

MARCH.

Of all the months of all the year,
I like old March the best;
He's such a jolly gentleman—
He takes no time to rest.

He puffs and blows and takes my kite
And carries it up high,
Until it seems a tiny bird,
Far in the deep blue sky.

'Tis true he sometimes takes my hat,
And tosses it away;
But I don't care a fig for that,
'Tis only done in play.

—Selected.

What the Clock Knew

Paul, dear, will you take this hot soup to old Mrs. Barnes, please? She is ill again, you know, and has no one to make the things she ought to have."

"Oh, pshaw!" Paul stamped his feet. "I'm always carrying things over to that old lady. I want to build a house for my turtle. Why can't you take it this time?"

Paul's mother said nothing, but the smile left her eyes as she put on her coat and hat and went out with the soup.

After she had gone, Paul started to make the house for his turtle. Nothing went right and somehow he didn't seem to care as much about building it as he had. After several attempts, he curled up in the big chair before the old-fashioned stove in the kitchen, and felt very unhappy indeed.

The shining teakettle was singing merrily. Paul could see himself reflected in its fat sides. It was not a pleasant picture at all. The Paul in the teakettle was broader than he was long, and looked like a dwarf—an ugly one, too, with a frowning face. Suddenly the teakettle began to sing;

Did 'ia ev-er see
Such a n-augh-ty boy
He's papa's pride, and
He's ma-ma's joy.
But he wouldn't take
A pail of soup
To the poor old lady
Who has the croup!
S-h-a-m-e, S-h-a-m-e-, S-h-a-m-e,
Sh—Sh—Sh—.

Paul felt very uncomfortable and looked guiltily around to see if any one else had heard the teakettle's disgraceful song. Apparently the sink had, for one of the faucets replied:

Y-o-u said it, y-o-u said it.
Drip, drip, drip.

And the old clock on the wall added soberly:

Too-bad, so sad,
Tick, tick, tick.

Paul felt his face and ears growing red. He did wish the kitchen would attend to its own affairs, or talk about some one else for a change. But the teakettle continued:

Shouldn't you think
He'd like to go
On errands for those
Who love him so?
He's a sad-ly self-ish lit-tle boy!
S-h-a-m-e, S-h-a-m-e-, S-h-a-m-e,

The reflection of Paul in the kettle's fat side scowled and looked very angry.

But the hot-water faucet, not a bit frightened, piped up:

I've heard it said,
When he's a-bed
The fam-ly breathes
Quite freely.

The cold-water faucet answered:

Indeed-my dear
It's-very queer,
What makes-them-keep-him—really.

Paul, who was most unhappy, looked up at the old clock, hoping that it would say something to help him. It began:

'Tis love-you-know—

Paul, who was most unhappy, looked up, because just then some one kissed him lightly on the forehead:

"Why, Paul, you were sound asleep," said his mother.

"Oh, mother," he cried, jumping up. "I'm so sorry about that soup! Please forgive me."

"All right, dearie. You may set the table for dinner, just to show how sorry you are, if you like."

Paul did "like", and he made several trips to the stove while he was doing it, to look at the reflection in the old teakettle's fat sleek sides. The boy he saw there was smiling happily, and the hotwater faucet winked at the cold-water faucet, and whispered:

The clock—he knew
What love—can do,
Drip, drip, drip.
—Sunday-school Times

Spring on the Way.

It was in the early days of March and the snow lay thick and warm on the broad lap of earth. Far beneath the heavy white blanket and the surface of the ground there was a gentle little stirring about. No one would have dreamed that something was living and moving deep in the heart of Earth.

"Ho!" called Mother Earth, cheerily; "what means this bustle and rustle?"

"It is I!" piped a thin voice, as a white head thrust itself from a tiny black seed.

Then from all about other voices were raised.

"We are waking up, Mother Earth!" The sound came from a large white seed which had just the least bit of a break in its skin.

A striped gray and white seed burst wide open. "And we've had the finest sort of a nap!" cried a small body, peeping out.

"Do you know, my dears, that I am still covered with snow? I wonder if you wouldn't better cuddle down a little longer?" questioned Mother Earth.

"No! No! No! No!" came a chorous of replies in tiny voices. "We are tired lying in bed!"

"We are done sleeping!"

"It must be time to get up!"

"I can't stay in bed any longer!"

How eager all the seed folk were to be up and about!

You see they heard the springtime calling them; they felt the sunshine growing warmer and warmer each day, and in fancy they could hear the warm raindrops pattering over their heads.

The seed folk are never lazy—they never want to lie in bed when they know they should be up and doing the work which is theirs to do. Nobody can do it for them, and they do not want anybody to do their growing and blossoming. That is what God made them for; it is all they can do, and they love to do it with all their might!

"Very well, very well!" said Mother Earth. "It won't be so very long until the bluebirds will be calling for you, and the spring breezes teasing to play with you."

"O ho! O ho! Isn't that fine?" sang glad voices in the dark ground.

It did not seem dark to them, for they could see quite well and knew what to do next. After they had been given permission to get up, what a hustling and bustling there was! All the seed folk which had slept through the long winter were springing out of bed. And do you know what every one did the moment his feet touched the floor? He began to twist and squirm out oh his sleeping-jacket just as boys and girls do.

"I can't work in this warm coat," said one.

"My jacket is so stiff—I am going to slip out of it," cried another.

So every sleeping-jacket was throgn away and all the lively little seed chaps began to feel their way slowly upward, toward the light of the sun.

Mother Earth's great breast thrilled to the quite touch of her thousands of waking children. She smiled in her loving, thoughtful way.

"One thing is very sure," she remarked; "spring is on the way!—Daisy M. Moore, in Christian Guardian.

IN FAR JAPAN.

The boys and girls in far Japan
Live in a lovely land,
Their dress is queer, their talk I fear
You would not understand.

Small baby tied on sister's back
Goes out with her to play.
She tumbles down and hits his crown
Then loves the hurt away.

Now, boys and girls in every land
Though talk and dress and game
May differ, yet their little hearts
Are very much the same.

Through their good schools they're growing wise;
Their games will make them strong;
But without God they'll never know
The glad redemption song.

For they know not the love of God
Nor how our Saviour said:
"Let little children come to me:
My lambs you will have fed."

So, children, you who know so well
The love of God to man,
Should work and pray and send the news
To children in Japan.
—Mary Wilson Buchanan.

Diddle, Diddle Dumpling.

Tramp a large circle in the snow, or mark a ring on the ground. One player takes his place on the edge of the circle, while all the other players stand inside.

THE CARE OF GOD

DAILY LENTEN READINGS

1 Ash Wednesday,	Isa. 58:8-12.	Providential.
2 Thursday,	Jere. 3:14-19.	Pastoral.
3 Friday,	Micah 7:14-20.	Pardoning.
4 Saturday,	*Psal. 91:1-16.*	In Dangers.
5 Monday,	St. Matt. 13:18-23.	Teaching.
6 Tuesday,	St. Matt. 13:24-43.	By Parable.
7 Wednesday, (Ember),	Ezek. 3:15-21, 27.	Watchful.
8 Thursday,	St. Matt. 14:24-33.	Very Near.
9 Friday,	*Deut. 11:7-17.*	National.
10 Saturday,	Ezek. 34:20-31.	A Shepherd's.
11 Monday,	St. Matt. 19:13-15.	For Children.
12 Tuesday,	Gen. 8:15-22.	Temporal.
13 Wednesday,	Rom. 8:31-39.	Spiritual.
14 Thursday,	*1 St. Pet. 5:6-11.*	Sought.
15 Friday,	St. Matt. 24:42-51.	Warning.
16 Saturday,	St. Mark 1:23-34.	Healing.
17 Monday,	Exod. 17:8-16.	Prayer-hearing.
18 Tuesday,	Levi. 19:9, 10, 13, 15, 18.	For the Poor.
19 Wednesday,	St. Mar. 5:22-24, 35-43.	Life Giving.
20 Thursday,	Num. 14:11-25.	Correcting.
21 Friday,	1 Cor. 10:9-15.	For the Tempted.
22 Saturday,	St. Mar. 8:22-26, 34-38.	For the Individual.
23 Monday,	St. Mar. 9:35-42.	For the Lowly.
24 Tuesday,	Job. 38:19-36.	For Nature.
25 Wednesday,	St. Mar. 10:23-31.	Rewarding.
26 Thursday,	2 Cor. 12:7-10.	Strengthening.
27 Friday,	*Phil. 4:4-7, 19.*	Satisfying.
28 Saturday,	*St. John 17:9-24.*	For Christ's Sake.
29 Monday,	2 Thess, 2:13-17.	Comforting.
30 Tuesday,	St. Luke 12:1-7.	Protecting.
31 Wednesday,	St. Luke 12:22-30.	Earthly.
32 Thursday,	Heb. 6:11-20.	Surely Promised.
33 Friday,	*Psal. 37:1-7.*	Trusted.
34 Saturday,	*Psal. 55:16-18, 22.*	Sought Daily.
35 Monday,	St. John 14:22-29.	Peace-giving.
36 Tuesday,	St. John 15:9-16.	Friendly.
37 Wednesday,	1 St. Peter 1:17-21.	Redeeming.
38 Thursday,	Heb. 7:22-28.	Interceding.
39 Good Friday,	Isa. 53:1-6, 10.	"Even unto Death."
40 Easter Even.	Heb. 4:1-9.	Rest Eternal.

Make these *studies* in the Care of God in its varied expression, by reading and comparing the marginal references found in the Bible opposite each verse. When time allows, read the complete Church Lesson, from which these portions (in plain type) are taken whenever they contained direct statements about the divine care. See pp. xiv and xv in the Book of Common Prayer.

Those inside say together:

;;Diddle, diddle dumpling, my son John
Went to bed with his stockings on.
One shoe off and one shoe on,
Diddle, diddle dumpling, my son John."

As they begin to say the rhyme, the one on the outside begins to hop around the circle.

At the word "off," the hopper must hop off the line into the circle, and at the word "on" he must hop on again with his other foot, and continue to hop on that foot until the rhyme is finished. If he suceeds, he may choose the one to take his place. If he fails, he must wait until all have tried before he may be chosen.

Some of the fun in this game comes from there being two "ons" in the rhyme. "My son John" must be careful not to pay any attention to the first one.

Make a circle large enough so that "my son John" will not become dizzy, or he might indeed have to go to bed.

Two children, or even one child by saying the rhyme for himself, can get a great deal of fun from this game.—Ex.

Courage.

Christian courage is one of the elements needed in church men and church women today. When wrong makes a flattering offer, we need courage to do right. When difficulties are many and the task seems quite hard, we need courage to press forward. When some who are expected to do well their part by our side show a waning of interest, we need enough courage to thoroughly equip our own hearts and to inject a good supply into our fellow workers. I am convinced that we need that quality of courage which will surprise those who see it in operation, and cause men and women of our day to declare that those who possess such courage have too been with personalities of these early Christians. I hear them as they pray, "Grant unto thy servants to speak Thy word with all boldness", and I read, "And when they had prayed, the place was shaken wherein they were gathered together". When these men had cheerfully made room for the presence and the work of the Holy Spirit, power was inseparably connected with their testimony.

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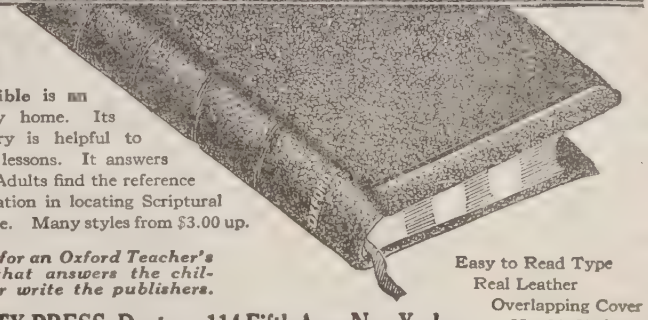
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When you and I make sufficient room for the presence and the work of the Holy Spirit in our lives, power will be strikingly in evidence in our testimony. When we stand before the class and teach, our pupils will want to be like the Christ whose presence they feel. When we sing hymns, anthems, quartettes, duets and solos, men and women will hear God speaking to their hearts. When we preach, people will weep over their sins, and noble men and women will reach out their hands for closer fellowship with God.

If we live up to our privileges, the stranger who visits in our church will inquire about the power of the Christian fellowship that he experiences, and we can reply "this is that" power of which Christ spoke. When a pupil speaks about the strength and the winsomeness of our teaching, we can explain "this is that" which Jesus promised. I give you now a conviction as deep as my heart has power to feel and as deep as my mind can discern. The matter to which our churches should give supreme concern is not more preaching but more power in the preaching we have; not more teaching but more of the Holy Spirit in our teaching; not greater improvement in our music, but more of the Holy Spirit in our singing; not more organization, but far more room for the power of the Spirit in our organization. And may we determine even now to make all the room for Him that He is willing to occupy, and then our testimony will be indeed the testimony of our Lord, and our influence will reach out to needy hearts everywhere.—Selected.

The Road to Jerusalem.

The character and circumstance with which God has endowed you may determine you to business, and the making of a fortune; to art, or science, or literature, or statesmanship; but whatever it is, a part opens out of it that leads to some Jerusalem.

The Jerusalem to which Christ so steadfastly set His face was a city in which the sacred and the secular met and mingled together. The temple on one hill nodded to the capitol on the other; the place of prayer stood in the shadow of the place of business; the altar of sacrifice was near the Academy of Learning. On His way to the cross He fed the hungry, healed the sick, took little children in His arms. He was not a recluse or a "religions". He walked the streets of Capernaum and talked with merchants in their offices, with farmers in their fields, and fishermen on the shore.—Selected.

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"FROM GOD, FOR GOD, TO GOD"

A Definition of Life

By REV. KENSEY J. HAMMOND

"From God, for God, to God," is a definition of life. It includes in God which covers all three. He more than plans life for us. He is its Source, Object, and Final Purpose. We have been likened to "children playing with toys" while facing the great issues of life! Lent calls on us to drop the toys, even though they are harmless, and during forty days, ask: "Why am I here?" "What expects my great God of little me?" Recognize a Father's ownership in His child. Know His claim on your time and efforts. Depend on His grace to do His will. Oh! the pathos of the Lord's tears over Jerusalem ignorant of what belongs unto her peace"; of the Father's cry in Moses' day. 'Oh, that there were such an heart in them, that they would fear Me, and keep all my commandments always, that it might be well with them, and with their children forever" (Deut. 2:29). Study Jesus Christ's Life story these few days from the Mount of Temptation to the Mount of Calvary. Welcome fellowship with Him now, which need never end hereafter. Lent is a season for prayer on your part, promoting this fellowship with God and man. Pray in His House. Pray in your homes. Pray for your family, friends, Bishop and Church. Pray for those you are trying to help toward God. Pray "for grace to feel your need of grace; for grace to receive it; and when given, for grace to use it." St. Paul said: "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2:20).

Lent is neither a local Institution nor a pious Anniversary. It brings opportunity and time for reviewing our Architect's life-plan for us. We find fellowship now in this business. By custom the demands of social life relax, and all expect these to do so. Our friends acknowledge the claim of Lenten opportunity. My valued friend, rector of Trinity, Wilmington, Delaware, is advising his congregation "that Lent is a period of rest from social turmoil over-crowding many months of every year:—a time for genuine religious exercise of a sort to help character and 'maintain good works'. It is a time when 'Jesus of Nazareth passeth by', anxious to touch our lives, ready with mercy, guidance, friendship in all our spiritual emergencies". As we inquire how accurately we are building, we can be sorry if we find cheap work. We can take out faulty pieces and put in perfect parts. We can ask the Architect about what we do not understand. We will find Him capable and sympathetic.

Meetings for worship and fellowship with Him are scheduled here at hours on days found most convenient in the past. Keep the schedule before you and days and hours free of engagement. Parents, bring your children on Tuesday afternoons. Are they not builders? Has our Architect no care for them? See that they know about Him. Welcome our visitors each Wednesday, and especially in Holy Week services. Reserve these dates as your "previous engagements". Know for yourself the happy experience of the Psalmist (77:13): "Thy way, O God, is in the sanctuary!"

Religious reading becomes a help in guiding our Lenten thinking. The schedule enclosed in this Leaflet will guide your use of God's own Word in a brief daily portion I have carefully selected. Notice in how many ways God's care is manifested. We can find inspiration for devotion and service in the biographies of earnest Christians or in their writings. We can inform ourselves about our Church and her teachings and customs, that we may the better use Her privileges. I will be glad to loan such books to those who ask for them from my library: and to recommend inexpensive books on these subjects to those who wish to own and keep their own copies after reading them. "He that walketh with wise men will be wise" (Prov. 13:20).

"**Evangelize** or fossilize" is no new warning. The General Convention in October struck this keynote for all our Dioceses, and so for all our parishes. St. Mark's is one. Lent brings special opportunity. Friendship means influence, God-given, over individuals to be sought and won to Christ by example and tactful words. The fisherman's passion and hunter's sportsmanship may both be indulged for **souls.** The hearts of our friends become our hunting grounds. In how small a church that Christian lives who keeps his religion to himself. His horizon daily grows smaller. When the Master prepared His Feast, He sent forth His servants to call them that were bidden (Matt. 22:3). The servants obeyed. You practice in secular and social duties till you become experienced in each. Practice in speaking for Christ will bring experience, and success after prayerful effort. This Christian duty is ever-present, but the present is a good time to begin to call those the Master bids, even from "the highways".—St. Mark's Parish Leaflet.



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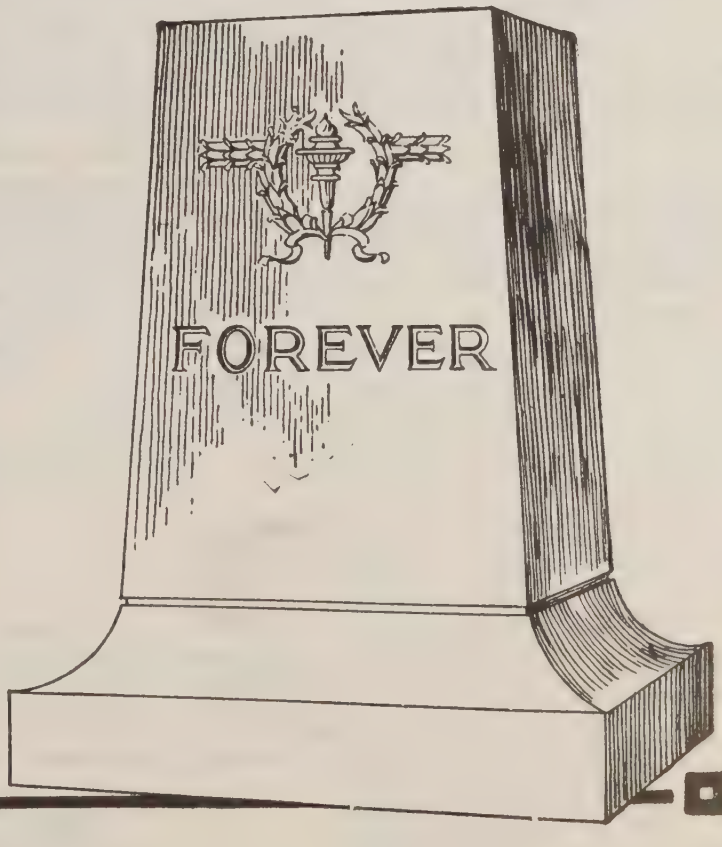
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Deaths

MEADE: Entered into life eternal, on Sunday, February 3, 1929, at her home in Charlottesville, Va., MARY NELSON MEADE, daughter of Rev. R. K. Meade and Elisabeth Brown Meade.

"Blessed are the pure in heart, for they shall see God."

CHEW: On Monday, February 18, 1929, ELIZABETH CLAGGETT CHEW, daughter of the late Sophia Genevieve Claggett and the Rev. John H. Chew. Funeral services at St. Mark's Protestant Episcopal Church, Third and A Streets, Southeast, Washington, D. C., on Wednesday afternoon, February 20, at 2 o'clock. Interment private.

MRS. ELOISE MORGAN SHEPPARD.

Entered into rest, Monday, February 18, 1929, at the residence of her son in Wilmington, N. C., ELOISE CASTLEMAN MORGAN, the widow of the late George C. Shepherd, and the daughter of Colonel Benjamin and Martha Anne Castleman Morgan, of "Hill and Dale", near Berryville, Va., in the seventy-ninth year of her age. She is survived by the following children: Leslie Shepherd, of Dallas, Texas; George C. Shepherd, Jr., of Louisiana; Massie H. Shepherd, of Columbia, S. C.; Rice Shepherd, of Portsmouth, Ohio, and Ellis Shepherd, of Wilmington, N. C. One sister, Mrs. E. M. Van Deventer, of Berryville, Va. Funeral services were held in Grace Episcopal Church, Berryville, Thursday afternoon, February 21.

FRANCIS HENRY BRITTON.

After a few hours' illness, FRANCIS HENRY BRITTON, entered eternal life at the Hopewell Hospital early Wednesday morning, January 30, 1929, in the sixty-second year of his age.

At a meeting of the vestry of St. John's Church, City Point, the following resolutions were adopted:

First: That in the passing of Frank Britton, our Junior Warden, we have been deprived of a genial and an earnest coworker, and St. John's Church has lost a faithful member and officer. Reared in the Church, as were his fathers before him, he was one of her most devoted and loyal sons. Like the Psalmist of old, he was glad when they said unto him, "We will go into the House of the Lord". The congregation of St. John's will miss his cordial greetings at the church's door at every service, and Brandon and old Merchant's Hope Churches, his frequent pilgrimages to his former spiritual homes. His friends everywhere will miss him. Life was a joy to him, and he made it a joy to others by his smiles and good cheer and thoughtful acts of service.

Second: That these resolutions be spread upon the minutes of this meeting, that they be published in The Southern Churchman, and in the Hopewell and Petersburg papers, and that a copy of them be sent to his bereaved widow, to whom we extend our deepest sympathy.

A. S. J. WHEELER, Registrar.

HENRY BURGOYNE MEAD.

HENRY BURGOYNE MEAD, oldest son of the late Edward C. and Emily Burgoyne Mead, of Keswick, Va., died at the home of his sister, Mrs. B. M. Jones, Asheville, N. C., on February 7, 1929, in the sixty-seventh year of his age. For many years he was a resident of Newark, N. J., where he was married in 1901 to Mrs. Catherine Chambers, of that city, who died several years ago. Mr. Mead leaves the following brothers and sisters: Mrs. F. R. Hewitt and Mrs. B. M. Jones, of Asheville, N. C.; Miss Mary Mead, of Roanoke; Rev. G. Otis Mead, of Alta Vista, Va.; William Z. Mead, of Baltimore, Md., and Ernest C. Mead of Richmond, Va. The funeral services were held at Grace Church, Cismont, Va., February 9, 1929, the Rev. Leslie Robinson, officiating.

CHURCH INTELLIGENCE.

(Continued from page 14.)

drew's Church, and the Bishop of the Diocese, Bishop Bratton, led the devotions.

The reports of the organizations were presented and exhibited many evidences of material growth. The amount pledged by Saint Andrew's Parish to the Nation-Wide Campaign was $3,550 and the Treasurer's report showed $4,393.50 paid. Therefore, the parish overpaid its apportionment by $843.50.

Dr. Capers has been rector of Saint Andrew's Church for nine and a half years, during which time the number of communicants has more than doubled, and the parish's resources and gifts have more than trebled. The growth of the parish has made the work very exacting of the rector's time, and he has curtailed his extra parochial Lenten appointments. Last Lent Dr. Capers was one of the speakers at Saint Andrew's Church, Philadelphia, and has accepted similar appointments for this Lent.

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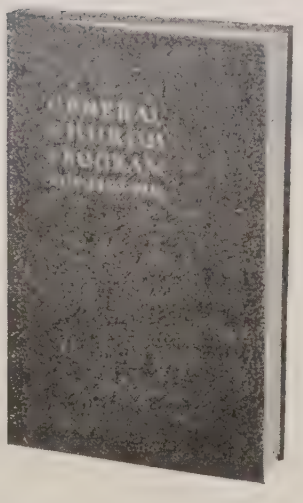
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Diocesan Council, Brownsville, Texas, February 5, and also is to be Lenten Noon-Day speaker, Nashville, Tenn., March 11-15.

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Editor.

The Rev. H. D. Bull has been appointed Editor and Manager of "The Diocese", the organ of the Diocese of South Carolina and all communications for the paper should be addressed to him at Georgetown, S. C.

Personal Notes

The Rev. H. M. Rutledge, of St. Mark's Church, Diocese of Erie, Erie, Pa., has accepted a call to St. Clement's Church, Wilkes-Barre, Pa., to become effective the first Sunday after Easter. His new address will be 167 Hanover Street, Wilkes-Barre, Pa.

Miss Sallie K. Bowen, who has been the Matron of Leonard Hall, almost from its inception, has also resigned, and with her sister will make her home in Philadelphia after Easter. She has done a very good piece of work, and her resignation has caused much regret.

Dean and Mrs. E. G. N. Holmes, of Trinity Church, Carbondale, Pa., have been offered the position of Warden and Matron of Leonard Hall, Bethlehem, Pa., by the Bishop. The Dean has accepted the position and will take up his new work soon after Easter.

The Rev. Arthur T. Reasoner, who was Warden of Leonard Hall, Bethlehem, Pa., the Bishop School for Postulants, has resigned to take effect after Easter. Mr. Reasoner has not been in good health for some time, and will seek a good rest in Michigan before accepting any other work.

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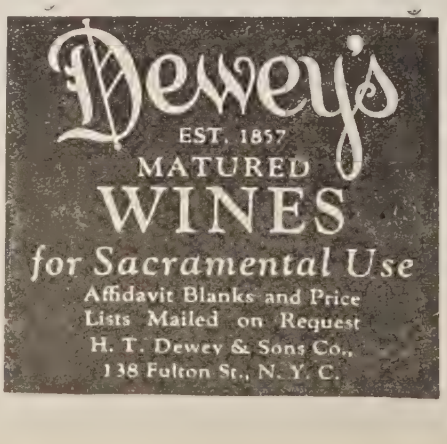
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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
The Atonement of Christ	6
Fourth Sunday in Lent—Berkeley Minor	7
The Report of the Joint Commission on Divorce to the General Convention, 1928	8
We Believe That Thou Shalt Come	
Favorite Scripture Verses	9
Kenneth Mackenzie	10
Rays of Light From God's Lamp—W. W. Rugh	11
Book Reviews	11
Letters to the Editor	12
Church Intelligence	13
Family Department	16
Children's Department	18
Personal Notes	23



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God loves—and human souls are born.

The Christian life is made up of little things. As letters make words, and words chapters, and chapters books, so our lives are made up after all of small letters—litle acts, little sins overcome.

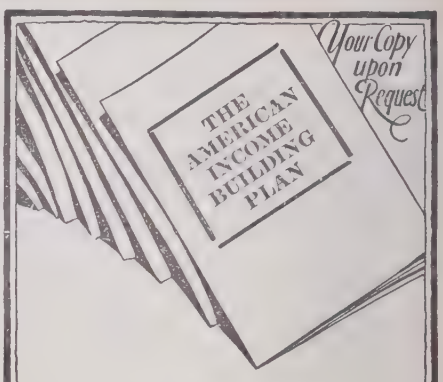
The only way to learn to do great things is to do small things well, patiently, loyally.—David Starr Jordan.

Evil always relaxes the fiber of character. It weakens and disintegrates wherever it touches. In the individual, in society, in the nation, wrongdoing is weakness, and righteousness is strength. This is a rule with no exceptions, and with no possible evasion. —The Presbyterian of the South.

The Apostle Paul in a certain place urges the use of singing as one of the inspiring helps in the spiritual life. He counsels his readers not to seek their stimulus through the body, but through the spirit, not by the quickening of the flesh, but by the exactation of the soul. —Selected.

"Nothing is easier than to complain, yet in almost every community are to be found some who have a conspicuous genius for complaining. We have heard of no one, however, who would take the prize for this over a woman whose pastor asked after her health, to which she replied dolefully, "I feel very well, but I always feel bad when I feel well because I know I am going to feel worse afterwards."

There is no surer way to help others than to pray for them. Such prayer must be real, personal, and constant. Most of our prayers are horribly selfish. We should be startled if we studied our prayers critically.—Floyd W. Tomkins.



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EDITORIALS

Vol. 94. RICHMOND, VA., MARCH 9, 1929. No. 10.

LESSONS FOR LENT FROM THE CENSUS

Perhaps the most scathing denunciation ever expressed in a few words is the description in the Letters of Junius of a British politician as "infamous and contented". The next few years may tell whether the Protestant Episcopal Church in America shall deserve to be described as opulent, indolent, stagnant, decadent and content. It represents, probably, more material wealth and social and commercial power than any other religious body in the world and intellectual strength and equipment far beyond its numerical proportion of the total population. It lags woefully in spiritual influence and progress. Its proportion of membership to that of all religious bodies in the country is deplorably small and grows slowly or not at all. It is organized as the finest and freest of all democracies. Far too many of its members shirk shamefully the responsibilities and reject the privileges of democracy, leave the burdens, labor and honors of battle to the bishops, priests and deacons, force the Church to become a kind of autocracy in leadership and an ecclesiastical aristocracy. Most congregations are afflicted with members who by conduct and bearing appear to regard the Church as a very exclusive social club. In far too many parishes even wardens and vestrymen seem to consider that they have done their full duty when they have provided for operating costs and privately interchanged criticisms of the rector and the bishop, on whom they impose all the authority and work involved in effort to save human souls and extend the kingdom of God that His will be done on earth as in Heaven.

These unpleasant and unpleasantly indisputable truths make good material for Lenten meditations and self-searching among the laity. The forty days of fasting in the wilderness the season commemorates culminated in supreme and insidious temptation superbly repelled. Each day now brings its temptation to bow down and worship ourselves, to yield abjectly to our own shrinking from sacrifices of inclination, our selfish yearning for spiritual idleness and for neglect of distinct duty. We seek what we may hope to reach of the glory and ease of the world, shun continually memory and performance of the baptismal vow to fight manfully under Christ's banner.

Last week The Southern Churchman published figures of the membership of our Church in proportion to the population of continental United States from 1830 to 1890. These showed that from 1830 to 1840, ten years, the proportionate gain was 108, from one Episcopalian to each 416 population to one in 308. From 1840 to 1890, fifty years, the proportionate gain was 185. In those fifty years the Church crept along, gaining, in membership in proportion to population, less than four to the year. From 1890 to 1920 it was worse. In 1890 one person in every 123 inhabitants was an Episcopalian, nominal or actual. In 1920 one person in 93½ was an Episcopalian, the gain having averaged less than one to the year.

Official figures from Church sources, given in the annual of the Living Church, say the number of communicants increased from 1916 to 1928, 12 years, thus:

1928	1,241,828
1916	1,092,821
	149,007

That is increase of something more than 12,400 a year, less than one per cent. Statistics in detail for the other religious bodies, numbering more than 200, would be tedious. Those listed in the special United States census for 1926 show, summarized, that in the ten years from 1916 to 1926 the Protestant Christian bodies, other than Episcopalian, gained 37½ per cent, while the Episcopalians in twelve years gained 13½ per cent. This notwithstanding the fact that some of the minor Protestant bodies lost seriously, both in membership and number of churches. Among these was the Reformed Episcopal Church, now more than fifty years old, which shrank from 11,000 to 8,600 in members and from 74 churches to 69. Of the nine branches of the Presbyterian Church five, most of which are little known beyond their own ranks, show serious losses both in membership and number of church buildings. The three most important branches—the Presbyterian Church in the United States, Presbyterian Church in the United States of America and the United Presbyterian Church of America—gained in the ten years from 1916 to 1926 372,332, from 2,144,600 to 2,516,644, a little over 17 per cent. The Cumberland Presbyterian Church and Colored Cumberland Presbyterians lost in the ten years 6,000 of their combined membership of 85,000 and the white branch lost 200 of its 1,313 churches, although the Colored branch, while losing over 2,000 members, gained 38 churches, reporting 78 in 1926. The sturdy little Associate Reformed, "Seceder", branch, gained over 5,000 members, 33 per cent, and ten churches, reporting 143 churches and 20,410 members.

The Baptists have 23 branches, some of them queerly named—"Two-Seed-in-the-Spirit Predestinarian Baptists," 679 members in 1916 and 304 in 1926; "Duck River and Kindred Association Baptists," 7,340 in 1916, a gain of 452; "General Six Principle Baptists," 456 members in 1916, and 293 in 1926. There are, also, "Free Will", "General", "Separate", "Seventh Day", "United" and "Old German Baptist Brethren". The three principal bodies are the Northern Convention, Southern Convention and Negro Baptists. The Northern branch has made little progress, having increased in the ten years from 1,244,705 to 1,289,966, about 45,000, practically a negligible percentage. The Colored Baptists have been likewise sluggish, their gain having brought their membership for 1926 to 3,196,623, but 258,000 ahead of 1916. The Southern Baptists have moved faster. They show, for 1926, membership of 3,524,378, an increase of 20 per cent.

In this connection, it is to be noted that the white Primitive, "Foot Washing", Baptists, most fundamental of Fundamentalists, gained in the ten years almost exactly 1,000, reporting in 1926 membership of 81,374, and that the

Colored Primitives reported the greatest proportionate gain of any denomination or branch in the list, from 15,000 members in 1916 to 44,000 in 1926, nearly 200 per cent. They show corresponding increase in number of churches, from 336 to 925.

It is a distinct, unquestionable reproach to the white Americans of old Protestant American stock that the largest proportionate gains in membership of churches are in denominations composed of foreign born or immediate foreign descent and of Negroes. The great Methodist Episcopal Church, for instance, greatest of all Protestant denominations in numerical strength, reports growth in its white branches slow compared with that of the African Methodist Episcopal Zion Church, nearly 200 per cent, and the Lutherans and Mennonites. These reports will be studied in detail in another article.

Regardless of what other Christian bodies in the country are doing, the question facing every Episcopalian this Lent is whether the Church is derelict or is doing its duty in helping to bring the kingdom of God, in leading the people hastening the purification and elevation of the citizenship of this great world dominating country, the reign on earth of peace and righteousness, fulfillment of the promise of universal good will and happiness and hope. The Church must go forward or sink backward to feebleness and decay. That is the law. Inertia is death. The one possible way to carry the Church onward is by the active zeal of individual members.

A clergyman of the Church whose work takes him in contact with many men and many kinds of men in all parts of this country, writes The Southern Churchman, under very recent date:

"It is my experience that lay people are more interested in Christianity today than ever before, but they are not enthusiastic about organized Christianity. They seem to see the weakness of organizations not only of the Church, but outside, and are chafing under it. One finds men willing to listen everywhere if they think you have anything to give them, and this is not confined to one class of people. I have never experienced men of large affairs so willing and anxious to talk with you as they are today, asking invariably very simple and practical questions. I do not find many laymen interested in controversy, especially like that of the New York type. So I am driven to the conclusion that Christian personality is the essential thing in making an appeal. The simple truth of the Church, backed by the Bible, is the approach. . . . . I have just been looking over the statistics of the Church in my home State and certainly they are not encouraging. With all the alibis we may present we have not answered the question why the Church has not made more progress in Virginia?"

The question is for the individual members of the Church to answer. It is a solemn question.

Suppose every member of the Church—every communicant—determined this Lent to select one person and strive by prayer, by patience and loving labor, careful example and instruction, to lead him, or her, to confirmation, to understanding of the teachings and absorption of the spirit of the Church, to realization of the sacrifice and life of the Saviour? From such determinations and sincere effort to succeed in them three results would be certain:

There would be such a revival in the soul of the Church and acceleration of its growth as never have been known.

Every rector would be thrilled with new sense of the glory of his calling and fired to greater and happier and more hopeful labor than ever before.

Every communicant striving to lead and lift a soul upward would experience an uplifting and cleansing and illumination of soul and heart brightening the most sombre life and surroundings, making this world and all its contacts beautiful, faith for the world to come sweet, calm, perfect.

Alfred B. Williams.

THE ATONEMENT OF CHRIST

(Continued from last issue.)

GOD hath also informed us, that He will require no more of men than the due improvement of the talents committed to them; that they who are left to the light of nature and conscience, and to the law of reason, shall be judged by the light of that conscience, and the law of that reasonable nature, under which His providence hath placed them. To His mercy we leave them; knowing that He is not severe to mark what is done amiss. He knoweth their ignorance, and weakness, and prejudices; and He will deal graciously with them for the sake of the great Intercessor, who is the propitiation for their sins as well as for ours.

Another question arises on this subject, respecting those who reject the mediation of Christ, when it is made known to them by the Gospel.. **Men of this class are generally great advocates for natural religion, in opposition to the revelation of the Gospel. They seem to think they are left to their own liberty to choose either of them, as they shall think best; supposing they shall, if judged at all, be judged by that religion which they have chosen. But in truth, God hath left no man to this liberty, but requires all men to be of the true religion; that is, of the religion he shall direct, when it is made known to them. Reason and common sense must enable us to judge which is the true religion; but if we judge wrong, we do it at our own peril; for God requires and expects that we judge right. Interest, party prejudice, passion, appetite, love of the world, carelessness, must all be laid aside when this great business is before us.** If they bias our judgment, we shall be in danger of a wrong determination; and if we determine wrong, we shall fall under the condemnation of God. **The glad tidings of His Gospel have reached our ears, proclaiming atonement and pardon, and salvation through the Mediator, and calling us loudly to repentance and holiness, to faith and obedience.** By it a future judgment is made known to us; and the standard by which that judgment is to proceed is declared to be the laws which the Gospel contains, so far as they have been promulgated. **This Gospel is the law of our Master, the will of our Creator:** If we reject it, we must abide the consequence; and the consequence will be the same punishment with theirs who would not have this man, Jesus Christ, to reign over them.

And, what mighty advantage shall we gain by rejecting the Gospel which makes known the propitiation of Christ, and retiring to the gloom of natural religion; an ideal religion much talked of, but not known; delineated by some; but having no original from which to draw, imagination guided the pencil and fancy ornamented the pictures with some strokes from divine revelation.

But suppose natural religion to be, as they who have painted her the fairest, have represented her. **She knows of no Mediator, nor Intercessor. She knows of no propitiation for sin. She has no encouragement to repentance, because she has no promise to God on which to build her hopes of mercy; but leaves her votaries exposed, for every transgression, to His justice, who is "of purer eyes than to behold evil", and who will not let the wicked go unpunished.** To the mercy of God there can be no appeal; for without atonement, **the punishment, not the forgiveness of offenders, must support the authority of His government, and give efficacy to His laws.** Unsinning obedience is therefore the only condition of the religion of nature. Where this condition is fulfilled, there is no need of atonement. Where it is not fulfilled, an atonement must be accepted, or condemnation must ensue.

But as bad as this pretended religion of nature is, which the advocates for human reason are so anxious to establish as their rule of life, apparently because under it they can live as they please, it is not so bad as having no religion at all. Should there be any such persons, who, "born like the wild ass's colt", wish to live like them, and like them to die and be no more; let them know that for this very thing "God will bring them into judgment". There is one in heaven "higher than they, higher than the highest, who regardeth" all their actions. "The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all". His eyes are in every place, beholding the evil and the good." Neither darkness nor the grave can screen from His power. "He hath appointed a day in the which he will judge the world in righteousness, by that man whom He hath ordained," and whom, "He hath raised from the

dead", who is now the Mediator between God and man, the propitiation for the sins of the world, and our Advocate in heaven. Then will "He bring to light the hidden things of darkness and make manifest the counsels of the hearts" of all men. Therefore He "commandeth all men everywhere to repent". "Consider this, ye that forget God, lest He tear you in pieces, and there be none to deliver". For He will "pour out His wrath upon them that have not known Him, nor called upon His name". Repent, therefore, "while it is called today, lest you be hardened through the deceitfulness of sin"; for "behold, now is the accepted time; behold, now is the day of salvation". When this life is ended the time of retribution will come; and "it is a fearful thing to fall into the hands of the living God". "Kiss the Son," therefore—pay your homage and adoration to Him who is Messiah, Christ, the Son of God, the Mediator, the Redeemer, the Saviour of men—"lest He be angry, and ye perish from the way: when His wrath is kindled but a little; blessed are all they who put their trust in Him".

Dreadful, also, is their state, who "hold the truth in unrighteousness; "who believe the mediation and atonement of Christ, and live wickedly. Heavy will be their condemnation, when God shall judge the world. If He spared not His own Son when He became our Substitute, but gave Him up to the bitterest sufferings; how shall the impenitent sinner escape, who would not be reclaimed by all that Christ hath done for him? To those who believe the Gospel, the kingdom of God is come, to deliver them from the kingdom and tyranny of satan. But if entering into this kingdom, they refuse to be governed by its laws, and still keep themselves in bondage to the adversary by doing His work; the judgment of God will be to them a consuming fire.

To those who believe the Gospel, and rejoice in the glad tidings of salvation through the propitiation of Christ; who strive to adorn the doctrine of their Lord and Saviour in all things, living in the constant exercise of penitence and faith, and in the observance of all the commandi and institutions of God, with an upright heart; I have only to observe, that it is by "patient continuance in well-doing"; by holding "fast their confidence" in their Redeemer, and "their rejoicing in the hope" of the glory of God, that they must enter into the heavenly rest of eternal life. Let them remember, that their High Priest, who is now in heaven making intercession for them, "was", in this world, "tempted as they are". He knows, therefore, how to pity and succor them in all temptations and adversities. In all their difficulties then, "let them come boldly unto the throne of grace, that they may obtain mercy, and find grace to help in time of need".—Selected.

FOURTH SUNDAY IN LENT

Berkeley Minor

COLLECT.

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour, Jesus Christ. Amen.

THIS Sunday is often called "Refection" or "Refreshment" Sunday from the Gospel in which St. John describes the feeding of the five thousand with the "five barley loaves and two small fishes". This Sunday is also called Mid-Lent, because it is the Sunday nearest the middle of the forty-six days (including Sundays) that make up the season between Ash Wednesday and Easter Sunday. "It has little of the austere character of the other Sundays in Lent," says Bishop Coxe; "so in the collect we pray for refreshment."

We are seeking comfort from the great Comforter, of whom our Saviour said: "It is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7). Of what priceless value is such a Comforter, if we gain by such an exchange?

And millions since have found our Saviour's words true; that this Comforter, the Spirit of Truth, guides them into all truth, all that we need in this eon (John 16:13), and gives them the peace of God, which passeth all understanding (Phil. 4:7), keeping their hearts and minds through Christ Jesus. In this petition of the collect for "the comfort of Thy grace", we should bear in mind that we may, and should, freely ask it in the small worries and cares, as well as the large griefs and troubles of life. Many of our small troubles are too trifling to be taken for comfort to our nearest and dearest ones of earth; but 'tis not so with God the Holy Ghost, "who sanctifieth us and all the people of God". He urges us to bring all our cares to Him, both great and small.

And best of all, though at times this seems hard, He will give us what we really need, and is best for us; not just what we think best, and ask for; as we are taught by the prayer of the **Man**, Christ Jesus, in the Garden: "Not my Will, but Thine be done" (Luke 22:42).

THE Epistle for the Fourth Sunday in Lent is Gal. 4:21-31. This Epistle teaches us, by an allegory the true relation of Christianity to Judaism. An allegory is a description of one thing under an image of another. One of the most celebrated allegories is Bunyan's "Pilgrim's Progress". Here the life of a Christian is described under the image of a traveller from the City of Destruction to the Celestial City. In the allegory of the Epistle the relation of the Jewish Church to the Christian Church is described under the image of the relation between Hager and her son, Ishmael, and Sarah and her son, Isaac. Hager, the bondwoman, and her son, Ishmael, typify the Jewish Church, the Jerusalem which then was, in the bondage of the law; Sarah, the freewoman, and her son, Isaac, typify the Church of Christ, the Jerusalem above, "the mother of us all" (the Christians), who are free from the bondage under which the Jews are burdened. St. Paul goes on to say in the Epistle: "We (Christians), brethren, are the children of promise, as Isaac was the child of promise to Abraham and Sarah". The earthly Canaan was promised to Abraham's descendants through Isaac and Jacob; and so to us Christians is promised the heavenly Canaan. All the Israelites of the generation of Moses and Aaron fell in the wilderness, except Caleb and Joshua, and on account of their unbelief in God's promises, failed to reach the earthly Canaan. Nothing can keep us from reaching the heavenly Canaan, Jerusalem above, but the same sin of unbelief. It is well to notice how clearly it is taught in the story of Israel that this sin of unbelief was the crowning sin above all others. The people had sinned often and much since they had left Egypt, less than two years before, and had been severely punished, yet had been allowed to go on toward Canaan; for their faith in God's promise had never wholly failed. There is the idolatry of the golden calf, a grievous sin, but they were not forbidden the Promised Land for that, though severely punished. But at Kadesh is the fatal fault committed: the people utterly cast aside God's promise, and rebelled against Moses and Aaron, saying: "Let us make a Captain, and let us return into Egypt" (Num. 14:4); and when Joshua and Caleb, the two faithful spies, rend their clothes and beg their brethren to press on, saying: "The Lord will bring us into this land, and give it us"; "all the congregations bade stone them with stones." Surely no sin is so offensive in God's sight as unbelief; for, as St. John says (1 John 5:10): "He that believeth not God, hath made Him a liar." We may refuse to believe a mere man, however wise and good, and without just offence on his part; for such a one may be mistaken; but our Father in heaven cannot be mistaken; so, if we refuse to believe **Him**, we make Him a liar, the most opprobrious term we could possibly use. It dethrones God, ranking Him with Satan, the father of lies.

If doubts arise in our hearts, we should pray most earnestly the prayer of the poor father of the lunatic son, "Lord, I believe; help thou mine unbelief" (Mark 9:24).

The Epistle concludes with the striking words: "So then, brethren, we are not children of the bondwoman, but of the free." . . . What constitutes this freedom, and this bondage is most clearly set forth by Jesus Himself in St. John 8: "Then said Jesus to those Jews, which had believed Him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. . . . Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin, and the bondservant abideth not in the house forever. If therefore the Son shall make you free, ye shall be free indeed."

THE Gospel for this Fourth Sunday in Lent is St. John 6:1-14. It is the only miracle recorded by all four Evangelists, and for this reason probably has been twice taken by the Church as the Gospel for the Day. Our Gospel says: "The Passover, a feast of the Jews, was nigh," the third in our Lord's ministry (which He did not attend). This feast, gathering Jews from all parts of the world, accounts for the great multitude that followed Him there near Bethsaida. Jesus spent that day in healing and teaching. And it was evening, and the day far spent, when His dis-

ciples asked Him to send the multitude away to go to the villages, and buy themselves victuals; for there was nothing there for them to eat. Observe here how Jesus, as always, uses His miraculous power only so far as to supply what is necessary, what man cannot supply. He does not give these poor hungry people a luxurious banquet, as He could have done just as easily as feed them with barley bread and fish. That was not needed. These were plain people (for it was to such, the poor, that the Gospel was preached chiefly), used to such plain food; they were hungry, too, with good appetites for such simple food. Freedom from show and perfect simplicity mark all of our Lord's actions.

THE REPORT OF THE JOINT COMMISSION ON DIVORCE TO THE GENERAL CONVENTION, 1928

A Critical Examination by the Editorial Committee of the Sanctity of Marriage Association.

IT is neither an agreeable nor an easy task to criticise this report. But no matter how faithfully, according to their lights, the members have done their work, they cannot complain if it is subjected to close and honest scrutiny.

As few will take the trouble to read this confessedly "well-nigh overwhelming study", buried in the Journal of the Convention of 1928, it may help a little to understand its character by printing the headings which accompany the very varied list of subjects, as follows:

> Two Proposed Remedies; City versus Rural Conditions; Lack of Children; Lack of Firm Stand by Church; Financial Tension; Sex Tension; Emotional Life Fundamental; Divorce Primarily a Class Problem; Importance of Early Training; Good Advice to Adults Usually Futile; The Influence of Ideals; What Constitutes a Successful Marriage; The Work Done by the Director; Investigation by the Director; Questionnaire to the Clergy; Answers from our Own Clergy concerning Divorce among our own Church-going People; Divorce and Financial Conditions; Consultations with Clergy; Medical Certificates; Education for Marriage; Number of Divorces where Both Parties attend Church Regularly.
>
> Then follow "Reports from Other Denominations" (Presbyterian, Baptist, Congregational, and Methodist), with comments thereon, largely the same as those in the preceding list, under the following additional heads:
>
> Number of Divorces in which both husband and wife were regular attendants; Number of Divorces in all five Communions when One Party only is Regular Attendant; The Family as the Chief Educational Institution; How Make Christ's Ideal Effective; Make Marriage Indissoluble; Allow Annulment; Careful Study of Canons Needed; Separation of Civil and Religious Ceremonies; Greater Freedom of Divorce; Responsibility of the Church for Character Training; Conclusion.
>
> Then follow five Appendices and a Bibliography.

1.—A Contrast to the Report of 1916.

The first thing that strikes one in this long report is the fact that no names are signed to it, as there were to the scholarly, constructive, and concise report of the Commission of Fifteen, made to the General Convention of 1916. That report, with only one dissident (strange to say a Bishop), recommended the omission of the false proviso of 1868, which, for the first time in the history of the Western Church, in the course of 1900 years, allows remarriage to the so-called "innocent" party.

A second marked contrast is seen in the fact that while the report for 1928 has no definite aim or programme, that for 1916 contained "A Statement of Principles" on the following subjects:

> 1. The Law of Marriage; 2. The Purpose of Marriage; 3. The Essence of Marriage; 4. Conditions of Marriage; and 5, A Summary of "Conclusions", on Federal Legislation, on the Roman Decree, **Ne Temere**, on Eugenics, Prohibited Degrees of Consanguinity, Provisions for Annulment, and on Admission to the Sacraments of persons who have entered upon marriage ignorantly, contrary to the laws of the Church.

The canon proposed by this Commission was adopted by the House of Deputies by a large majority in the clerical order (37 to 28 dioceses with 8 divided), but was lost in the lay order by a majority of only four dioceses (32 to 28, with 6 divided). (See Jl. of Gen. Conv. for 1916, Pp. 501-504, and 232.)

A third marked difference between the two reports is the length of each; that of 1928 containing no less than 26,000 words, while that of 1916 has only about 2,000. A fourth still more important contrast is seen in the different methods of treating the subject. That of 1916 looks at it from the Christian angle, God's design and Christ's "commandment". That of 1928 regards it entirely as a social and economic question: its "Cure dependent on Research and Diagnosis". The authors compare their "study" to "the work of the modern physician in the great triumphs of medicine in stamping out hookworm and yellow fever", and to that "of good engineers", and "all great corporations". They say, "Diagnosis and research represent the attitude of the modern mind", and then add, that it was in line with this that the resolution was offered. "To study the whole problem of divorce, its causes and conditions." But neither the language nor grammatical construction of this sentence corresponds with this interpretation (Pp. 10, 11).

2.—Conditions Are Not Causes.

This reversal of the order of the resolution was called to the Commission's attention by a committee of The Sanctity of Marriage Association, in the conference accorded to it in June, 1927. It was pointed out that "Conditions and Causes" cannot be construed as the equivalent of "the whole problem". Conditions are in perpetual flux in time and place. "Thou shalt not commit adultery" knows no change from age to age. It was in fact with immediate reference to the permanence of marriage that Christ said, "It is easier for heaven and earth to pass than for one tittle of the law to fall" (St. Luke 16:17, 18).

Another reason for objecting to this method of treatment is the fact that it is not with conditions alone that the "modern physician" has to deal, but with unchanging laws, the infraction of which by self-will or ignorance, is the prime cause of disease. Nor is it with conditions alone that the "good engineer" has to work, either in skyscraper or airplane, but with the unchanging laws of gravitation, and stress and strain in material. In morals as in physics "one tittle of the law cannot fall" without disaster. But the report shows no recognition of this fundamental principle in regard to marriage.

The authors of the report recognize indeed that in this respect the United States stands lower than any other nation in the world, while they naively attempt to minimize this disgrace by saying that the evil is not confined to America. They also overlook the instructive fact that even Japan stands higher than we do, as their own report shows. For non-Christian Japan is moving upward, while America is moving rapidly downward. In 1901 Japan had as many as 140 divorces to every 100,000 of population, but in 1923 had only 88, as the result of having adopted a more drastic national code in 1898. In 1901 we had only 79 divorces to 100,000 population, and in 1926 we had 154, or almost double (p. 13).

The report then proceeds to give what it calls "Causes of Divorce", though they are really only conditions of rapid increase, as follows:

> Hasty marriage, lack of uniform laws, apartment house life, lack of children, financial tension, sex tension, and "great changes in the ideal of family life". This is followed by "Three Questions of Primary Importance", which represent the nearest approach we find to any religious study of the question.
>
> These are: (1) The amount of divorce among parishioners, "When husband and wife are recognized as regular attendants at Church". (2) The extent to which clergymen were consulted in regard to marital difficulties. (3) The amount of training given for marriage.

3.—"A Scientific Diagnosis."

It was then to this scientific plan of diagnosis that the Commission set to work, and not to learn the mind of Christ. We need not wonder that they found the task "bristling with difficulties, well-nigh overwhelming". . . . "In fact (they say) there are those on the Commission who felt that the task was so great that they could hope to accomplish little." Nevertheless, they secured the services of a social worker with whose aid, at the cost of "not less than $5,000", they obtained information from our consuls abroad, and in the United States from Judges, social workers, educators, lawyers, psychiatrists, and social service commissions, by use of a questionnaire. As a subsidiary undertaking 100 lists of 17 questions were distributed among the students of one of the colleges of Michigan, to ascertain "what these students expected of Marriage!" Of these 100 lists "75 were returned complete", but we are not told what light these youths had to throw on the problem.

A questionnaire was also sent to a number of our own clergy, as well as to the ministers of the larger parishes of each of the following Churches—Presbyterian, Baptist, Methodist, and Congregational, representing a cross section of the country. Here the chief stress seems to have been laid on the query as to the proportion of divorces where "both parties regularly attended church"; the result being that 612 parishes of our own Church, or 77 per cent out of a total of 787 had none, while the average of the same class in the four other Churches was 84 per cent.

This does not accord well with the claim frequently made that our skirts are cleaner than those of our neighbors. Here is something to give us pause as to the effect of our eminent respectability, excessive wealth, and fashion, combined with the much-lauded possession of only one little leak (really the biggest, because easiest, of all the 52 of our civil codes), in that great moral dam to which the Commission refers us, as if it were a work of human engineers, and not God's work "from the beginning of the creation".

But even if it should appear that this American Church reported **better** results among regular church-goers than other religious bodies, the question to ask is, What is the use of all this statistical inquiry? For what are here mistaken for causes, are not causes of the disease, but only symptoms, or else things which only help or hurt. To speak of them as causes is to use the language of determinism or fatalism, not of Christianity. "I can do all things through Christ which strengtheneth me," should be the language of every Christian, as it was that of St. Paul. And it is for Christians the Church is legislating. The cause, as every one knows, lies deep in the human heart; either sinful desires, or else ignorance of God's law, as clearly declared by Jesus Christ, who is recognized even by the unbelieving world as the greatest Moralist, Psychologist, and Lover of Men that the world has ever known. **Yet the authority of this noblest of all teachers is never once directly appealed to in this report.**

It is true that the authors quote the resolution of the House of Deputies of 1886 for the appointment of a Joint Commission, which reads:

> "Toward restoration of American civilization, decaying already at the root, by the promotion of stability in Church and State . . . in advancement of the glory of our Lord Jesus Christ who is the Head over all things to His Body, which is the Church (it is resolved), that this House will not abandon the subject of Marriage and Divorce, until legislation upon it be effected in full accordance with the law of God as set forth in Nature, and revealed in the Word."

This oblique approval is the nearest we get throughout to any first principle of study as Christians, and not as mere sociologists. Instead, we find such expressions scattered all over the book as, "the ideal of marriage". This is not the language of the New Testament, nor of the resolution of 1886; nor is it that of 1925. For "the whole problem" can no more exclude Jesus Christ and His "commandments" concerning marriage and divorce, than it can exclude those concerning murder or robbery. To talk of them as ideals is to degrade His Gospel of good news and good commandments to good advice.

4.—Opinions and Statistics.

And what, let us ask, does this majority report give us in place of God's law and Christ's authority, for the solution of "the whole problem of divorce"? We have a motley collection of all sorts of opinions, mostly irrelevant, such as those held by "many people in modern society, and within this Church, that Christ did not lay down a definite law of marriage, but that, **according to His custom** (where is this told?), He held up an ideal". And then it is added, "They do not feel that in the Sermon on the Mount, for instance, He gave an absolute rule of life for marriage any more than for anger, lust, oaths, and forgiveness of one's enemies" (for all of which He certainly did give an absolute rule). "They sincerely believe that Christ's ideal of monogamy would be better upheld by allowing the more frequent dissolution of unhappy marriages with permission to remarry" (Pp. 55, 56).

Once more, with what seems like **quasi** approval, the report adds: "Those who take this position in favor of remarriage believe that society and the Church must recognize that the strict attitude of the Church is not only unfair and therefore unchristian, but they . . . insist upon the recognition of the widespread existence of illicit sexual relationships when divorce and remarriage are made difficult." Here again they quote, with apparent approval, the opinion of a London magistrate, Cecil Chapman, who writes: "In refusing to grant divorce except for adultery, it (the act of Parliament) actually encourages immorality, illegitimacy, and concubinage". For all of which he only points for proof to the 40,000 illegitimate children born in England and Wales in 1900 (p. 56).

But Mr. Chapman is very unfortunate (and the Commission fails to see this) in his statistics as giving a gross number, instead of a percentage of the total births. When we examine the statistics of illegitimacy of Europe in relation to the strictness or looseness of their divorce laws, we find a very different story.

> During the period 1901-1905, Austria, which has ten causes for absolute divorce ("the most complicated in Europe") had 141 illegitimate births to the thousand; Sweden, with seven causes by civil court, and five by royal prerogative, had 113; France with five causes had 88; Scotland with two causes had 64; Italy with no cause, had 56; England and Wales with one cause had 40; and Ireland with no cause, had only 22! (Enc. Brit. 11th. ed. vol. 14, Pp. 301-304; also in **Divorce in America Under State and Church**, Macmillan, 1925, Pp. 75, 76.) South Carolina and Canada would probably give a similar record to this last.

Here then we have the prevailing thought that characterizes this strange report of a Commission appointed to study this fundamental law of Christian and natural morality. This is also accentuated in the "Bibliography" at the end, where no less than seventeen authors, or sources, of "historical, statistical, legislative, ecclesiastical (?), and social characteristics of marriage and divorce" are given; not one of which appeals to the authority of Christ and the age-long witness of His Church. Such a method of "study" has been described in the language of the engineer as "unscrewing things generally". How is it, one must ask, that such modern scholars and students of history as Liddon, Watkins, Gore, Luckock, Lacey, and Dollinger, who have given the question thorough study and research are not even once named? And this in a Christian Commission! Surely this is a most extraordinary course to be adopted by men appointed by the great Council of this American branch of Christ's Holy, Catholic, and Apostolic Church.—To be continued.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart"—Ps. 119:11.)

This week the following verse was submitted by Mrs. E. A. Robertson, of Ridgeland, S. C.:

> "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Corinthians 3:18.

Who will send one from the far-away places, as well as very near us?

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

X.

DWELLING for a moment upon the conclusion of the last article, we are moved to comment upon the fact that there seems to be a special class of believers to whom the coming of the Lord will be not only welcome, but for which they are thereby well fitted. There are those "who look (or wait) for Him" (Heb. 9:29). As we we have noted, there is a class who "love His appearing" (1 Tim. 4:8). He admonished His own and through them ourselves, to beware lest that day come upon us unaware (Luke 21:34-36). His frequently uttered command "Watch", has no superficial challenge. He would not have placed such emphasis upon preparedness had there been no need. And the apostolic injunctions are not the less urgent. We have no ground for discussing the fact that if He did not come in the apostolic times, there is therefore no call for watchfulness now. It was "after a long time" that the Lord should come to reckon with His servants (Matt. 25:19).

Logically, therefore, if there are some who look for His advent in response to His appeal; and some who do not care at all as to whether that event shall ever come to pass, reason demands that there can be no translation of the living saints which does not imply that there will be some who will miss the honor. The little tract, "The Missing Ones", published some time since in The Southern Churchman, affords a rational picture of the possible conviction. Holding this in reserve for a fuller treatment, we do well at present to dwell upon the necessity of the coming of the Lord to complete His world-wide plan of redemption. Many of us have the erroneous conception that

Death ends all.

Which is not to say that the pessimistic world axiom is meant. But these good people who thus conclude, think that it will be enough to die and "go to heaven". Hence, the indifference to the appeal which we have already noted. But it does not end all; it is but the preliminary chapter of the great book of purpose which our Lord has written in the hearts of His children all through the ages. St. Paul has his urgent warning as to this. He does not believe that to die is the consummation of all hope. His exposition of the problem in 2 Cor. 4:17-5:10 is a complete commentary on the subject. He here contrasts the "moment" of our affliction with the "eternal weight of glory". Then leading onward, that we may not look at the things seen but unseen, he enters into a dissertation concerning the tabernacle in which we are to be glorified at the resurrection. And we note the particular emphasis he places upon the need of the resurrection (or the translation) in his protest that we shall not be satisfied to be "unclothed" but confidently look for our being

"Clothed upon that mortality might be swallowed up of life".

In other words, blessed as it is to be "absent from the body and present with the Lord", we limit our complete redemption if we fail to apprehend the full consummation when our Lord comes again. Let us be appraised that as the human body was the vehicle through which sin entered, so must God in His infinite purpose bring back the body to its original estate. St. Peter calls this era the "times of restoration" (Acts 3:19-21 R. V.). A restoration is synonymous with redemption; the one the bringing back of an order which has been disrupted, the other the recovering of a possession which has been temporarily lost.

We are on the verge of a remarkably confirmatory evidence of the truth of this assumption. In Germany, a process has been devised which is capable of causing rays of light to emit from the human body. We devoutly believe that this was the original estate of the first man. And we have but to study the body of the second Man, the Lord from heaven, to understand this. As He was without sin, He was distinctly differentiated from us all. Unquestionably, the transfiguration was a demonstration of the truth. For we have ground for assuming that what was opened to the eyes of the chosen three, for that brief moment, was the perpetual estate of the Man of Sorrows. Angels saw it; demons shuddered as they beheld it and uttered their protesting cry, "What have we to do with Thee?" So the transfiguration was not an outward investiture of light, but the shining through the interstices of the flesh of an ever-present radiance. It would seem that as St. John refers to the transfiguration as the unveiling of His glory and the term of His earth life a tabernacling, there might be ground for assuming that the shekinah of the Old Testament which had departed from the temple, was incarnated in Himself.

Now, as the result of the redemption accomplished by the Cross, the glory He had possessed was to be exchanged for the glory which He had left behind (John (17:5). And He expressly affirms that His glory is to be shared with His own, "and the glory which thou gavest me, I have given them" (John 17:22-24). This is indeed the assurance of St. John (1 John 3:2).

"We shall be like him; for we shall see him as he is."

Devout contemplation has the authority, therefore, to picture the redeemed body of the believer as embracing qualities akin to those expressed by the Son of God in His resurrection glory. There may be symbolism in the portraiture supplied by the writer of the book of the Revelation (Rev. 1:16, 17). Yet the pictorial must have its basis in an actual fact. If the appearance of the "angel of the Lord" (Matt. 28:2-4) was of such overpowering splendor, certainly the sovereign Lord upon whom he waited could not be less so, but superlatively more. And we also know that the resurrected body of our Lord took no necessary cognizance of the laws of nature. To have recorded this without a historical foundation would have been utterly superfluous and confusing on the part of the writers of the gospels. Therefore, we note that body now raised from the dead as transcending the material by passing through walls and closed doors! traversing space with a more than ordinary measure of locomotion; being visible or unseen at will; while not requiring subsistence, capable of partaking of food (Luke 24:43; John 21:13). And certainly no one can doubt that the ascension, if at all accepted as a historical fact, embraces the features we have noted.

St. Paul clearly unifies us with His Lord and ours in the resplendent destiny which the New Testament invests our coming King. For in Phil. 3:21, he affirms

"He shall transfigure this body of our humiliation".

Thank God, it is not a vile body after it has become resident with the Holy Spirit (1 Cor. 6:19). And this, be appraised is stated in connection with our looking for the Saviour. Daniel anticipates this glorious estate by his perspective, "They that be wise shall shine as the brightness of the firmament; and they that win many to righteousness as the stars for ever and ever" (Dan. 12:3). So also St. Paul again in Col. 3:4, "When Christ who is our life shall appear, then shall ye also appear with him in glory". And our Lord surmounts these assurances with His own crown of prophecy (Matt. 13:43),

"Then shall the righteous shine forth as the sun in the kingdom of their Father".

We may be well assured that this cluster of prophecies could not well have come into existence, so fully confirming each other and in varying periods of the sacred record had there been no historical basis for their utterance. And the reason for our noting it is obvious.

First, to revise our concept that to get out of this world and leave behind us this despised body is the consummation of hope. By so reasoning, we defile what God has sanctified. There is a destiny for our physical frame, fondly apprehended by our Lord Jesus, cherished by attending angels and received with meekness and trust by believing saints.

Second, equally true is it that our resurrection bodies are not designed for heaven only. The forty days our Lord spent upon earth are a portraiture of that coming age when He shall reign with His chosen ones. If we cherish the song of the redeemed (Rev. 5:9, 10), "Thou art worthy . . . and hast made us kings and priests unto God", we must not fail to note the conclusion, "and we shall reign on the earth". This poor enslaved world in its physical yearnings is said by St. Paul to groan (Rom. 8:19-23). As the earth was the scene of the alienation of man from his good and loving Creator; as the body of man has suffered by the degradation of sin, so in the finished work of redemption, "the manifestation of the sons of God" will be keyed to the program of the earth's liberation.

Finally, as this is predicated of us in our final destiny, we may well heed St. Peter's warning, "What manner of persons ought ye to be"? (2 Peter 3:11). For our Lord has anticipated this realm of our exaltation by the significant announcement (Matt. 5:14):

"Ye are the light of the world."

Conceding that there might be a metaphysical understanding of this saying, may there not be a more than ethical meaning? What and if the light in His human body shining forth on the Mount of Transfiguration may be a token of the indwelling light which comes to us in our new birth? This may appall us; but be certified that the Holy Spirit is the custodian and inspirer of the saints. Light is our qualification for service and culture; and if it be darkness how great is the darkness by very contrast (Matt. 6:22, 23). He is the light of the world and we company with Him in that light (John 8:12; 12:46; 1 John 1:7). And St. Paul strikes the note in his affirmation, "Ye are light in the Lord", "Whatsoever doth make manifest is light" (Eph. 5:8, 13). And we are called to the "inheritance of the saints in light" (Col. 1:13); for "He hath translated us from the power of darkness into the kingdom of the Son of his love".

We may wonder if as angels behold us as the children of the light, they may discern in us varying degrees of outshining unseen by man; if at times our very thoughts may obscure the light and the darkness our Lord apprehends is found to cloud the luminous indwelling we have received. May this not be appropriated by us as an incentive to attitudes of mind, habits of life, spiritual moods. Surely, with such a destiny as awaits us, we may not regard as an idle dream this possible preparation for that august day when "He shall come to be glorified in the saints".

RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.

Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

EZRA.

EZRA was a priest, a scribe of the law of the God of heaven, who had set his heart to seek the law of the Lord, to do it, and to teach in Israel statutes and judgment (Ezra 7:10, 21).

He is doubtless the scribe who was inspired by the Holy Spirit to write the books of Samuel, Kings, Chronicles, Ezra and Esther.

Subject.

The Holy Spirit tells us of two things in this short book of ten chapters, first, restoration of the Temple, and second, restoration of Temple worship.

I. Chs. 1-6. Restoration of the Temple. The House of God, so ruthlessly destroyed by Nebuchadnezzar, was rebuilt after seventy years by the command of Cyrus (2 Chron. 36:14-23; Ezra 1; Isa. 44:28).

The House of God was destroyed because of the sin of Israel, but sovereign grace restored it that Israel might be restored to the place of fellowship with Jehovah.

2. Chs. 7-10. Restoration of Temple worship. That Israel might enjoy the blessings of God and be made a blessing in a life of fellowship with Him, Temple worship was restored.

Purpose.

This book of Ezra was written to teach us how the Lord restores His people to fellowship, when they have been chastened because of their sins (Heb. 12).

1. Chs. 1-6. The restoration of the Temple as the place of worship, tells us typically of the Spirit's work in begetting a heart attitude which gives the Lord first place in our lives, which exalts Him as Lord (1 Peter 3:15 R. V.).

2. Chs. 7-10. The restoration of Temple worship pictures to us the blessing enjoyed by living in conscious fellowship with the Lord a life of service for others (1 John 1:7; 3:16).

Book Reviews

THE SECRET OF A QUIET MIND: By Rev. John S. Bunting. Cloth. Pp. 127. Fleming H. Revell Co., New York City. Price, $1.25.

Not often may a reviewer indulge the time or disposition to read every page of the book at hand. This volume, taken on a railway trip, so fascinated the reader by its opening paragraphs, that interest was challenged to the very close.

The book derives its title from the first chapter and suggests the manifest lack, in our madly rushing life, of quietness and consequent response to the potency of spiritual calm. In this treatment we learn what tempestuous Elijah had to acquire; that God is not in the fire of our consuming desire, not in the noise of our hurricane activities, nor in the convulsions of our busy world. Watching and waiting is He, that the "voice of gentle stillness" may reveal Him to us. In this and in every chapter, our author first discloses our needs; then opens to us a vista of our possible supply; and then unfolds the method by which our quickened hopes may become vitally real.

When one begins the chapter, "The Charm of Prayer", he instinctively draws a breath and asks, "With whom is prayer a charm?" How sodden we seem to be in our prayer-formalism. True, we say prayers, not unlike the distinterested peasants we have seen in village churches abroad, who, while counting their beads and mumbling their Ave Marias, have busy eyes scanning the chance visitors and their attire. Let us be honest with ourselves. Many of us do **not** find in prayer a charm. We endure the prayer-periods of our daily round, if we really pray at all, relieved perhaps when the conclusion is reached. No man can open such a sacred avenue of access to God who has not trod that way. And thus Dr. Bunting wins us to himself. He means what he writes; for he has found it true. And he wants us to share with him this priceless boon. When he puts the perspective before us and we behold the truly essential quality of prayer, we shall invest the long known and loved, "Sweet Hour of Prayer" with a new significance.

There lies before the reader a world of thought in the chapters, "The Hiddenness of God", "Right and Wrong Thinking About God", "The Mystery of God's Love", "Getting and Keeping the Mind of Christ", "Our Hidden Springs of Life". And in all these, there is no trace of that subtle element which so often creeps into the studies of personal religion, the mysticism of psychology. The writer shows us that is is not in ourselves, but in Him that the sources of spiritual power lie, and that by a full and glad surrender to Him, our loving, waiting Lord becomes the open door to all spiritual possibilities.

We cannot too highly praise this book. It may well be a help to Lenten culture. It will surely lead to a glorious spiritual Easter. And those of us who find it treasurable will see that our friends possess it too.

K. M.

IF I HAD ONLY ONE SERMON TO PREACH: Edited by Sir James Marchant. Harper and Brothers. Price, $2.50.

Here are twenty sermons representing what twenty outstanding English preachers feel to be their best. This should furnish a fairly representative view of the spiritual direction people are receiving today. A good number of them center about the Cross. Our main criticism would be that there is more argument than proclamation. They are apologists rather than prophets. This reviewer always asks, "What would be the effect upon a group of needy, empty men?" Our candid opinion is that they would go away from too many of these sermons unsatisfied. There is not in them enough of the fire of the Spirit to convict a man living in sin. There are few if any words about the fulness of the Spirit. We evidently need such renewed dedication to God as shall result in the lighting of the fires of grace that burned under Wesley and Whitefield.

F. C.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

IN JUSTICE TO ST. STEPHEN'S

Mr. Editor:

I have just read, in The Southern Churchman of February 23, a severe indictment of St. Stephen's College, Annandale, and of its honored President, the Rev. Dr. Bernard I. Bell.

I have been a reader of, and a contributor to, your paper for many years, and I know you want to be scrupulously fair, else I should not send this protest.

I have been here at the College since last September, holding no official position, but simply resting from a breakdown after nearly thirty-eight years of overwork. In these six months I have mingled freely with the professors and students, have had the inestimable pleasure of listening to some of Dr. Bell's wonderfully constructive and inspiring sermons, and I am able to assert, without any fear of contradiction, that there is no ground, whatever, for your correspondent's criticism.

We have here a splendid set of young men, whose lives are as clean as the lives of young men anywhere, and who are morally, and religiously alert seven days in the week.

There are criticisms of the power-that-be, everywhere, and I have heard some here, of course. But I want to assure you, my dear Mr. Editor, that St. Stephen's College is a College of which the Church may be justly proud, and that there is nothing taught, or done here, that could disturb or destroy the faith of the boys.

Dr. Bell needs no apologist; his achievements here are almost phenomenal. But in the interest of justice, and fair-play I am compelled to give my testimony to what I see, and what I know, lest the College should be harmed by your correspondent's accusation.

As I have listened to Dr. Bell's earnest and scholarly sermons, calling his hearers to newness of life, and pureness of living, I have often wondered how any young man could resist them.

Dr. Bell may be radical; but his allegiance to the truth, as this Church has received it, is unswerving. I wish to God one-half of our clergy were as steadfast as he!

Last week he preached to large congregations at Trinity Church, and St. James' Church, New York City, and wherever he ministers, or preaches, he stimulates, elevates, and ennobles. **Percy T. Fenn.**

St. Stephen's College,
Annandale, New York.
February 25, 1929.

AN ANECDOTE OF LEE.

Mr. Editor:

I have been greatly interested in the oration of the Hon. John W. Daniel on General Lee, which you have been publishing. I am reminded of an incident narrated to me by General Gonzales.

The General was from the far South and was spending the summer of 1880 in Warrenton, Va. I was occupied across from the hotel where he was staying, and I would frequently go over and enjoy his interesting conversation. One afternoon, when there was no one else present, the old gentleman began to talk of General Lee. He spoke particularly of his thoughtfulness of others, and then narrated this incident.

It was during the Peninsula Campaign. The weather was exceedingly warm, and all, whose duties did not require exposure to the sun, sought the shelter of their tents. General Lee, with his staff and several other officers, made a tour of inspection of the picket lines. This consumed some time, as it was about seven miles to the point of the Peninsula; and when in the late afternoon, when the heat was greatest and General Gonzales was in his tent trying to be comfortable, he heard the voice of General Lee calling, "General; General Gonzales".

When he looked out there sat General Lee upon Traveler, and in his hand he held a very large stalk of sugar cane.

"General Gonzales," he said, "I thought of you when I saw this cane growing, and I knew you would be glad of a reminder of your Southern home, so I cut it for you."

General Gonzales spoke of his gratification that General Lee should have thought of him at all, but especially when he was engaged in such important matters, but his feelings were inexpressible when, upon conversing with one of the other members of the inspecting party he was told that when they were at the extreme point of the picket line General Lee had dismounted and gone into the cane patch and had cut the stalk of cane after carefully selecting the tallest, and had declined the offer of several of his orderlies to carry it and had brought it all the way himself, and no one knew what he was going to do with it until he stopped in front of General Gonzales' tent and called him out.

What a wonderful, thoughtful, loving heart he had!

Thomas S. Forbes.

Accomac, Va.

EARTHQUAKE.

Mr. Editor:

The editorial on Smith College was an **earthquake.**

It is most refreshing to see how you and your brother (not brother but cousin—Ed.) **hammer** the fads and fancies of the day in the Church. It fills me with **intense** satisfaction to see a Church paper standing up so boldly for the **truth** as this Church has received it. I do enjoy your terrific thrusts at their folly. The **seminaries** of the Church are the **real** trouble. They are teaching the most deadly falsehoods and the young men cannot but accept some of it—nay, all of it—at times and when they get out—**what can** they preach about? **Nothing.** There is no way to tell **how much** good you have done in this short time with The Southern Churchman. I am **thundering** and **smashing** into the "Bulls and the Bears" every day in Wall Street. I already have six fine fellows who want to study for the ministry—one a fine young Jew. Anything I can do for you **—any time**—let me know. I never fail to speak a word for the paper wherever I may go. Amen. A friend of mine in Philadelphia took the editorial on Smith College to one of the graduates from there and got a subscription at once.

Kindest regards and best wishes, St. Mark 10:27.

J. J. D. Hall.

DAMASCUS BLADE.

Mr. Editor:

Thank you for your letter. Find enclosed $1 for The Southern Churchman the next six months. May you live long to wield like Valiant-for-Truth your Damascus blade against the parasites which are sucking the life-blood out of the Church. As the Scriptures say, They have forgotten how to blush; for their consciences are seared with a hot iron. **"Bible Believer".**

SECOND-HAND INFORMATION.

Mr. Editor:

I wish to register in your correspondence columns my disagreement with Mr. Ellis' criticism of the Rev. Samuel Shoemaker. Mr. Ellis is evidently writing from second-hand information only.

He brings out an old story about a tough who later came to sing in his choir. Choir singing is no evidence of a changed heart. I have heard of men who sang in the choir when drunk. Mr. Ellis places great faith in the General Confession, as I do, in its proper place, but it is not a cure-all. I heard of a clergyman who was asked to deal with a drunk in the inquiry room of one of our rescue missions. The good brother took him in the room and had him say the General Confession and then said Absolution over him. They later had to get a simple Christian present to pray with the man and lead him to Christ. The clergyman was one who, no doubt, would have rejoiced Mr. Ellis' heart through his regularity, nevertheless as a personal worker he was a flat failure.

Mr. Ellis makes a sweeping statement about every clergyman having had similar experience in leading men to Christ. I confess that has not been my observation. I have met a number of ministers who were doing nothing of the kind; some would like to have done so, but did not know how, while others had no intention of doing anything of the kind. His methods may do for a generation that has gotten our Church known as possessing "religion in its mildest form", but hardly represents the ideals of those who are working and praying for the spread of the Crusade for Evangelism.

Mr. Shoemaker's work is producing miraculous results. From us of the clergy who are doing so much less than he, he should expect and receive, not our criticism, or even a sort of condescending, patronizing approval worse than criticism, but our heartfelt prayers and encouragement. He is very evidently enjoying the blessing of God, are the servants more difficult to please than their Master?

New York City. **Frank Cox.**

Church Intelligence

For Boys' Work in the Church.

A new and completely re-written Handbook has been issued by the Brotherhood of St. Andrew for the use of its Junior Department Chapters. It provides definite programs for Boys' Work in the Church covering a wide range of activity, suggestions for private devotions and preparation for the Holy Communion, suggestive Scripture readings, and Recreational Programs for boys. In connection with the Handbook, the Brotherhood is preparing programs of instruction in Christian living and Churchmanship for boys, to be furnished to leaders of boys' groups using the Handbook.

The price of the new Handbook is twenty-five cents per copy; a sample copy will be sent free of charge to any rector upon request of the National Headquarters of the Brotherhood, 202 South Nineteenth Street, Philadelphia.

Building Fund for Sewanee Growing.

The sum of $66,000 has been subscribed to the Sewanee Expansion Fund by Churchmen and citizens of Memphis, Tenn., in response to an appeal made to that city during February. The matter was in charge of a local committee of laymen, assisted by the Rev. R. Bland Mitchell, Director of the Sewanee Expansion Fund.

With this addition, the Expansion Fund now totals $532,000. The full amount needed is $2,000,000, the bulk of which is for buildings to relieve the congested living conditions among the students, to make possible the admission of applicants who are now turned away for lack of accommodations, and to bring the University's equipment up to date generally.

Construction has now begun on a gymnasium and swimming pool for the Sewanee Military Academy; and the general improvement of the dormitory and grounds has been authorized. When these are completed the University will have one of the best equipped preparatory schools in the South.

Within a few months construction will begin on one of the much-needed living halls for the College. Vice-Chancellor Finney expects to have it ready for occupancy by the end of this year.

At the recent Diocesan Convention, Dr. Finney was chosen as head of the Columbia Institute for Girls—"the Mussolini of the Institute"—as Bishop Maxon said in putting the motion. It is a Church School located at Columbia, Tenn.

Conference On Negro Work.

A Conference of Southern Bishops on Negro Work was held in All Saints' Parish House, Atlanta, Ga., February 26-27.

The Bishop of Georgia was elected Chairman of the Conference. The Coadjutor-Bishop of North Carolina was elected Secretary.

The eighteen bishops of the Church, representing nearly all Southern dioceses, which are aided in the conduct of Negro work by the National Church, after a prolonged discussion, adopted a resolution favoring missionary jurisdictions for work among Negroes with separate Negro Episcopate. The vote stood affirmative 11, negative 7, a result which in itself suggests the wide variance of opinion which was developed. The resolution avoids all detail, but was amplified in two particulars in the findings.

The first of these suggests that "a Missionary Racial Jurisdiction be created to be composed of the Negro clergy and the congregations in some group of contiguous dioceses that may be willing for its creation within their borders".

A second finding instructed the Secretary to forward a copy of the minutes of the meetings "To the President of the Conference of Colored Church Workers". By this friendly gesture, the Bishops of the South invite the opinions of the leaders among Negro communicants.

The Conference named has met for a number of years with national cooperation and is the outstanding organized group of the race at work within the Church.

While this action is far from definitive, it brings to the fore a question which has claimed the attention not only of Negro leadership, but of Bishops having to do with this problem and from time to time of the General Convention itself. The question of recognition of Negro Churchmen as a separate racial group entitled to self determination under a Negro Episcopate, is recognized to be fraught with great difficulty. It has behind it, however, a growing insistence upon the part of Negro Churchmen and wins support of the Bishops because of a very general recognition that the situation now prevailing is unsatisfactory.

The Conference carefully considered the present methods in the education of Negro Postulants and Candidates for Holy Orders. As a result, the Bishops of Mississippi and East Carolina and the Bishop Coadjutor of Southern Virginia were appointed to make a study of the whole subject of Theological education among the Negroes and report at the Conference of Bishops to be held in Atlantic City next September.

Various phases of the discussions resulted in these incidental recommendations.

1. The Conference urges a more generous consideration of work by the National Council.

2. It urges the Dioceses in which the work is being done to secure more general and adequate support.

3. It urges the Negroes themselves to feel a greater sense of responsibility for self-support.

4. The Conference approves the suggestion that some method of correlating and justifying the askings of the aided Southern Dioceses for Negro work be found and suggests a further meeting of the Bishops for that purpose.

The Conference considered in some details upon a basis of reports made by the Bishops the state of Negro work throughout the South. The greatest impression was made by the Bishop of Mississippi, who described opportunities on the one hand and limitations on the other, in connection with this work in a State which teems with Negro people.

The Conference unanimously adopted first a resolution and then a finding which calls upon the Bishop of Mississippi to overcome a combination of conservatism and modesty which have kept him from asking adequate aid. The Bishop is fairly instructed to make such request and the National Council is urged to accord favorable action.

The Conference considered the work of the American Church Institute for Negroes. Commendation was general, the Bishop of Atlanta paying a very hearty tribute to the work and influence of Fort Valley School, located in his diocese.

The Conference was held in response to suggestions made in connection with the report of the Committee on Evaluation. At the same time a resolution referred from the National Council to Bishops having mountain work within their jurisdictions was considered by this smaller group following the adjournment of the Conference on Negro Work.

The Conference recommended to the National Council that a survey of this work be undertaken at some early date, so that adequate facts be available before any action be taken.

The following Bishops were present:

The Bishop of Georgia, the Bishop of Atlanta, the Bishop of Mississippi, the Bishop of Virginia, the Bishop of Southern Virginia, the Bishop-Coadjutor of Mississippi, the Bishop-Coadjutor of Southern Florida, the Bishop of East Carolina, the Bishop of Western North Carolina, the Bishop of North Carolina, the Bishop of Florida, the Bishop Coadjutor of Tennessee, the Bishop of Upper South Carolina, the Bishop of West Texas, the Bishop-Coadjutor of North Carolina, the Bishop of South Carolina, the Bishop of Southwestern Virginia.

The Rev. Carroll M. Davis, D. D., the Rev. G. Warfield Hobbs and Dr. John W. Wood were also present, representing the National Council.



Susanna lives in one of our missions in Alaska. Here in the land of the midnight sun Bishop Rowe and his helpers brave the dangers of the Arctic to carry the Message of Love and Good Will to our Indian and Eskimo friends.

Lenten Poster 1929.

Sixty-Six More Buildings.

The Church Building Fund has closed another year of effective service for the Church, and is preparing to send to the clergy a detailed story of its work, its aims and hopes, in attractive booklet form.

Its resources represented in its $800,000 Fund, fully invested in building loans, while inadequate to meet all the applications received, have yet had full employment.

The annual turn-over of the Fund has made possible the making of twenty-five loans in the sum of $145,340, with which five churches, five rectories, fourteen parish houses, and two combination

church and parish houses—in all twenty-six buildings—have been completed for the equipment of our parishes and missions.

From the income derived from these loans thirty-nine gifts totalling $31,400 have also finished for the use of parishes and missions fourteen churches, eleven rectories, eleven parish houses, and three combination church and parish houses—in all thirty-nine buildings.

One grant of $1,000 has also been made for the completion of a church.

To have extended and strengthened the Church's material fabric with these sixty-six buildings in the course of one year is the normal service of the Commission **(a building every five days)** for the past few years since its capital became fully invested in Church Loans.

The future service of the Commission can be increased only by the growth of the Fund through the offerings, gifts and legacies, of our Church people. It remains for them to fix the fuller service of the Commission.

C. L. Pardee.

Pennsylvania Fourth Time Disappointed.

The Very Rev. William Scarlett, LL. D., dean of Christ Church Cathedral, St. Louis, Mo., has declined the office of Bishop Coadjutor of Pennsylvania to which he was elected by a special convention on January 22.

Dean Scarlett is the fourth man elected and the fourth to decline this office within the year. Dr. Sherrill, of Boston; Bishop Crosby, of Wyoming, and Dr. Bowie, of New York, were the previous choices of the diocese.

The Rev. Edward M. Jefferys, D. D., Chairman of the Notification Committee, received the following letter:

"Dear Dr. Jefferys:

"It is with profound regret that after long consideration I have been unable to see my way clear to accept the invitation with which the diocese has honored me.

"I realize keenly the seriousness to the diocese of another declination, and this has weighed heavily in my decision. I am further embarrassed by the current misapprehension that I had agreed in advance to regard the election as a 'draft'. I did intimate in a private letter that there was in my mind at the time the probability of acceptance, but with a reservation which it is now for me to exercise in the light of the situation as it presents itself, always with every desire in any event to subordinate myself to the service of the Cause and to be governed by a fair and intelligent consideration of the interests of the diocese as I read them.

"When I came to face frankly and fully the whole problem, as one can only after election, to analyze and understand the many factors involved, and to balance the absorbing, highly important and exacting duties of the office over against my own qualifications for that particular task, I was gradually and reluctantly forced to the conclusion that I personally could best serve the Kingdom of God in some other way. I would be eager to make any personal sacrifice provided I were convinced it would work out in the long run for the good of the diocese. But that it would so result in this instance I am not persuaded. Having arrived at this conclusion there is but one thing to do. It would not be fair therefore to hesitate longer in giving my decision.

"I am distressed to find myself compelled to make this decision, and I do so only after being certain in my own mind that duty points this way. And especially am I grieved that I must disappoint Bishop Garland who has been throughout so very considerate and cordial to me.

"I offer my apologies for the delay, and ask you to ascribe it to the doubt and struggle that have attended me in making up my mind.

"With the expression of my deepest appreciation of your confidence, and my great regret that I could not come to a different conclusion, I am

"Faithfully yours,

"William Scarlett".

Archdeacon Russell Receives Harmon Award.

Over 1,200 people, many of them out-of-town, crowded the beautiful auditorium of St. Paul's School, Lawrenceville, Va., Tuesday night, February 12, to do honor to Archdeacon Russell, on the occasion of the presentation to him of the Harmon Gold Medal. Visitors were present from many of the Virginia towns and cities, as well as from places as far away as Pittsburgh, Pa. On the platform were Dr. Charles L. Palmer, Master of Ceremonies; Hons. B. A. Lewis and E. P. Buford, present and former attorneys for the Commonwealth; Mayor Wesson, Division Superintendent Chambliss; Sheriff Turnbull; County Clerk Elmore; R. S. Moseley, Commissioner of Revenue; Archdeacon Russell; the speaker of the occasion, Mr. John Stewart Bryan, publisher of the Richmond News Leader, and other speakers, the Rev. Junius L. Taylor, D. D., Richmond, an alumnus; the Rev. Scott Wood, D. D., Pittsburgh, Pa., a former vice-principal of the school, and Mr. Benjamin Hicks. In the audience were scores of the town's business, professional and social leaders, both men and women.

Beginning his eloquent tribute to Archdeacon Russell, with the statement: "The people who give him medals honor themselves," Mr. Bryan said in part.

"Archdeacon Russell has been finding his life in his work, achieving his destiny thereby and weaving for himself an imperishable garment of immortality, that to quote a Persian sage, 'Work is love made manifest' and that 'all the things I see around here, are the works of Archdeacon Russell made manifest." After paying tribute to the effective social, religious, educational and regenerative work of Archdeacon Russell, Mr. Bryan declared in closing that it was exceedingly fitting and proper that in his mature years Archdeacon Russell should be receiving the most treasured things in life—"Love, Obedience, Honor and Troops of Friends"—from those whom he has served so faithfully and with such splendid zeal and singular consecration.

Mr. Lewis and Mr. Buford referred to revolutionary effects of Archdeacon Russell's life upon the Colored people of the county in making good citizens and useful members of society, and in promoting good relations between the races. County Clerk Elmore read a long list of congratulatory telegrams and letters. Other speakers were Benjamin Hicks, who told how Archdeacon Russell had helped the people through the organization of the Farmers' Conference and other uplift agencies to adopt better farm methods, buy land, build better homes and help in building better schools for their children. Rev. Dr. Wood spoke of the religious features of Archdeacon Russell's work. Mr. H. L. Giles and Miss Geneva Byrd represented respectively the faculty and student appreciaion of his work. Perhaps the most arresting testimony concerning Archdeacon Russell's work was that of Rev. Junius L. Taylor, D. D., an alumnus of the school. He came to St. Paul's an illiterate adult. He was met at the entrance by Archdeacon Russell's son, who thinking he was the teacher his father was expecting, told him to see him as "Papa wants to see you". Dr. Taylor had to tell him he was not the teacher, but a student. He worked his way through school to graduation, entered the theological school, graduated and was ordained deacon. He is now a priest in the Church, a doctor of divinity, has presented seven hundred persons for Confirmation; built several churches, etc. It was of this man that the late Bishop Greer said: "If St. Paul's had done nothing more than educate Taylor, it would have been richly repaid for every dollar spent for its support."

The Harmon Award is given by a Foundation established by the late William E. Harmon for distinguished service by persons of any race in the fields of industry, education, science, religion, invention and fine arts. To qualify for a Harmon Award the achievement must be national in character and scope and be comparable with similar efforts in any field. Two awards are given, a Gold Medal and an honorarium of $400; a Bronze Medal and an honorarium of $100. Archdeacon Russell received the gold medal and $400. Twelve Negroes were honored.

Archdeacon Russell was given beautiful and expensive floral tributes by the Citizens' Committee of Lawrenceville, composed of white citizens, the "Officers' Corps" of the School; the Faculty; Parent Teachers' Association, and his own children. The climax of the meeting came when Archdeacon Russell, in responding to the speeches of the evening read a telegram from a friend of the school, who desires her name to be unknown for the present, pledging $50,000 for the building and equipment of a Domestic Science Building for the girls of St. Paul's, to be erected in memory of her mother.

The Committee on Appreciation and Arrangements was composed of white citizens of the county and community.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Diocesan Council to Meet in Richmond.

The meeting of the Council of the Diocese of Virginia has been changed from Orange to Richmond for this coming May, in order that the centennial of the Diocesan Missionary Society may be celebrated in connection with the meeting of the Council. As the main exercises in connection with the centennial are to be held at St. John's and St. Paul's Churches, Dr. Tucker suggested to the Bishop that St. Paul's would be glad to be the host to the Diocesan Council.

Accordingly the vestry, at its last meeting, extended to the Bishop an official invitation in the name of the rector and vestry, and this invitation has been duly accepted.

Dr. Tucker Appointed.

The Rev. Beverley D. Tucker, D. D., rector of St. Paul's Church, Richmond, has been named by Governor Byrd as one of the four gubernatorial appointees to serve with five other commissioners previously named by the Senate and the House, to report to the next session of the General Assembly on the advisability of establishing a liberal arts college for undergraduate women at one of the State Teachers' Colleges.

The Romance of a Mountain Mission.

This is the story that has come down from the grandmother of a grandmother at one of our Mountain Missions. It was told to one of our mountain workers by one of the women in the neighborhood.

It seems that she was told by her grandmother the story of her grandmother's first coming to the mountains and founding a family which has since grown into a community.

This first grandmother was born and brought up in England and was named Elizabeth Fair. She belonged to a family of wealth and good position and had every thing that she could wish for that money could buy. She, however, fell in love with a sea captain named Nathaniel Carter. Her family strongly disapproved of the match and she was kept almost as a prisoner to prevent her communicating with her lover. The story goes that out in the beautiful flower garden of her home she was "armed" up and down the paths and also was "armed" to and from church on Sundays.

These preventive measures were, however, of no avail, for she succeeded one night in letting herself down from her bed room window, either by a rope or by tying the sheets together. She then ran away with the young sea captain and they were married and crossed the ocean to Virginia, presumably on his ship. He then took her up into the mountains, perhaps to prevent her family from tracing her, and there they made their home.

At first she was very much frightened at the wildness of the forest and the story goes that she screamed or felt like screaming when she got there.

As the years passed she became the mother of eleven children, and the worker has told me that almost every family in that community now bears the name of Carter.

It is an interesting fact that the Church should have found and cared for, after so many years, the descendants of Elizabeth Fair, who had been brought up in the Church of England.

Our readers may like to know the name of the Mission and the Missionary. It is St. Andrew's Mission, Ada, and the Missionary is the Rev. Wm. B. Everett,. his postoffice, Marshall, Va. The story was told me by his sister, Miss Everett and she got it from a great, great granddaughter of Elizabeth Fair. —F. W. N., in Our Mountain Work.

Richmond Scouts to Attend World Jamboree.

The most significant event in Richmond scouting will be the participation of a number of Richmond Scouts in the World Jamboree to be held in England this summer. Representative Scouts from all parts of the world will gather together for ten days in competition on all departments of scoutcraft, and a number of Richmond Scouts will join Scouts from other parts of America to take part in this great event.

Mr. Childrey Scott, Scoutmaster of St. Paul's, has been selected to command the Scouts going from Richmond.

The team which is to represent America will be selected from all over the country, but the trip is open to all Scouts who have been registered more than a year, and to certain others under special conditions. The party, led by Mr. Scott, will sail about July 30. They will go to Liverpool and participate in the ten-day camping program, after which the party will take a short trip through England, closing with two days in Paris, returning to this country about August 30. On account of the special rates which the steamship companies will make for the Scouts, the whole trip can be made at a cost of $350 to each boy. It is expected that about twenty boys will make the trip.

Washington Memorial Chapel.

The sixth annual Virginia State Sunday Service will be held in the Washington Memorial Chapel, Valley Forge, Pa., on March 10, at 3:15 o'clock. This service will be the more notable because it will be a part of the celebration of the One Hundred and Fifty-first Anniversary of Valley Forge, as Washington and his Army occupied Valley Forge December 19, 1777, and left Valley Forge, June 19, 1778.

The Virginia State Panel in the Roof of the Republic was given by a great-granddaughter of Edmund Randolph. The Virginia Bay in the Cloister of the Colonies was given by Mr. George C Thomas. The Virginia Bell in the "Star-Spangled Banner National Peace Chime" was given by Mr. Frederic W. Scott of Richmond. The Virginia State Flag was given by Mr. Jacquelin P. Taylor of Richmond. The Church hopes that the people of Virginia will now establish memorial choristerships in memory of its heroes and patriots, its distinguished citizens. In this patriotic work New Jersey has the first place.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Inauguration Visitors Attend Services.

The preacher at the noon-day Lenten services at Epiphany Church, during Inauguration Week was the Rev. Fred B. Budlong, S. T. D., D. D., rector of Christ Church, Greenwich, Conn. The preacher for these services during the week following will be the Rev. G. Freeland Peter, D. D., Canon of Washington Cathedral.

Sunday, March 3, in all the churches showed a marked increase in the congregation, due to the many hundreds of visitors in Washington for the inauguration. Visitors to Washington Cathedral also came in large numbers and were shown the three chapels now completed and other features of unusual interest at the Cathedral.

Bible Class of 1,000.

The Adults' Bible Class, conducted by Dr. Phillips at Epiphany Church, is held on Friday evenings at eight o'clock and is being largely attended. Dr. Phillips has taken for his subject during Lent, "The Lord's Prayer". This is the third year of the existence of this Bible Class, which has numbered in its membership every year approximately one thousand people.

M. M. W.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop
Rt. Rev. E. W. Saphore, D. D., Suffragan
Rt. Rev. E. T. Demby, D. D., Suffragan.

Bishop Winchester Better.

The health of the Rt. Rev. James R. Winchester, Bishop of the Diocese, has greatly improved in the last few weeks. On February 7 the Bishop invited the Executive Council of the Diocese to meet in his apartments, and he took part in its sessions. The people of the diocese will be happy to have him again visit the parishes.

During the illness of the Bishop, the Bishop-Suffragan has been most faithful in attending to the affairs of the diocese.

Cornerstone Laid.

The cornerstone of the Parish House of Christ Church, Little Rock, was laid recently. The rector, Rev. W. P. Witsell, had arranged an inspiring program. It will quickly be brought to completion. Then Christ Church will be perfectly equipped, so far as its plant is concerned, to take advantage of its wonderful opportunities.

Y. P. S. L.

The Young People's Service League held its annual convention in Christ Church, Little Rock, recently. The young folks of the diocese seem to have taken on new life. One new chapter with thirty-five members was admitted to membership from St. Paul's, Newport.

Three-Hour Service.

St. John's, Camden, has arranged for its Annual Good Friday service of Three Hours. Ministers of the four other churches in Camden will make the addresses on the Words from the Cross.

R. R. C.

GEORGIA.

Rt. Rev F. F. Reese, D. D., Bishop.

Meeting of Executive Council.

At the quarterly meeting of the Executive Council of the Diocese of Georgia, held in Christ Church, Savannah, February 22, the report of the executive secretary of the Field Department showed that only $23,358.46 had been pledged in the last Every Member Canvass on a total program of $29,240. This has necessitated the Bishop of the Diocese pledging to the National Council only $10,896 on a quota of $12,000. This is the first time the Diocese of Georgia has not pledged its full budget quota since the "pay as you go" policy was inaugurated by the General Convention. The Treasurer's report showed that the full budget quota was paid to the National Council in 1928. An effort is to be made to remedy the situation by letters from the Bishop to delinquent parishes and missions calling their attention to the deficiency and to the embarrassment to the diocese, asking that something be done to raise the amount of their pledges.

The other departments reported as follows to the Council:

The Department of Missions reported a contribution of $950 given by four branches of the Woman's Auxiliary of Savannah as a memorial to the late Mrs. W. L. Wilson, for rebuilding the Church in Pineora, which was burned a year ago. It seems expedient to the Bishop to use the money to enlarge and improve the present church building in Pooler, rather than to rebuild at Pineora where there are only two or three communicants.

The Department of Christian Social Service reported that at the recent conference of the State Department of Public Welfare held in Savannah, Dean Lathrop, executive secretary of the Department of Social Service of the National Council, made a telling address on the subject, "The Church and Social Relations". The vice-chairman of the Department, the Rev. Harry S. Cobey ,of Albany, who was elected a member of the executive committee of the State Department of Public Welfare, stated that this department which is only five years old, has been nationally recognized in state affairs. Mr. Cobey

(Continued on page 20.)

Family Department

MARCH.

1. Friday.
3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Passion Sunday.
24. Palm Sunday.
25. Monday in Holy Week, Annunciation B. V. M.
28. Maundy Thursday.
29. Good Friday.
31. Easter Day.

COLLECT FOR FOURTH SUNDAY IN LENT.

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds worthily deserve to be punished, by the comfort of Thy grace, may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

HOME.

When I go home I shall be very tired
Of struggling for the things that I desired:
But I shall be content to end my quest
Gaining the best things, peace and love and rest.

When I go home I shall be travel-stained,
For winds have beaten me, and storms have rained,
And earth has clung to me by vale and hill,
But He will take me in and love me still.

When I go home how sorry I shall be
Not to have brought more gifts along with me,
Yet though I be a sinner worn and poor,
He will not turn me from my Father's door.

When I go home it will be morning
And I shall hear my own dear people sing,
And see His lighted face; and take my place
Among them, in that sweet time of grace.

When I go home—oh, will it not be heaven
To be accepted, loved, forgiven?
Weariness and sighing are for those who roam:
I shall have found my rest when I go home.
—Selected.

Mid-Lent.

In point-of-time we are now on the second half of Lent.

What does the quantity of Lenten days, already passed, mean to us?

Has there been any large investment of seriousness?

Have we read our Bible, and said our Prayers, with greater care?

Have we exercised our minds with more magnanimity of thought regarding others?

Have we seen, in a clearer light, our personal sins in their naked ugliness?

Have we listened less to the voice of relaxation?

Have we frequented our Church with an awakened keenness to worship?

Have we tried to say the right word to any impressionable soul?

Have we really surrendered ourselves to Christ?

When at the Services of the Church, have we carefully listened, and then faced the issue involved with a determined decisiveness?

Have we given up anything, that we really liked, for Christ's sake?

Have we taken our Communions as often as we could?

Have we read any devotional book?

Have we settled any of the things of the soul, so long neglected in our lives?

Have we cultivated tenderness for the sick and for the sorrowing?

Have we sensed any more deeply the real meaning of death?

Have we learned better to trust and rest in Christ?

Have we advanced in willingness to use that proportion of our money for God, that convinces us as being Christian?

Have we rendered any definite Christian service, either through assignment or of our own selecting?

Have we established more noticeably in our homes Christian leadership, coupled with magnetism of personality?

Have we endeavored to perform our daily duties in a happier spirit, and a more marked zeal?

Are we eager in making such use of Lent's second half, that **Easter Day** shall mark our greatest personal achievement—in soul advance, in record of sincere worship, in quality of service rendered, and in a genuine financial Thank Offering to God for the Church?—Rev. Wm. Porkess, D. D., in "Parish Bulletin".

For The Southern Churchman.

Our Marriage Customs.

Part II.

Rev. Percy T. Fenn, D. D.

From the Hindoos we get the custom of throwing rice at the bridal pair. Rice, in India, is one of the staples of life, and when it is thrown after or upon the newly-married couple, it is emblematic of life and fruitfulness.

The old shoe which is fastened to the carriage carries us back to the days when it was customary to deliver a shoe as a testimony in transferring a piece of property. When one man sold another a piece of land, he plucked off his shoe, and handed it to the purchaser, and thus completed the transaction. Some writers speak of the shoe as transferring the discipline of the bride from the parents to the husband.

The origin of wedding gifts seems to be found in the ancient custom of bestowing presents upon the parents and relatives of the coveted bride. If the gifts proved acceptable, and were made in sufficient quantity, the daughter was given up.

Frequently the gifts were inadequate, and unavailing, and then the groom was forced to abduct, and carry her off. To do this he was compelled to enlist the services of some trusted friend, and this friend, in course of time, became known as the "best man". Here we have the origin of the "best man".

His office was to assist the groom in getting the girl, and it is his office today to look after a number of little details connected with the wedding.

The bridal veil is a diminutive form of the ancient veil which was always worn by Roman and Grecian brides, and which completely enveloped them.

The wedding-cake has come down to us from the old Roman **Confarreation**, which was a form of marriage, during which the couple ate a cake made of salt, water, and flour. In this respect we have certainly improved upon the taste of our ancestors.

The bridesmaids were the special friends of the bride, whose duty it was to arrange many of the details of the wedding. The senior bridesmaid was required to attend the bride some days before the ceremony, supervise the making of the bridal-wreath, the decoration of the tables for the wedding-breakfast, and to dress the bride for the wedding.

The publishing of the "Banns" is another ancient custom. This means the proclamation of the fact of the impending wedding, in the parish church, on three successive Sundays before the wedding-day, in order to guard against clandestine, or unlawful unions. This is still done in England, and in many other countries.

And it used to be considered decidedly improper for any bride to listen to her own "Banns".

Cuthbert Bede tells us that "A Worcestershire woman was asked why she did not attend Church on the three Sundays on which her "Banns" of marriage were proclaimed. She replied that she would never dream of doing so unlucky a thing; and on being questioned as to the kind of ill-luck that would have been expected to have followed upon her attendance at church, she said that all the offsprings of such a marriage would be born deaf and dumb; and that she knew a young woman who would persist in going to church to hear her "Banns" "asked out", and whose six children were, in consequence, all deaf and dumb."

We might add that Mary, Queen of Scots, was married with three rings, the middle one a diamond.

Many of the old customs connected with the espousal and betrothal of the bride and groom have fallen into disuse, and, perhaps, the religious significance of the marriage ceremony has become more or less obscured. But one thing is certain, and that is there was greater permanence to the marriage relationship in those olden days than there is today; and it might be better for the future of our homes, and of our nation, if we were to return to those ancient customs, and if we were to hallow them as our fathers did.

The Shepherd Boy.

Doris Nevin*.

"Any boy who runs away may not return."

These words, printed in large letters on a signboard stared at boys every time they went near the gate. None of them seemed to care about the sign, however. They remembered only too well the days after the war when they had been left with no homes and no food until the Americans came and took over that big old house and then when it was cleaned and scrubbed asked all the boys who had been living just anywhere to come and live there.

That was weeks ago, but even yet at dinner bits of bread now and then found their way to a boy's pocket, because he just couldn't be perfectly sure that there would be a dinner the next day. So even though it was a big, cold house and they called it an orphanage, nobody ran away—that is, nobody but Hagop.

Hagop had been pretty ragged and dirty when he came up to the orphanage gate. That was true of all the boys, but Hagop was different from the rest because he had a very shiny button

sewed on the front of his shirt and he carried a shepherd's flute.

The Americans never learned much about the home in which Hagop had lived or about his family. All that he cared to talk about was his flock of sheep. They had been his friends, his playmates, everything. He had piped cheerily to them as they wandered over the plains in the summer and when the nights grew cold he snuggled up to them for warmth. Summer and winter he had tended and cared for them. Then something had happened to all the sheep and no one wanted a shepherd boy, so he tucked his flute in his blouse and wandered. He felt that somewhere there must be a flock that needed him, but he could not find one. Finally he was found and brought to us cold, hungry and discouraged.

But if you have roamed the open country it is hard to be shut up in a house with only a yard. So, when the novelty of a bath, clean clothes and a meal every day had worn off, Hagop found life uninteresting.

He did not understand playing with children and would not enter into their games, but would go off by himself and play his flute. The call of the old free life was strong. He would follow me to the gate and look the plains over wistfully down the poplar bordered road that threaded its way through the plains to Ararat. He missed his sheep.

If children in orphanage clothes were ever found in the bazaars or on the street without a written permission from their teacher, they had to be taken to the office and explain what they had been doing, I was not surprised to see Hagop brought in one day, twisting his cap and looking very much ashamed.

"Hagop, why did you run away," I asked sternly. "Don't you remember how hungry you were when you came here? Don't you remember that you were not able to find any sheep?"

"Yes'm," replied Hagop, but as he spoke I knew he was longing for the open country and the sheep.

Winter was on us—Mt. Ararat was snow-covered to its base. Reports came in from outlying villages telling of the need for food, for no crops had been raised since the war. Hagop was only ten and small for his age. If he left us, how would he live through the winter? The silver button caught my eye and inspiration came.

"For an American button, will you stay two months, Hagop?"

The boy hesitated. He longed to be free, but there was cold and hunger. He twisted his one shining button. How the other boys had admired it! It would be great to have two! Then I began to wonder where I could find in the heart of Armenia the other button I had promised him. Americans away out in Armenia did not care to part with their buttons to keep boys in orphanages, especially when a boy did not have sense enough to know when he was well off.

Well, I got the button and Hagop boasted so of the two decorations, on his shirt that the other boys tried to snatch it away. It had been well sewed on, however, and although the boys came away with some black eyes, the button held fast.

"Are you happy, Hagop?" I asked one day.

"Yes," he said, "I am happy. They say there (pointing to the South), I may find sheep, but of course, I shall stay until the American button has been earned."

"He must stay here until winter is over," I thought. "In the spring he can wander, but not in this cold." So came a second inspiration.

"For a British button, would you stay two more months. He looked down the road and considered. He had been told that sheep were scarce. He was getting used to orphanages. Everybody had noticed him because of his two buttons. What would happen if he had a third one?"

"Yes, for a British button," he answered.

Perhaps it would have been easier to find the sheep that Hagop needed for his happiness than to get that third button, but nothing is impossible. With his third button, he really seemed happy. He entered heartily into the games with the other boys. Like all collectors, his "Collection" was the first consideration.

"Sheep are very scarce in this country now," I would say to him. "If you stay here and study and work for a few years till people have enough seed for planting their farms, then there will be plenty of sheep and you will be big enough to take care of a large flock. Men will then be looking for a strong shepherd such as you will be."

Hagop turned away and said nothing. He seldom played his flute and we supposed he had settled down to live and work like the other boys of the orphanage.

Then the snow began to melt. The base of Mt. Ararat showed patches of brown. One day I made my way through rivers of mud to the orphanage.

Hagop had gone. A letter laboriously written had been left on my desk. It read:

"It is lambing season where I'm going. I don't know, but somewhere a shepherd will be needed.—Hagop."

Holding down the paper were his British and his American buttons.

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*Miss Nevin, who is a daughter of the late Ethelbert Nevin, the famous composer, was for a number of years a Near East Relief worker in Armenia and later in Anatolia.

His Prayer Answered.

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He received nothing he asked for, all that he hoped for. His prayer is answered. He is most blessed.—Selected.

Junior's Party.

"I'm giving a party for Junior," Mrs. Jordan said to her neighbor. "Won't you come over for the program?"

"The program?"

"Well, I've asked each child to do some little stunt—sing, dance, recite or play the piano. I couldn't stand the usual games. I'm too nervous."

The neighbor, having healthy, lively children of her own, did drop in, for she was interested to see the result of substituting formality for natural play.

The children were seated in little chairs as if they were in kindergarten, but their attitude was decidedly different. They wriggled and twisted, or they sat tense and uncomfortable.

"Mother, please may we have a relay race?" begged Junior.

"No, Junior, we are going to have the program."

"After that, Mother?"

"No, I told you we would have no running games."

"Mrs. Jordan, may we play Hurdy Gurdy?" asked a little guest. "That isn't running."

"Mercy no, John. Some one might get hurt."

"We don't get hurt at school."

"Well, you might here. I can't take the responsibility."

The neighbor noticed that each child was interested only in his part of the program. When the others did their stunts he was indifferent and sometimes he was plainly bored. But all were well behaved. No one moved from his chair. It was so quiet a little girl went to sleep.

"Are we going to have ice cream?" asked an inquisitive guest as they sat down to the table for refreshments.

"Yes," Mrs. Jordan told them, "and the child who does not talk gets a second helping."

Mrs. Jordan beamed with satisfaction at the result of her bribe. "Notice how quiet they are," she whispered to her neighbor; "why at Jackie's party they all talked at once."

The hush lasted until the children had said their formal good-byes and departed. Even then, Junior sat quiet in his chair seemingly uninterested in his gifts. The neighbor stopped to chat with him, for she saw what his mother did not—saw that Junior considered his party a flat failure. Something had been wrong, and he knew what it was.

It almost seemed to the neighbor as if Mrs. Jordan had planned this party with the idea of saving her furniture, rugs and nerves instead of giving pleasure to her little son and his friends.

It is one thing to restrain children from unsocial conduct and quite another to repress their natural inclinations. It is not necessary that children should shout or be rough in order for them to have a good time, but to repress normal activity and desire is bound to dim their pleasure and, if continued, to bring disastrous results.—Anna M. Brady, in National Kindergarten Association Release.

SHEPHERDS.

I have found strange wisdom in shepherds
Who feed their flocks on a high place,
For there in the long nights, slow dawns and lone evenings,
They see One move apace

Who is the Shepherd of all the world's shepherds,
He of the stabbed heart, scarred brow, hands, feet,
And hear His call echoing over the hilltops,
Compelling, clear and sweet.

They see sheep hurrying from low plains and stark deserts,
Soiled, stumbling, falling up the difficult hill,
And watch Him feed them in greenest pastures
By waters cool and still.

Indeed and there is deep wisdom in shepherds
Who feed their flocks on a high place,
For there in the long nights, slow dawns and lone evenings
They meet God face to face.

—Dorothy Frances Gurney, In Commonweal.

For the Young Folks

SONG FOR CHRISTIAN LABORERS.

Dear Master of our days and years,
How filled with toil Thy life!
Meek Carpenter of Nazareth,
Rebuke our fret and strife.

Renew in us a loving mind,
Reconsecrate our work:
Oh, make our tasks a sacred call,
May we not waste or shirk.

Take from our hearts the greed of gold,
Lend us Thy calm content:
May all our days, from morn to night,
In gratitude be spent.

—Thomas Curtis Clark, in
The New Outlook.

Winning the Race.

Jimmie had been coddled during his long illness, for every one had acted as though his slightest wish must be granted, and the result was a very selfish boy. This naturally distressed his mother, Mrs. Reimer.

"Jimmie, dear," she said as she overheard him refuse to lend his skates to a less fortunate playfellow, Bill, "if you had no skates or your skates were being repaired, would you not desire Bill to lend you his?" "I suppose so, mother, but then you see I do not need to borrow, for I have everything," and he gave her a big hug which made Mrs. Reimer breathless.

"That is just it, sonny, you should place yourself in the position of others. Just think of their side, and you will be more generous."

Mrs. Reimer was grieved; and as Jim genuinely loved his mother, he said: "Of course, if you want me to lend them I will, mother, but I really need more practice for the race."

"That's fine," said his mother, though she would have preferred to have him lend the skates, because he wanted to rather than for her sake, "take them over now, will you, and on your way back call for your father; he said he would come home for lunch."

Not very cheerfully Jim started off, and on the way he met Bill. "Say, Bill, what is wrong with your skates?"

"Most everything. Dad is fixing them, but he says they will not last very long. I hope they will last throughout race. Of course, I know you are the best skater around here, but you never can tell. You might have an off day, and I'd have a chance to win."

"Well," sighed Jim, for he really did not want to part with the skates, "I've changed my mind. You can use my skates this afternoon, but be sure to bring them back, for I want to do a little practicing myself."

"Gee, you're a peach! Thanks a lot, Jim. I haven't skated for so long a time that I was afraid I'd be rusty and squeak when I moved."

Bill's face glowed with such happiness that Jim went away with just a little glow transplanted to the region of his heart.

"I am the best skater, you know, dad, and I'm sure I'll win the silver skates. Won't you be proud of me?" Jim had called for his father and they were on the way home.

"Proud!" Mr. Reimer's voice shook as he recalled the days when he and his wife anxiously feared that their son might always remain an invalid. "Son, you win that race and you'll get the sweater set you've been speaking about." He gave Jim a playful cuff.

"I'll do it, you'll see. Be there at ten to cheer."

The day of the race was just the finest for the purpose, tingling but not bitterly cold. A large crowd had come to view even the minor events.

At last the big race was started. At the sound of the pistol they were off. Jim, Bill and eight others of ages between ten and thirteen. At first they seemed to be evenly matched, but gradually Jim and Bill drew away. First one seemed to be ahead, but before one could really decide the other had passed. Suddenly Bill wobbled. It took just a second to make the necessary adjustment, but during that time Jim forged ahead; and even though Bill put forth every effort, he could not regain what he had lost. It seemed that Jim would surely win when just before the finishing line, for no visible reason, he stopped to make an adjustment, a slight one, for as soon as Bill had passed he was up and finished second.

After the race Jim received condolences and Bill congratulations, which they both took in good sportsman-like manner.

"Too bad, son," said Mr. Reimer, glancing keenly at Jim's face, "if it weren't for that accident, you would have won the sweater set. Now, I guess it will have to wait a year."

"I guess so, dad," but Jim did not look very doleful; in fact, he smiled, for Bill had just passed with his skates and had told Jim that this time the better skater did not win, but really deserved to.

That evening Mr. Reimer entered the house carrying a large package.

"For me?" inquired Jim, and then seeing the contents. "Why, dad, you said I'd have to wait. I didn't win the race—but this sure is a spiffy set."

"Like it? I'm glad. Who said you didn't win the race? My son, you won a much finer one. Make a clean breast of it to your dad. Why did you pretend that something was wrong with your skates?"

"Pretend? Oh, only," and Jim stopped embarrassed. "Well, my skates are good, and Bill's are a wreck. The prize meant a lot to him. I kept thinking all the time of what mother had said, and gee, dad, don't tell any one, but it's funny. I really—don't laugh—felt more elated when I lost this race than when I won the race two years ago. Did you see Bill's face?"—Christian Advocate.

How Helen Was a Missionary.

One day at Sunday School Helen heard that little girls could be missionaries. She came home full of her new idea, and was scarcely able to talk of anything but the fact that her teacher, Miss Rose, had asked each child to be a missionary that week. This is what they were to do—they were each to find some little boy or girl who did not go to Sunday School and invite them to go.

"I want to ask somebody, but I don't know anybody that doesn't go," said Helen, when she told her mother about it.

"How about Mona?" asked her mother.

Helen looked up in surprise. "I suppose she hasn't any clothes that would do to wear to Sunday School," she said.

"Perhaps one thing for the missionary to do would be to help her get some of the right kind of clothes," said her mother; and Helen's face brightened as she cried, "Oh, may I give her some of mine?"

The next morning, as soon as Mona's mother came, Helen ran out to ask if Mona could go with her to Sunday School. The tired looking mother looked very much surprised, and then her eyes filled with tears. "I didn't suppose anybody wanted her to come," she said. "But if you do, she shall go just as soon as I can buy her something fit to wear."

"But I want her to go next Sunday!" cried Helen. "She can have my new plaid dress, if you will only let her go."

Then Helen's mother came and they talked it all over together, and at last Mona's mother promised to let Helen do as she wished.

Helen's eyes shone with happiness as she took Mona up to Miss Rose on Sunday whispering joyfully: "I brought one! I brought one! and I think it's so nice to be a missionary that I'm going to be one."—Louise M. Oglevee, The Brethren Evangelist.

Two Little Girls and a Doll.

One little girl was the daughter of an Apache Indian chief. The other little girl was the daughter of a United States Army officer. The doll had rosy cheeks, blue eyes and had traveled in a box all the way from "back East".

It all happened years ago, when the United States Government was trying to allot certain lands to the Indians. Some of the Apaches were not satisfied with their share, so they made ready for war and gathered in every direction to fight the white man.

"The Apaches are gathering for war," was the message sent to the Government. Immediately large numbers of soldiers were ordered to the nearest fort to keep constant watch on the Indians.

The first Apache captured by the soldiers was very small. She was a little girl, who strayed too far from her wigwam and could not find her way back. The Government soldiers found her, tired and frightened, and took her on to their own fort. They tried to show her that they wanted to be friends, but their strange white faces terrified her, and she cried and cried. One soldier after another tried to comfort her, but the more they tried the louder she wailed. The commanding officer did not know what to do next. He shook his head in despair. Then he said to his men, "Wait a minute; I have an idea".

He called his little daughter. "Here's a little girl who has come to visit you," he said, as he led the little lost Apache toward her. She walked shyly up to the little Indian girl, hugging in her arms her new doll, which had come in the box from her friends in the East. As soon as the little Indian saw the doll she forgot to cry any more, and held out both her arms for it.

At first it seemed there would be another war. The little girls were like their fathers. Both wanted the same doll, as their fathers wanted the same land.

"Won't you let your little friend play with your doll a while?" asked the army officer coaxingly.

Then he waited until his daughter politely handed her doll to the daughter of the Apache chief. After that they were friends. They sat down together, they ate together, and then went to sleep together. When the little Apache awoke, some of the soldiers took her

back to her father's wigwam, marching under a flag of truce. She was delighted to be back home and ran around showing all her friends the doll which the little "pale-face" had given her.

Bright and early the next day an Indian came to the fort to return the doll.

"Did you understand that was a present from my little girl to your little girl?" asked the officer in command. "You are to keep it."

Back in the wigwam the little Apache held up her arms eagerly as the doll was returned to her.

At the fort the soldiers waited for the attack of the Indians. Everything was very still, and soon the message came that the various bands of Apaches were breaking up and going in peace to the land which the Government had set apart for them. The soldiers could not understand.

"Seems like the red men aren't going to fight us after all. What do you suppose has happened?

"Do you suppose it could be the doll that has charmed 'em?"

The soldiers laughed, but this was exactly what had happened. The Apache Chief was so pleased with the doll and the kindness of the white man to his little daughter, that he declared the war off.—Mrs. E. C. Cronk.

For The Southern Churchman.

FLOWERS.

Maude Mumma.

Flowers sent from Heaven above,
Come to tell us of His love;
Of the life beyond the grave
And His wondrous power to save.

Brightest gems from gardens fair,
Tell of Jesus' tender care;
Can you look on blooms like these,
And not wish His heart to please?

How Far Have You Sailed?

The stocking just wouldn't go on right, although Allan tugged and tugged. Sometimes it twisted round and round so that it seemed like the stripes on a barber's pole. And the leg of his union suit would bunch up under it, so that it looked like a knobby Christmas stocking.

"Brother," said Allan, as he jerked it off for the third time, "I'm not going to try any more. I'll just call for mother."

He started toward the door, but something stopped him on the way. It was the little ship which he had made to look as nearly like the ship in which Columbus sailed as he possibly could.

"Columbus kept on and on and on,"

he thought. "He didn't stop even when his sailors wanted to throw him into the sea and when there was no land in sight after weeks and weeks. If he could do that, I guess I can keep on trying until I learn to dress myself. If I stopped at a stocking, it would be just the same as if Columbus had turned his ships around when he was half-way across."

Back Allan went and picked up the stocking. As he worked he repeated some lines from a poem he had learned:

"What shall I say, brave adm'r'l, say,
If we sight naught but seas at dawn?"
"Why, you shall say, at break of day,
Sail on! sail on! sail on, and on!"

And this time the stocking went on straight and smooth.

How far have you sailed in the things you are trying to do?—Martina Gardner Owen.

Must.

There is a word in our language which every fellow has to get acquainted with sooner or later, and that is "must". It is a word which ties us up and makes us do what we don't want to do, or prevents us from doing what we want to do. It is a hard and unbending word, but the world would be a pretty difficult place to live in if we didn't have it. "Must" is the backbone of all the discipline of life. We must eat. We must drink. We must sleep. We must respect the property of our neighbors.

Everybody struggles against "must" because it is natural for everybody to do what he wants to do, but nobody can beat it. That is the thing to realize. All your life you will be encountering this word, and the sooner you get it into your head that the "musts" have to be regarded, the happier you are going to be.—Exchange.

A PRETTY GIRL.

Why, yes, her face is freckled,
And maybe, too, her nose
Is sort of round and puggy,
Her mouth too big—but Rose
Is just the name that fits her
"Like paper on the wall!"
She's always sweet and smiling,
She never thinks at all
About herself, her wishes!
It's always other folks
She's trying to make happy.
She knows just how to coax
The smiles to troubled faces.
She's darling, so you see
The reason why we girls think Rose
Is pretty as can be!

—Girls' Weekly.

The Wrong Button.

"Dear me," said little Janet, "I buttoned just one button wrong, and it makes all the rest go wrong," and she tugged and fretted as if the poor button was at fault for her trouble.

"Patience, patience, my dear," said mamma. "The next time look out for the first wrong button, then you'll keep all the rest right. And," added mamma, "look out for the first wrong deed of any kind; another and another is sure to follow."

Janet remembered how one day, not so long ago, she had struck the baby, Alice. That was the first wrong deed. Then she had denied having done it. That was another. Then she was unhappy and cross all day because she told a lie. What a long list of buttons fastened wrong just because one was wrong.—Picture World.

How Dutch Windmills 'Talk"

Holland possesses over ten thousand windmills, dotted all over the country, and forming most striking features of the landscape. To most observers they all look very much alike, but the "set" of the sails, when the arms are at rest, is capable of considerable variation, and the resourceful millers take advantage of these different settings in order to convey interesting items of news to the countryside. Using a well-understood code of signals, they actually make their windmills "talk."

The idea is extremely ancient; it is even said that semaphore signaling started from this source.

When there is a wedding in a Dutch miller's family he sets the sails at a certain angle, and often decks the arms with flags and streamers so that all neighbours within eye-range can learn of the happy event.

Other variations of angle proclaim the birth of a baby boy or girl, a request for the services of the millwright, and a dozen other little messages. If the miller sets his mill-sails in the form of a cross there is sadness in the family, for this position denotes a death. During the Great War sundry others signals were passed on with incredible swiftness by means of the "talking mills."

CHILD'S EVENING PRAYER.

Father, in Thy presence kneeling,
Lovingly I pray to Thee.
Through the long day Thou hast kept me:
May the night from harm be free.

Many gifts Thy love hath given,
Many joys the day hath brought.
Praise and love I offer to Thee;
Help me serve Thee as I ought.

Pardon each bad word and action,
Cleanse my heart from every sin,
Make me ever more like Jesus,
Make His Spirit dwell within.

Bless my parents, friends and loved ones,
Send Thy love to every heart,
May all men and nations serve Thee,
Nevermore from Thee depart.

—Nirum P. Olmsted

LOVE.

Bishop Wordsworth, 1862.

Prophecy will fade away,
Melting in the light of day;
Love will ever with us stay;
Therefore give us love.

For the Southern Churchman.

OTHER-WORLD THINGS.

F. B. Stone.

At night when all the lights are out,
My thoughts begin to roam,
Unhindered by surrounding things,
Familiar sights of home.

In reaching upward for new light
The door is left ajar,
And in there steal some precious thoughts
Come from a world afar.

A silent voice speaks to my soul,
Than self it seems more near,
And in the dark it stays with me
And I its message hear.

I write them down, these precious words,
For you some day to read,
And long before they get to you
Myself their message heed.

For first of all they are for me,
And may be then for you,
As I cannot withhold the words,
Because I know they're true.

They lift me up from little things,
To where the larger grow,
Instead of things my eyes see here,
They other-world things show.

And for a little space I live
Where heavenly currents flow,
That bring to me upon the earth
The truths that angels know.

And for awhile I live above
Myself, things of today,
And glimpse the things that will endure
Forever and for aye.

CHURCH INTELLIGENCE.

(Continued from page 14.)

reported that Mr. Thomas B. Mimms, Director of Division of Adult Delinquency, will speak at the Diocesan Convention to be held in Augusta in April on "Jails".

The Department of Religious Education announced that the annual convention of the Joint-Diocesan Young People's Service League of Georgia and Atlanta will be held in Savannah in May and that the plans are nearly completed for conducting the fifth annual camp for young people on St. Simon's Island, Ga. Nine hundred and thirty-nine persons were cared for in the Christmas boxes of the Church Schools of the diocese valued at $400, and sent to Liberia; Virgin Isles; Leper Colony, Canal Zone; Seaman's Institute, Mobile, and in the diocese. The Department was granted an hour for conference at the Diocesan Convention.

The Publicity Department presented a plan for organizing publicity committees in parishes and missions to make definite use of the printed work, and received the endorsement of the Council for putting it into effect.

A proposed budget with a reduction of $1,550 was presented by the Finance Department and was adopted. A clergyman of the diocese will be sent to the Rural Conference in Vicksburg, Miss., in June, provision for his expenses being made by the Finance Department.

The Bishop reported receiving a recommendation from the Diocese of Atlanta that there be five representatives from each diocese on the board of trustees of the Fort Valley High and Industrial School, which is now a joint project of the two dioceses. The Bishop also stated one of the secretaries of the Field Department of the National Council will speak on the second evening of the Diocesan Convention. The meeting of the Council closed with expressions of regret to the Rev. W. A. Jonnard, a member of the Council, who will leave in April for his new charge in Manhattan, Kan.

E. D. J.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop

Here and There in the Diocese.

Bishop Larned preached at the second of the Brooklyn "Hill Zone" united Lenten services, which was held in the Church of the Incarnation.

Bishop Stires is emphasizing the call to evangelism in many places in the diocese, and the daily papers, in their reports of his addresses, give further publicity to his messages. Headlines, however, are not always felicitous: "Proselytism Urged by Bishop Stires," says the New York Times; and the Brooklyn Eagle, "Seek Converts, is Stires' Plea to P. E. Laymen".

The new St. John's Chapel, Dunton, in the Parish of Grace Church, Jamaica, was used for the first time on Sunday last, the Rev. Henry Mesier, vicar, celebrating Holy Communion. After the evening service the same day, there was a reception for members of the congregation and their friends in the community.

The Rev. Alban Richey, Jr., rector of Holderness School, New Hampshire, has recently made several addresses in this diocese on behalf of the Church School idea. His view of the matter is broad and his presentation convincing. He addressed the congregations of St. Mary's and of St. Paul's (Flatbush), Brooklyn, and he was the speaker at a meeting of the Church Club of the Diocese.

The report of the Diocesan Board of Religious Education regarding the birthday thank-offering, Christmas-box work and the Little Helpers' offering for 1928 has been published. The birthday thank-offering resulted in a gift of $1,821.38 from fifty-seven schools, for Hooker School, Mexico City. Christmas boxes were sent by seventy-five schools, and 2,608 children were thus provided for. The Little Helpers in twenty-three schools gave $404.85, which was equally divided between St. Agnes' Hospital, Raleigh, N. C., and Japanese kindergartens.

Noon-day services, 12:05 to 12:35, are being held daily except Saturday in Grace Church, Jamaica. The church is well located for the purpose, in the business district of this old town, and the present effort, made quietly and without advertising, shows that there are some people eager for spiritual refreshment in the midst of busy days.

A meeting of the Priests' Fellowship of the Diocese of Long Island was held at St. James' Church, Brooklyn, on February 25. After the service of Holy Communion there was a discussion of the future policy of the Fellowship and certain definite conclusions were reached. The Rev. R. D. Pope was re-elected President; the Rev. W. J. Gardner, D. D., was elected Vice-President; the Rev. W. J. de Forest, Secretary, and the Rev. G. D. Viets, Treasurer. Twenty-two were present.

The Rev. H. H. Chapman, of Anvik, Alaska, son of the well-known missionary, the Rev. John W. Chapman, who has spent all his ministry there, talked to a group of leaders of the Church School Service Program at the Diocesan House recently.

C. H. W.

TEXAS.

Rt. Rev. C. S. Quinn, D. D., Bishop.

Young People's Council.

The Ninth Annual Council of the Young People's Service League of the Diocese of Texas met in Waco, January 11-13. The opening banquet was held Friday evening with Mr. Horace Kehl, of the Waco Y. P. S. L., Toastmaster. The Rev. Charles Sheerin, rector of St. Paul's, Waco, and Miss Eddie Foragard, President of the Waco Y. P. S. L., gave addresses of welcome which was responded to by Miss Peggy Dent, Diocesan Secretary, and member of the Texas City Y. P. S. L. Mr. Tom Bagby,

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Of course your church, school or society needs money. The quick, easy and proven way is for you and your members to sell something of real usefulness and value. Thus, no one is asked to contribute, everyone is satisfied and you are richer by a handsome profit.

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Can't you imagine how easy it will be to sell my Greeting Kard Kit of 15 beautiful cards with heartfelt sentiments for Birthday Greetings, for speedy recovery, for congratulations, sympathy, thank you, etc. Everyone that sees it will buy.
Then, too, it is so easy to take subscriptions for magazines and a generous profit is yours on each. This means a similar profit each year on renewals. My Magazine Aid Plan can make $50.00 a month easily for your society.

WRITE NOW FOR DETAILS

If you need $50.00 or $500.00, write to me now, asking for my Greeting Kard or Magazine Plan, or both. Don't delay—do it now.

Charley C. Schwer, Dept. 181
"The Greeting Kard Man"
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Church attended by General Washington's parents and where General Washington was christened in 1732.

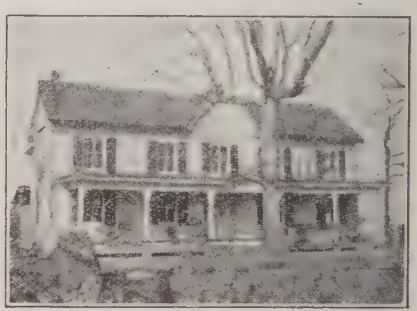
Only twelve hundred dollars is now needed to complete the restoration work on this old church.

This amount is required to replace the old ceiling.

Please send contributions, small or large, to Mr. Frederick Griffith, Treasurer, Hague, Va., or

WAT TYLER MAYO
Chairman Building Committee
Hague, Va.

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THE MISSION HOME.

St. Andrew's Mountain Mission

PIEDMONT PARISH, MARSHALL, VA.
Rev. W. B. Everett, III, Rector.
A STATEMENT.

About two years ago we began making special appeal for funds with which to purchase a desirable property for a Mission Home adjoining our Mission Chapel. The response was as gratifying as it was unexpected, considering the many worthy objects for which appeals flooded the country.

We have moved into this property where our workers are housed and which serves as a meeting place for the different classes and various activities of our growing mission work.

There is still due upon the property and equipment nearly $3,260.00, which will be due early in April, and we wish to wipe out this indebtedness as soon as possible. We hate to keep begging, but somehow—from somewhere—we must secure funds to clear our Mission Home of edbt. Who will help?

The late Bishop Brown, on two occasions, said, that he considered the work being done at St. Andrew's one of the very best social service works anywhere in the diocese.

The Right Rev. St. George Tucker, present Bishop, endorses th's appeal.

I agree to subscribe to the above fund the sum of $..... , to be paid in cash or istalments as follows.....

Please make checks payable to Rev. W. B. Everett, III, Marshall, Va., or Mr. John T. Ramey, Parish Treasurer, Marshall, Va.

of Austin Y. P. S. L., told of the National Young People's Conference at Sewanee. Bishop Quin in his talk on "Where Do We Go From Here"? told us what had happened to boys and girls who had been members of the Service League in 1921-1923, what they were doing and whether or not they were still active in Church work. He said a number of boys and girls were studying for life work and a goodly per cent were teaching in the Church School, Counsellors of the Y. P. S. L. and otherwise active in the work of the Church.

The Rev. Charles Warner, of Washington, D. C., the Council speaker; Dr. Larkin W. Glazebrook, also of Washington, and the Rev. C. Leslie Glenn, National Student Secretary, were our guests at the banquet.

The opening service in St. Paul's Church followed the banquet. The Rev. C. Leslie Glenn preached on "Friendship With Christ", carrying out the theme of the Council "World Friendship".

Saturday morning began with a Corporate Communion. The business session of the Council followed; a discussion on "Going Forward in 1929" was

February 4-8 a personal evangelism Houston, Y. P. S. L.; Miss Lynette Giesecke, of Sour Lake, spoke on "The

(Continued on page 22.)

What's become of the "Superfluous Woman?"

THESE were the women that the census taker used to put down as "Females without Occupation." You know. Women with grown-up families. And the familiar ailing relatives that had to be supported by some other member of the family.

What's become of these so-called "superfluous women?" Health has everything to do with it. Just talk to women who've been successful along their own particular lines. They'll all tell you they take Nujol regularly.

"I learned *that* good habit from our school doctor," you'll be told. "She advised all the girls to take it, especially whenever we had to cut down on our regular exercise. You know how headachy and dull you're apt to feel. Well, you'd be surprised to see what a difference it makes if you take some Nujol for a few days beforehand."

No harm trying. For Nujol can't possibly upset you, even when you're below par. It contains absolutely no medicine or drugs. Perfected by the Nujol



Times have changed.

Laboratories, 26 Broadway, New York. Sold only in sealed packages.

Nujol not only keeps any excess of body poisons from forming (we all have them) but aids in their removal. Buy a bottle of Nujol from your druggist today.

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Near St. Paul's Parish House
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Address.....

City.....*State*.....

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

BOARDING—VIRGINIA BEACH, VA.
ANY ONE INTERESTED IN GOING TO Virginia Beach, Va., for summer, lovely cottage, private bath, all comforts. Address Box 5, care Southern Churchman.

ANTIQUES.
WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

PALMS—FOR PALM SUNDAY
THIRTY POUNDS PALMETTO-PALM LEAVES sent postpaid to any address for $5.00. Half orders, $3.00. Address, J. Swinton Whaley, Little Edisto, S. C.

SOLD BY A SHUT-IN.
MEDIUM-SIZED, SELF-FILLING FOUNtain pens, with orange colored staffs and gold bands. Solid 14-K gold pen points. I guarantee these pens. Price $1.00, postpaid. E. P. Broxton, Rt. 2, Grovetown, Ga.

NOTICE.
THE BLUE RIDGE INDUSTRIAL SCHOOL is very much in need of old or new Church Hymnals with music, and used Church vestments for both boys and girls. They should be sent by parcel post to Blue Ridge Industrial School, Bris, Greene county, Va.

ALTAR COMPANION.
FOR SALE: A COMPANION FOR THE ALTAR, or Week's Preparation for Holy Communion, Protestant Episcopal Church, by John Henry Hobart, D. D., published 1835. Write Box 31, Pendleton, S. C.

SITUATION WANTED.

PARISH PAYING $2,100 AND RECTORY, or more, desired by former teacher and business man. In ministry seven years. Present position too limited. Address "Rector", care of Southern Churchman.

REFINED WOMAN, EXPERIENCED IN household and institutional management, strong and capable, desires position. Address "B", care of Southern Churchman.

REFINED WOMAN DESIRES POSITION as companion, housekeeper, or employment in a linen room of some institution. Address Miss Carrie S. Gibbs, Middletown, Delaware.

VIRGINIA LADY, WELL CONNECTED, desires immediate position; companion or chaperon. Experienced in traveling. Address Box 6, care of Southern Churchman.

A LADY WITH MANY YEARS OF EXperience as a missionary, social service worker and a practical nurse, desires position. Address "M. P." 709 Ninth Street, N. E., Washington, D. C.

Deaths

JAMES REED SHIELDS.

Died, on Sunday morning, February 24, 1929, at the Retreat for the Sick, Richmond, Va., JAMES REED SHIELDS, of Princeton, N. J., in the 63rd year of his age. He leaves one sister, Mrs. Bayard Stockton, of Princeton. For the past six years Mr. Shields has made his home at "Airwell", Hanover county, Va., the home of the late Mr. Fenton Noland.

"Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve."
(Philadelphia papers please copy.)

CHURCH INTELLIGENCE.

(Continued from page 15.)

Winslow Conference"; The Rev. Mr. Warner on "The Youth of the Church"; Miss Dorothy M. Fischer, on "The Peace of the World"; and Mr. Kraft Eidman, of Christ Church Y. P. S. L., on "In High Gear". Immediately after lunch Bishop Quin held a Conference on "Life Work" and the Rev. Dargan Butt, one of our Life Recruits, now in active service in the diocese, on "Personal Religion". The service for the installation of the newly-elected officers followed, after which every one went to Silver Lake for recreation and supper. The feature of the evening was a dance. The delegates wended their way homeward Sunday morning after Church School, after a happy and profitable three days together.

D. M. F.

NEW MEXICO.

Rt. Rev. F. B. Howden. D. D., Bishop

St. Mary's, Magdalena, An Appeal.

This is the twenty-fourth year of the work of the Rev. Hunter Lewis, in New Mexico. In 1905 he had one mission—St. James, Wesilla Park, a college work. Since then the work has grown to fifteen missions, embracing almost all of three counties, a distance of one hundred and seventy-five miles.

St. Mary's, Magdalena, the most northern of this group of missions, must be repaired and painted, inside and out; also a chimney created. It will cost $200. Friends have given twenty-five dollars, the Bishop has promised fifty dollars, and we, twelve communicants and five little children, members, must do the rest.

That is what they are doing, from samples of woolens donated: they are making one hundred and twenty-five squares for a quilt. This is almost completed. This is what the missionary is going to do: Put on each square the surname of each person donating a dollar. This is done by chain-stitching, at which he is an adept.

This is the appeal; what I am asking you to do, send me one dollar with your permission to put your surname on a square. If you would prefer not putting your surname, let me put "Lewis" on it. It is easier to write my surname than another's. "I love to work; please keep me busy." Then St. Mary's may be put in shape by Easter The quilt will go to keep warm the little orphans of the Albuquerque Home.

Hunter Lewis, Missionary,
Wesilla Park, N. Mex.

EAST CAROLINA.

Rt. Rev. Thos. C. Darst, D. D., Bishop.

The Bishop.

Bishop Darst conducted a mission the first week in Lent in Emmanuel Church, Cumberland Md., the Rev. H. F. Kloman, rector.

Careful Firemen.

Captain Hurworth of the Church Army, in charge of the East Carolina Van, returned to the diocese after spending several months in Maryland. His itinerary for two months, beginning March 3, will take him to Holy Trinity, Hertford; Good Shepherd, Wilmington; St. Phillip's, Southport; Trinity, Chocowinity; Zion, Jessama; and St. John's Winton.

Careful Fireman.

St. Mary's Church, Kinston, caught fire from a defective flue soon after the early service on the Second Sunday in Lent. The careful firemen saved the altar and the window above the altar. The rest of the building, including the organ and the handsome carpet were damaged to the extent of $20,000. The vestry met on that day and decided on immediate restoration. S. G.

Personal Notes

Rev. H. Allen Griffith is supplying at Takoma Park Episcopal Church, Washington, D. C., pending the call and acceptance of a new rector. The rectorship was made vacant by the resignation of the Rev. M. Young, who is traveling in the Holy Land.

ORDINATIONS.

Charles James Gunnell was ordained deacon by Bishop McElwain on Friday in Ember Week, February 22, 1929, in the Oratory of Seabury Divinity School. Rev. Dr. F. L. Palmer presented the candidate, and Rev. Dr. F. F. Kramer preached the sermon.

The Rev. Mr. Gunnell will continue his studies at Seabury Divinity School for this academic year, and he will also do missionary work under the direction of the Archdeacon.

The Rev. John B. Pennell, of Pasco, Wash., was advanced to the priesthood by Bishop E. M. Cross at the February meeting of the Convocation of Spokane. The Rev. A. L. Bramhall presented the candidate. Bishop F. W. Faber, D. D., preached the sermon. The Rev. Mr. Pennell will continue his work at Pasco and Kannewick, where he has been stationed heretofore.

Mr. Battle McLester was ordered Deacon by the Rt. Rev. James M. Maxon, D. D., Bishop Coadjutor of Tennessee, on the Second Sunday after Epiphany, January 20, 1929, in St. Paul's Church, Chattanooga. The candidate was presented by the Rev. Oliver J. Hart, D. D., who also preached the sermon. The Litany was read by the Rev. Lyle J. Kilvington, and the Epistle by the Rev. Arthur G. Wilson. The Rev. James R. Sharp served as chaplain to the Bishop and read the Preface to the Ordinal, and the Rev. James R. Helms dead the Call to the Ministry.

The Rev. Mr. McLester, who was formerly a clergyman of the Methodist Episcopal Church, South, will minister to the congregation of Grace Memorial Church, Chattanooga, under the direction of the rector of St. Paul's Church.

DEATHS.

The Rev. Henry S. Streeter, retired minister in the Diocese of Northern Indiana, died at Elkhart, Ind., on Monday, February 11, from heart trouble.

A requiem was said for him at St. Paul's Pro-Cathedral, Mishawaka at 7:30 Thursday morning. Burial services were conducted in St. John's, Bristol, at 2:30 P. M., by Bishop Gray, assisted by the Rev. W. J. Lockton, rector, and the Very Rev. Lewis C. Rogers and the Rev. E. E. Smith.

Man Needs the Church.

The Church is the one institution in this world which is definitely, specifically and divinely charged with the mission of bringing cold waters to thirsty

souls of earth: the good news of God's love, God's providence, God's redemption; the good news of Christ's incarnation, of His blameless and beneficent life, of His revelation of His Father, of His sacrifice of Himself as He taught and loved the world, of the proof of His power in the fact of His resurrection, and of the promise of eternal life for His disciples; the good news of the enlightening of human souls by the Holy Spirit, of the forgiveness of sin, of the purifying of heart and life, and of the preparation here for a glorious life of triumphant service hereafter. Language fails as we try to describe, and imagination halts as we try to conceive, the greatness and beneficence of the ministry of the church to our human souls, in this age and in every age, in this land and in every land where the gospel is preached. Man needs the church and will ever need the church as long as human hearts know sin and sorrow and yearning.—Dr. O. C. Wal-

THE CHILD OF LONG AGO.

For the sake of one small Child of long ago
I shall go down dark alleyways—and dim—
To find the children there and give the gifts
I could not bring to Him.

And for His sake I shall go seeking those
Who have forgotten stars may shine for them,
To tell them of one everlasting star:
The Star of Bethlehem.

For the sake of one small Child I shall be kind.
He was so kind through life to those who came
To seek Him in the throng—to touch His hand,
Or call Him by His name.

And for that Child's dear sake I shall be glad.
And I shall place a candle, slim and white,
Upon my sill that it may light the way
For those who walk at night.

And if I mark where others bear a load
And lend a hand until the burden lifts,
Perhaps—as He accepted gold and myrrh—
He will accept my gifts.

—Grace Crowell in Holland's.

For The Southern Churchman.

Ebb-Tide, Sir!

Rev. Alan Pressley Wilson.

We were coming down the Rappahannock River, one of the most beautiful tributaries of the Chesapeake Bay, and I was sitting in the pilot-house as the guest of the captain of the vessel. As we neared one of the numerous landings that dot the winding river on either side, the quartermaster blew the whistle for the landing. Standing on the look-out, the pilot called out, "Ebb-tide, Sir!" Responding, the captain rang up the engineer and the boat turned in midstream and we tied up at the wharf with the stern of the vessel pointing downstream.

When the whistle has blown for my last landing on earth, my Pilot will say to me, "Ebb-tide, Sir!" and my bark will turn in the stream of life and I shall go to my rest in the reverse position through life.

I shall not be afraid of the new undertaking: I shall not shudder at the change. My Pilot is watching the course of my life: He knows the river that many dread: He will care for me and guide me into the harbor of the blest.

THE BIBLE INSTITUTE COLPORTAGE ASSOCIATION

843 N. Wells St., Chicago

Feb. 23, 1929.

Dear Friend:

Still the calls keep coming for Bible portions and Gospel books for the sick, and OUR HOSPITAL FUND IS AGAIN COMPLETELY EXHAUSTED.

Please pray that we may not have to withhold the Message of Life from those who are facing Eternity without Christ. $25.00 will supply Bible portions and Gospel books for a large TB sanatorium; $10.00 will supply a hospital; $5.00 will furnish 100 Pocket Ttreasurys. Any amount will be gratefully received and carefully applied. How many sick folks will receive the Gospel with **your** help?

Yours sincerely,

A. F. Gaylord, Treas.

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HE Who Sacrificed Commands "Cleanse The Lepers"

Is there a Christian who does not approach the Easter season with a hart full of joy that the Saviour who offered Himself as our sacrifice arose to live with us forever? Thus He gave everlasting life to His command, "Cleanse the Lepers."



Living with her leper father and mother, what would have been her fate?

The Mission to Lepers maintains 20 homes where children, like this little Filipino girl, are rescued from leprosy contagion and educated for useful Christian lives.

$40 gives complete care to a leper patient for one year.

$30 gives this care to an untainted child (Leprosy is not hereditary.)

$10 provides two years' medical treatment for a leper in one of our clinics. Incipient cases can be cured in this period.

$2 provides four pairs of sandals to protect mutilated feet.

The American Mission To Lepers, Inc.
156 Fifth Avenue, New York

Two million lepers—homeless' hopeless, outcasts—are living lives of misery and menacing healthful communities.

The American Mission to Lepers, representing all the Foreign Boards by co-operation, aids lepers and their children in 103 colonies in 20 countries. Receiving new life in the Gospel while skilled medical men give them new life physically, they truly experience the power of the resurrection.

Its Four Objectives Are:

1. **To preach the Gospel to the Lepers.**
2. **To relieve their pitiable suffering.**
3. **To supply their simple wants.**
4. **To free the world from Leprosy.**

Will you help us make the joy of Easter felt in the lives of those whom the Risen Christ commended to our care?

FLEMING H. REVELL, Treasurer,
156 Fifth Avenue, New York City.

Enclosed you will find $_____, as my response to Christ's command to "Cleanse the Lepers."

Name_____

Street_____

Town_____

LETTER FROM GENERAL LEE TO LORD ACTON

(Republished by request).

This letter, written while General Lee was president of Washington College, is unique, since its author was extremely cautious and reticent among his own people on the subject which he here discussed freely with his foreign correspondent. It will be found in Lord Acton Correspondence I, 302-305.

Lexington, Vir., 15 Dec. 1866.

Sir,—although your letter of the 4th ulto. has been before me some days unanswered, I hope you will not attribute it to a want of interest, but to my inability to keep pace with my correspondence. As a citizen of the South, I feel deeply indebted to you for the sympathy you have evinced in its cause, and am conscious that I owe your kind consideration of myself to my connection with it. The influence of current opinion in Europe upon the current politics of America must always be salutary; and the importance of the questions now at issue in the United States, involving not only constitutional government in this country, but the progress of universal liberty and civilization, invests your proposition with peculiar value, and will add to the obligation which every true American must owe you for your efforts to guide that opinion aright. Amid the conflicting statements and sentiments in both countries, it will be no easy task to discover the truth, or to relieve it from the mass of prejudice and passion, with which it has been covered by party spirit. I am conscious of the compliment conveyed in your request for my opinion as to the light in which American politics should be viewed, and had I the ability, I have not the time to enter upon a discussion, which was commenced by the founders of the constitution and has been continued to the present day. I can only say that while I have considered the preservation of the constitutional power of the General Government to be the foundation of our peace and safety at home and abroad, I YET BELIEVE THAT THE MAINTENANCE OF THE RIGHTS AND AUTHORITY RESERVED TO THE STATE AND TO THE PEOPLE NOT ONLY ESSENTIAL TO THE ADJUSTMENT AND BALANCE OF THE GENERAL SYSTEM, BUT THE SAFEGUARD TO THE CONTINUANCE OF A FREE GOVERNMENT. I CONSIDER IT AS THE CHIEF SOURCE OF STABILITY TO OUR POLITICAL SYSTEM, WHEREAS THE CONSOLIDATION OF THE STATES INTO ONE VAST REPUBLIC, SURE TO BE AGGRESSIVE ABROAD AND DESPOTIC AT HOME, WILL BE THE CERTAIN PERCURSOR OF THAT RUIN WHICH HAS OVERWHELMED ALL THOSE THAT HAVE PRECEDED IT.

I need not refer one so well acquainted as you are with American history to the State papers of Washington and Jefferson, the representatives of the federal and democratic parties, denouncing consolidation and centralization of power, as tending to the subversion of State Government and to despotism. The New England States, whose citizens are the fiercest opponents of the Southern states, did not always avow the opinions they now advocate. Upon the purchase of Louisiana by Jefferson, they virtually asserted the right of secession through their prominent men; and in the convention which assembled at Hartford in 1814, they threatened the disruption of the Union unless the war should be discontinued. The assertion of this right has been repeatedly made by their politicians when their party was weak, and Massachusetts, the leading state in hostility to the South, declares in the preamble to her constitution, that the people of that commonwealth "have the sole exclusive right of governing themselves as a free sovereign and independent state, and do, and forever hereafter shall, exercise and enjoy every power, jurisdiction, and right which is not, or may hereafter be by them expressly delegated to the United States of America in Congress assembled." Such has been in substance the language of other governments, and such the doctrine advocated by the leading men of the country for the last seventy years. Judge Chase, the present Chief Justice of the United States, as late as 1850, is reported to have stated in the Senate, of which he was a member, that he "knew of no remedy in case of the refusal of a state to perform its stipulations," thereby acknowledging the sovereignty and independence of state action. But I will not wary you with the unprofitable discussion. Unprofitable because the judgment of reason has been displaced by the arbitrament of war, waged for the purpose as avowed of maintaining the union of states. If, therefore, the result of the war is to be considered as having decided that the union of the states is inviolable and perpetual under the constitution, it naturally follows that it is as incompetent for the general government to impair its integrity by the exclusion of a state, as for the states to do so by secession; and that the existence and right of a state by the constitution are as indestructible as the union itself. The legitimate consequence then must be the perfect equality of rights of all the states; the exclusive right of each to regulate its internal affairs under rules established by the constitution, and THE RIGHT OF EACH STATE TO PRESCRIBE FOR ITSELF THE QUALIFICATIONS OF SUFFRAGE. The South has contended only for the supremacy of the constitution, and the just administration of the laws made in pursuance of it. VIRGINIA TO THE LAST MADE GREAT EFFORTS TO SAVE THE UNION, and urged harmony and compromise. Senator Douglas, in his remarks upon the compromise bill recommended by the committee of thirteen in 1861, stated that every member from the South, including Messrs. Toombs and Davis, expressed their willingness to accept the proposition of Senator Crittenden from Kentucky, as a final settlement of the controversy. if sustained by the republican party, and THE ONLY DIFFICULTY IN THE WAY OF AN AMICABLE ADJUSTMENT WAS WITH THE REPUBLICAN PARTY. WHO THEN IS RESPONSIBLE FOR THE WAR? Although the South would have preferred any honorable compromise to the fratricidal war which has taken place, she now accepts in good faith its constitutional results, and receives without reserve the amendment which has already been made to the constitution for the extinction of slavery. That is an event that has been long sought, though in a different way, and by none has it been more earnestly desired than by the citizens of Virginia. In other respects I trust that the constitution may undergo no change, but that it may be handed down to succeeding generations in the form we received it from our forefathers. The desire I feel that the Southern states should possess the good opinion of one whom I esteem as highly as yourself, has caused me to extend my remarks further than I intended, and I fear it has led me to exhaust your patience. If what I have said should serve to give any information as regards American politics, and enable you to enlighten public opinion as to the true interest of this distracted country, I hope you will pardon its prolixity.

In regard to your inquiry as to my being engaged in preparing a narrative of the campaigns in Virginia, I regret to state that I progress slowly in the collection of the necessary documents for its completion. I particularly feel the loss of the official returns showing the small numbers with which the battles were fought. I have not seen the work of the Prussian officer you mention and therefore cannot speak of his accuracy in this respect—with sentiments of great respect, I remain your obt. Servant,

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Southern Churchman

DOMINUS FIRMAMENTUM ISIN 1835

Vol. 94. RICHMOND, VA., MARCH 16, 1929. No. 11.

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
The Report of the Joint Commission on Divorce to the General Convention, 1928	6
On Worship—J. N. D.	8
Rays of Light From God's Lamp—W. W. Rugh	9
Inspiration of the Scriptures—A. Corbett	10
Book Reviews	11
Favorite Scripture Verses	12
Letters to the Editor	12
Church Intelligence	13
Family Department	16
Children's Department	17
Personal Notes	23

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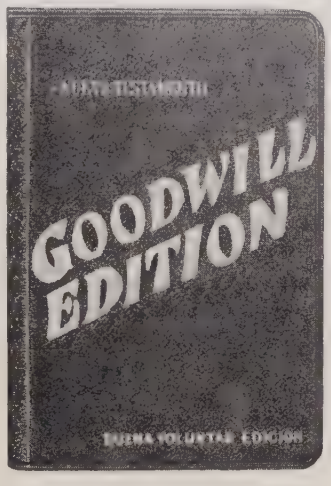
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Christianity is the only religion that can go anywhere and succeed.—Robert Speer.

We cannot say
What lips are praising us today.
We cannot tell
Whose prayers ask God to guard us well.
But kindness lives
Beyond the memory of him who gives.
—Exchange.

We may, at times, have our hearts wounded, but if we are really following Christ they will never be embittered.—Dr. Wm. Porkess.

"Everything that liberates the spirit without a corresponding growth in self-mastery is pernicious."

Christ's joy would be incomplete if we were not with Him in the Father's House. It would diminish our gladness, our anticipation of supreme bliss, if we did not know that our presence with Him would heighten His own happiness. —R. W. Dale, D. D.

I gave up all for Christ, and what have I found? I found everything in Him.—John Calvin.

God gives us always strength enough and sense enough for what He wants us to do.—Ruskin.

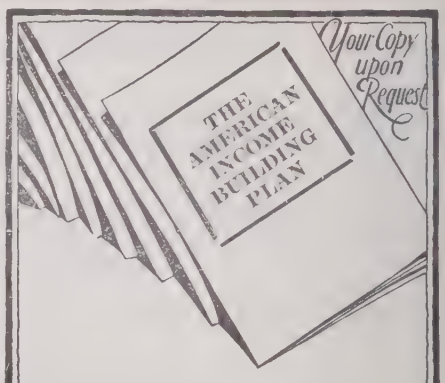
"Ask God to give thee skill
In comfort's art,
That thou mayst consecrated be
And set apart
Unto a life of sympathy,
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christlike touch."

Calm Soul of all things, makes it mine
To feel amid the city's jar,
That there abides a peace of Thine
Man did not make and can not mar.
The will to neither strive nor cry,
The power to feel with others give;
Calm, calm me more, nor let me die
Before I have begun to live.
—Matthew Arnold.

Helpless and sad, O Christ, we come to Thee!
Thou for our sake wast to the desert led,
Unharmed didst cross temptations' stormy sea,
That we, Thy children, might be comforted.
—R. H. Baynes.

It is easy to have a few virtues in a high degree of perfection; the difficult thing is to have all virtues in their due proportion and harmony.—Selected.

If we measure our ability to work for God by our own ability to do it, we must not be surprised if God takes us at our word and the results are small; but if we are trustful enough to believe that it is God and not we, by whom the work is done, we shall surely find that the blessing to be according to His power, out of all proportion to our strength.—Braithwaite.



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EDITORIALS

Vol. 94. RICHMOND, VA., MARCH 16, 1929. No. 11.

LESSONS FOR THE LAITY FROM THE CENSUS

All who try to think learn that of the many mysteries among which we live man is the most intricate and complicated as he is the most interesting and, in this life, most important. He is a living trinity, the spiritual, mental and physical elements distinctly separate, with differing functions and yet the three inextricably united, but often at war among themselves, tied together by a system of nerves which may be seen and traced under the scalpel and which we may feel and, in some ways, understand and by influences and reactions we can not analyze or comprehend. Through centuries the most earnest and laborious students, the most intense and intent philosophers and explorers, have sought to know man, the creature of a few score years here, of so many pounds and ounces of fluid, solids and chemical constituents, destined, inevitably to become presently part of the dust of the earth. Each of our bodies is a universe, containing more living things than the human population of the world, each of the countless billions doing, or trying to do, its good or evil for us between the hour or day of its birth and death, frequently, or constantly battling within us for our betterment or destruction.

As the body is the habitation of these swarming multitudes of friends and foes, the mind, even the most neglected, is an illimitable storehouse of memories, impressions, hopes, fears, purposes, accumulated from the beginning of our consciousness. As the body may be used wisely and carefully or maltreated and ruined, so each mind may be widened or narrowed, purified or polluted, directed to high and beautiful thought and intent or debased to the meanest, vilest, worst or most trivial of uses. Within each soul is possibility of the tranquil happiness of Heaven, or the seething horrors and tortures of Hell. Milton, most profound of philosophers, seeing further into the invisible, perhaps, because his eyes were sealed against the visible, told vast truth, which all of us must accept, in his familiar two lines:

"The mind is its own place, and in itself
Can make a Heaven of Hell, a Hell of Heaven."

Mind on soul, soul on mind, body on both, both on body, make conflict and confusion baffling our perception, defying our understanding. The mind may yield to lusts gross and debased as any that beset the body. Ambition for admiration or attention lead many to immoralities and indecencies vile as any unrestrained physical appetite. Impulse to sin and uncleanliness drag down and befoul the celestial divinity that is our heritage from our Creator and Father. Within us and all about us Mammon wages against God warfare fierce and tremendous as that of the hosts of darkness and the hosts of light pictured for us in "Paradise Lost" or of Apollyon against Christian in Pilgrim's Progress. Armageddon is repeated daily everywhere, with all its awful terrors on one side and glorious promises of victory and triumph on the other.

Our own experiences and the experience of the long line of those who have lived and died and conquered or gone down before us tell us that through all the bewildering complexities of our being and lives there is just one plain, straight path, one sure guidance and dependence. The path is thorny sometimes, but healing love soothes and sweetens the sharpest stings, the radiance from beyond makes beautiful the steepest and roughest ways. Broad is the road to doubts and wandering and darkness, vain gropings, leading to gulfs of spiritual chaos and exaltations of destructive poison.

Determination to strive to direct and lead at least one soul to this upward, safe path, and faithful, patient, loving allegiance to the determination and prayer from the heart for help will be beautiful and fitting observance of this Lenten season. Overcoming our own reluctance and indolence and indifference to work and praying anxiously and earnestly for the cleansing and lifting of a brother man or sister woman is real consecration to the service of the Christ who died for us, real gratitude for His sacrifice for us. A few weeks ago we were thrilled by the fine courage and magnificent generosity of American sailors who challenged death in the furious tumult of storm and wave on the open sea to save helpless strangers from a disabled ship. Many of us telling ourselves that with like opportunity we could have been valorous as these rescuers are daunted by fear of resentments or rebuffs or suspicion or ridicule from going to the spiritual aid of our own friends or neighbors, or even members of our families, within whom may be raging tempests and combats of which no sign nor sound is seen or heard.

Consider the figures from census and official reports of the Church. See from them how slow our growth, how little we do compared with what we could and should be doing, how urgent the need for new, constant, intense effort by clergy and laity and loyal, eager cooperation of laity with clergy. Realize the truth that seeking ardently to purify and guide upward we ourselves are purified, gather more of divinity and its strength and glory, lift the spiritual part of ourselves; in teaching are taught, by laboring to inspire penitence, righteousness and faith, win them for ourselves. Arousing and developing the spiritual lives of others, we acquire new vitality for our own spiritual lives, approach ever nearer triumph over all troubles of life and terrors of death and to feeling to the depths of our hearts the eternal benediction.

Multiplied energy in evangelistic work, public and private, is demanded not only by the situation in the Church, the service of God and spiritual resurrection for ourselves, but by the conditions in our country. Forces seeking destruction of religion and government and civilization are busy. Growing material prosperity brings additional temptation and opportunity for crime and lawlessness and disregard of religion. Every wicked or neglectful man or woman becoming a sincere Christian becomes a good and useful citizen, an additional safeguard for our own land and for the welfare of humanity.

This year has been dedicated by the General Convention of the Church to a great and memorable forward movement. This Lent should give the first long, strong onward steps and each of our members has distinct, direct, solemn responsibility to help. The figures show us the harvest is ripe. Surely it is time for the laity to arouse and go bravely to the greatest of all labor, to the help of the Lord against the mighty, to volunteer quickly and with true intent, as did the gallant sailors whose splendid deed thrilled us, to join with the clergy, hearten them in the many discouragements they encounter, go on with them, in equal devotion, with mutual allegiance to God and Saviour, marching as loving comrades, loyal soldiers of the Cross, to deathless and ever-expanding achievement.

Alfred B. Williams.

THE REPORT OF THE JOINT COMMISSION ON DIVORCE TO THE GENERAL CONVENTION, 1928

A Critical Examination by the Editorial Committee of the Sanctity of Marriage Association.

(Concluded from last issue.)

5.—The Case Before the Court.

Let us now look at the evidence for and against divorce, with the assumed right of remarriage, as it would be adjudged by any civil court of justice (for that, and not the right of judicial separation, **a mensa et thoro,** without remarriage, is the only "problem"). Can the lawyers on the Commission doubt what the judgment of the Supreme Court of the United States would be, if an analogous case in common life were brought before it? On one side we have the chief "Witness, faithful and true" ("Jesus Christ", Rev. 1:5 and 3:14), and four other witnesses, all testifying directly and positively to a certain fact.

On the other side we have a seemingly contradictory parenthetical "exception" attributed to the chief "Witness", such as we find nowhere else, and out of keeping with the constant **manner** of speech of Him who always "spake with authority, and not as the scribes" (the rabbinical lawyers). This fact is so marked that, as Bishop Gore says, "It is the critical conclusion of an impressive consensus of scholars from Germany, France, America and England . . . mostly Protestants in conviction, that the exceptive clause (in St. Matthew) is an interpolation" **(Question of Divorce,** p. 23); the explanatory work of an early editor, and by no means meant as a contradiction. (See Bulletin No. 12.) "The Christian standard of the first three centuries (as has been lately written) recognizes no exception to the strictness of the law of Christ. Common sense leads us to the same conclusion. It is precisely the indissolubility of Christian marriage which leads both husband and wife to do their utmost to make their marriage a success. All weakening of the Christian law weakens the high call which marriage brings, and destroys its romance, since the maxim 'safety first' is the death of romance.

"The view that adultery dissolves the marriage bond not only degrades the conception of marriage by making its physical side the dominant consideration; it involves two absurdities. First, a man may cease to be married, yet be unaware of the fact. Secondly, it makes adultery, or a pretense of having committed it, the one way to get rid of a marriage which has become distasteful, and so puts a premium on adultery. If marriage is to be dissoluble at all, it should be also dissoluble upon other grounds than this (cruelty, desertion, drunkenness, etc.), as sensible opponents of the Christian law recognize." **(A New Commentary on Holy Scripture, Bishop Gore,** Editor in Chief; S. P. C. K. and Macmillan, 1928, New Test. p. 174; also Pp. 86, 87, 140, 173, 175. Compare St. Augustine, qu. in **Divorce in America,** p. 90.)

Moreover, in order to make this meagre evidence from St. Matthew at all effective against the other direct and absolutely unqualified evidence, the word "fornication" has to be transformed into a distinctly different word, "adultery", and the grammatical construction has to be perverted, to make the exception apply to the final clause of the sentence (forbidding remarriage), instead of to the words which it immediately precedes, namely, "putting away" (divorce). To pronounce such evidence as this conclusive against the united witness of four other "faithful and true witnesses", would be like balancing a pyramid on its apex. No civil court could possibly accept such a conclusion. It has been said recently by one of the most distinguished members of the American Bar, "Lawyers are conservative by training", and "natural antagonists of paper reforms". How any lawyer, therefore, can uphold such a plea as that on which this sixty-year-old "reform" with its "exception" is based is, to say the least, very difficult of comprehension.

6.—"One Thing Lacking."

Once more, in all this "scientific diagnosis" from beginning to end, we find no fixed objective aimed at, but only a selection of varied opinions of what this person, or a set of persons, "thinks" or "feels" or "sincerely believes", together with statistics, of which most are, in the legal phrase, "common knowledge". Of many, in fact, one is tempted to say with Dr. Holmes about the "Katydid",

> "Thou say'st an undisputed thing,
> In such a solemn way".

To any thoughtful Christian it must be very evident that there is one thing lacking in this long report which makes it worse than useless, in fact wholly misleading. Search from beginning to end and you will not find the word "sin", nor any **direct** appeal to the "words" or "commandments" of Christ, which "the Father gave Him", and of which our Lord Himself said, "He that receiveth not My words . . . the word that I have spoken, the same shall judge him in the last day" (St. John 12:48-50).

Nor do we find a single reference or appeal to the unanimous witness and the discipline of the whole Primitive and undivided Church, when "the mind of Christ", His "words" and "commandments", were fresh in the memory; nor to the promised guidance of the Holy Spirit in that early history and throughout every century since. Moreover, in the whole Church of the West to this day, there is but one solitary exception to that tradition and witness; namely, the rash, illegal, and revolutionary action of the Convention of 1868, in a canon adopted unconstitutionally, and in flat contradiction to the teaching of both Prayer Book and Holy Scripture.

It was to this unconscious sophistry in the young rich man in the Gospel, who came asking, "Good Master, what good thing shall I do that I may have eternal life?" that our Lord gave the blunt and wholesome answer, "If thou wilt enter into life, keep the commandments." And when the youth asked, "Which?" there came another plain and prompt reply, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness" (St. Matt. 19:16-22). And to the further question, "What lack I yet?" came still another commandment, virtually this, "Give up thy selfishness and follow Me, if necessary, even to My Cross". We find no mention here of "ideals", but only of "commandments". To call them ideals seems very much like playing with language.

So clear and so frequent is this testimony of the entire New Testament, of the whole undivided Primitive Church, and of the whole Church of the West for 1900 years, it is no wonder that Archdeacon Charles in his book, **Divorce and Nullity,** written in defence of the theory of the power of adultery to dissolve a marriage **ipso facto,** should be driven as a last resort to the only alternative left him: namely, to deny the truthfulness of all four witnesses, as well as the testimony of 1900 years of doctrine and discipline. For, beginning with an attempt to "prove" St. Mark's testimony "unhistorical and false, untrustworthy from start to finish, inaccurate, mutilated, distorted, and obviously re-written to prove a dogma", no wonder he succeeds in "proving", to his own satisfaction, that the other witnesses, and in fact "the entire New Testament (First, Third, and Fourth Evangelists, and First Corinthians)", are in the same evil company as St. Mark. (Id. p. 4, note, and Bulletin No. 13.)

We may admire Dr. Charles' method of proof for its boldness, though we can give it only scant respect. But is smothering of the "whole problem" in a fog of individual opinions, and statistics about what is "common knowledge," any **more** respectable? The Census Bureau in 1908 and 1920 gave 1,175 quarto pages of such statistics of divorce, though not with reference to religion, but it is doubtful if any practical use was ever made of them. The same may be said of this present report.

7.—The Net Result.

What then is the net result of this three years' work of 78 pages and 26,000 words? Not even "a most lame and impotent conclusion", but no conclusion at all. What is called a "Conclusion" is really a confession—an amazing confession. It is that "The whole subject of marriage and divorce is a difficult and intricate one, and that truly valuable knowledge can only be obtained through extensive research, involving the personal study of thousands of people who represent all conditions of married life". And then comes another amazing statement: "Doubtless an expenditure of $25,000 to $50,000 a year would be needed over a period of ten years to give us truly worthwhile results." Fortunately the worldly wisdom of the

House of Deputies enabled them to turn a deaf ear to this suggestion.

Not once in this report do we find any attempt to study the law of marriage as revealed in nature, or in the express "commandments" of the Lord of all life, but only a confessedly "overwhelming" search after symptoms and effects which are already "common knowledge". Not once is that fatal bacillus spoken of as disobedience to the law of God, which Christ and Christians call sin. On the contrary, one of the Commission's authorities, "an attorney at law, a delegate to this Convention, and a Friend of the Court", is quoted as saying that the whole problem is "fundamentally an economic question . . . a social habit in certain groups" (p. 65). Divorce and its inevitable concomitant, remarriage (its prolific cause), are not once named as sins, only as social or economic failures to attain "success" or "happiness". The same writer adds in a postscript: "I may say that nothing, which I have discovered at least, leads me to a solution of the situation."

No one need wonder at this despairing "discovery", when the law of God, as revealed in the "words", "sayings" and "commandments" of Jesus Christ, is never once directly named as the key of "the whole problem". Yet it is of these words which "the Father gave Him" that He says, "The words that I have spoken, the same shall judge (a man) in the last day". In short it is **rejection** of this "commandment" of Christ, a rejection actually incorporated into the laws of men, that is **the most potent of all causes of haste and levity in entering on marriage, of consequent unrest and dissatisfaction between husband and wife after marriage, and of the great flood of divorce that is the disgrace of our country.**

Can any one imagine Ignatius, Bishop of Antioch, or Irenaeus of Lyons, in the second century, or Chrysostom of Constantinople in the fourth, appointing a commission to make a careful research of "conditions and causes of divorce" in the Roman Empire, in order that, as Bishops in the Church of God, they might know what to do about it? In view of sixty years of such "study" we may well cry out with the souls of them that were slain for the Word of God, "How long, O Lord, holy and true, dost Thou not judge"? No wonder a well known clergyman in New York declared in a sermon recently in regard to this greatest of all our moral questions, that "the Church was fumbling". He might have added a much stronger word.

A professor in a well known woman's college in Massachusetts made this statement lately at the annual meeting of The American Association for the Advancement of Science: "If the Ten Commandments are to be obeyed, it should be only when their precepts and advice can be proved to square with the best natural and social science of the present time." Also that "Sin goes into the limbo of ancient superstitions". (Dr. H. E. Barnes of Smith College,) It would seem as if the authors of this report had already anticipated this learned professor.

8.—"The Ten Commandments Will Not Budge."

It was a wiser Massachusetts man who wrote these words. Lowell did not regard our Lord exactly as we regard Him, but he could at least bow before Him in reverence as the noblest of men, and the greatest of all moralists. And no believer in Him as "the Light of the World", and by Whom "all things were made", can doubt that the Ten Commandments will continue to "square" with any kind of **real** science, natural or social, that the future may produce, as they have done in a good many thousand years of the past. The star of science will always lead, as it led the Wise Men of old, to Bethlehem, and the Divine Infant there, as the true "Light that lighteth every man", and who "knows what is in man". But when **Christian** men begin to experiment by revising any of the Ten Commandments in order to "square" them with the very variable "natural and social science of the present time", as this teacher in a college for future wives and mothers of Americans puts it, they may well lay to heart the word of "One greater than Moses," and greater than all sociologists and natural scientists: "He that rejecteth Me, and receiveth not My sayings (Rev. Ver.) . . the word that I have spoken, the same shall judge him in the last day." (St. John 12:48, 49.)

After all, it is well, in fact providential, that this professor should have told the world so openly his "angle" of approach to the Ten Commandments as well as to the latest "concept of God, if indeed there by a God." For it ought to show to the authors of this unsigned majority report how perilously near they are to some of these students of natural science when they have wandered beyond their own lawful boundary.

In short, the most extraordinary, the fatal feature, of the whole report is that Holy Writ, or the words of Jesus Christ, are never directly quoted as having any authority whatever on the great problem. Instead of a law-giver, "greater than Moses", and the Maker and the Light of the World, He is reduced to the dimensions of a great "Idealist". Christ, they say in effect, never issued any "commandment" or "absolute rule" on marriage, but only offered to men an "ideal". And this word is repeated again and again in many forms **ad nauseam**, as if to get readers accustomed to it as a commonplace and a truism.

The Archdeason of Westminster deserved at least more respect, for he was fearless and above-board in his rejection of every passage and word in the New Testament that contradicted his novel theory, not sparing language in his condemnation. But these authors are only evasive. They carefully avoid the slightest direct reference to "sin" or to the "words", "sayings", and "commandments" of their Divine Lord and Judge. Moreover, they have treated as negligible, in fact, have ignored, the age-long history, tradition, pragmatic wisdom, Spirit-guided doctrine, and discipline of 1900 years, together with the certain nemesis that has followed both individuals and nations that have set at naught the Seventh Commandment. Not only this, but they have attempted to minimize what the House of Deputies declared, forty years ago; namely, that "American civilization was decaying already at its roots". If that was true in 1887 with one divorce to seventeen marriages, how much more alarming it is today with one divorce to only six marriages.

9.—As to Legislation.

There are undoubtedly difficulties in legislation, especially in regard to divorced persons already remarried under the present canon. Concerning these a new canon must have no retroactive effect. Those who have trusted to the false guidance of the Church in the past sixty years, have been victims, and must not be treated as willful sinners. Their present status must not be questioned. The Church at large must bear the responsibility for the past. The cases that need a properly constituted court are those many instances of irregularity or doubt occasioned by the chaos of our forty-eight civil codes on marriages, with their united fifty-two causes for divorce and remarriage.

Chief among these are cases of real nullity, where no true marriage has taken place, and for which the only provision the State makes is divorce. (Eight States make no provision whatever for nullity; twenty-seven make no provision for judicial separation, **a mensa et thoro.**) Because the Roman court or Rota has made some very questionable decisions in regard to nullity, is no excuse for **our** doing nothing, and much less excuse for our continuing to allow remarriage for any cause. We are in no position to throw stones at others, so long as we retain this falsehood in our law. For it cannot be too often repeated that this particular exception in our own canon not only opens the widest and easiest door of exit, **but both actually and logically sanctions "companionate" or "trial marriage".**

In other words, these difficulties have only to do with the application of God's law by a competent court to particular cases, and not to the law itself. When that law is recognized in the canon, most of these difficulties disappear. Nevertheless, throughout the discussions and opinions quoted in the report, "to determine the standards", as they say, not of a lawful, but of a "happy and successful marriage" (p. 5), the root of "the whole problem" is only vaguely alluded to, but never once stated. For, above social science, and political economy, and "every name that is named not only in this world, but in that which is to come", is that of the Law-giver, "greater than Moses", as the Bishop of Chicago so clearly and eloquently proclaimed at the opening of the Convention—greater than all legislatures, and philosophers, and philanthropists, and parliaments—the Everlasting Lord and Judge, alike of nations and of men. Jesus Christ cannot be **honestly** reduced by any Christian man to the place of a mere "idealist". Yet this is the phrase, as we have seen, which is constantly employed through this whole report, and by a commission of a great Christian Council!

It is charitable to assume that the authors of this report are unconscious of the sophistry of this transformation of the meaning of a very plain word into something wholly different. We may well ask, would they apply this word to any other of the Commandments of the Decalogue? Would they speak of "an ideal of honesty", or "an ideal of truthfulness", when they meant "Thou shalt not steal", or "Thou shalt not bear false witness"?

10.—Some Practical Suggestions.

Here let us add three practical suggestions for the present sore distress:

1. Is it too much to expect that the new members, whom the Commission is authorized to add to its number, will be chosen in fairness from among Bishops, Priests, and Laymen, who come to the task, not to revise or amend one of the Ten Commandments, or, as a committee of Congress to discover what would seem to them socially and humanly politic, but as Christians, with diligence, learning, and hu-

mility of mind, to ask and see what the Lord Jesus has plainly commanded, and His Church, under the guidance of the Holy Ghost, for 1900 years has practiced; and to which all history testifies as the only hope of enduring civilization. For it is not Scripture alone that is ignored, but the long struggle of the Church to elevate man in his sexual relations above the level of the jungle and the poultry yard.

2. In the second place, as a matter of commonsense as well as justice to the Church at large, the report should be printed and published at least three months before the meeting of Convention, which in 1931 will meet in September, and not October. If this rule had been followed in 1928, as was the case with all reports on the Prayer Book revision, it is safe to say that the Commission would never have been continued, or at least the new appointments would have been of a different character.

3. Our third suggestion is that, in selecting deputies to the next General Convention, the members of the Diocesan Conventions should carefully choose only those who have made an intelligent study of this vital question, both in the New Testament, and in the history of the Church from the beginning.

This again throws the responsibility back upon the clergy themselves, Bishops and Parish Priests, where it belongs primarily. Let our Bishops, who are the chief guardians of Christian morals, as well as of Christian faith, make it a point to emphasize this basic principle of family, and home, and civilization itself, in their annual visitations, and their Convention addresses. And let the Parish Priests, whose "lips should keep knowledge", give that knowledge to their willing people, and not merely "keep" it to themselves, as so many have done in the past.

Signed:

Arthur C. A. Hall, Bishop of Vermont;
Irving P. Johnson, Bishop of Colorado;
Frank B. Reazor;
Walker Gwynne,

Editorial Committee.

simply impossible; for "without faith it is impossible to

ON WORSHIP

J. N. D.

LOVE seeks worshippers, but it seeks them under the gentle name of "Father". It places them in a position of freedom before Him as the children of His love. The Spirit, who acts in them and produces worship, is "the spirit of adoption", which cries, "Abba, Father". It is not that God has lost His majesty, but that He, whose majesty is far better known, is known also under the more tender and loving character of Father. The Spirit, who leads to worship the Father, leads us also into the knowledge and enjoyment of all the love of God, who would have us to worship Him as His children.

The enjoyment of this love and of these privileges, God be thanked, belongs to the most simple and the most ignorant among Christians. The Christian, when once He has understood what the grace of God is, and has received the spirit of adoption, is entitled to enjoy them without any reasoning; as a child knows and loves and enjoys his father before he can give any account of that which he enjoys. "I write these things unto you," says St. John, addressing himself to the little children in Christ, "because ye have known the Father" (1 John 2:13). The feeblest Christian is therefore perfectly competent for worship. At the same time, it is sweet to be able to estimate and explain this relationship with God. The more we think of it, the more we examine the word on the subject, the more shall we see the import, the deep blessedness, of it. The simple fact that God is our Father, and that we possess the enjoyment of such a relationship with Him by the Spirit, is in itself an immeasurable privilege for creatures such as we are. Every child of God has this privilege in unquestioned right; but it is in Christ, and with Christ, that we possess it. He is "the first-born among many brethren". He is gone to His Father, and our Father, to His God and our God. What a sweet and blessed relationship! what a family is that into which we are introduced! And how are we, who were formerly strangers to these affections and to this love—how are we to learn these things? How are we to learn what the Father is, the knowledge of whom gives birth to these affections in our hearts? It is the only-begotten Son, the firstborn in this new relationship, who reveals Him unto us. Eternal Son of the Father, enjoying the infinite love of Him in whose bosom He dwelt, it is He who reveals Him as He himself has known Him.

Become man upon this earth, Jesus ceased not to be the object of the same affection—affection which, when challenged, could not remain silent. "This is my beloved Son, in whom I am well pleased." Nor did Christ, in anything, put Himself at a distance from this love. Upon earth, from the cradle to the cross, He was the object of it in all its fulness, and He revealed Him in whom it was found. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him" (John 1:18). Jesus, a man, but also the Son of God, in the enjoyment of the fulness of this affection, dwells, even whilst upon earth, in the bosom of the Father, to originate and make known, here below, all the beauty—all the force—of that affection. As man, He was the object of this infinite love, in order that we might understand it in its application to men. So He associates us with Himself in the joy of this love, and He reveals it to us as He himself knows it.

What grace in Him! and what a position for us! How does Jesus Himself, who by His death and resurrection has planted us in this blessedness, become to us an object of love, of adoration, of devotedness of heart! The very glow which is given to us is presented to us by the Saviour as a proof of this love. "The glory," said He, in John 17, "which thou hast given unto me, I have given unto them... that the world may know that thou hast loved them as thou hast loved me." Such is His affection towards us, that He desires that we may enjoy the Father's love. So He renders us capable of this enjoyment by revealing to us the Father's name. "I have declared," says He in the same chapter, "thy name unto the men thou gavest me out of the world; and I will declare it, in order that the love, wherewith thou lovedst me, may be in them, and I in them." Our fellowship is with the Father, and with His Son Jesus. This fellowship expresses itself in adoration towards Him who is revealed, and towards Him who reveals.

It will be easily seen how the work of Christ is the foundation of all this blessedness, whether in order to introduce us without spot and without fear into the presence of the God whom we adore, or in order to place us in the relationship of children towards the Father. It was after His resurrection that Christ could say, "I ascend to my Father, and your Father; to my God, and your God". Then it was that He could say, "Go to my brethren". Now the Spirit which He gives from on high answers to this blessing. He is "the Spirit of adoption", as He is the Spirit of liberty; because we are "accepted in the beloved", and we enjoy a redemption which has made us "the righteousness of God in him", and therefore placed us in God's presence without a spot or stain of defilement.

Thus we have reviewed, at least in principle, the great foundation truths of Christian worship. Perfect in Christ, united to Him, brought into the presence of God, whose love and holiness are manifest without a veil; as children beloved of the Father, and objects of the same love with Christ the first-born, we worship together, according to the power and affections which the Spirit, who has been given to us, inspires. We worship the God of Glory, whose presence is the stay, instead of being the terror, of our souls. We worship the God of love, whose will it is that we should be perfectly happy in Him, that He Himself might enjoy our happiness, Himself finding more joy in it than even we ourselves. We adore our Father with endearing confidence in His kindness, which blesses us with all spiritual blessings, and counts the very hairs of our head, while thoughtful of all our present need. We adore Him for that which He is in Himself. We adore Him for that which He is to us, the children of His house for eternity. We thus present ourselves in sweet communion before the same Father—our common Father—as His beloved children; so that brotherly affections are developed, and, the joy of each being reciprocally the joy of all, multiplied praises ascend to God. Hence we see in the New Testament, that, while indeed the consciousness of this relationship must necessarily be individually realized, in order that we may enjoy it together; yet, at the same time, the Spirit constantly associates us, and uses the words "we" and "us", when speaking of Christian affections and feelings. The Holy Spirit shedding abroad the love of God in our hearts, it could not be otherwise.

But the effect of the presence of this "one Spirit" goes yet much further. Not only does He give us the consciousness of being in Christ—of being perfect before God, according to the efficacy of the redemption which Christ has accomplished; not only does He witness with our spirits

that we are the adopted children of the Father, but He gives us also the consciousness of being but "one body"—the "body of Christ", and "members one of another". The Church, which God has newly-created in Christ—that "one new man"—the redeemed who have been "all baptized into one body", offering worship in "the unity of the Spirit", and that "with all the saints". They are the "habitation of God through the Spirit"; and, that Spirit uniting them all in the unity of the body of Christ, adoration ascends on high towards God, who formed them to be but "one new man" in Christ. If Israel, as a whole, was represented by the priests who officiated in the tabernacle, the faithful now, who render direct worship to God, do it in the unity in which they are all "one body in Christ". In this worship there is more than brotherhood. There is unity, not of nation, and not only of family, but of the members of one body formed as such, and indwelt by one Spirit. This is the endowment, privilege, and position of the Church, which is baptized into "one body in Christ", the Head being ascended up on high, in order that the members of the body may render worship freely and with joy before God, by that unction which descends from Him.

Let us state some of the practical effects which flow from these truths:

First, it is evident that worship is the privilege only of the children of God. Being offered "in spirit and in truth", and being offered to Him who cannot admit sin into His presence, they, and they alone, who are washed in the blood of the Lamb, and who have received the Spirit, can draw near to God to adore Him. That a man who is not converted should render worship to God is simply impossible; for "with faith it is impossible to please God". Such an one may be blessed in temporal things. He may, perhaps, ask such a blessing, and be heard. God may have tender compassion for him, as a poor sinner; but as yet he knows not God, as yet he has not the Spirit, as yet he is not washed in the blood of Christ; and therefore it is utterly impossible for him to worship God. That he thinks he can draw nigh to God is but the proof that he is ignorant of what he is in himself, and of what the God is whom he thinks to serve. Who can enter into the sanctuary, save he who is sanctified? Who can address himself to a father, as such, save as a child? Worship, moreover, being offered in the unity of the body of Christ, and by the Spirit who has formed this unity, and who dwells in the body as in a temple, he who is not of the body is necessarily excluded. To suppose that a person who has not the Spirit can be a member of this body is to deny its existence, its end, and its nature; for, if a man who is not converted can enter into the presence of God, and worship there, there is no need that there should be either a body in which God dwells as in a temple, nor is there need of redemption, which is the basis of everything. Why should there be a redeemed people, if the worldling can serve God in His presence? Wherefore adore God by the Spirit, if he who has not the Spirit can adore just as well? Worshipping in common supposes persons united in one today by the same Spirit, and that each can say, We, in sincerity, when addressing God. A hypocrite may be present; he will be a hindrance in the worship; but its validity will not be thereby destroyed, when the worshipper says, We, in truth, in the name of all. It is believers who worship God.

To render true worship to God supposes that a soul is set at liberty, and is free to draw near to God, in virtue of the efficacy of the work of Christ. If a person who loves God, and who has no other hope than the work of Christ, is timid in drawing near, it is right to encourage him; but if such a one has no real knowledge of the efficacy of the work of Christ, he will be ill at ease even in drawing near to God, because God's presence will communicate to him rather the conscience of sin, than of the joy which that presence inspires to him who enjoys it in the peace which Christ confers. Nevertheless, in such cases of doubting and trembling, right affections often precede the being set free, and are more true to Christ than the reasoning of the mind; but this state of soul is not the normal state of worship. To be consciously in the presence of God, purified from all sin by the blood of Christ—in the light as He is in the light—such is the true worshipper. This is the standing of the believer in Christ; and, in order to worship truly, this standing must be known and enjoyed. Sometimes bad teaching neutralizes this liberty, although the soul all the while, in its secret communings with God, cries, "Abba, Father!" As a principle, however, whatever allowance be made by charity for these cases of ignorance, true worship supposes that we can draw near to God without fear. This freedom of access is a necessary and absolute effect of the complete and triumphant work of Christ, of which every true believer has the benefit; but it is the presence of the Spirit which enables us to realize it.

How delightful to be able thus to adore God! What a source of joy is He whom we adore! How great the blessedness of finding oneself in His presence, no cloud between Him and us, no tingle of fear, because no vestige of sin! Being made "the righteousness of God in Christ", the presence of God becomes but an inexhaustible spring of happiness for that new nature which He has given us, and which finds its enjoyment in Himself. What joy to be able to express one's acknowledgments, to render to Him one's thanksgivings, knowing that they are acceptable to Him! What a blessing to have His very Spirit, the Spirit of liberty and of adoption, as our power of worship, as the inspirer of praise, of confidence, and of adoration! What joy thus to worship in unity, as members of the same family and of the same body, sensible that this joy is a joy common to all; knowing that those whom we love are infinitely precious and acceptable to the Lord, and that they all find their pleasure in praising Him who is worthy—the God who is the source of all our happiness—the Lord who gave Himself for us, in order that He might be our eternal portion!—Handfuls of Pasture.

RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.

Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

NEHEMIAH.

THE name of Nehemiah means "Jehovah consoles". What a consolation he was to the Lord and to His people, this mighty man of prayer, the man who cared!

Subject.

Rebuilding of the walls of Jerusalem and restoration of the city government is the subject of Nehemiah.

1. Chs. 1-6. Rebuilding of the walls of Jerusalem, that the people might be protected from their enemies.

While the walls were down, their enemies continually harassed Israel, defeating their efforts to know God or to make Him known.

2. Chs. 7-13. Restoration of city government in Jerusalem brought about a right relation of the people to one another, and gave them strength from within to overcome their enemies.

Purpose.

To teach us how Christ, the Jehovah who consoles, protects His people from their enemies without and within.

1. Chs. 1-6. Through men of faith and prayer who care for the welfare of God's people, He rebuilds the walls of faith in the personality of the Holy Spirit, faith in the divine inspiration of the Bible, faith in the deity of Jesus Christ, and faith in the personal premillennial coming of our Lord.

As long as these walls are down, Satan oppresses God's people from every angle and makes them believe whatever they hear.

Many today who profess His name believe that the Holy Spirit is only a blessed influence rather than a person, that the Bible is the word of men rather than the God-breathed word from heaven, that Jesus is only a perfect man, and that He will not come until the world has been converted and righteousness has been ruling for a thousand years (John 16:13-15; 2 Tim. 3:16; John 20:31; 14:3; Acts 1:11; Luke 24:50; 1 Thess. 4:13-18; 1 Cor. 15:51-58).

2. Chs. 7-13. The restoration of city government speaks to us of subduing the foes within, by the Word and Spirit controlling lives yielded to God (Rom. 8:32; Phil. 3:21; Prov. 16:32; Rom. 12:1, 2).

INSPIRATION OF THE SCRIPTURES

By A. Corbett

"Every Scripture is God-inspired, and is profitable for teaching" (2 Tim. 3:16).
"Men of God spake being moved (borne along) by the Holy Spirit" (2 Peter 1:21).
"Yea, has God said!" (Genesis 3:1).

MILLIONS of professing Christians regard the Scriptures as the "Word of God", and as being inspired; yet have not given the matter a thought as to the meaning and application of the word "Inspiration", or in what sense the Bible may be regarded as being the Word of God. That it is so, is persistently presented to the youthful mind and in mature years the impression usually becomes stereotyped, yet no adequate reason can be given for the assumption.

In this paper an attempt is made to show the possibility of inspiration, its logical probability, etc.

Definition of the Term Inspiration.

What is the meaning of the word "Inspiration"? It is frequently difficult to give an adequate definition of certain words. In its simple, literal sense, the term "Inspiration" means "breathing into", and as applied to the Scriptures, refers to the act or process by which the Creator-Father enlightens and influences the mind of certain persons, so making them the instruments or vehicles through which He communicates His Will or unfolds the program of the ages, etc., to the human race which He has created.

Inspiration includes the direct communication of knowledge to the mind relative to the past, present, and future, and also involves the psychological impulse to announce the same in writing or to deliver it orally. Thus St. John was enjoined: "Write . . . the things which **thou sawest**, and the things **which are**, and the things which shall **come to pass hereafter**" (Rev. 1:19; and again: "What **thou seest write** in a book" (v. 11).

While there is apparently a connection between Inspiration and Revelation, yet they are essentially distinct, as the literal meaning of the words indicate. "Inspiration" implies an "in-breathing", the direct communication of knowledge involving a mental impulse to declare it to others; while "Revelation", literally, means an "unveiling", or information conveyed to the mind as in a panoramic picture, also with the impulse to speak or write of the matter revealed. Thus, the revelation to Abraham concerning the future history of his posterity. Genesis 15: 4, 9-16, also the revelation to Nebuchadnezzar and Daniel concerning the world kingdoms and the final Kingdom of God. Daniel 2:26-45. Revelation 1:19.

Is Inspiration Possible?

Most assuredly, as shown by psycho-physical experiments. It is a psychological phenomenon, not self-induced, but emanating from an exterior source—Deity; Supreme; Immortal; Spirit Being. He who at the beginning inbreathed specifically into a psycho-physical Being, so endowing him with a "living soul" (Genesis 2:7) conferring upon him the faculty of reason, etc., can assuredly still inbreathe into his vivified soul a more exalted degree of illumination and knowledge, relative to His Will, and to circumstances past and future.

In an interesting, but in a much inferior, limited, and crude manner, the possibility of Inspiration may be demonstrated by the phenomenon of hypnosis, showing the influence of one mind over another. Man possesses a dual mentality; an Active, Rational mind, and a Passive, Subjective mind. Normally, the former attends to the active affairs of daily life, the latter presiding over the physiological functions of the body. This latter may be affected for good or ill by external influences, and frequently through the Rational mind. In hypnosis the Rational mind of the "subject" is in abeyance, and the Passive mind is dominated by the mind of the "operator". I have seen and personally investigated several remarkable cases of hypnosis, some involving complete local anesthesia.

Man dwells on a dual plane—the material, earth plane with which he is connected by his material, physical body; and the immaterial, psychic plane on which his mental or psychical processes function. While both planes are distinct as to their functions and mode of operation, yet there is an evident coalescence between them. The existence of this reciprocal action between mind and body is a matter of common knowledge.

Diivine Inspiration Reasonable.

Archdeacon Paley, in his "Evidences of Christianity", says: "It is reasonable to suppose that God having created intelligent human beings, would acquaint them of His designs toward them." That is a logical assumption. If mankind were on the plane of the mere brute creation, instead of being a special creation, endowed with an intelligent, "living soul", we could well realize the race as being utterly and eternally consigned to the abyss of spiritual, mental, moral, and physical darkness and death. It is, indeed, most reasonable to expect man's Creator-Father to acquaint him as His child, with His Will towards him, to inform him of the past relative to his origin, his relation to his Creator, and towards his fellow men, and also to unfold to him "things to come". If not, then why endow man with intelligence if it were not for some specific purpose? Man needs a guiding and controlling hand, and such comes to him through the "Still, small voice", of Inspiration.

The Old and New Testaments contain the Creator's Will towards mankind, as well as the unfoldment to him, past and future, of the program of the ages. To acquaint mankind with the Divine Will, and to unfold to him the past and future, relative to his habitat, a few individuals only were chosen as instrumentalities.

About nineteen writers, historians and national prophets, constitute the staff of the Old Testament, and some nine that of the New Testament. The New Testament writers as well as Jesus, frequently quote from the Old Testament, thus expressing their belief in its Divine Inspiration and credibility, as St. Paul assures Timothy: "Every Scripture is God-inspired, and is profitable for teaching, etc. (2 Tim. 3:16; also St. Peter: "Men spake from God being moved (borne along) by the Holy Spirit" (2 Pet. 1:21).

Inspiration and Personality.

While certain individuals were the subjects of Divine inspiration, such influence does not appear to have obliterated their personal, temperamental characteristics. The special traits of the several writers of the Old and New Testaments, as exhibited in their writings, are markedly distinct. The books of Isaiah, Jeremiah, Amos and Malachi, for example, are quite different in style and contents. Also, the diction of St. Paul differs sharply from that of St. Peter, or St. John. Some writers are sympathetic and optimistic, while others are vehement or pessimistic. Isaiah is the hopeful evangelical prophet, while Jeremiah indulges in his Lamentations. St. Paul is the dauntless teacher, and disciplinarian, while St. John is the gentle teacher and exponent of Faith, Life, and Love.

Thus Inspiration does not suppress personal characteristics, but rather utilizes them. Accordingly, St. Paul was chosen and inspired for his work amongst Oriental philosophers, while St. Peter, the impulsive, vacillating, thoroughging Jew, was selected and equipped for his specific work amongst his fellow Jews, and to the loving, spiritually-minded St. John, it was given to "See the King in His beauty", and to announce to the world "Things to come".

The Inspirational Agent

was the Divine Spirit, the Primary, Essential, Supreme **Life**; the source of all life, as expressed by St. Paul and St. Peter, and specifically by Jesus in His valedictory discourse to His apostles: "The Comforter, the Holy Spirit . . . . shall **teach you all things**, and **bring to your remembrance** all that I said unto you" (John 14:26).

The Internal Evidence

of the Inspiration of the Scriptures is shown by the manifest organic unity of the several books, relative to subjects and doctrines, and extending from Genesis to Revelation. Any subject or doctrine appearing in Genesis, respecting the human race, will be found referred to in the other books more or less specifically. Thus, the record of earth's creation, the distribution of its inhabitants, and final destruction; man's special creation, and endowment with a rational soul, his degeneration and apostasy, his promised redemption through atonement by a substitutional sacrificial death, etc., run as a golden chain, unbroken, from cover to cover of the Bible. Especially clear-cut and detailed is the unique history of the Jewish race. Yet, the

several writers were men of very varied mental ability; some well educated, some not, also they occupied varied social spheres, some in high positions, others in humble.

Further, many were not contemporaneous; they wrote at different times and in different countries, but as St. Paul states: The same Spirit "divided to each severally as He willed", so resulting in one harmonious whole (1 Cor. 12:4-11).

Let us suppose an example of the result of the non-inspiration of the Old and New Testaments: Imagine an attempt to construct a watch under the following conditions. A watch manufacturer in Germany makes the main spring; the balance is made in Australia; the hair-spring in South Africa; the center and associated wheels in England; the dial and case is made in Canada; each manufacturer working independently of the others. Now, suppose the several parts of the watch were sent to New York City to be assembled, what kind of a watch, if any, would result? That watch (?) would be a type of the Biblical writings as a whole, if the writers had not been inspired. But as with the Universe, so with the Divine Scriptures, the same Creative Spirit created and elaborated each into its own interdependent and correlated uniformity.

Whether the several writers of the Scriptures were conscious of being under the special influence of the Supreme Spirit as to what and when they wrote, or were writing automatically, yet autonomically, may not be known. St. Paul, however, was aware when he was writing of his own volition, and when he was the subject of the Divine intuition and impulse (1 Cor. 7:25, 39, 40; 14:37).

"Yea; Has God Said?"

Throughout all ages, there appears to have been those who repudiated and rebelled against the Supreme Divine authority. Thus certain angels "Kept not their own principality, but left their proper habitation" (Jude 6); and their chieftain, the "old serpent, the devil", the world's first Modernist, proclaimed to our first parents and their posterity his declaration of independance: "Yea; has God said?" (Genesis 3:1); and which has had through the ages down to the present day, innumerable signatories, whose intellectual eyes instead of "being opened", as promised (Gen. 3:5), have been blinded (2 Cor. 4:4), as is most logically declared by St. Paul: ". . . The natural (psychical, animal) man receives not the things of the **Spirit** of God, they are **foolishness** unto him, and he **cannot** know them, because they are spiritually judged" (examined, interpreted; 1 Cor. 2:14).

They who reject the Divine Inspiration of the Scriptures, and apply a quasi intellectualism to their study, are as a man studying astronomy with a microscope, or seeking to locate a pain in the body with a yard-stick. There is a clear-cut dividing line between the inferior, secular; and the superior, spiritual planes of human existence. Logically, the earth man—the psychical, animal man—cannot possibly penetrate into and comprehend the processes peculiar to the Spirit plane. It is an incontrovertible assertion, "That which is begotten of the **flesh**, is **flesh** (earthly, secular), and that which is begotten of the **Spirit**, is **Spirit**" (John 3:6).

"God is a Spirit and they that worship Him must worship Him in spirit and in truth."

Book Reviews

THE WONDERFUL STORY: By the Rev. G. R. Oakley, M. A., B. D. Cloth. Pp. 246. Published by the Society for Promoting Christian Knowledge (The Macmillan Company, New York City). Price, $2.

The author succinctly states his vision, "The purpose of the following pages is to tell in simple language and, so far as possible, in orderly sequence, the history of the Wonderful Life, and to do so with the completeness which the Gospels supply".

And it has been well done. The writer has injected his own ideas of the localisms and the colloquialisms of the days of our Lord's life on earth, putting the language in every-day English, where suitable, and bringing before the child the portraiture of scenes and doings as far as possible, into the range of understandable speech. Yet, it is not an attempt to adulterate the dignity, the profound sacredness of the life. The rather, every child will be more impressed thereby and led to the Gospels with a fresh appreciation of their beauty and appeal.

Critically, we may dissent from some of the exegesis. But who can treat a so variously interpreted life without running counter to some one's predilections?

The book may be read to the very young; and personally by children over nine, who are ordinarily schooled.

Kenneth Mackenzie.

MARRIAGE LAWS AND DECISIONS IN THE UNITED STATES: By Geoffrey May. Cloth. Pp. 476, with chart. Price, $3.50.

MARRIAGE AND THE STATE: By Mary E. Richmond and Fred S. Hall. Cloth. Pp. 395, with Index. Price, $2.50.

These timely and intensely challenging volumes, issued by the Russell Sage Foundation, New York City, deserve a wide circulation at this critical period of American history. The former deals with the laws of every state in the Union; so that the reader may at a glance acquaint himself with the salient features of legislation governing each. The latter unfolds such a view of existing social conditions as must appal every pure-minded citizen of our Commonwealth.

How little we know of the tricks of town officials to "get by" with a fraudulent process; of the "marying parsons" who hang out their shingles over against the town hall and connive at false unions for the fee; of even "marrying justices", sworn to uphold the law they purposely break; in short as the book, **Marriage and the State** unfolds: "The marrying justice, the marrying parson, the taxicab driver, the runner, the too obliging license issuer, the professional witness, the interpreters (where a foreign tongue is the only vehicle of conveying information), even conspiring relatives, etc."

We may expect from this reliable and trustworthy source to find that monogamous marriages, adaptive ages, union of color, physical and mental equipment, consanguinity exclusion, fitting temporal prospects, the full acquiescence of the families involved, the spiritual element of true affection and sacrifice are the fundamentals to a lasting and congratulatory relation.

The recent report of the Committee on Marriage and Home, of the Federal Council of the Churches in America, is in complete accord with the findings of these books; and calls upon the clergy to rectify as far as is in their power the abuses now flagrantly flaunted by unprincipled ministers. And in turn all that the Committee recommends is enjoined by the book. The danger of companionate marriage in placing sex desire above true affection; the tendency to a cynical attitude towards love; lax public opinion regarding divorce; the crying need for uniformity in marriage and divorce laws; the danger of early and clandestine marriages, are all within the province of the Church to control, by quiet persuasion through personal touch and by the purity of life of the minister himself, by wise preaching delicately presenting the problems, and the means of solving them, by upholding sexual purity as the basis of all commendable social order. When our young men can be persuaded to regard every woman as his sister by nature to whom by sexual relation he owes the gallantry of chivalry, the young women, invariably the victims of the stronger passion of their seducers, will be responsive to this lofty ideality. We cannot too often urge the benediction of the Lord, "Blessed are the pure in heart".

Kenneth Mackenzie.

BOOKS RECEIVED.

Doubleday, Doran Company, Garden City, New York:
IN TOUCH WITH CHRIST: James Reid, M. A.

The Macmillan Company, 60 Fifth Ave., New York City:
A HISTORY OF CHRISTIAN MISSIONS IN CHINA: K. S. Laturette.
MORAL ADVENTURE: Canon B. H. Streeter.
MOUNT VERNON ON THE POTOMAC: Grace King.
THE ORIGINS OF SYNAGOGUE AND CHURCH: Dr. H. Kohler.
TONGUES OF FIRE: Compiled by Grace H. Turnbull.
THE PSYCHOLOGY OF RELIGIOUS AWAKENING: E. T. Clark, S. T. D., LL. D.
THE CHRIST OF GOD: S. Parkes Cadman.
STORING UP TRIPLE RESERVES: R. W. Babson.
OUR ECONOMIC MORALITY: J. F. Ward.

Morehouse Publishing Company, 1801-1811 Fond du Lac Ave., Milwaukee, Wis.:
THE CATHOLIC LIFE REPORT OF THE 1928 CATHOLIC CONGRESS.

Henry Holt and Company, 1 Park Ave., New York City:
A WANDERER'S WAY: Charles E. Raven, D. D.
RELIGION: E. S. Ames.

THE STORY PETER TOLD: Elsie Ball.

Harper Brothers, 49 E. Thirty-third St., New York City:
RELIGION THE DYNAMIC OF EDUCATION: Edited by W. M. Howlett.

Cokesbury Press, Nashville, Tenn.:
THE RELIGIOUS DIFFICULTIES OF YOUTH: Rev. A. D. Belden.

Longman's Green and Company, 55 Fifth Ave., New York City:
FIERY GRAINS: H. R. L. Sheppard and H. P. Marshall.
THE CATECHISM TODAY: Rt. Rev. G. A. Oldham, D. D.

Church Missions Publishing Company, 31-45 Church St., Hartford, Conn.:
FRANCOIS COILLARD: J. T. Addison, Soldier and Servant Series.

Christian Life Literature Fund, 1114 Chestnut St., Philadelphia, Pa.:
ANSWERED OR UNANSWERED? MIRACLES OF FAITH IN CHINA: Louisa Vaughan.

Hatov Press, 77 Blenheim Crescent, Noting Hill, WII, England:
THE ROYAL RELIGION A CALL TO THE NATIONS: I. Brozel.

Bible Institute Colportage Association, 843 N. Wells St., Chicago, Ill.:
SIN AND ITS PUNISHMENT: J. O. Buswell, Jr.

Thomas Y. Crowell and Company, 46 E. Fourteenth St., New York City:
PROTESTANTISM IN THE UNITED STATES: A. B. Bass.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

"SOUTHERN HEROES."

An Appreciation of Gamaliel Bradford.

Mr. Editor:

Gamaliel Bradford, of Wellesley Hills, Mass., was born October 9, 1863, at the very high-tide of the War Between the States, and many years afterwards he has proven to be the greatest, and best friend the South and the Confederacy has above the Mason and Dixon Line.

When one thinks, and meditates with solemnity upon Gamaliel Bradford, born in the far North, having never been South of the Mason and Dixon Line, and upon the fact that the greatest souls penned by this wonderful writer, are made up of men and women who resided in the South, one feels that hearts and minds should ever praise Gamaliel Bradford.

Hon. Henry Louis Smith, who was for many years President of Washington and Lee University, stated to me in a letter, that Gamaliel Bradford's "Lee, the American", required ten years of constant study by the author before it was published. Washington and Lee University has bestowed the highest honor on Gamaliel Bradford for his work on Lee, and Mr. Smith said that it was the greatest work on Lee that he had ever read.

Gamaliel Bradford wrote in a letter that Robert E. Lee was the greatest general and the most spiritual soul he had ever studied. Of Sidney Lanier he said that for the period of thirty-nine years that Sidney Lanier lived, he had accomplished more than any one he knew of in the face of poverty and disease. So we of the South and all who love the Confederacy can see the high praise this great Northern historian, Gamaliel Bradford, has placed upon our great heroes.

When the United Confederate Veterans held their reunion at Birmingham, Ala., in 1926, that great Commander-in-Chief, General W. B. Freeman, of Richmond, Va., approved and so did his comrades, "Lee, the American", and "Confederate Portraits", and this resolution was approved, and can be found in the organization's Book of Minutes. When one reads, "Lee, the American", he is charmed, and when a study is made of "Confederate Portraits", which comprises sketches of the following men beloved by the Confederacy, he will find a rich mine of living heroes. The sketches are Joseph E. Johnston, J. E. B. Stuart, James Longstreet, P. G. T. Beauregard, Judah P. Benjamin, Raphael Semmes, Alexander H. Stephens, and a description of the Battle of Gettysburg.

When the United Daughters of the Confederacy, Georgia Division, assembled in October, 1926, at Statesboro, Ga., they passed a resolution and endorsed "Lee, the American", and "American Portraits", the last named volume containing a sketch of Sidney Lanier. At Covington, Ga., in October, 1927, the same organization endorsed "Confederate Portraits". These resolutions are in their Book of Minutes.

When the United Daughters of the Confederacy assembled at their National Convention in Richmond, Va., in 1926, and delegates from forty states in the United States assembled, this great organization endorsed "Lee, the American", and "Confederate Portraits", and this resolution appears in their Book of Minutes.

So it is a heart of love and devotion that causes these three great organizations to show their love, devotion and deep admiration for this great historian, who has told the truth and given justice to our own heroes, and the greatest honor of all is that he who was born at the high-tide of the War Between the States, in a distant section of the Union, should write his greatest works based on the lives of our own Southern people so far removed from the author's birthplace.

His other works contain sketches of Southern men, and women that are pleasing to the eye and food for thought. In "Wives", we see the beautiful description of Mrs. Jefferson Davis and Mrs. James Madison. Then we see in "American Portraits" our own Sidney Lanier and Mark Twain. In "Damaged Souls" we see John Randolph of Roanoke, most interesting. In magazines we see John C. Calhoun, Henry Clay, and "A Confederate Pepys Diary". Each and all of these are most engaging and attractive to the eye, which presents food for thought for the mind.

May I state that the Boston Chapter of United Daughters of the Confederacy, when Mrs. Frederick L. Hoffman, of Wellesley Hills, Mass., was president, elected Mr. Gamaliel Bradford an honorary member for life.

So, when we read, think and enjoy this great man's works, we know that his vision, and study of the truth, will free many minds of the North, and East, that a closer brotherhood for all sections will be unity of justice for each section. God bless such a student as Gamaliel Bradford and may he ever be honored in life, and each year find more hearts paying homage to his works and deeds.

Macon, Ga. **Oliver Orr.**

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart," Ps. 119:11.)

This week the following verse was submitted by Mrs. W. Strother Jones, of Red Bank, Virginia:

"I will trust, and not be afraid: for the Lord ....**Jehovah** is my strength and my song; he also is become my salvation" (Isaiah 12:2).

Who will send one from the far-away places as well as very near us?

I would converse with Thee from day to day,
With heart intent on what Thou hast to say;
And through my pilgrimage, whate'er befall,
Walk and consult with Thee about it all.

Since Thou art willing thus to condescend
To be my intimate, familiar friend,
Oh! let me to the great occasion rise
And count Thy friendship life's most glorious prize.

Church Intelligence

Ministers of Music Now Being Trained.

The fostering of congregational worship through music will be the duty of the several score of "Ministers of Music" graduated each year by the Dayton Westminster Choir School.

The fact is not widely known that the Dayton Westminster Choir, which has become known throughout the concert world as America's finest choral society, is also a school for choirmasters and leaders of church music.

The choir which sang in the White House March 9 for President and Mrs. Hoover and which will sing at Carnegie Hall in New York City March 18, is made up of a selection of the best voices from the entire student body of the school.

To enter the school Christian character is considered the first requirement. It is the belief of the director, John Finley Williamson, that the spiritual concept of a song must first have been lived and felt before the singer can give a perfect interpretation. Only students who have dedicated their lives to a career of church music, are selected as members of the choir.

The school course for the development of these ministers of music covers three hard years of work. The school day begins at 7:30 in the morning and does not end until ten in the evening. Each student is thoroughly instructed in the art of teaching to sing, the analysis of the possibilities of undeveloped voices, the training of singers to sing so that they can be understood, the production of balanced choruses. But these musical studies are only a beginning. Each student is trained in the forms of worship used not only in the Protestant churches but also in the Roman Catholic Churches and Jewish synagogues. Several courses in Bible study are required. Other courses include those which train the students in the preparation of proper newspaper notices, church advertisements and the numberless odd jobs which a "Minister of Music" can handle to the relief of the pastor.

The school is financed by Mrs. H. E. Talbott, of Dayton, Ohio, as her contribution toward raising the standard of Church Music in America. Its sponsors include: President Herbert Hoover, Chief Justice Taft, the Rev. S. Parkes Cadman, Judge Frederick P. Cabot, Dr. Walter Damrosch, Serge Koussevitsky, Father William J. Finn, Ambassador Myron T. Herrick, Ambassador Sir Esme Howard, the Viscountess Astor.

Upon the completion of its American concert schedule, the choir will tour Europe singing in Albert Hall, London; in the Royal Opera House in Paris and in the Vienna Opera House. The deficits incurred by these world tours are met by Mrs. Talbott.

The members of this choir are then —upon completion of their course— available to the churches throughout the country for employment as choirmasters and directors of church music. The Dayton School also offers short courses in the training of pastors in the elements of church music.

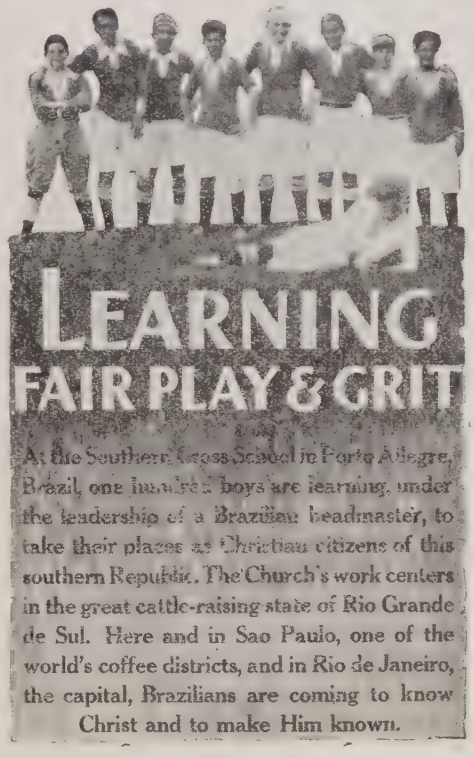
Trinity College, Hartford, Fast Attaining International Interest.

Trinity College, Hartford, Conn., continues to receive gifts of rare interest from the Old World. A few weeks ago Judge Buffington, of Pennsylvania, described the frame and mullions of a window given by Cardinal Wolsey to Whitehall Palace;

the Roman tile which formed part of an ancient British Church, thereafter a heathen temple, and finally the chapel of St. Pancras in the Abbey Church of St. Augustine, Canterbury;

a piece of Caen stone from Normandy, formerly part of St. Ethelbert's Tower in the Abbey Church of St. Peter, St. Paul and St. Augustine at Canterbury, and had later been used in the screen behind the great Altar at Canterbury.

He now writes of yet other gifts. The



Lenten Poster, 1929.

Dean and Chapter of Canterbury Cathedral are sending a carved stone from the Cathedral itself. The authorities of Sulgrave Manor are sending a stone from the Church Yard wall, which will serve as a reminder that the original name of the college was Washington College. Trinity College, Cambridge, sends a carved corbel; and Trinity College, Oxford, has promised to send a stone which has not yet been determined. By request the President of the college visited Trinity College, Dublin, and the authorities there are sending a pillar from the old Chapel of that venerable institution which was taken down about a hundred years ago. An interesting thing in connection with this gift is the fact that Increase Mather, after taking his B. A. at Harvard, pursued his studies at Trinity College, Dublin, and received his Master's degree from that institution. The name of Mather has been held in veneration by the college authorities as one of its notables ever since, and it was gratifying to them to know that the new Chapel at Trinity College, Hartford, was the gift of one of the Mather family.

Since the word of these trans-Atlantic gifts for the new Chapel has been known an interesting thing has been the offers that have been coming in. Lately the offer was made to the President to send a stone that had been in the floor of the prison where Joan of Arc was confined. It was gladly accepted. Other interesting trans-Atlantic gifts in view bid fair to make this Chapel one of international interest, as well as one of rare beauty.

Balanced Budgets But At What a Cost!

Balanced budgets, and surpluses instead of deficits may bring to the people of the Church a feeling of security for the financial status of our missionary enterprise, but no one who realizes the cost to the missionary work of the reductions necessary in order to bring about the balanced budget will ever be satisfied until the Church as a whole undertakes to meet in full its missionary responsibility.—Lewis B. Franklin, in The Spirit of Missions.

Boys' Home Incorporated.

Situated at Covington, Virginia, is a school and farm for homeless boys, regardless of creed, nationality or place of residence. Its president is the Bishop of Southwestern Virginia, and its Vice-President the Bishop of Southern Virginia. Its trustees and Executive Committee number many prominent clergymen and laymen. Mr. E. Reinhold Rogers is Superintendent. A little monthly publication, "The Boys' Appeal", tells of a few definite present needs. It also gives the reason for these needs and this should offer food for thought to all Churchmen whose diocesan heads are being forced to cut down to balance budgets.

"With the proviso that, so far as this article includes an appeal for money for maintenance, it is not directed to the Richmond friends of this work, since the Richmond Community Fund adequately provides now for the maintenance of Richmond boys at Boys' Home, we here present a statement of our chief present needs.

First: We critically need additional money for current support. This need has always existed to a certain degree, but rarely so keenly as now. The chief positive reason for present emphasis upon this lack is to be found in the **reduction of appropriations from our owning dioceses.** Both in Southwestern Virginia and in Southern Virginia the recent annual campaigns for financing the work of the Church have fallen short of the totals needed to carry out the budgets of these dioceses. Consequently appropriations have had to be reduced; and for this year Boys' Home suffers badly in this reduction.

Second: Since our maintenance fund is sadly cut each year to supply money to pay interest on notes still standing at six per cent, we very acutely need money to reduce these debts to the point where they will not continue to absorb so large a part of our slender income. Every gift to meet this need helps doubly, by reducing the principal of debt and by saving six per cent for interest."

Graduating Class at St. Luke's College, of Nursing.

Speaking at the commencement exercises of the school of nursing at St. Luke's Hospital, Tokyo, Mr. K. Fugui said: "A hospital is like a ship in which the doctors are the officers. The nurses represent something almost more vital. They may be compared to the lights, without which the ship would be helpless,

Dr, Caroline Macdonald said to the graduating nurses: "If you are taking up nursing in expectation of honor or financial reward, give it up, There are much easier ways of getting both. But

if you are choosing it because you feel it your God-given work, you will be able to withstand the many disappointments that will come your way and will never regret your choice. Many times you will feel despondent, that your work is not successful, or of value, but if you practice it steadfastly, there is nothing greater that you could do for humanity."

The graduating class numbered sixteen, the largest in the twenty-seven years of the school's history.

American Clergymen Needed in China.

Bishop Gilman writes in the Hankow Newsletter: "We are desperately in need of American clergymen, teachers and women workers of all kinds. The workers from America must have a full measure of the spirit of Christ, especially long-suffering patience with things not done as they can best be done, a willingness to be railed at without railing in return, and a buoyant faith that knows that God rules and that in Christ we shall conquer though the time be long."

A Dream Come True.

To the great joy of a faithful congregation in the Panama Canal Zone, Bishop Morris on February 3, consecrated St. George's Church, Gatun. The Bishop says:

"The capacity of the church was taxed by the congregation, which seemed to include the whole community, and the service was dignified and impressive.

"I wish I could tell you how happy these people are at this realization of their dream. It certainly was a great day in the life of the faithful lay-reader, Joseph O. Laurie, who has ministered there ever since coming to the isthmus many years ago.

"Members of the congregation have made the font, pulpit, clergy stalls, Bishop's chair, and a concrete walk nearly fifty yards long."

C. P. C. Renders International Service.

When broadcasting comes into such frequent and convenient use that we can connect most of our Church people with any given service or meeting, one of the events that must be among the first to be shared is the regular monthly meeting of the Church Periodical Club. At the February meeting Miss Scheres-chewsky told of Miss Cornwall-Legh's work for lepers in Japan, and of her own work at Nara, where she is the only foreigner; a letter from Dean Kroll of Haiti was read, full of enthusiasm about the work of the newly-consecrated Cathedral; Archdeacon Kent of Alaska wrote of his approaching transfer from that country to Valle Crucis, North Carolina. Charming letters were read from two sons of Archdeacon Wyllie of Santo Domingo, acknowledging books. Mrs. Frazier of the Hare Industrial School, Mission, South Dakota, wrote of the twenty-one boys now enrolled in that new school, and of the great need for readable story books. Miss Richards of the Tuttle Training School, Raleigh, N. C., needs books on home management, for the young Negro women in training there. Archdeacon Goodman, away up beyond the Arctic Circle, could make use of good pictures and illus- them home and browse over them in their dusky igloos. New Mexico and Maine sent word of children and grown-ups in constant need of books and pictures. Mrs. C. F. Odell from Maine told of a family in which there are three boys, aged 21, 18 and 13, all serious crippled by meningitis, who have much trated magazines as his Eskimos take joy in receiving the National Geographic.

The Annual Service of the Church Periodical Club was held this year on the afternoon of the second Sunday in December at Trinity Church, New York. It was also the second Sunday in Advent, and the very beautiful Service with its emphasis on the Gospel Message found in Holy Scripture, and on the missionary messenger soon to speak to us, was well suited to the thought of the Church Periodical Club.

The sermon was preached by the Rt. Rev. Norman S. Binsted, newly-consecrated Bishop of Tohoku, Japan. He began by speaking directly to the members of the Church Periodical Club, reminding them that they were workers together with the missionaries. By providing literature that missionaries cannot obtain for themselves the C.P.C. maintains their contacts with other parts of the world and keeps them mentally alert. This regular and friendly service comforts them in isolation, keeps up their morale and assures them that the Church at home is holding up their hands.

The C.P.C. also furnishes tools for the work of the missionaries, whether it be large Bible pictures for individual teaching, or libraries for educational institutions. Bishop Binsted had experienced this help both in his former work and in the new diocese of which he now has charge. Tohoku is in the north. It is sometimes called the Siberia of Japan and on account of the cold many people will be found dressed in the skins of animals. The Bishop considers them more open-minded than in some other parts of the country, and believes they will be ready to receive Christian teaching. In appealing for the building fund for St. Luke's Hospital, Tokyo, Bishop Binsted referred to the excellent medical library which had been provided through the efforts of the C.P.C.

A Noble Woman.

Miss Sarah R. Davidson, the oldest active woman missionary under the U. T. O., died at her post in All Saints' Mission, Vieques, Porto Rico, on January 30. For nearly a quarter of a century, Miss Davidson, who celebrated her eighty-first birthday last November, had worked among the Negroes on this small, over-populated island off the Porto Rican coast. After working with the Sisters of All Saints in New Jersey, she applied, in 1904, for service in Porto Rico, an island which had always held a peculiar fascination for her. She went first to Ponce, where she began work among young girls whom she gathered about her in an embroidery and drawn-work class, meeting every Wednesday afternoon in the corner of a room, ill lighted and poorly equipped, used at other times for packing oranges. After a time she began a Sunday School which met in this same room.

A year later she was transferred to Isabella Segunda, commonly called Vieques, after the island on which it is the chief town. Half of the 10,000 or more people inhabiting this island, largely Negroes from the British West Indies, lived n the town. It was among these people that Miss Davidson spent the remainder of her life. In the early years she assisted a resident minister, but latterly she was alone. Here she labored for over twenty years, with meagre opportunities for companionship as the island had but a handful of American families. Late in life, as an added hardship, came the fire of November, 1926, in which not only was the mission property destroyed but all of Miss Davidson's personal belongings as well. Her ministry there, among a most needy people, is now ended, a courageous, pioneering, little known piece of work.

G. F. S. to Hold National Conference in Kansas City.

A national conference for the leaders and members of the Girls' Friendly Society will be held in Kansas City, Mo., April 12 to 17. Outstanding features of the program will be: a discussion led by Dr. Valeria Parker, of the American Social Hygiene Association, on "The Art of Living Together"; conference on the most up-to-date methods of program planning, budgeting branch finances, publicity, rural work, personal problems and the problems of the Society; a symbolic service of lights; a banquet at which Bishop Partridge of Missouri will be one of the principal speakers; and daily morning devotions.

It is expected that through the sessions of this conference leaders and members will come to a better understanding of their mutual problems and of the problems which girls are facing today. It will also be an opportunity for those who are working nationally and locally to know each other.

This conference is especially significant because it indicates that the Girls' Friendly Society is keeping pace with modern trends in girls' work. The Girls' Friendly Society today reaches from Boston to Los Angeles, from Porto Rico to Alaska and from Mexico to Japan. Girls of every race, creed and background are included. They may be found in high schools, boarding schools and colleges; in industry, business and professions; and in the city and in country. One of the most stimulating aspects of this growth is the development of its program and activities, to keep in step with modern interests, needs and conditions.

CHURCH OF ENGLAND NEWS.

Bishop of Mackenzie River.

Canada.—On February 3, in St. John's Cathedral, Winnipeg, the Venerable William Archibald Geddes, D. D., was consecrated fourth Bishop of Mackenzie River, probably the largest diocese in area in the British Empire and the smallest in population. Five days previous the young bishop-elect- was married to Miss Beatrice Terry, a graduate of the Wellesley Hospital of Toronto.

Large Parishes.

An English clergyman writes to St. Augustine's College, Canterbury, from Madagascar: "I have between fifty and sixty churches to look after, with only four native priests to help me. The district is about the size of Yorkshire and Lancashire together, and covers mountain forest, mountainous country with only maboo and a few palms, and low-lying country along the sea-coast, From my center my furthest station is some six or eight days' journey away."

Another writes from Newfoundland: "I have thirty settlements on a 120-mile coast line. It takes a month to visit them and I can get round only four times a year. All the travel is done by boat."

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

Christ or St. Peter's Church?

As the result of a friendly suit, an interesting decision was recently handed down by Judge William H. Grimball that it would be legal for Christ Church, Charleston, to change its name to St. Peter's Church in order to receive the fund of $41,000 which was offered to

it last spring by the vestry of old St. Peter's Church which has been a dormant parish ever since the burning of the church in the great fire in Charleston in December, 1861. The vestry carefully invested and reinvested the remaining assets, about $4,000, so that in sixty years time it has grown to nearly $41,000. The donor of the site of Christ Church had given it on condition that the Church be named "Christ Church", hence a suit was necessary to determine the validity of the change.

Steps will now be taken to secure the proper legislative enactment to build the new St. Peter's under a new charter of corporation, or to have the old name changed to St. Peter's.

During the month of February the Rev. Conrad H. Goodwin, rector of St. Paul's Church, Helena, Ark. (the second largest parish in the diocese of Arkansas), has been acting as supply at St. Michael's, Charleston.

The parish has invited the Rev. Mortimer W. Glover, of Sanford, Florida, to become its rector, but no definite word has been received from him.

Executive Council Pares Down Budget and Endorses St. Luke's, Tokyo.

The meeting of the Executive Council which was held at diocesan headquarters recently, adjourned late in the afternoon, after a decision had been reached to pare the 1929 budget down from $46,000 to $40,000. The action was taken after each item on the budget had been considered separately and it was seen that a policy of strictest economy was the best one to pursue. A committee will be appointed by the Rt. Rev. A. S. Thomas, Bishop of the Diocese, to fix the quotas of various parishes.

The committee also voted the diocese's support of the campaign for $2,500,000 by the National Church in behalf of the Church's hospital at Tokyo, Japan It was pointed out that New York has already raised $1,500,000 towards the fund, so a balance of only $1,000,000 remains to be secured. The part that the diocese will take will be directed by the field department, of which O. T. Waring is chairman.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

Many Memorials Dedicated.

On Sunday, March 3, Bishop Murray visited St. Margaret's Church, Westminster Parish, Anne Arundel County, and dedicated an altar and ten memorial windows. He also confirmed a class of six and celebrated the Holy Communion.

The altar is a memorial to William H. Singleton and Ina N. Duvall Singleton. The windows are memorials to the following:

Window No. 1.—Louisa D. Pettedone.

Window No. 2.—Richard Tilghman Brice and Mary Elizabeth Brice.

Window No. 3.—Prudence Mezick Corner.

Window No. 4.—Richard and Elizabeth Moss and descendants.

Window No. 5.—Ellen Mezick Ridout and Dr. Zacariah Duvall Ridout, M. D.

Window No. 6.—Charles Duvall and Florence E. Duvall.

Window No. 7.—Presented by the Junior members of St. Margaret's, in memory of those whom God has called.

Window No. 8.—Millie Corner Mezick.

Window No. 9.—William Stinchcomb and Rosina Stinchcomb.

Window No. 10.—Jacob and March Winchester and their children.

Each window was unveiled by a relative or descendant of the family represented. Members of the different families were present from Virginia, Washington, Baltimore and the different counties.

Perhaps never in the history of the parish, which dates back to 1697, have so many come to the Holy Communion at one time. Bishop Murray was assisted by the rector, the Rev. R. C. Cowling. The Bishop congratulated the rector, vestry and congregation upon the many improvements since his last visit

N. E. P.

NORTHERN INDIANA.

Rt. Rev. Campbell Gray, D. D., Bishop.

St. James', South Bend.

When the parish meeting of St. James, South Bend, Ind., was held in January, the rector presented to the parish his program for the year and it received the hearty approval of the entire parish. That program consisted of the following: to pay up and cancel all past obligations to the diocese, especially the assessments not paid in 1927 and 1928 amounting to thirteen hundred dollars; to pay off the parish indebtedness at the bank of two thousand dollars; to purchase a rectory and to build a parish house. The people have kept their promise, and the vestry have held tenaciously to the program. The past due assessments have been well paid, and on the first of February the vestry purchased a most beautiful home to be used hereafter as the "Rectory of St. James' Church", the present rector to be its first resident, rent free.. Two initial gifts of one hundred dollars each made the purchase possible, one from Mrs. E. Louis Kuhns and one from Miss Helene Neitzel.

Along with this great advance goes the much-needed parish house. Plans are now being drawn by Mr. William Fett and a Committee of Women will serve to bring about the best possible. It is expected that work will be started shortly after Easter.

The Rev. F. G. Deis, of the National Council, visited St. James' Church for five days at the invitation of the rector. A complete survey was made of the parish, and from it we hope and pray that this parish will, before the Council in May, accept its full quota to the diocese and the National Church. To this end, a Mission on the Church will be held for one week beginning the third week after Easter. Conferences, classes and meetings will be held everywhere in the parish to educate and stimulate interest in the great work before the whole Church. Mr. Deis will conduct the Mission. The Bishop has given his whole-hearted approval and blessing, and will participate in the Mission.

L. C. F.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

Conference on Christian Life Service at Pennsylvania State College.

At the suggestion of the Rev. Leslie Glenn, Secretary for College Work in the Department of Education, St. Andrew's Church, State College, the Rev. Edward M. Frear, Chaplain, recently held a Conference on Christian Life Service, conducted by the Rev. Alexander C. Zabriskie, Professor in the Virginia Theological Seminary, assisted by Mr. Frank Bancroft, a middle year student at the Virginia Theological Seminary.

The chief public appearances were at the regular morning and evening services on Sunday, by which they aimed to arouse interest in the subject. Mr. Zabriskie preached in the morning. Mr. Bancroft led the discussion group in the evening.

Out of the meetings there developed two conferences, one in the rectory on Sunday afternoon, at which thirteen students earnestly discussed the question, "How one can best fulfill the will of God"? A similar discussion occurred after the evening service with another midnight service at one of the fraternity houses.

All day Monday was devoted to personal interviews broken only by engagements at fraternity dining halls. The leaders in this way made many interesting and useful contacts with students, not only with Episcopalians, but with others. It is expected that this work will be followed not only by some definite decisions, but also by more earnest Christian living.

One Year's Progress.

St. Andrew's Parish, Harrisburg, the Rev. Hollis W. Colwell, rector, have increased the salary of their rector from $1,800 to $3,000 a year, and in addition they have made an allowance of $25 a month for automobile expenses. Their Church School has increased eighty-four in membership, so that it now numbers 157. This is remarkable progress to have been made in one year.

A. A. H.

Send Communications.

Communications for the Standing Committee of the Diocese of Harrisburg should be sent to the President, the Rev. Lewis Nichols, Lock Haven, Pa., or to the Secretary, the Rev. Paul S. Atkins, York, Pa.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Piedmont Convocation.

The one hundred and twenty-third semi-annual meeting of Piedmont Convocation will be at Cherrydale, Arlington County, on Tuesday and Wednesday, April 23 and 24. The Rev. Charles B. Sparks, who is in charge of Epiphany and Grace Church, Cherrydale, will be host to the convocation.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

Enthusiasm for St. Luke's, Tokyo.

The Diocese of Springfield had a great luncheon meeting February 27, at the Abraham Lincoln Hotel, Springfield, in the interest of St. Luke's Hospital, Tokyo.

Ninety-three men and women came from sixteen parishes and missions in the diocese. Mrs. Robert B. Gregory, of Chicago, was the principal speaker and spoke splendidly of the work St. Luke's and Dr. Teusler were doing and urged the people of Springfield to respond. Mr. Wilson, of the New York office, was also present, as was the Rev. F. G. Deis, of the National Field Department from New York. Mrs. George Thomas Palmer, Chairman of the Women's Division of the drive for the diocese, presided. Dr. Irving W. Metz, Chairman of the Diocesan Committee for St. Luke's, spoke on the work, as did Mr. Spencer, the Diocesan Execu-

(Continued on page 22.)

Family Department

MARCH.

1. Friday.
3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Passion Sunday.
24. Palm Sunday.
25. Monday in Holy Week, Annunciation B. V. M.
28. Maundy Thursday.
29. Good Friday.
31. Easter Day.

COLLECT FOR FIFTH SUNDAY IN LENT.

We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ Our Lord. Amen.

For The Southern Churchman.

THE MIGHTY GOD.

"Let me expect to see the miraculous."—The late Dr. A. Smellie.

William Olney.

We have a mighty God, whose power divine
Brought Earth to life;
His strength has not enfeebled grown,
To Faith's glad eyes again is shown
His deeds, with wonder rife:
To witness, Providence and Grace combine.

The unfailing seasons His own Word fulfill:
Both Moon and Sun
Declare the upholding of His Hand;
His mighty works in ev'ry land,
Since Time its course has run,
Record the actions of His Sovereign Will.

But mightier in His work of Saving Grace
Converting souls:
The hardest heart Christ's Love can melt;
Throughout the world that Grace is felt,
The Cross Man's Sin controls:
Prodigals find among the sons a place.

Therefore expect the miraculous to see:
Expect the Word
To work revivals o'er again,
When penitents cannot refrain
From seeking for the Lord:
And wondrous harvests shall ingathered be.

What Is Man?

The nature of anything, especially of any growing thing, is to be discerned in its end rather than in its beginning, in the fruit and not in the root. However man originated, he is a present fact and is to be judged in his own light.

Man obviously stands at the top of the creation as we know it, closest to God and likest to him in faculty and power. He is endowed with personality, and this fact at once lifts him above the level of nature into the rank of moral beings wearing the high crown of responsibility and character. The constitution of his soul is patterned after his Maker as this is imaged in the work of his hands. The world reflects the three primary powers of intellect, sensibility and will as constituting the fundamental nature of God, as these same faculties unfold in man. His mind grasps the world and reads it as a book, his sensibilities are swept with all rich and various emotions, and his will clothes him with a degree of sovereignty over himself and over the world. These powers combine into personality, of which conscience is the highest office and crown, resulting in a character that is the glory or the shame of man. Standing at the center of the creation, man mounts into dominion over nature, putting his foot on the earth, seizing the stars in his hand, yoking all nature's steeds to his wagons, and shooting his lines of thought and purpose out through the universe to its ultimate frontiers. He is thus a reduced copy of God and parallels him at every point. This divine sonship of man makes him a wonder to himself and leads him to exclaim with Shakespeare, "What a piece of work is man! How noble is reason! How infinite in faculty! in action how like an angel! in apprehension how like a god!" and with the Psalmist, "Thou hast made him but little lower than God, and crownest him with glory and honor". This high view of man is one of the central columns of both science and religion and of a worthy human life.

Man is a growth. The first man was as essentially human as is man today, but through what long ages of education he has passed, how much he has grown? He did not start with knowledge and civilization, but at the foot of the ladder down in the lower strata of primitive life in the jungle of nature and at the bottom of savagery where we find his earliest remains today. But he was endowed with germinal faculties and boundless possibilities, and slowly and painfully he had to develop these for himself. Not only the centuries of recorded history register this growth, but it began far back of this and stretches into the mists of unrecorded time. This process is still going on and apparently more rapidly than ever as we see man going forward by leaps and bounds along every path of exploration and achievement. Yet it still stands true that the first man had essentially the same nature and powers that we possess today, only they were latent and waited for development as dormant seeds wait for the summer. God made man an outline sketch, or as a seed or bundle of unpacked powers, and left him to fill out the sketch and unfold himself into blossom and fruit of his glorious achievements. If we wonder why God did not set man up with a full outfit of knowledge and civilization, morals and religion, the answer is that this would have robbed him of his greatest opportunity and kept him in childhood. Besides, character, the crown of the human soul, cannot be created and put on from without, but must grow up within as process and product of experience. The centuries are the milestones of man's progress as he has fought his way forward and climbed upward to his present summit of attainment.

There are views of man that fall infinitely below this true and worthy evaluation of his nature, and it is one of the ominous symptoms of our day that they are becoming current and pervading much of our popular literature and affecting our life. The worst of these and the one that practically sums up all other unworthy views is that man is only a passing moment in the process of nature, a momentary gleam in the light of a million million suns and will soon be extinguished in the storm and night of eternal oblivion. This degrades man to the level of a beast, if not below it, as it endows him with the powers of a troubled existence that the beast does not have, so that of all creatures he is most miserable. This view at one stroke denies and destroys the responsibility of man, robs him of his power of free will and makes him only a tiny cog in the vast machinery of the world or an atom whirled about in its infinite storm, and discrowns him of conscience and character, giving him only a moment of meaningless existence and then casting him as rubbish to the void.

The logical practical consequences of this view is that nothing is worthwhile, no worthy goal is in sight, all our creeds are withered weeds, all our hopes are liars and our ideals and efforts utterly vain. The next step is to relax all self-restraint and let ourselves go in the false and fatal liberty of "self-expression". By this act we throw the reins down on the neck of our animal nature and bid it go as it will, and then go it surely will the way of wreck and ruin. If we believe we are beasts we shall presently live as beasts and even sink to a lower level than they do and can. In contrast with this low and fatal view of our nature we are to stand upon our feet and assert our sovereignty and exercise our freedom in following and achieving worthy ideals and ends. Our divine sonship, which implies and proclaims divine Fatherhood, is to be given its rightful place and possibilities in our view of our nature and worth. God hath made man upright, and upright we are to stand and not grovel in the dust with beasts of the earth. We are strangely compounded of a lower and a higher nature, and if we let ourselves go, our lower instincts will gain the mastery over our higher aspirations and will sink and smother the spirit in the flesh. The sons of man have in them the nature and possibility of becoming in an ever higher degree the sons of God, and this should ever be our ideal and destiny.—Presbyterian Banner.

Baldwin on Peace.

Mr. Stanley Baldwin, Premier of England, speaking at the celebration of the tenth anniversary of the League of Nations' Union, had the following signifiicant statement to make concerning the maintenance of world peace. "The fact is that we have paid much too little attention in the past to these tigrine impulses that lie deep down in human nature. If you think you are going to beat the things that culminate in hatred and in war without a spiritual fight, you are foredoomed to failure. To make a vow with your lips is not enough; to sign a covenant with your pen is not enough. It savors of crying, 'Lord, Lord'. Such of you now listening to me who, as myself, were baptized, made a vow of peculiarly solemn nature through your proxies—and you renewed it if you were ever confirmed—to renounce the world, the flesh and the devil. I wonder how many of us have done it. I know myself I have not. I have tried often. I fall down again and again, and I know that if this vow of renunciation is to be kept it means a daily struggle until you fall into the grave. It is exactly the same with these old tiger instincts of human nature. You can only save yourself and the world by constant daily fighting with these old impulses, and in time you will win. You may feel that I ought to bid you go and wash in the rivers of

Syria, whereas I am only directing you to the Jordan. But if you want to do something perfectly simple and easy that would really help, let me submit that from tonight onward no member of the League of Nations' Union add one drop to the fetid stream of insinuation and suspicion, and the attribution of low motives to statesmen of your own country or other countries who are engaged in pacificatory work in the world. In my view, the statesman who makes an observation doubting the good faith of or makes insinuations against the bona fides of a foreign country for the sake of obtaining a cheer, the newspaper which puts in such paragraphs to make news—they are both of them doing the devil's work and making it infinitely harder. Suspicion very quickly becomes hate, and hate very quickly becomes war. You in this league are missionaries—or you ought to be—and as missionaries you should conduct yourself."—Exchange.

A Courageous Oriole.

About ten feet from the ground, in a small water maple growing in the front yard of my home in Knoxville, Tenn., an orchard oriole nested. In a surprisingly short time after the nest was begun, it seemed, it was completed, and eggs had been laid and hatched.

All one sultry afternoon a storm brewed; sullen clouds hung low in the northwest, and, about seven in the evening, began to rise. Shortly before eight the storm broke in all its fury. Shrieking wind stripped leaves and twigs from trees; the ground was littered with branches; and some large trees were blown down. For nearly two hours driving, beating rain, accompanied by some hail, poured down incessantly.

When the storm was over, at about ten o'clock, I investigated the nest. The storm had partially blown down its tree. The stem, toughened by many high winds, had not snapped, and the roots had held, but the soil, softened by other rains, had given, as the tree was beaten about by the wind, so that the top now almost brushed the ground, and the oriole's nest, which had been approximately ten feet in the air, was not more than four feet from the ground.

Seeing this, I first, with a flash-light, looked about on the ground near the tree for dead birds, thinking it impossible that they could have escaped being thrown out of the nest and drowned.

I was mistaken. Upon turning the light on the precariously tilted home, I saw there the mother bird, squatting desperately, but safely, upon her babies, and blinking uneasily at the flash-light, held less than two feet away! I hastily withdrew, lest I should frighten the mother from the nest she had guarded so courageously.

During the night there came more wind and rain. In the morning, however, the nest, the mother, and the babies were revealed safe and sound. The young birds, glimpsed for a moment while their dam was off the nest, seemed well and happy.

I straightened up the tree, and the mother oriole at once returned to the nest in its original position. During that wild night she showed courage which, I believe, I have never seen equaled.

The oriole's nest, in the process of construction, was a thing of great beauty. As it was woven of green grass, it was at first difficult to distinguish it from the surrounding leaves. When the frame was complete, it resembled nothing so much as a little open-work, crocheted basket.—Our Dumb Animals.

For the Young Folks

ALL.

'Tis not a single bird
That makes the forest ring;
A thousand joyous notes are heard,
A thousand warblers sing.

'Tis not a lonely flower,
Though it may glad the sight,
That makes the earth one summer bower,
All beautiful and bright.

But each thing brings its share
Amidst the mingled throng
Some cadence of some treasure rare,
Of beauty, or of song.

All have their tasks to do,
All have their work assigned,
And carry out in order true,
The plan their God designed.

—Selected.

When Aram Found His Brother.

Aram stood listlessly by the old stone arch that marked the boundary of the Near East Relief Orphanage buildings at Antilyas, watching hundreds of boys flash by him on their way to the morning swim in the Mediterranean.

"Come on in, Aram!" urged Sarkis, and "Wake up, Aram!" yelled more than one boy as he ran past, but he made no move to go. Most of the eight hundred boys paid no attention to him, either, for his sudden dreamy fits were well known and respected. The other orphans knew what he was thinking about—his little brother, lost on the long march six years ago. Most of them had lost brothers and sisters, too, as well as parents. But the busy life of the orphanages, filled from sunrise to sunset with classes, shop work and games during play time kept them from brooding. All but Aram.

"It's a pity," mused Sarkis, cutting short his own swim in the hope of being able to coax Aram into the water. "He's so strong and steady, he could lead in everything if he wanted to. The Scout Master said so. He said, if anything ever happened to wake Aram up, he'd be the best of us all. But he—"

Out of the doorway of the nearest stone building shot Garabed, one of the older boys, with a face so tragic that Sarkis never finished his sentence. Garabed ran straight to Aram, and the younger lad edged closer, for what concerned his hero mattered to him.

"The Scout Master says," shouted Garabed, panting for breath, "oh, it's terrible," he choked, conveying his excitement to both boys. "He's—he's down with the dengue fever." He choked again.

Both boys knew what that meant, and looked at each other in utter dismay. The fever! Sarkis had had it last year, when forty boys came down with it, and he sighed at the memory. It had lasted less than two weeks, but it left him with an all-gone feeling for months.

"Then Mr. Garmarian will take charge", Aram spoke with unusual quickness, but Garabed's face answered him before the words came.

"No, he's down, too; and Mr. Banian, and Mr. Levonian, and—" He named the teachers who had charge of the shop work, of the food supply, of the kitchen work and the school gardens; the principal leader of the Sunday School, the bandmaster and the doctor. It was overwhelming. Why, who would take care of them now? This was far worse than last year. Then the American director had been with them; now he was in the mountains on sick leave. To be sure, this was a school, where the older boys were organized to help the younger in work and play, but never without any help at all from the Director and the teachers. Besides, now—Aram and Sarkis spoke together as the same thought hit them.

"But the bride's furniture! Who's going to see that she gets it in time for the wedding?" The disaster could not have overwhelmed the school at a worse time. This was a remarkable recent order, the first of its kind, for a set of modern furniture for the son of a pasha; a graduate of the University of Beirut, whose bride-to-be must have everything up-to-date. If they bungled this order, it would mean untold loss in money and prestige for the Orphanage.

"The Scout Master said," Garabed came to the point of his message at last—"he said, 'the older boys must keep things going. Tell Aram—' And then the nurse wouldn't let him talk any more."

"**Tell Aram!**" That must mean that the Scout Master was trusting Aram to take charge. Sarkis stared at him with adoring eyes, confident that Aram could do it. But Aram looked completely crushed. And then, as both boys watched him fearfully, they saw the signs of some great struggle taking place in Aram. At first, that broody look that Sarkis dreaded; then a sternness coming by degrees; then uncertainty; and at last, quite a new look that made both boys catch their breath. Sarkis did not fully understand, but he knew that he had seen a victory.

"We'll all help," said Aram with a note of authority that Sarkis had never heard him use before. "Garabed, who is in charge of the hospital?"

"Nobody except the nurse."

"Report to her every morning, and all day between classes," Aram went on in that steady voice. "She will need a lot of help. Bring water, or food, and clean up; do what she wants done. Choose aides if you need them. You will make a fine orderly, Garabed." And Garabed straightened up with a new look on his face, too, saluted in Boy Scout fashion, and ran back to his new duty.

Sarkis had felt very little and forlorn a moment ago, but now he felt ready for anything, with this new leader. "What shall I do, Aram.

"You will stand here, and when the boys come back from swimming, you will help me stop them here." Sarkis forgot that he had missed the morning's swim, he was so excited. Already the boys were coming out on the beach, grabbing up their clothes from the sand where they had dropped them, and racing back toward the school and the shops. Aram and Sarkis halted the first group. Aram told them what had happened, asked Krikor to remain with him, and sent the rest of them, greatly sobered, on to their classes. The same thing happened a score of times with fresh groups, and each time Aram picked out one boy to remain there by the palm-tree. Not one had objected, Sarkis noted proudly; they were all influenced by the strange new power in Aram.

None of them ever forgot how Aram

broke the news of their leadership. "As though they'd won a game, or something." Sarkis told the Scout Master a month later. "It was like victory, somehow. I can't tell you what he said, except just one sentence, over and over again—'We have no leaders, we are the leaders.' Then he told Hagop to take charge of the bakery and Vartan of the tin shop, and Tavit, the shoe shop, and so on. He said it was their chance to see what they could do when they were grown-up." Sarkis himself was to be a sort of lieutenant for Aram. The whole Council was to meet Aram every morning by the palm-tree.

Only one thing had not been mentioned, and that was the most important of all. Sarkis lingered after the others had been dismissed to their work. "But, Aram, what about the bride's furniture?" he asked, anxiously. Aram looked surprised.

"I am in that shop," he said. It was enough.

In the days that followed, days of anxious waiting on news of the hospital till every patient was pronounced out of danger, the young new leaders carried steadily on. Sarkis and Tavit and Hagop and all the rest. A visitor, but there were none, when it was known that the terrible fever was there, would have seen everything going on just as usual, on schedule time. Every morning, the boys rolled up their sleeping mats and piled them in a corner of the bare stone room under the watchful eye of a captain in order to make room for breakfast, and classes later in the day. Then the kitchen squad reported for duty, the waiters' squad put a cup and half a loaf of bread at each boy's place, and laid the long, clean strips of cloth on the ground outside, where some of the eight hundred would be sitting down for their morning meal. After breakfast another squad cleared away, and others swept the big room and put it in order, then hung the wall blackboards for the classes. All through the day squads reported for hospital duty. Thirty boys were up there now, and twenty-two of the twenty-eight teachers, and Garabed needed help above stairs.

In the carpenter shop, the beautiful new furniture was being finished day by day, carefully, and smoothly. There was no rush and no waste under Aram's eye, and yet, Sarkis noticed, he did his own share of the work, too. Some of it was expert cabinet work, and more of it plain carpentry, but Aram seemed to know just which boys could be trusted to do any work best.

Sometimes he told them stories of the University of Beirut, where the young bridegroom had studied. He told them what he had heard from older orphans, returning on a visit, of the nineteen boys from their own orphange who shared a basement, got their own meals, and studied at the university. "They don't need any director to keep them at it," he would say cheerfully. "They know what they have to do, and they do it." Once, at the morning council meeting by the palm-tree, Aram had added.

"That's like us now. Some day, some of us can be there at the University, too, if we want to hard enough. This will keep us in practice." All the boys echoed, "Yes, we will". They all looked actually taller, Sarkis thought, and some of them seemed to have grown up overnight, but none so much as Aram.

At last, after anxious weeks, there came a day when the beloved Scout Master struggled out into the sunshine, quivering with weakness, to attend the palm-tree council. Every boy saluted and cheered, then stood at attention.

"We are glad to report to you, sir," said Aram. One by one, the boys told their story. The food had been prepared as usual, and kept within the allotted amounts; the school gardens had been kept in prime condition. The buildings had been kept clean, and the old wooden buildings had been scrubbed with beach sand and laundry soap, because no paint could be had. Classes had been held as usual, with older boys in charge of all but six. Chapel services had been held, but there had been no Scout meetings, for nearly every Scout had been doing double duty in the last month. The last thing they had done had been, on their own intiative, to clean out the canal which brought water for the mill and the gardens. And the school band had been playing lustily, doing its best to keep everybody's spirits up.

The Scout Master heard all the reports in silence. Then, with generous praise, he dismissed the other boys, and turned to Aram. Sarkis, as usual, managed to stay near by. "What about you, Aram?" he asked. Aram saluted.

"I have to report that the furniture for the new bride is nearly finished, and will go out a day ahead of time," he said proudly. The Scout leader laugned, rather shakily.

"I don't mean that," he said. "I care more about you boys than I do about the furniture. You—you—" it was very hard to put into words this change in Aram—"why, you look as happy as if you'd found your brother!"

Sarkis caught his breath. How cruel, to remind Aram of his lost brother. Perhaps it would send him back to "mooning" again? He need not have worried.

"I have, sir." It was Aram's leader-tone. "They are all my brothers—Tavit, and KriKor, and Hagop, and most of all, Sarkis here." But he knew what the Scout Master wanted, and he tried to tell him. But it was hard to put the six years of training in the orphanage into a sentence. "I—I thought, if my brother was here," he blurted out, "I wouldn't want him to be a quitter!"

The Scout Master raised himself on unsteady feet and gripped Aram's hand strongly. Here was a boy who in finding his brothers had found himself.—May Kinnes, in The Target.

For The Southern Churchman.

A SHOP IN GALILEE.

Will Chamberlain.

Sometimes I think if I could be
A carpenter as Jesus was,
And plan and build the same as He,
Plying the hammer and the saws,
Causing the ribbons of the wood
To roll like waves about my feet,
That life would be more understood,
Would happier be and more complete.

For when I'd shape a joist or beam,
Or smooth the roughness from a board,
Might not some glory of that dream
Of His, my fellow and my Lord,
Descend on me, and might not I
Catch through the lapse of centuries
The joy of His plane's soft cry,
His shingle-tapping rhapsodies.

Might not the rafters firmly set
To hold the crowning roof in place,
Suggest a surer parapet,
Plus love reflected from His face;
And might not I in each design
My workmanship should make arise,
See in far outline His divine
And lasting temple in the skies.

Why should I choose as others have
Murmur for place that cannot give
A shred of comfort when I die?
Does not His love surpass all fame?

WHY THE OWL FLIES ONLY AT NIGHT.

A Story That is Told to the Children of Africa.

Here, then, is the story. Hark to it.

Once the owl committed a theft. She took the thing into a hole in the tree and hid it there.

Then the Kite and the Hawk collected together all the birds.

Said the Kite: "Let the Owl be sought and brought before us. No bird shall return to his home until the Owl is found."

But the Owl heard of this and hid herself in the hollow of a tree. She came out only at evening time.

Then the Kite and the Hawk heard that the Owl was with the Ostrich and sought her there.

But the Ostrich replied that she had not seen the Owl.

Then they heard news that the Owl was in the home of the Crocodile, and they issued an order that the Crocodile should be sought and questioned. But the Crocodile refused to come out. He said that it was no concern of his and he entered the water and hid himself.

Rumor had it that the Owl had taken refuge with the Porcupine, but when she was asked if she had seen the Owl she shot off her quills and refused to answer.

Then the King heard that the Owl was being sought and sent for the Hawk and the Kite to appear before him. But they did not come. So he had traps set for them, and when they were caught he had them brought before him.

"Why seek ye the Owl?" he asked them, and they replied:

"She has committed a theft."

The King said: "What did she steal?"

"She has stolen an egg," they replied.

"Let it go," said the King. "She shall go free." And he released the Kite and the Hawk.

But they were angry, and ever since then the Kite and the Hawk have sought the Owl that they may punish her.

But the Owl does not come out except at night.—Black Folk Tales, Harpers.

For The Southern Churchman.

THE QUEST FOR HAPPINESS.

Mary B. Carr.

I used to think that happiness
Was at one's beck and call,
Like manna it would fall and bless
In bulk enough for all.

But as I older now have grown
And mayhap wiser too.
Such views are sadly overthrown
For happy, I see few.

Just as a collie, gaunt, half dead
Will search from door to door
To pick a scrap of bone or bread
To tide starvation o'er.

So do I treasure night and day
A word, a look, a smile,
Stray crumbs that chance along my way
Give sustenance meanwhile.

While happiness seek with might
That vague, elusive thing,
What comes just whets my appetite;
I'm sad with wondering!

Music is the art of the Apostles—Luther.

The more one prays the more occasion is there for thanksgiving and praise.

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For the Southern Churchman.

HABAKKUK 2:20.

Charles Nevers Holmes.

The Lord is in His temple here,
His temple, holy, grand;
Let all the earth, afar and near,
Before Him silent stand.

The Lord is in His temple here,
Within His courts today;
Let sea and land their God revere,
To their Creator pray.

The Lord is in His temple here,
His sanctuary grand;
Let all the earth Jehovah fear,
Before Him silent stand!

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Robbing the Founder of Smith College (en Mass.)

Dr. Knight Dunlop of Johns Hopkins University and Harry Elmer Barnes of Smith College, in papers, locked horns on the value of mental hygiene and Freudian psychology. Dr. Joseph Jastrow occupied a sort of middle position, saying that one need not be a thorough-going Freudian to accept something of Freud's version of the psychogeneci principles.

Consummate, Condeuced Asininnity by Barnes.

Barnes of Smith College in a paper on "Medical Science versus Religion as a Guide to Life", appealed for a supplanting of theology by mental hygiene and said that the sociologist must unite with the student of mental hygiene to work out a valid basis for new rules of conduct that will rest squarely on scientific foundations.

"Hay" Barnes said that if there is a greater need for an adequate conception of God, "this newer view of God must be formulated in the light of contemporary astrophsics, which completely repudiates the theological and cosmological outlook of Holy Scripture"; **and yet the trustees of Smith College, Northampton, Mass., are so false to their trust that they permit this Bolshevist Barnes to remain in their faculty, although poor Sophie Smith, who established Smith College with her money said in her will that she desired every department of the college to be permeated with Christian Evangelism.**


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For The Southern Churchman.

WISDOM.

Marion Doyle.

What can wisdom profit me
If I am too blind to see
Wayside beauty in the grass,
Nameless beauty where I pass?

If I am too deaf to hear
Sermons in a sparrow's cheer?
If I have not learned that grief
Is brittle as an autumn leaf?

If I cannot understand
Voices raised on every hand;
Light, or shadow, bird or sea,
What can wisdom profit me?

For The Southern Churchman.

A LULLABY.

Clyde Robe Meredith.

The weary sun has gone to rest—
So lullaby!
Upon his patient mother's breast—
Oh, lulla-lullaby!
The stars look down from Heaven above;
And watch and wait with sleepless love;
While mother, to her precious dove,
Sings lullaby—oh, lullaby!

An angel bright will come ere long—
So lullaby!
With gentle smile and soothing song—
Oh, lulla-lullaby!
To bear my dove to slumberland,
Where rainbow fays a merry band,
Spread happy dreams with open hand.
So lullaby—oh, lullaby!

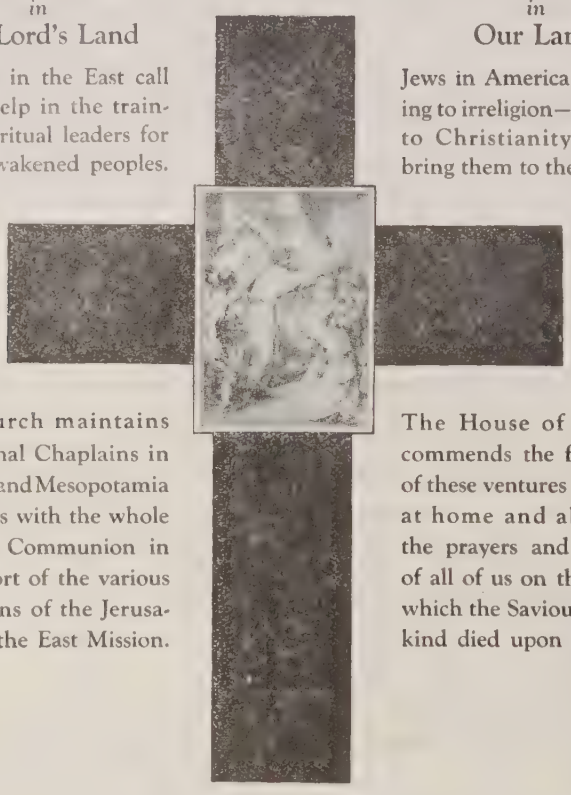
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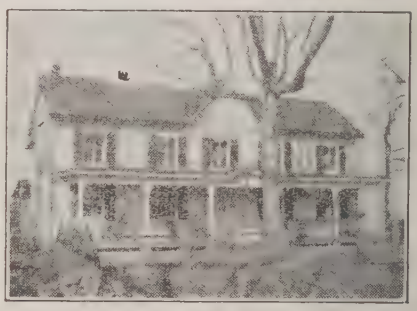
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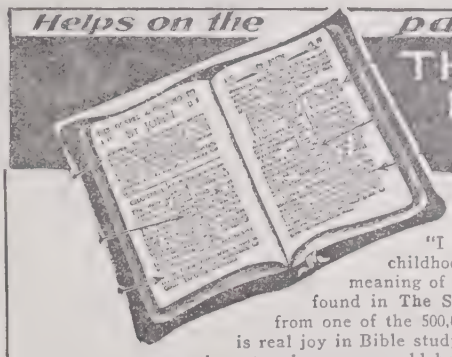
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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Deaths

STEGER: Died, February 15, 1929, at his home at the University of Virginia, ARTHUR MORSON STEGER, son of the late John Overton and Mary Pendleton Steger, of Richmond, Va.

MRS. ROSE HARRISON JOHNSON.

Entered into Life Eternal, Sunday, February 17, 1929, MRS. ROSE HARRISON JOHNSON, widow of the late Major Carter P. Johnson, U. S. A., and daughter of the late Henry Harrison and Janetta Ravenscroft Harrison.

"The golden evening brightens in the West;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest.
Alleluia."

CHARLES YANCEY LIGON.

CHARLES YANCEY LIGON, only son of the late Dr. John and Sallie Warwick Ligon, of Clover Lick, W. Va., died at his home in Prestonsburg, Ky., on December 17, 1928, in the forty-sixth year of his age. He leaves a wife, Osa Fitzpatrick, and one daughter, Mrs. John Clarke, and four sisters. Mr. Ligon was a member of Grace Episcopal Church, of Clover Lick, W. Va. He was a friend to all.

CELIA NELSON GOOLRICK.

In Memoriam.

Entered into the joy of Paradise at Fredericksburg Va., on February 1, 1929. MRS. CELIA NELSON GOOLRICK, widow of Dr. W. B. Goolrick and daughter of Keating S. Nelson and Julia Rogers Nelson of "Belvoir," Albemarle County, Va., and granddaughter of Governor Thomas Nelson of Yorktown, being the nearest living descendant. Early in life she moved to Culpeper, Va., where her father conducted the first Episcopal Church School in Virginia. Shortly after her marriage, she made her home in Fredericksburg, Va. She is survived by three children, William K. Goolrick, Celia Bruce Goolrick and Mrs. W. J. Lacy, of Fredericksburg, Va. Three children preceded her to the grave, K. Nelson Goolrick, Virginia May Goolrick and Charles T. Goolrick. She was a sister of the late Bishop Kinloch Nelson of the Episcopal Diocese of Georgia. Mrs. Goolrick was a gentle, cultured woman of fine intellect and beautiful character and won the admiration of a large circle of friends. All who knew her, recall her charming gift of conversation, a gift that grows rarer as the years go by. However, Mrs. Goolrick's chief charm was in the intimate relation of her home. Here her tender love and care as faithful wife and mother knew no limit of sacrifice. In times of repeated and overwhelming grief there was always submission and perfect faith in an allwise Father's love. She was a devoted Christian and loyal communicant of St. George's Episcopal Church. While we catch feeble glimpses of the approaching Easter-tide, we rejoice in the full assurance that she stands in the light of Life Eternal and is satisfied with the full knowledge of her Risen Lord.

"Oh, the beauty! oh, the gladness! of that resurrection day;
Which shall not through endless ages pass away."

M. E. B.

CHURCH INTELLIGENCE.

(Continued from page 14.)

tive Secretary. Already over a thousand dollars has been raised towards the goal of eight thousand. Mr. J. H Holbrook is the Treasurer of the Committee. Springfield intends to finish the job in good shape.

F. H. S.

NEW YORK.

Rt. Rev. William T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, Suffragan.

Dean Robbins to Join Permanent Preaching Staff of the Church of the Heavenly Rest.

Sunday morning the following announcement was read by the Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest and Chapel of the Beloved Disciple, at the eleven o'clock service in the new Parish House at 2 East Ninetieth Street:

"The vestry of the Church of the Heavenly Rest and Chapel of the Beloved Disciple is happy to announce that arrangements have been made for the Very Rev. Howard Chandler Robbins, formerly Dean of the Cathedral of St. John the Divine, to become an associate preacher on the clergy staff of this church.

"Beginning with next October, he will always be with us on the fourth Sunday of the month, both morning and afternoon, and at such other times as opportunity may offer.

"A leave of absence has been granted to the rector, starting the middle of next month. Dean Robbins will preach at the morning services beginning April 14 through the first Sunday in June, with the exception of April 28, when he will be at Amherst College."

"The St. Peter and St. Paul Foundation"

A gift of $200,000 was announced by Bishop Manning in a letter read at the dinner of the Church Club, New York City, on January 31, which he was forbidden by his physicians to attend. The gift is to be held as a trust fund, to be known as the St. Peter and St. Paul Foundation, and the interest used, at the discretion of the Bishop, for the help of the weaker parishes and missions and to aid in the erection of new churches and chapels wherever needed in the Diocese of New York.

The donor was described as a generous and devoted Churchwoman of the diocese who requested that her name should not be divulged.

The speakers at the dinner were Dr. Angell, President of Yale University, and the Rev. Dr. Milo H. Gates.

Bishop Manning's letter was read by the President of the Church Club, Mr. George E. Fahys.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

In the Associate Missions Field.

The Rev. J. J. Ambler, Jr., of Dante, underwent an operation for appendicitis in the hospital there, February 11. There seems to have been no dangerous complications, an he is now progressing normally on the road to recovery. Mr. Ambler is assistant, in the Dante area, to the Rev. Herbert H. Young, Dean of Associate Missions. For the present his place is being filled by Captain Wiese of the Church Army. Before joining the Church Army and while a student at DuBose Memorial Church Training School, Mr. Wiese spent some of his vacation time in the Associate Missions field. It is a great pleasure to have him in the diocese again, even for a brief period.

Since the Rev. John S. Wellford accepted the rectorship of St. Thomas' Church at Abingdon, Va., on September 1, 1929, there has been no regular clergyman at All Saints' Church, Norton, and the mission at Toms Creek. Recently Bishop Jett placed these two points under the care of the Rev. H. H. Young, Dean of Associate Missions. Mr. Young has three assistants: the Rev. Messrs. Edward W. Hughes of Pearisburg, John A. Wilson of Richlands and J. J. Ambler, Jr., of Dante. It is probable that Mr. Ambler, being the nearest of the three, will give special attention to the work at Norton and Toms Creek.

Mr. W. H. B. Loving.

With the deepest regret we note the death of Mr. W. H. Bruce Loving in the early morning of Sunday, February 24, at his home in Raleigh Court, Roanoke, Va. Funeral services were conducted Monday afternoon at Christ Church by the Rev. W. Taylor Willis, rector, with interment in Evergreen Cemetery.

Mr. Loving was a devoted member of Christ Church, formerly a vestryman and, at the time of his death, a member of the "Associate Vestry". His widow, Mrs. Grace C. Loving, is the beloved Diocesan President of the Woman's Auxiliary. He is also survived by

a daughter, Miss Margaret Loving, of Roanoke.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Men's Club.

The forty-sixth anniversary of the Men's Club of Epiphany Chapel was commemorated by a meeting on Tuesday evening, February 26, the place of meeting being the same room used by this Men's Club continuously for forty-six years. An account of this meeting which is one of significance in the life of the diocese, appeared in part in the "Epiphany Guide" as follows:

"The special guest and speaker of the evening was the Rev. G. Freeland Peter, D. D., Canon of Washington, who at one time was Vicar of the Chapel. Canon Peter, who was presented to the men by the Rev. Mr. Lier, spoke very feelingly of the pleasant memories he has of his association with the 'Men's Meeting', and also commented on the widespread influence that it has unconsciously created. The speaker referred to the place of assembly as "another Upper Room, consecrated to the service of God'.

"A special musical and social program, arranged under the competent leadership of Mrs. Ella L. Limerick, Mrs. Mary D. Farrar and Mrs. W. W. Riley, was greatly enjoyed by the men and women present. Mr. and Mrs. Ross Farrar each sang groups of well-known songs, and Mrs. J. S. Detwiler gave an interesting reading.

"It will interest the members of the Parish to learn that two men, Messrs. George and John Matheney, who were present at the first meeting and one who has attended regularly ever since the second meeting, Abram Price, were present last Tuesday evening.

"Any notice pertaining to the 'Men's Meeting', is incomplete without one word of precious memory of one of the founders of the organization, namely, Mrs. Mary A. Hodges, whose soul of pure white, Christian simplicity and far-reaching influence, still goes marching on!"

Emmanuel Church Shows Record Growth.

Emmanuel Church, Anacostia, often regarded as one of the smaller parishes of the diocese, is rapidly changing its position and by reason of unusual growth and activity, becoming one of those classed as the stronger parishes. The rector, the Rev. Luther B. Franck, who has served in that position only a few years, is doing outstanding work in this parish. For the past three years, along with the increased activities, there has been felt an intensified spiritual awakening among the people. It all seems to have been epitomized in a recent confirmation class, when Bishop Freeman laid hands on sixty-two persons. The number would have been sixty-six, except for the illness of four of the number prepared. During the past three years the confirmations at Emmanuel Church have numbered in all 142 persons, and the offerings to the Church's Program have increased over 900 per cent. Bishop Freeman, at his recent visitation there, commented on this fine record and commended the rector and people for their splendid achievement. The Rev. Mr. Franck entered the ministry from Virginia and received his education and training in Virginia. The state is proud of him and thankful for him. He has visited Richmond several times since his rectorship at Emmanuel Church and has conducted missions there. His parish ties in Richmond are with old St. John's, Church Hill.

Woman's Auxiliary.

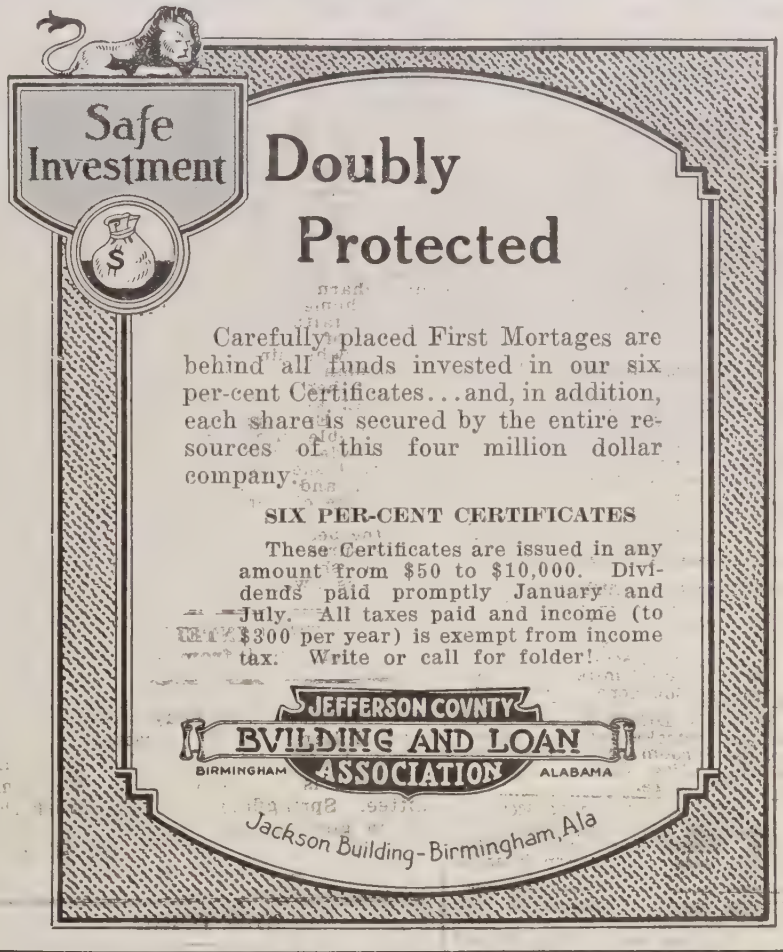
The diocesan meeting of the Woman's Auxiliary for the month of March was held in St. Thomas' Church, on Tuesday, March 5. The special speaker was Miss Margaretta Ridgley, who told of the Church's Work in Liberia, Africa. Mrs. Spencer Wood, of Christ Church, Georgetown, and Diocesan President of the Auxiliary, presided.

M. M. W.

Personal Notes

The Rev. James Lawrence Ware, rector of Trinity Memorial Church, Warren, Pa., has accepted his election as rector of the Church of the Good Shepherd, Scranton, Pa. He will begin his new work about the middle of April.

The Rev. E. G. N. Holes, dean of the Convocation of Scranton and rector of Trinity Church, Carbondale, has accepted his appointment by the Bishop to be the Warden of Leonard Hall. He will begin his new work the latter part of April.



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CANON DYSON HAGUE, ONE OF AMERICA'S GREATEST BIBLE SCHOLARS

EXPOSES GREAT ERRORS IN BISHOP GORE'S NEW COMMENTARY

Probably no commentary, not even Peake's, has come out with such a blare of trumpets as this new commentary of Bishop Gore's. It has been anticipated with great eagerness and no one who is at all acquainted with the life of Bishop Gore can fail to recognize his eminence in the religious world to-day, or his undoubted piety, godliness, and zeal for Christ. Many of the writers are men of eminence in the modern world of scholarship, and all of them unquestionably able. But what one feels with regard to the Commentary as a whole is that it is on the wrong side. As anyone can see who goes into it at all carefully, it is an extremely one sided book, and unfortunately in nine cases out of ten throughout it sides with what is called "The Critical School." Its tendency throughout is unquestionably to weaken faith in the Bible, and to shake the old foundations of trust and faith in the Bible as the Word of God. As a whole, it makes the fundamental error of the modern school of attempting to establish faith in the New Testament by dis-establishing faith in the Old. You cannot settle by unsettling, or strengthen by weakening. When one compares with it the magnificent commentaries of the past, the Speaker's Commentary, the Pulpit Commentary, the introductions to the Biblical Illustrator, one is struck at once with the immense gap that yawns between the writings of men who accept the Bible as divine revelation, stamped with divine inspiration and authority, and those who regard the early chapters of Genesis as unhistoric folklore and follow generally the conclusions of what are called the Higher Critics. As a matter of fact, the Commentary accepts the position of the Critical School, both with regard to the Old and, in measure, with regard to the New Testament. In Genesis the writer followers Driver like a child, and it is well known that Driver follows Wellhausen and Keunen and accepts most positively the theory of the J. E. P. D. documents. "It was in rationalistic workshops," says Professor Orr, "that the critical theory was elaborated. It is rationalistic in its basis and in every fibre of its construction." It is a thousand pities, therefore, that such eminent scholars should have accepted and exploited views which, in the beginning, were elaborated by men who were the foes to supernatural religion and to the Bible as the churches accept it. I have been reading very carefully during the last week the pages of Gore and Peake and in almost parallel columns the writings of those great scholars, Professor Green of Princeton and Professor Orr of Glasgow and the Rev. A. H. Finn, whose masterly work on the "Unity of the Pentateuch" ought to be studied carefully by every advocate of the modernist position. The great contention of the Driver-Gore school is that we must follow truth, and the conclusions of scholarship must be accepted. That truth is mighty and must prevail, thank God, we all believe; but scholarship is a different matter. While I would not say that the new commentary is characterized by daring profanity and colossal ignorance as one Old Country critic asserted, or that it is not an intelligent book for all its pretence of learning as the president of the Wesleyan Conference in England publicly asserted, I would say without any hesitation that nearly all the writers in Gore follow the leading of men whose scholarship, based on purely literary grounds, nearly always tends to the end of eliminating the supernatural, and their methods, in spite of all the high claim of scholarship, are sometimes positively fantastic. They ignore the fact that their supposed discrepancies can easily be harmonized, the inconsistencies and incongruities and anachronisms that they discover can be explained, and the passages they suppose to indicate differences of authorships, interpolating designers, variant accounts and diversities of authorship can be and have been accounted for by a reverent and earnest investigation. Both Green and Orr have torn into many more fragments the hypotheses of the critics than the critics have torn into pieces the books of the Pentateuch and the prophecies of Isaiah and Zechariah. What saddens one about the whole of the Commentary and of the modernist treatment is the avidity with which they seize any text or chapter that seems to support in any way the rationalistic position or may be taken as affording evidence for the rationalistic view. They say they cannot maintain any longer the old literal approach to the Bible. But that is a very different thing from greedily swallowing the main theories of the destructive school of biblical criticism. They are obsessed with a fear of the old orthodoxy that would be amusing if it were not so serious. They accuse others of following the old fundamentals like sheep and have a contempt for opinions handed on from the past. Yet they themselves follow like sheep the German rationalistic school and are themselves slaves to the authority of the school of Wellhausen. They placidly ignore the fact that Wellhausen has been demolished by Ruppercht, Miller and Winckler, and the views of Driver, Chapman, Bicknell and Eiith by Green, Orr and Finn. Their attitude is essentially unscientific. As slaves to the school of Wellhausen, they refuse to consider the other side put forth by such unquestioned scholars as Green and Orr, with a there-is-no-other side pooh pooh! We admit, of course, that the English scholars in moderation of tone differ obviously from the rationalistic German school, but what we deplore is their tendency, like the Germans, to take from the honor and glory of God's inspiring Spirit and to give to men who are not moved by the Holy Ghost, and even to Babylonian and Pagan authors a portion in this Holy Word of God. We feel that the vast body of Christians will still read the Bible as the Word of God for the purpose of soul-edification, but we are sure also that where criticism in the name of misguided scholarship tells us that the records of Genesis are largely legendary, undoubtedly based upon Babylonian traditions, and much of the Old Testament is folklore and not literal history, the stories legendary and worthless, the joy as well as the glory of God's Word will have departed. The writer would like to add a list of more reliable and valuable commentaries, commentaries that are commentaries and not mere criticisms. There are, for instance, vastly superior to Peake and Gore in scholarship, dignity and spiritual insight as real Bible commentaries, the Speaker's Bible—the Students' Edition—six volumes, and Ellicott, six volumes; and for illumination and real helpfulness that grand old commentary of Matthew Henry, which has been the inspiration of myriads and now after two hundred and twenty years has appeared again in a fine new edition of six volumes. (Marshall Bros., London, Eng.) There are larger works, such as the Pulpit Commentary, the Biblical Illustrator, or Parker's People's Bible, all of which are scholarly and valuable, positive and constructive, and almost entirely free from the destructive Germanism and self-conceit that pervades and vitiates Peake's Commentary. Smaller and more within the reach of the average reader are the one-volumed and cheaper works: Jamieson, Fausset and Brown's Old Testament and New Testament; Gray's Christian Workers' Commentary; and the latest of all, The Students' Commentary (Thynne and Jarvis), all of which can be ordered through any bookseller in the United States. If some of these are old, let the reader be assured that they are as sound as the day when they were written. God's Truth does not change.

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Southern Churchman

DOMINUS ILLUMINATIO MEA 1835

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THE ATONEMENT

BY ARCHDEACON F. W. NEVE, D. D., OF VIRGINIA.

That Christ died for our sins according to the Gospel is one of the fundamental truths of the Christian religion. There have been a number of theories put forth at various times in the endeavor to explain this doctrine, but none of them has been entirely satisfactory for the good reason that none of them covers the whole ground. Fortunately we are not required to understand the Atonement in order to get the benefit of it, but only to believe it. What follows is simply an attempt to throw some light upon the subject, and in order to do so I shall follow two separate and distinct lines of thought. The first has to do with that aspect of the truth which may be referred to as at-one-ment, the other with Atonement.

Some of the Greek fathers regarded the creation of man as the first stage of, and a preparation for, the Incarnation, and there is a good deal in this idea, for man was made in the divine image and therefore was linked to the divine nature in such a way as to be capable of union and communion with God.

The marks of the divine image are three-fold: In the first place, the mind of man is capable of reflecting the mind of God; what is truth to God can be recognized as truth by the mind of man, and thus man is capable of sharing God's mind and purpose.

In the second place, there is in man a moral consciousness which is capable of recognizing goodness as an ideal to be desired and striven for, and this goodness has its source in God Himself, in Whom alone supreme goodness is to be found. "Be ye holy, for I am holy," was the divine command which showed that God intended man not only to realize His goodness but to share in it.

In the third place, man was made with a capacity for loving and responding to the love of God. In fact, love is the supreme motive in man's life and character, and Jesus Christ made love to God and love to one's neighbor the essential characteristics of His religion, and since He declared that "God is Love," the kinship between God and man could not be more clearly established. We may therefore say with good reason that there were, in man's nature, the rudiments, as it were, of the divine natures which formed a sort of preparation for the union of the two natures in Christ.

In the Incarnation we are taught that the Son of God created for Himself a human body together with all that goes to make up a human being, save that His Person took the place of a human personality, which is the property of every other member of the human family. There was also one other exception: He was without sin.

Of late years there has been a revival of the Socinian or Unitarian theory that Christ was a human person, born in the ordinary way, but specially endowed with the Holy Spirit, which made Him, in a certain sense, a Son of God, just as other men are capable of becoming, and not THE Son of God.

Thus it is argued that to be a perfect man He must have a human personality, but the fact is overlooked that the only way by which man can be perfect is by sharing in the divine nature, since it is only in God that he finds the complete fulfilment of that part of his nature which was made in the image of God. St. Paul says: "Ye are complete in Him," that is to say that in Christ as the Son of God, our nature rises to complete perfection, which could not be brought about in any other way. For Christ could not have become perfect man unless He had first been the Son of God.

There is also another point which needs to be made clear, and that is that Christ, by taking to Himself our nature in union with His own, became THE Son of man, and not A Son of man, since by virtue of His being the Son of God He took to Himself the whole of our human nature and became the representative of humanity, which made it possible for Him to represent mankind as a whole before God, and also enable all men, including every possible individual type of manhood to find the fulfilment of their hopes and and aspirations in Him. It is as Tennyson says, "We are but broken lights of Thee," but our individual broken lights find themselves complete in Him as the Sun of Righteousness.

St. Anselm, the great theologian of the middle ages, wrote a treatise entitled, "Cur Deus Homo," why should God become man? Of course the answer would be for the redemption of mankind, but there seems to be a wider and more important reason than this, and it is that man's creation and man's redemption were both part of a larger plan to bring the whole of creation, through our human nature, into a closer relationship with God and to raise it to a higher level.

And so the New Creation marks a new stage in the fulfilment of the divine purpose with regard not only to man, but to creation as a whole.

(Continued on Page 11.)

PALM SUNDAY.

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
A Visit to Our Educational Chaplain in Jerusalem—Rt. Rev. J. M. Francis, D. D.	6
Blessed Be His Name—C. A. Tydeman	6
Via Crucis—Kenneth Mackenzie	7
A Message From Paradise	7
Rays of Light From God's Lamp—W. W. Rugh	8
Sunday Before Easter—Berkeley Minor	8
Lean Hard	8
Book Reviews	9
Letters to the Editor	9
Favorite Scripture Verses	10
Church Intelligence	12
Family Department	17
Children's Departent	19
Personal Notes	23

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A LENTEN PRAYER.

Martha L. L. Doughty.

Dear God, help me not to look with scorn
On those whom I feel have done some wrong,
Recall to me mine evesy weakness
And please clothe my life with humbleness:

Cleanse my heart from things that are unkind,
Refresh and calm and rule my mind,
Let my whole life speak only for Thee.
O God, bless me with humility.

While I feel so laden down with sin
Forgive me for all the wrong that's been,
Forgive me, Saviour, and help me be
Strong and a lifelong witness for Thee.

THE ROAD TO CALVARY.

God rides in triumph and the people shout,
They wave green palms, and cast their garments down
For Him to tread on, and the merry rout
Of men and women cheer Him to the town.

So God the King-Creator stoops so low,
He comes in our own way, as we desire,
In pomp and glory, out, alás! to show
This way will never raise us from the mire.

Such triumph is but failure; it will end
In cold rejection and in wild disdain.
And so it proved. Without a single friend
God bore the world's great cross of sin and pain.

Men chose the way of palms—it could
God chose the way of Calvary, and through sin
He made a pathway clean and straight and brave,
It leads to joy if we will walk therein.

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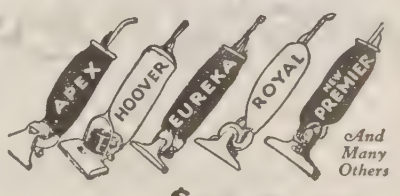
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Thoughts For the Thoughtful

Only the ignorant man can be irreverent.

To preach the truth "in love" is to preach against every heresy.

The greatness of our service depends on its Master and not on the work.—E. J. Brown.

The will of God will be done; but, oh! the unspeakable loss for us if we have missed our opportunity of doing it.—Bishop Westcott.

The forest trees—
Do they fall round us into builded homes
Without an axe or arm? The blowing winds
Are but the servants when we hoist a sail.

"Christ leads us
Through no darker rooms
Than He went through before."

"There is not one visible Church, and another invisible; but one Church invisible in the spiritual, and visible in the material world, and as God cares for both body and soul, so does Christ govern the external affairs of the Church, just as certainly as with His grace He nourishes it internally."

Why does He bear these agonies of sin's guilt?
Why dies He there, this Son of God Divine?
Whose sin hath nailed—oh! that one shrinks from utt'ring!
For, brethren, lo! the sin was yours and mine!

Fidelity in little things is one of the surest tests of character.

Sinless, as chief Transgressor,
He
Poured out His blood upon the tree,
While Penitence and unbelief
Reaped His compassion, and
His grief!

If in the course of duty you are tried by the distrust of friends, gird up your loins and say in your heart, I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness. Be just and fear not; "corruption wins not more than honesty"; truth lives and reigns when falsehood dies and rots.—Dr. Thomas Guthrie.

What a bold religion this faith of Christ is! No human ambitions has ever touched the height of its aspirations. The faiths of the world have sought their glory in the part; this faith forgets the things that are behind. It has no past. It is all future, all desire, all longing; it presses on to the mark for a prize. Yet say not this is pride in my soul; it is the very breath of humility. It is because my soul is humble that it is aspiring. If I were satisfied with my past, that would be pride. But when I press on to something in the front I do so because I feel poor. Pride is the opposite of aspiration. Pride watches over her conquered treasures. Aspiration soars away into the far future and reaches forth to the things that are before.—George Matheson.



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EDITORIALS

Vol. 94. RICHMOND, VA., MARCH 23, 1929. No. 12.

VICTORY

Crude and simple minds, expanded and guided by impulse of the Divinity within us, which knows no horizon or boundaries, can grasp the illimitable width and depth of the philosophy and meaning of Lent, Palm Sunday and Easter. The season and the days commemorate and should bring to us teaching and example for conduct of the high and loyal soul in all the vicissitudes of life.

The forty days of poverty, loneliness and hunger in the wilderness were borne with courage unflinching and faith unfaltering. The temptation to the Saviour to prove His own kinship to God before a mocking scoffer, to acquire supreme earthly power and wealth by one act of treason to duty and right, was put aside without loud protestation of righteousness or noisy denunciation of the tempter, with tranquil recital of the command for allegiance to the Father. The entrance to Jerusalem was a victory over victory, a triumph over triumph. Probably the applause of the multitudes makes the most searching and trying test to which humanity may be subjected. The pages of history are crowded with stories of men and women and nations wrecked by successes, large or small. Most of us have like instances in our own memories, occurring within our own observation. The Saviour went direct from amid the resounding plaudits and hosannahs, to dare the wrath of influence and invite vengeance by cleansing the Temple and sternly rebuking and punishing those who were profaning it, with sanction of custom and public sentiment and the law as administered. He accepted no compromise, disregarded danger and resentment, spared no sting from his words. This one of the few manifestations of sternness in the life here of the gentle and loving Saviour is a call clear as a bugle peal to those who would serve God to put aside all considerations of safety or selfishness or the adulation or malediction of the multitude in fighting sacrilege and hypocrisy and upholding the cause of God. It is a warning, too, fearful as any ever uttered or expressed, to all who would commercialize the Church, to those who are in it for personal advantage, guilty and inviting the scorn and wrath of the Almighty as surely as the money changers whose tables were overturned and those who sold doves.

From the hunger and isolation of the wilderness; from the glittering proffer of kingdoms and supremacy; from the shouted praises and chanted worship of the multitudes; from the daring defiance of wealth and authority, the Saviour went to victory over apparent defeat, triumph over the direst sorrows the heart may feel, the most dreadful pains the body can suffer. He went to betrayal and desertion by once loved friends, to humiliation, to the contemptuous gibes of foes and shouts of detestation and taunt from the populace, to the solitary agony of Gethsemane and the hours of anguish on the Cross. He was victor over all; triumphed over the most inveterate enemies by His parting prayer that they be forgiven, over death itself; rose to glorious resurrection made the more glorious by new promises of mercy, no word of condemnation for those who had persecuted Him, new exhortation that the message of salvation and deliverance and hope be carried to all mankind—the same message proclaimed to the shepherds from the skies at the Annunciation entrusted to the eleven humble men at the Ascension.

The narrative is familiar to all Bible readers and attendants at Church services. The succession of demonstrations of the highest, finest, purest qualities known to humanity, and evidences of our kinship to divinity win our love and admiration and inspire us to emulation. It may be, however, that many of us fail to realize how absolutely and irrefutably the chapters and verses telling of the fasting, the temptations, the entry to Jerusalem, the cleansing of the Temple, the crucifixion and the resurrection, prove the truth of the Scriptures, the divinity of Christ and the inspiration of the Apostles.

Greek, Roman and Egyptian philosophers had splendid minds, access to all the learning of their time. Many of them sought all their lives to know the meaning and purpose of the life, how to build pure and beautiful character. They left us many wise and uplifting maxims, precepts, lines of reasoning. None of them gave us such swiftly incisive, crisply told, wisdom as that in the proverbs of Solomon; but it is thrilling to note how closely those old living searchlights, ceaselessly busy in a firmament of mists, approached the true conception of God and our relations to Him; what distinct glimpses of divinity in humanity caught, from an atmosphere of sensualities, of worship of merely physical beauty, of stalwart virtues intermingled with sordid standards and mean treacheries. Antisthenes, four hundred years before Christ, pupil of Socrates and contemporary of Plato, said: "It is royal to do good and be abused." In the "Meditations" of Marcus Aurelius, more than a hundred years after Christ, and professing adherence, sometimes somewhat dubiously and vaguely, to the Roman deities, are passages suggesting that the author must have known something of the life and teachings of Christ. "Reverence the gods and help men," he wrote. These philosophers and thinkers sought through the centuries to spiritualize the gods in whom their nations believed. They stand very great and dignified and high compared with the small harlequins who in times since, and in our time, have posed and postured as philosophers, brandishing their toy torches of pretended discoveries, attempting to obliterate God and His Son or debase them to the human level, and to debase humanity to the level of the beasts by denying it the soul from which our highest aspirations spring and the hope of a purer and sweeter life when our vicissitudes here are ended. But the point is this—

All these really great, faithfully seeking and exploring and thinking philosophers failed to imagine a character or devise a philosophy and plan of life like that of Christ. These were beyond their scope beyond the reach of their

powerful, trained and earnest minds. Obscure men in the little and obscure province of Judea recorded and gave to the world the description of a personality, of a life, a series of victories and triumphs over the most seductive temptations and terrifying dangers that can weaken resolution and overcome valor, such as the great philosophers of the great centres of intellect and art and culture could not imagine.

In addition to the many other lessons of the Lenten and Palm Sunday and Good Friday and Easter time, we may gather assurance that the events in the Gospels we honor by special observance bring us proof beyond dispute by sanity and honesty of the truth and inspiration of the Scriptures. It is impossible to imagine that these remote and unknown men of Judea could have constructed such a character, such a symmetrical, cohesive narrative of trials and tests and triumphs, as the active, deeply and widely searching minds of Greece and Rome could not construct; that these unlettered and poor men, knowledge and thought limited by their immediate surroundings and restricted by their daily toil for food, could have invented the parables and the precepts and teachings they recorded.

Nearing the end of Lent, telling of victories over the varied and contrasted temptations of life, beginning the week telling us of the victory over death, it will be well for us, as we attend the Palm Sunday service, to realize the victory the Scriptures give us over doubts and denials, petty seeking of flaws, cheap sneers at sacred things and obligations. All our minds can grasp and realize the magnificence and majesty of the teachings and promise and glory recorded for us by these few lowly Jews. All of us can comprehend the perfect harmony of the Holy Scriptures. Moses, chosen servant of God and deliverer of Israel, received amid the darkness and thunder and lightning on the crest of Sinai the word of God, died in solitude, after being permitted to look on the earthly land of promise. Across seventeen intervening centuries and hundreds of generations, crowded with alternating calamities and glories, the Son of God, deliverer of Israel and mankind, preached from the Mount to eager multitudes the promises of God, assurance of eternal home and refuge to be won, not by arms and combat and conquest, but by love and service. The Law Giver was buried in a grave, unknown to man, by heavenly hands. The divine messenger of the new law died and by heavenly hands was taken from the sepulchre to ascend to Heaven. From Commandments to Beatitudes. Surely the more closely we consider and scan and study the facts, the more absolute the proof of the sure development of mysterious, almighty purposes for deliverance, redemption and blessing of mankind. With penitence and new resolves for better and higher work and living and loving gratitude, Lent and Holy Week should bring us also stronger and more intense faith, deeper conviction of the endurance and triumph of truth against which no power of error or evil may prevail.

Alfred B. Williams.

OMISSION.

Owing to a printer's error the name of the Rt. Rev. Philip M. Rhinelander, retired bishop of the Diocese of Pennsylvania, was omitted from its rightful place with the editorial committee of the Sanctity of Marriage Association, which signed the article, "The Report of the Joint Commission on Divorce to the General Convention, 1928", printed in the March 9 and March 16 issues of The Southern Churchman.—Ed. S. C.

A Visit to Our Educational Chaplain in Jerusalem

By the Rt. Rev. Joseph M. Francis, D. D., Bishop of Indianapolis.

On a visit in Jerusalem two years ago, I had the pleasure of spending much of it with the Rev. C. Thorley Bridgeman, our Educational Chaplain, and an opportunity of seeing something of his work. The time was all too short for sight-seeing and for personal contacts, but we made the most of it. Mr. Bridgeman very kindly gave us a full day and under his guidance we made profitable visits to the sacred places. A visit was paid to the Anglican Bishop in Jerusalem, and another to the Theological School in the Armenian Monastery on Mount Zion, in which Mr. Bridgeman is the Professor of Practical Theology, Preaching and English. There I had the pleasure of giving a greeting to the interesting body of students and teachers, one of whom was an Armenian Bishop. In the evening, after dinner with Mr. Bridgeman, I had a delightful conference with him and his associates.

My impressions, after seeing and hearing even the little that was possible in the restricted time, were very definite. First, the work undertaken in Palestine by the whole Anglican Communion, the Jerusalem and the East Mission, which our Good Friday offerings help to support and with which Mr. Bridgeman is associated as our representative, while teeming with difficulties, has tremendous value both as an evangelistic agency and a unifying force. Second, the contribution made by our American Church both in money and in Mr. Bridgeman is of real worth; and, third, an associate for Mr. Bridgeman is urgently needed. Our Educational Chaplains in the Near East are entirely dependent upon the Good Friday Offering.

Mr. Bridgeman has close relations with the various Eastern Churches represented in Palestine, especially with that of the Armenians. The opportunity for helpful new contacts is constantly growing. Much of his time is devoted to teaching in the Armenian Theological School in the effort—to quote his own words—"to supply the Armenian Church with a new generation of well-trained clergy to replace those hundreds of educated men who were lost in the dreadful war period." Nevertheless, not a little of his time and effort must be spent in elementary teaching. To relieve Mr. Bridgeman of some of the latter duties would set him free for a wider and more effective service.

Blessed Be His Name

I have a Friend whose faithful love
  Is more than all the world to me;
'Tis higher than the heights above,
  And deeper than the soundless sea:
    So old, so new,
    So strong, so true—
Before the earth received its frame
He loved me.—Blessed be His name!

His was the highest place above,
  Adored by all the sons of flame,
Yet, such His self-denying love,
  He laid aside His crown, and came
    To seek the lost:
    And at the cost
Of heavenly rank and earthly fame,
He sought me,—Blessed be His name!

It was a lonely path He trod,
  From every human soul apart;
Known only to Himself and God
  Was all the grief that filled His heart:
    Yet from the track
    He turned not back
Till, where I lay in want and shame,
He found me.—Blessed be His name!

Then dawned at last that day of dread
  When, desolate, yet undismayed,
With wearied frame and thorn-crowned head
  He, now forsaken and betrayed,
    Went up for me
    To Calvary;
And, dying there in grief and shame,
He saved me.—Blessed be His name!

Long as I live my song shall tell
  The wonders of His matchless love.
And, when at last I rise to dwell
  In the bright home prepared above,
    My joy shall be
    His face to see,
And bowing then with loud acclaim,
I'll praise Him.—Blessed be His name.

—C. A. Tydeman.

VIA CRUCIS

By Kenneth Mackenzie

THE CROSS is the focus of history. Beyond it lie centuries of darkness. Before it radiate streams of light. By its means myriads of souls have been drawn Godward; and in turn have caught inspiration to make the world the better for the illumination, inspiration and life it conferred. The Cross is equally the mystery of the ages. Before it, philosophy has stood baffled and confounded. It has been a stumbling block to the worldly-wise, an unsolved enigma to the speculations of skepticism. The warning of the Apostle has been confirmed by the testimony of time, "The preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the dynamics of God" (1 Cor. 1:18). When that lovable man, William James, having studiously traversed all the spheres of religious experience, came to his ripened maturity in the enriched knowledge with which he was so signally possessed, he wrote as probably his last message, "There is no conclusion. What has been concluded that we might conclude in regard to it? There are no fortunes to be told and there is no device to be given. Farewell." That other man whom we have quoted, equally insatiate to discover and appropriate truth who cried in passionate devotion, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14) came to the end of his life, the sword of martyrdom impending, crying, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day. ... The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me in that day" (2 Tim. 1:12; 4:7, 8).

Between these two men and the great company which they represent, stands the Cross in majestic silence, an everlasting challenge to mankind. Destiny is determined by our attitude towards it; for we cannot evade it. Turn where we will, it still confronts us. Acceptance or rejection is the eternal determination. And the men be careless of its appeals, religious instinct, when not over-mastered by a persistent obstinacy, comes to the fore in hours of need. Captain Smith, the night before the fated Titanic left port, was honored by a dinner at which he said, "Gentlemen, the Titanic simply cannot sink; there is nothing known that will be able to overcome her proof against any possible element of destruction". With pride in his heart, that he might surpass the record of any previous ship, he urged his engines through the treacherous ice fields of the North Atlantic, bearing his precious freight of human life to an unparalleled tragedy. The subtle impact of the hidden iceberg, was not discernible to the happy, care-free passengers on that memorable Sunday evening. But the filling bulkheads gave ominous warning of the irreparable cataclysm. The salons thronged with innocent men, women and children whiling the hours away at the card-tables, reading, chatting or otherwise awaiting the hour of retiring, making glad in the midst of assured secure surroundings. No picture of the awful transformation would be adequate to describe the scene, when the life boats had taken all that could be removed and stark death stood before the affrighted passengers, the leader of the band at the head of his brave men, led them in playing, "Nearer my God to Thee". Hoarse throated men and women, sang as they never had, "E'en tho it be a Cross that raiseth me". No contemptuous cynic has dared to protest against this as a religious superstition. It went into history as the token of a resident faith in this emblem of God's love and compassion, vitalized by the death of Him who permitted Himself to be called the Son of God.

And if we regard this august insignia of the divine yearning for the restoration of humanity to fellowship with God as merely indicating an example of patient suffering by Him who bore it and hung upon it, we miss the core of the truth it signifies. There is that, to be sure, but infinitely more. Ours is the quest to find what that more may be.

There is a tradition that on the first day of the year of release, when all obligations among the Israelites must be cancelled, the pious Jew would wend his way to the debtor's home at break of day and nail to his door post the due bill receipted and folded over. This may have been in the mind of the Apostle when in describing the result of Calvary's accomplishment, he avers that "the bond (R. V. for handwriting of ordinances) that was against us (our indemnity, forfeited by our incompetency to pay and our failure to pay) was by our glorious Lord taken away and nailed to His Cross" (Col. 2:14). This is the ground of New Testament doctrine. Sin within as an infection and sins expressed as a resultant, are both removed from accountability to those who embrace the provision. "There is, therefore, now no judgment to them that are in Christ Jesus" (Rom. 8:1). Let us be certified that not the human Jesus in the flesh as a great Teacher and Leader, but the Christ on the Cross secures this.

There is another feature of the folded due bill of the Jewish creditor. We have in Isa. 40:2, the memorable passage immortalized by oratorio, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." This cannot mean double punishment, for in another passage (Isa. 61:7) we read, "In their land they shall possess the double; everlasting joy shall be unto them". Our Lord, so to speak, folds our forfeited bond double, in the double grace of His tenderness, and nails it thus to His Cross where no demon may bring it to light, where no human hand may drag it down. Thus sin forgiven by this gracious transaction is sin (and sins) forgotten, and angels rejoice in our behalf because of this marvellous estate (Heb. 10:17; Luke 15:10).

The other side of Calvary's tragedy is equally suggestive of our liberation. Following the statement we have considered in Col. 2:14, the Apostle proceeds to declare that our Lord "despoiled principalities and powers in (or through) it (that is the Cross), making a show of them openly in triumph". If we refuse to accept this as evident fact, we miss the germ of the redemptive processes of the Cross. As our Blood-Brother, the Lord Jesus met our enemy and His, with all the minions of evil, in His sacrificial offering, and vanquishing them once and for all, completely and eternally. This is the meaning of Heb. 2:14, 15, "Forasmuch as the children are partakers of flesh and blood, he also likewise himself took part of the same that through death he might overcome him that had the power of death, that is the devil; and deliver them who through fear of death were all their life time subject to bondage." To eliminate, therefore, this spiritual and tremendous triumph from the Cross, through the death of the incarnated Son of God, is to defeat the entire meaning and potency of its glorious intent and provisions.

The comprehension of the Way of the Cross then lies not in speculative reasonings, in any processes of intellectual analyses. Those who would adopt such procedure will meet an insurmountable barrier. We may submit the Way of the Cross to analytical dissections; our crucibles may reduce it to terms of finality; our filters may strain it of supposedly foreign elements; our scales may weigh it with exact precision. Yet, when we have gotten to ultimate results, we discover fog and uncertainty in our postulates, unsettlement in our assumed security. But unquestioning faith finds in the acceptance of its pledged power and vitality the fulness of the divine intention. The Way of the Cross is light in our darkness; strength in our weakness; joy in our sorrows; a thrilling and throbbing gladness in surrender to the evident will of God; a hope in every dark perplexity; a balm for every wound; a compelling love for all men which enriches as it expends; the illumination of the pathway upward, as we close our eyes to things earthward and "depart to be with the Lord".

A Message From Paradise

What mean you by this weeping
To break my very heart?
We both are in Christ's keeping,
And therefore cannot part.
You there—I here, tho' parted
We still at heart are one;
I only just in sunshine,
The shadow scarcely gone.

What though the clouds surround you,
You can the brightness see,
'Tis only a little way
That leads from you to me.
I was so very weary,
Surely you could not mourn,
That I a little sooner
Should lay my burden down.

Then weep not—weep not, Darling,
God wipes away all tears,
'Tis but a little while,
Though you may call it years.

—Author Unknown.

See Luke 23:43 and 1 Peter 4:12.

RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.

Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

ESTHER.

ESTHER, meaning "star", was a star of hope for the Jews in the day when they were sold into the hands of their enemies.

Subject.

The unseen hand of Jehovah working deliverance for His people, the Jews, through one who would not bow down to their enemy, but who humbled himself before God, and was exalted to the place next to the king, where he sought the wealth and peace of his people (ch. 3:1-5, 10:4-1; 10:3).

1. Chs. 1-7. The self-exaltation, plot, and humiliation of Haman, the Agagite, a descendant of Amalek, the enemy of the Jews (1 Sam. 15:20, 32, 33; Ex. 17:8-16).

Haman is a type of the Antichrist who will exalt himself and seek to destroy, during the great tribulation, all of the Jews because a remnant will not bow down to him. He will be humbled by the One whom God has exalted, the One who first humbled Himself (2 Thess. 2:4; Rev. 7:1-8; 12:13-17; Zech. 12:1-4; 2 Thess. 2:8; Rev. 19:20; Phil. 2:8-11.)

2. Chs. 8-10. The exaltation of Mordecai to the place next to the king, and deliverance of the Jews from the hand of their enemies.

Mordecai is not only a type of Christ, but of the Jewish remnant who will not bow down to the Antichrist, and who will be exalted to the place next to Christ, the King over all the earth in that day (Ex. 19:5, 6; Isa. 60:12; Zech. 14:9).

Purpose.

1. Chs. 1-7. The plots of Satan, the self-exalted one, to destroy the Church of Christ are continually overcome by the One who would not bow down to Satan (Matt. 4: 1-12).

Satan himself has been brought to naught by Christ, who would not bow down to him (Heb. 2:14).

Everything in our hearts which exalts itself against God will be brought down by the One who humbled Himself (Heb. 2:5-9; Phil. 3:20, 21; 2 Cor. 10:5).

2. Chs. 8-10. Christ, the One who humbled Himself, and who has been exalted next to the Majesty on high, delivers us from Satan and his hosts, and ever lives to seek our wealth and peace (Rom. 8:34, 37; Heb. 7:25; Eph. 6:10-18).

SUNDAY BEFORE EASTER

Berkeley Minor

COLLECT.

> Almighty and everlasting God, who, by Thy tender love towards mankind, hast sent Thy Son our Saviour, Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same same Jesus Christ our Lord. Amen.

ACCORDING to Lord Alfred Tennyson all the collects are the best specimens of English prose, and this is one of the best of them. Observe the choice wording of it, and the "balance" (as the rhetoricians call it) of sentences and clauses; how easy to read it is, and how clear, and forcible, and easily understood, all characteristics of the best prose; the ascription especially. And see the logical order of the petition. We pray that we may be "partakers of His resurrection"; but how is that "unspeakable gift" to be ours? Only by following "the example of His patience". There is no crown without the cross.

THE Epistle for the Sunday next before Easter is Phil. 2:5-11. The theme of this Epistle is the **humility** of Christ. The ascription of the collect is taken from this: "That all mankind should follow the example of His great humility." "He humbled Himself, and became obedient unto death, even the death of the cross." There is a climax here, the force of which it is difficult for us to feel; for painful and excrutiating as is the death by crucifixion, it has long ceased to be the death of the criminal and the felon; and has been so exalted and glorified in sacred story and song, that the ignominy of it is lost, and we fail to realize the depth of degradation to which the Son of God gave Himself so freely for our sake. If we would feel the full force of this celebrated passage of the Epistle, it should read thus: The Son of God "humbled Himself, and became obedient unto death, even the death by the halter of the hangman". One word in this Epistle needs explanation, "robbery"; Jesus "thought it not robbery to be equal with God". The meaning is made plain in the R. V.: "He thought it not a thing to be grasped at, to be equal with God; but made Himself of no reputation, and took upon Himself the form of a servant . . . ." And the R. V. gives more correctly than our A. V., verse 10, which should be, "In the name of Jesus (not 'at the name of Jesus') every knee should bow. . . . ."

THE Gospel for Sunday next before Easter is St. Matt. 27:1-54. It tells us of Jesus' trial before Pilate, and of His crucifixion and incidentally, of Judas' fate. The Gospels for the next five days, Monday, Tuesday, Wednesday, Thursday, and Good Friday, are all given to accounts of Our Lord's trials and crucifixion, taken from the Four Gospels. It is painful to read them, yet as the Church gives them, we shall no doubt find it profitable to contemplate all that the Son of God suffered for our redemption. Sad reading as it is, think what it would be, could we read it as it would have been given in newspapers, had there been such in those days. Let us gather from the Four Gospels a full view of what Jesus went through, from His arrest in Gethsemane, before day of that Good Friday, till His death, about three o'clock in the afternoon.

LEAN HARD

"Cast thy burden upon the Lord and He shall sustain thee"
—Ps. 55:22.

Child of My love, Lean Hard,
And let Me feel the pressure of thy care;
I know thy burden, child, I shaped it;
Poised it in Mine own hand, made no proportion
In its weight to thine unaided strength;
For even as I laid it on, I said,
I shall be near, and while she leans on Me,
This burden shall be Mine, not hers;
So shall I keep My child within the circling arms
Of My own love. Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come;
Thou art not near enough; I would embrace thy care
So I might feel My child reposing on My breast.
Thou lovest Me? I knew it. Doubt not then;
But, loving Me, Lean Hard.

"Casting all your care upon Him; for He careth for you"
—1 Peter 5:7.

Book Reviews

THE RIDDLE OF LIFE: By the Rt. Rev. Neville S. Talbot, D. D., M. C., Bishop of Pretoria. Cloth. Pp. 110 (small type). Published by Longmans, Green & Co., New York City. Price, $1.

Bishop Talbot is writing out of the anguish of his own heart, and trying to find for himself and us the secret of suffering. He shows the heartlessness of Nature "red of tooth and clay", in an eloquent paragraph; discloses that man unaided by divine revelation is powerless to explain the presence and mystery of pain; and then analyzing the life of our Lord and His meritorious death, writes: "We find Him unmistakably viewing life as a battlefield between good and evil. He does not explain why it is so, nor attempt to explain the fact away. But that He looked upon life as a battlefield, means that we are asked to recognize, as integral to His outlook, the presence of Satanic influences in the evil in the world. It is impossible to separate Him from the conviction that the evil which is in man and which besets man has a diabolic source. His own life was a running fight with the powers of darkness. He girds Himself throughout for battle with a personal Antagonist, 'an enemy,' a 'strong man armed,' a 'prince of this world.' He is fully aware that counter to the Kingdom of God which He came to establish, there stands another kingdom, an alien intruder, the kingdom of Satan."

From the depths of our souls, we may thank the good Bishop for this conviction. He has found the secret and we are the stronger for it. What has created all the muddle of life has been the modern persistency to dismiss from the stage the arch-enemy of God and of the souls for whom Christ came to die. It is pitiable to have a modern school complacently declare that "St. Paul was unable to shake himself free from the Jewish notion of a personal Devil". We may congratulate ourselves that we are in such good company as the Bishop, the Apostle and our Lord Himself.

Kenneth Mackenzie.

THE WORD OF GOD AND THE WORD OF MAN: By Karl Barth. Translated by Douglas Horton. Cloth. Pp. 327. Published by The Pilgrim Press, Boston, Mass. Price, $2.25.

Everybody is reading Barth. If he is not he should be. It is a challenging appeal, direct, forceful and heart-warming. When Harnack declared some years ago that there would "be no solution of the present unrest until there is a return to positions which have been forsaken", he kindled a spark in Protestant Germany which is now flaming with zeal to bring back the evangelical truths for which Germany had been conspicuous in former epochs.

These chapters are a collection of addresses in different places. And Dr. Barth has shown commendable judgment in selecting for the first, "The Righteousness of God". In our day of spiritual arrogance, when God is given a place of respectable distance and ordered to stay there, it were well to protest, with Dr. Barth, that God has His own place and character, and deserves full recognition of His august sovereignty.

"The Strange, New World Within the Bible" is fascinating and thought-provoking. "The Need of Christian Preaching' 'stirs one to the recognition of the crying call of hungry hearts, for a definite message to the people, divested of specious reasonings and trite generalities, pressed into the lives of the people with an authority that comes from the initial absorption of the message by the preacher himself. Dr. Barth is the explication of this. For one sees at every corner of his tense arguments, that he has thought profoundly, and personally appropriated the sublime truths he expounds with such clarity and persuasion.

Get Barth and you will be grateful.

Kenneth Mackenzie.

AT THE LORD'S TABLE: By David Owen Thomas, M. D. Cloth. Pp. 298. Published by George H. Doran Company, New York City. Price, $3.

An unusual contribution to this field of study and meditation. Written by a physician in a calm, thoughtful, studious and painstaking spirit, we have here a developed concept of the meaning and value of the Holy Communion.

Almost half of the book is occupied in the publication of Communion Talks and Lenten addresses. Given at different periods, they possess the value of well-digested thought. The author's scholarship in Greek and sacramental literature stand him in good stead as he pursues his pathway to the gratifying conclusion that the Supper of the Lord is not only a memorial of His death, but a means of life to those who claim life by this avenue. It was Andrew Murray, that astute evangelical sacramentarian, who said: "We may receive as much from the Holy Communion as we have the faith to expect."

Our author is not a stickler for ecclesiasticism; for he maintains that the primitive and normal order was congregational, not priestly. But no one will allow that to bar him from discovering in the volume the rich veins of gold he has so successfully unearthed. An ample index closes the book. But strange to say, there does not seem to be any plea for the individual communion cup, though the author is a doctor of medicine. The concluding paragraph succinctly states the end in view: "Tested by enlightened criticism, the Lord's Supper retains its credentials as a Christian Sacrament, to strengthen the living, bless the dying, exalt the Church and glorify our Lord Jesus Christ." A truly desirable accession to our libraries. Let us get it.

Kenneth Mackenzie.

FIERY GRAINS—THOUGHTS AND SAYINGS FOR SOME OCCASIONS: Put together by H. R. L. Sheppard and H. P. Marshall. Longmans, Green & Co. Pp. 281. Cloth bound. Price, $1.50.

Here is another message from the earnest, impatient parson over in England. "Fiery Grains" is the result of the combined efforts of a member of the older and a member of the younger generation to offer a collection of "all sorts of strong and lovely things by reading which we ourselves would be ready for the next step towards attaining a nobler balance of living and a greater conception of what life means and entails for us and for our friends". The Bible and great devotional books are definitely left untouched "not only because happily they are familiar, but because choice would be so invidious".

There is a delightful index to sympathetic thoughts on facing every-day life such as: "On getting up in the morning," "On seeing the joke," "On drinking soup," "On falling in love," "On playing the game," "On a moment of doubt," etc.

Mr. Sheppard seems to have the faculty of bringing to the forefront the joy of the good, of the beautiful, of service, of the noble life—and as such, "Fiery Grains" should have a special appeal for Lent when we should be trying more than ever to form our lives in relation to our Saviour, the perfect life and perfect beauty. As such, too, it should prove a welcome gift at Easter, offering inspiration and a rare understanding sympathy for any and every-day of the year.

S. C. W.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

THE RICH MAN'S OPPORTUNITY.

Mr. Editor:

I read the letter in The Southern Churchman concerning the DuBose School at Monteagle, Tenn., with much interest.

The thought comes to me, What a great opportunity for an investment! Such an investment that would return wonderful dividends. And dividends of such quality and richness that soon the capital invested would be overwhelmed and forgotten by their abundance.

Here is a School that takes the mature man in the ripeness of his character and gives to him the necessary equipment for going forth as a Soldier of the Cross to fight manfully under that Banner against the world, the flesh and the devil.

This man has lived long enough to know the emptiness of life without religion; and he is on fire to take the Christ to people who do not know Him.

He is not able financially nor mentally to take the long and arduous training in our regular seminaries. But here is a School that has adapted and adjusted its courses of preparation to just such men. Men who have had the experience of life, and now must be given instruction and spiritual training.

The DuBose Memorial Church Training School is the only one in the Church doing this kind of work. The Church should appreciate it and support it. The men are given opportunity to help pay their expenses; so the cost of training is at the lowest.

Each year men have to be turned away. And yet the bishops are always calling for more men to go into the field. These men will fill the rural field if there be enough of them. There are idle men who do not work because they cannot find a parish suitable to their taste. Here are men who feel that it is a high honor to preach the Gospel of Jesus Christ to any of God's children **anywhere.**

Will men and women who have the means refuse to make such an investment in the Cause of Jesus Christ? Or will they release the money tied up in real estate, stocks and bonds, and permit it to flow into a channel whence a continuing influence will flow out and give spiritual irrigation to the field of human souls perishing for the Living Water?

Rouse ye rich men! The call is to you to invest in the Name of the Lord!

Randolph R. Claiborne.

Camden, Ark.

"GOD, GIVE US MEN!"

Mr. Editor:

. . . . . I want to tell you again how I rejoice at your strong, stalwart defense of the faith so much needed in these days of rapidly growing apostasy everywhere. "God, give us **men!**" in these days who will be willing to stand with unsheathed sword in defense of the whole Word of God against every enemy in Church and school.

Although I am now in my eighty-first year, I am giving a large part of my time to extending the work of The Fishermen's Clubs (when not trying to "do my bit" for the Bible Champion and one or two other fundamentally sound magazines) and in this would be glad to have your prayers both for funds with which to carry on the work and for openings for the Clubs.

T. C. Horton.

DIVES AND LAZARUS.

Mr. Editor:

This account taken from the Gospel according to Luke is not called a parable though classed as such. By some it is regarded as an actual scene which our Lord in His omniscience described.

Because this so-called parable is interpreted to teach that those who have departed this life pray for the living we desire to look more closely into it to ascertain if such an interpretation is a true inference from the facts.

Let us look at some of the principal statements in their order in the narrative. First, "Dives lifted up his eyes and saw Lazarus . . . and he cried, etc." Mark, it does not say that Dives prayed; for the word of true prayer is not used here; but "he cried". Would it not be more appropriate to say that "being in agony he yelled?" Second, "Between us and you a great gulf". If we follow the order of the words in the original it will read, "a chasm a great one". It was no small or insignificant affair. Third, "Is fixed". Better, "has been firmly or immovably fixed". When was it so fixed? From eternity in the character and mind of God. It was fixed between fallen Adam and the tree of life; it was fixed between the clean and the unclean, the holy and the unholy, the godly and the ungodly, the righteous and the unrighteous. It is, therefore, a moral chasm. Fourth, "So that they who would pass, etc". Read, "So that those who are willing to pass". The word willing being a present participle implies a continuing desire to go to the relief of any one. We may assume that Lazarus was willing to go to the relief of Dives; and, we may be sure, that Dives was more than willing for Lazarus to do so. What prevented? "They cannot." "Cannot" is from a word which means whatever is within the power or ability of any one to do; and being in the present tense emphasizes the fact that this inability is continuous; they could not then; they cannot now, or at any future time.

What possible comfort can any derive from this history? Is it in the mere inference that, because Dives prayed (?) for his brethren, the dead pray for the living? But, let it be carefully noted that, Lazarus uttered no prayer for tormented Dives, though he had enough to move him thereto. The only instance of the dead praying (?) for the living is recorded in Revelation 6:9, 10: "I saw under the altar the souls of them that were slain for the word of God . . . and they cried with a great voice, saying, How long, O Lord . . . dost thou not judge and avenge our blood on them that dwell on the earth?" Poor comfort!

There is no recorded prayer of any of the saints of the Old or the New Testaments for the living. Moses offered many a prayer for rebellious Israel in the wilderness, but not one since his departure is on record. To what lengths will not some go to bolster up their perverted belief. Here in the whole range of Scripture they find themselves shut up to the agonizing yell of a tormented soul in hell, and then complacently tell us that the dead (all of them?) pray for the living! Did Lazarus pray for those miserable beggars he left behind, some of whom were very likely his friends, and sorely needed his prayers? May we not just as reasonably infer from this fact that the dead do not pray for the living? Again, Dives prayed to Abraham, the friend of God, with no result in the way of any alleviation of his sufferings. May we not reasonably infer that prayers to the saints are unavailing? But what saint would think or presume on his own initiative to act counter to the judgment of the court of last resort? What saint would thus take matters in his own hands? Dives makes no reference whatever to God. When he himself was on earth he rejected Him; and now in hell he will take no notice of Him. And yet from a God-rejecting, condemned sinner, who scorns God even in the midst of his torments, we are to find comfort in the fact (?) that the dead pray for the living! Mirabile dictu! Why make so much of Dives' so-called prayer, but say nothing about the silence of Larazus?

But prayers for the dead by the living; why not pray for the Apostles, Chrysostom, John Huss, Luther, Ridley, Cranmer and all the rest of that glorious company of saints? nor should we forget Judas Iscariot, who sorely needs them.

It will soon come to this, and then as now we shall be told that what the Church has decreed must be obeyed. "As the Church of Jerusalem, Alexandria, Antioch and also Rome has erred in manner of ceremonies and matters of doctrine" (Art. XIX), may it not be that this Church has erred in the "manner of ceremonies and matter of doctrine or faith?" Has she reached the point where she can say with Rome, "Roma locuta est?"

Lancaster, Va. **L. R. Combs.**

"THERE IS A REASON."

Mr. Editor:

The DuBose School and especially myself is very grateful for your kindness to us in putting my letter in The Southern Churchman of March 2. It was indeed kind of you.

I think the whole Church should be grateful to you for the editorial. We are beginning to get somewhere with the statistics showing the condition as far as statistics can, of the Church in America, and I believe Mr. Alfred B. Williams can do good work here for the Church in showing its growth or lack of growth. After this is done, we shall get many opinions and alibi as to why the Church has not held the people. There is a reason.

I think Mr. Williams is very generous to the clergy, but I am wondering if we parsons are as faithful to our trust as we humanly should be.

W. T. Claiborne.
DuBose Memorial Church Training School.
Monteagle, Tennessee.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart"—Ps. 119:11.)

This week the following verse was submitted by Mrs. Chester Bradley, of Nashville, Tenn.:

> "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all mercies;
>
> Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:3-4).

Who will send one from the far-away places, as well as very near us?

THE ATONEMENT

(Continued from page 1.)

But to come back to our more immediate purpose, the Atonement, the Incarnation did bring God and man together by the union of the divine and human natures in the Person of Jesus Christ, but something more had to be done since sin came as a barrier between man and God, and prevented him from holding communion with Him as a Son with a Father. An Atonement had to be made in order that man's sin might be done away and a reconciliation between God and man be brought about. There was no member of the human race capable of making this atonement, because he could not atone for his own sin, much less that of mankind as a whole. Christ was the only one who could make the atonement, because His human nature was without sin, and He was also capable of representing in His own Person, the whole human race, and as the Son of God, giving to it an eternal value and significance since His sacrifice was not only for the sins of the whole world, but was once for all, never needing repetition.

My intention, however, in working along this line of thought was to bring out the truth, that the Atonement was intended to complete and make perfect the union of God and man, for the accomplishment of which the Incarnation was the preparatory step.

It seems to me that St. Paul, in the sixth chapter of the Romans, throws some light on the subject; thus he says: "Know ye not that so many of us, as were baptized into Jesus Christ, were baptized into His death?" and, in the fifth verse we read: "For if we have been planted together in the likeness of His death, we shall also be in the likeness of His Resurrection." Here, "planted together", may be better translated "united or grown together", which gives the idea used elsewhere in this epistle of being grafted into Christ.

In the mystical union betwixt Christ and His Church, His death upon the cross formed a necessary part, but it is a mystery which we can only partly fathom. However, this passage does shed some light upon the subject.

Using the metaphor of grafting, we may notice that the tree into which the branches are grafted, makes the sacrifice of losing part of its life through the cutting of its own branches.

Then the branches which are grafted in are cut off from the tree of which they formed part, signifying the separation from the old life of sin. They are then grafted into the other tree and grow into it till they share in its very life. Similes or metaphors of this kind are, of course, imperfect and cannot be pressed too far. There is the vital difference that in an ordinary grafting the graft retains its own character by producing the same kind of fruit that it did before, whereas as members of Christ, it is His Life which gives the character to the fruit that we produce the fruits of the Spirit take the place of the works of the flesh, and so man becomes one with God, by sharing the Divine life, which was made possible, (1) by man being created with the rudiments of divinity implanted in his nature, (2) by the Son of God taking our nature upon Him and thus making it possible for the divine in man, to find its fulfillment in Him the Son of God, and (3) by Christ making an Atonement for sin by His sacrifice upon the cross, so that the sin, which came between man and God might be done away and man become reconciled to God and God to man, and thus an Atonement be effected in the sharing of a common life.

PART TWO.

We will now take up another line of thought and proceed to examine what we may call the legal point of view.

We have been taught as a dogma of science the absolute uniformity of nature, that is to say, everything is governed by law. In the creation of man, however, we note a very important exception, for to him was given freedom of the will which made it possible for him to diverge from the divine purpose and set up a plan and purpose of his own.

This is the heart and kernel of the fall, however we may regard it from other points of view.

The gift of free will might seem to be a dangerous experiment as being likely to produce confusion and disorder in an otherwise harmonious universe.

On the other hand, from later developments, we can see that its purpose must have been to raise creation to a higher level through the forming of a being capable of entering into an intelligent comprehension of the divine will and purpose and one who could be brought into alliance with his creator, and into cooperation with Him in the fulfillment of the divine purpose. This would make men the sons of God and sharers with Him in carrying out the higher purpose of the divine mind.

It is this which is spoken of in the New Testament as the New Creation in which man being brought into union with God, becomes the instrument through which the rest of creation is brought into closer relations with God, and enters upon a new and higher stage of its development. This, however, is only very imperfectly realized at the present time. To return to our starting point, man was created with freedom of will which made it possible for him to depart from, and even come into collision with the divine will.

The divine purpose then was to bring man's will into harmony with the divine. The law was evidently given as a school master to set before man what the will of God was and man's duty with regard to it, namely, obedience. The history of the nation to whom this law and discipline were given proved conclusively the inability of man to live in harmony with the divine will by his own unaided strength and this inability, or sinfulness, on the part of the Jew, typified the fallen condition of the human race. This is expressed clearly in the Epistle to the Romans, "For all have sinned and come short of the glory of God". Now, the sinfulness of man consists not merely in the commission and omission of individual acts of disobedience, but in an imperfect condition or state, which rendered him unable to rise to the level which would bring him into conformity with the divine will. The prophets before the coming of Christ had foretold the giving of a new covenant, when the Spirit of God would enter into men and reinforce their own enfeebled will and enable them to keep God's commandments and thus be brought into harmony with the divine will.

Something of the utmost importance, however, had to be accomplished before the Spirit of God could thus enter into man's soul and take possession, and thus bring the will of man and the will of God into harmony, for we are told in St. John's Gospel: "This spake He of the Spirit which they that believe on Him should receive for the Holy Spirit was not yet given because that Jesus was not yet glorified." This, of course, means that the redemptive work of Christ had to be wrought out before man could be raised to that higher level where, through the power and inspiration of the Holy Spirit, he could live in harmony with the divine will. Thus we may clearly see throughout His life and ministry, Christ emphasized the fact that He had come into the world to do the will of the Father: "I came down from heaven, not to do mine own will, but the will of Him that sent me"; and again, "My meat and drink is to do the will of Him that sent me to finish His work"; and this fact was still more strongly emphasized in the Garden of Gethsemane, when He prayed that if it were possible the cup might pass from Him but at the same time saying, "Nevertheless not my will but Thine be done".

This, we are told, was done thrice, which shows the intensity of the struggle and, at the same time, the completeness of the surrender to the divine will and thus in the sacrifice of the Cross, we see the will of man and the will of God restored to harmony in the person of Christ the Son of God.

Our attention too is focussed on the eternal law of righteousness which received its justification in the sacrifice of the cross; this lack marks the elevation of the creature to a new plane of existence, because the moral law is something entirely different from the physical laws which are generally regarded as the laws of nature. The moral law only applies to man and more especially to his relations with God, for to be like God represents the moral ideal at its highest point of perfection.

The eternal law of righteousness is not something separate and distinct from God Himself, by which God is governed, nor is it a law which God has arbitrarily set forth for the government of man; so far from that it belongs to the very nature of God Himself and we recognize in it, not something which we do not understand, but as representing the perfection of goodness and holiness.

The Incarnation and Atonement were evidently intended to bring the wayward will of man into a perfect harmony with the will of God as the rest of nature is in harmony with the laws which govern it. We may compare man's state of sin to a limb out of joint. It has been said that God could forgive men without any Atonement, but that would not bring their wills into harmony with the Divine Will. It would simply mean compromising with sin

and accommodating His Will and Purpose to Man's. In other words it would be accepting the situation as incapable of being remedied.

In the case of a limb out of joint we are not satisfied to let it remain in that condition. The arm, for instance, cannot function properly if the shoulder is out of joint, it must be put in its proper place and this may serve as a very imperfect but suggestive illustration of what took place on the cross. We read in the Old Testament, "In sacrifices for sin thou hast had no pleasure, then said I, lo! I came to do Thy will, O God". Evidently sacrifice had come to be a mere form, although it was the appointed way by which man could approach God and find favor with him. This recalls an earlier passage where Samuel said to Saul, "Obedience is better than sacrifice and to harken than the fat of rams". In the sacrifice of Christ, however, its true meaning and value were restored, for Christ as the representative of the human race and summing up in His Person all that human nature not only was, but could possibly be submitted his human will to the divine will and thus not only made satisfaction to the eternal law of righteousness, but brought our human nature once more into harmony with the divine.

It may perhaps, be helpful to use the parable of the "Prodigal Son" as an illustration, at the same time making it clear that the story, wonderful as it is in its illuminative power, only gives a part, though the most important part, with reference to the reconciliation of God and man. The story brings out in a clear and vivid way the Fatherhood of God and His forgiving love; it also brings out the necessity for repentance and faith, since the son believed that his father would forgive him, even if he did not restore him to his former position. There is nothing, however, said about justice.

Rather we see mercy rejoicing against judgment; it was the older brother who represented that side of the matter: "Lo these many years do I serve thee, neither transgressed I at any time thy commandments, and yet thou never gavest me a kid that I might make merry with my friends, but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." He naturally felt the injustice of it and there have been many who have sympathized with him in this attitude and have felt that he did not get a "square deal".

But this story only gives a part of the truth: Christ gave us the other side of it on the Cross, when He, as our Elder Brother, went into the far country of separation from the Father found the prodigal there and said to him, "Today shalt thou be with me in Paradise", where we have no doubt that He brought him to the Father, having taken His place and satisfied the eternal law of righteousness for him. It is a happy coincidence that St. Luke gives us, both the parable of the Prodigal Son and our Lord's words to the thief on the cross.

It may be said, of course, that this bringing of the will of men into union and harmony with the will of God which satisfies the eternal law of righteousness, seems to take back from man the freedom of will, which was given in the first instance, so that he becomes the mere automatic echo of the divine will; and if this should be so, why should not man have been made like the rest of nature, under the reign of law and entirely subject to it?

The answer to this is that by virtue of his experience and the illumination which has come to him through the life and death of Christ, man has come to recognize the fact that the will of God, when fully understood, represents man's own ideal, that which he would desire to attain to, as the most perfect fulfilment of his own higher aspirations and thus the reconciliation of the will of man and the will of God represented not merely the submission of the human will to the divine, making a virtue of necessity, but a joyous acceptance of the higher will of God, as giving to man the opportunity to fulfil his own destiny on a far higher level of achievement than would have been otherwise possible.

Like the old and blind Roman General who explained his happiness and contentment by saying, "I am always satisfied and contented because I choose whatever God chooses", or, as it is expressed in the Prayer Book, "Whose service is perfect freedom"; and thus we may perhaps see the way by which Determinism and Freewill may be reconciled.

This brings us back to the old question of St. Anselm: "Why did God become man?" Was it only that men might be redeemed and made the sons of God and heirs of eternal Life? The New Testament seems to go beyond this. It seems to teach that men are made the sons of God, in order that they may share with Christ in bringing creation into closer relations with God, and that Christ's becoming man, was the beginning of the New Creation, which was to give a new significance and meaning to all created things. Thus St. Paul, in his Epistles to the Colossians, wrote: "For it pleased the Father that in Him should all fulness dwell, and having made peace through the blood of the cross by Him to reconcile all things unto Himself; by Him, I say, whether things in earth and things in heaven." And there are the words of Christ Himself: "All power is given unto Me in heaven and in earth." But this belongs rather to the realm of religious speculation, than to the matter we have in hand. There are, however, two significant passages, which seem to carry us up to the heights, which we can only regard as prophetic glimpses of that which is to come.

The first has reference to the first line of thought which we followed, that which had to do with man's life, as being brought into union with the life of God, through the Incarnation and Atonement, and it is this: "And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ. Till we all come in the oneness of the faith and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

And the other passage seems to carry the other line of thought, that which had to do with Law, or the divine will beyond the present capacity of the human mind to follow, and it is this: "In whom we have redemption through His Blood, according to the riches of His Grace. . . . . Having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him, in whom we also have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will."

Church Intelligence

Sewanee Summer Training School.

The Sewanee Summer Training School will be held at Sewanee, Tenn., August 1-14 for the Adult Conference, and August 15-28 for the Young People's Conference. The faculty will contain such headliners as Dr. John W. Wood, on Missions; Miss Grace Lindley, on the Woman's Auxiliary; the Rev. John W. Irwin, on Publicity; the Rev. R. Bland Mitchell, on Business Administration; Miss Christine Boylston, on Christian Social Service; Mr. Leon C. Palmer, on Church School Administration; the Rev. W. J. Loaring Clark, on the Church's Program; Dean William H. Nes, on Current Religious Problems; the Rt. Rev. Edwin A. Penick, on Personal Religion; Miss Mabel Lee Cooper, on Training for Leadership; Dean Charles T. Wells, on Church History, and many others of like ability.

The Young People's Division will be under the leadership of the Rt. Rev. Frank A. Juhan, with the Rev. C. C. J. Carpenter as his Acting and Associate Director. An unusually strong staff of helpers have already been secured for this school, many of whom are already actively associated with Sewanee.

Sewanee will miss the figure of the late Dr. Mercer P. Logan, founder of the Summer Training School and President of the Board of Managers until his death. He is succeeded by the Rt. Rev. Wm. G. McDowell, D. D., who with Bishop Frank A. Juhan, Bishop Edwin A. Penick, Dr. Homer W. Starr and Dr. Benjamin F. Finney, form the directing force. The Executive Secretary is Mrs. William P. Cornell, 325 Market Street, Jacksonville, Florida.

Mrs. Wm. P. Cornell.

Gratifying Reports From Campaign Centres.

Gratifying reports from various parts of the country have been pouring into the New York office of the St. Luke's Campaign. With $675,000 already subscribed there is every indication that the necessary funds for building the great Medical Centre in Japan will be raised.

Following are excerpts from the news coming in from various parts of the country:

Chicago, February 23.—The women of the Diocese of Chicago have fully organized each parish and are now making personal solicitation through these committees. Mrs. Robert B. Gregory is the exceptionally able chairman.

To date there have been three report meetings with an average attendance of forty ladies. A total of $13,935.88 has been reported.

Mrs. Gregory said: "The women of Chicago have become more united through their effort in behalf of St. Luke's medical Centre than ever before and I look for the accomplishment

of great things in this diocese."

Dr. George H. Thomas, Chairman of the Bishop's Committee, Diocese of Chicago, has gathered a strong group of men about him who are now actively soliciting among the men in their respective parishes. Dr. Thomas believes St. Luke's, Tokyo, "Is a responsibility assumed by the Church in 1901 and this obligation must and will be discharged in 1929. It is the greatest opportunity of the Church today".

Cincinnati, Ohio, February 25 (By wire from Col. William Cooper Proctor).—Cash and pledges in hand for Southern Ohio total thirty-six thousand dollars. Reports from diocese yet incomplete. We hope to secure further substantial amount. William Cooper Proctor.

Springfield, Ill.—Great interest was shown in the luncheon given by Mrs. George Thomas Palmer at the Abraham Lincoln Hotel on February 27. This is the first piece of organization work that has been done here.

Doctor Irving Metz, Men's Diocesan Chairman, said: "Mrs. Palmer and I are now trying to line up a worthwhile committee of one man and one woman in each parish throughout the diocese. We hope to have this organization perfected shortly."

"The Diocese of Springfield is rightheartedly with this campaign and is ready to do everything possible to facilitate reaching the total."

Boston, Mass.—An intensive effort is being made during the month of March to increase materially the $20,000 which is now on hand. The Rt. Rev. Charles L. Slattery, Bishop of Massachusetts, is actively at work with his St. Luke's Committees, one of which, the Men's he heads. Recently Bishop Slattery said: "Dr. Teusler has been an inspiration to every one who has met him. We believe in him and shall do our very best to help him."

Mrs. Lowell has manifested keen interest in the campaign and has every reason to believe that her part of it will be a success. Speaking of the campaign Mrs. Lowell said: "The women of this diocese, together with many others of different denominations and interests will do their part toward raising the woman's million."

Prince Chichibu, Emperor's Brother, Praises Hospital: Guests at a dinner held on Lincoln's birthday by the American Association in Tokyo, Japan, were surprised and at the same time gratified by the allusion made to St. Luke's Hospital by Prince Chichibu, brother of the present Emperor of Japan. The Prince said, in part, "Our people owe you a great debt of gratitude for your latest gifts, St. Luke's Hospital and the Rockefeller Library."

It is almost unprecedented for a member of the Imperial Family of Japan to make an utterance of approval to a "foreign project" in public. It is true that the father of this Prince gave $25,000 to this fund, but to have the Heir presumptive to the throne publicly state at a dinner his gratitude is a unique endorsement.

This enthusiastic stamp of approval by one of the most honored men in Japan surpasses all of the praise of the project that has been voiced by the most prominent men in the nation.

Millions Starving.

Asserting that they are so moved by the "frightful tragedy" which is presented in the plight of the starving millions of North China that they "cannot stay their efforts" to provide relief for the famine sufferers, the directors of China Famine Relief, U. S. A., 205 East Forty-second Street, New York City, have issued a statement of facts and an appeal to the American people

The famine relief directors declare that out of the total of between 12,000,000 and 20,000,000 men, women and children who are facing death from starvation 4,000,000 can now be reached by relief, and that for that purpose $4,000,000 is immediately needed. This information is based upon a cablegram just received from the American Advisory Committee, which is supervising the application of American relief funds in the famine areas.

An Urgent Appeal.

Charleston, S. C.

To the Friends of Honest Work Among the Negroes:

In sending our fifteenth annual appeal for funds, we record our profound regret of the death of our late beloved Bishop Guerry, who always did whatever he could for the advancement of our work. While we shall greatly miss his special interest in our field of labor, we are glad to note that his successor, the Rt. Rev. Albert S. Thomas, will take up where he left off and will give his influence and aid in promoting the work.

We express here also our deep appreciation to those of our friends within and without the diocese, who have been helping us for a long time in our urgent missionary work. It is due to their encouragement and generous assistance that we have been able to carry on, and we still need their Christian sympathy and help.

During this year, we have had two severe blows to our work: The first and the greater was the loss by death of our beloved Diocesan. The second was the violent storm which hit the South in September and completely destroyed the crops of most of our people in the country districts. They will not be able to give us the usual financial help.

To continue and extend our program of educational, industrial and religious work during the year 1929, we are forced to look to our friends within and without the diocese for financial support. While our people, as a whole, are faithful and are making sacrifices in supporting the work, they are not able to carry the load alone.

Our schools and missions, for the most part, are among the country people in the very heart of the **Black Belt** in South Carolina, where community work and educational and religious training are a crying need.

In our schools, we are rendering a great service. We are taking the lead in doing what the public school system is not able to do at the present, and the county authorities heartily approve our work. These schools are imperative. We are endeavoring to give a training of the head, of the hand and of the heart, which will make good citizens.

Furthermore, our mission schools are greatly needed to furnish leaders among our people in the country districts and also to furnish students for Voorhees School, Denmark, S. C., and for other schools for the training of leaders. The growth of the Church in the South will depend upon the reaching of the masses and giving them both a secular and religious training.

To carry on our program of development, we are in urgent need of money for salaries for missionaries, nurses and industrial teachers, and to erect church and school buildings. Funds are also needed to complete payment on rectories for Sumter and Summerville.

The list of some of our most urgent needs follows:

$10,000	For salaries for industrial teachers, missionaries, and maintaining the work.
4,000	Toward salaries for four experienced trained nurses to work in the rural districts. One is at work.
3,000	Toward a Young People's Camp.
1,000	For scholarships for deserving and needy students.
10,000	For church edifice, College Center, Orangeburg.
2,000	Toward equipment for mission schools.
50,000	For new buildings and extending the work in the country districts.

Please send whatever you may give to this urgent and most deserving mission work to E. L. Baskervill, Archdeacon, 54 Bogard St., Charleston, S. C., or to Bishop Albert S. Thomas, 48 King Street, Charleston, S. C.

Thanking you in advance for whatever you may send, and with deepest gratitude for past favors, I am

Very gratefully yours,

E. L. Baskervill,
Archedacon.

Rural Church School, April 1-12.

The third annual Rural Church School of the Vanderbilt University School of Religion at Nashville, Tenn., will be April 1-12. The Rural Church School brings together a carefully selected group of rural church pastors of all denominations to consider the problems of the rural church community and rural life in its widest sense.

A feature of the school is that it is the only interdenominational school of Religion south of New York for the training of religious workers. Twenty denominations from seventeen states were represented last year. The enrollment in 1928 was 377. This year about 400 can be taken care of. These men have been selected from more than 1,000 applicants, on the basis of their proved leadership ability, their personality and training.

The faculty for the Rural Church School is made up of outstanding leaders in rural church community development. They are men who know the work actually as well as in theory, and by lecture and informal discussion give the students the benefit of their knowledge and experience.

A few of the courses of study which show the breadth of the work that will be done are: Rural Social Problems; Farm Homes; The Church and the Farmer's Business; Song Leadership; Community Leadership, and Community Recreation. Public addresses will supplement each field of study covered.

The Rural Church School is a part of a comprehensive expansion program of the Vanderbilt School of Religion, which will include the publication of bulletins for the use of rural pastors on such subjects as Rural Church Building Plans, Religious Education Programs for the Country Community, and other subjects important to the rural church worker.

Dr. Charles J. Calpin, Director of the Bureau of Farm Population and Rural Life, U. S. Department of Agriculture, says of the Rural Church School: "I do not need to be a man of superhuman wisdom to predict that this Vandervilt Rural Church School will be epoch-making in the South and in the nation."

Dependent on Good Friday Offerings.

The International Hebrew Christian Conference which met in Warsaw in 1927 agreed that the literature available for distribution among Jews interested in Christianity is so out of touch with present conditions as to be useless.

The Episcopal Church, through the Department of Missions, hopes to be able to do its share in producing reading material, which will be effective. To accomplish this object, however, it is necessary that the Church show a larger interest in the annual Good Friday Offering than ever before. Parishes already interested are not asked to increase their contributions; but parishes which hitherto have overlooked this opportunity are asked to support it this year.

It is most fitting that the Church should turn to this Offering to secure the comparatively small sum needed to begin a tactful, loving Christian approach to the Jews, the racial brethren of our Lord. For years a large part of the amount contributed has gone to Bishop MacInnes, who represents the whole Anglican Communion through "The Jerusalem and the East Mission". On his staff of clergy at St. George's Cathedral in the Holy City is the Rev. H. Danby, especially assigned to Christian contacts with Jews. Our share in this work must not cease, nor can we delay attempting our duty in the United States.

Another priest on the staff of this cathedral is the Rev. C. T. Bridgeman, American Educational Chaplain in Jerusalem. As member of the faculty of the Armenian Seminary, he teaches Practical Theology, Preaching and English to candidates for the ministry.

Bridgeman's support, and also that of the Rev. J. Panfil in Mosul, Iraq, comes entirely out of the same Good Friday Offering. Have we not here a sufficient variety of objects to enlist the interest of every parish?

New Bible Class Lessons.

An announcement of interest to all Bible Class leaders and Church School Superintendents, has been made by the National Brotherhood of St. Andrew. Beginning with April, 1929, Brotherhood leaders will prepare and George W. Jacobs & Company of Philadelphia, will publish a course of lessons for use by Bible Classes in the Episcopal Church. The course will be based upon the International Uniform Lesson Outlines, adapted to the use of our Church, the class quarterly and the teacher's helps will be written by Leon C. Palmer, General Secretary of the Brotherhood of St. Andrew, and special articles from leading Bishops in the Church will be included from time to time.

The International Lessons for Adult Bible Classes are already being used by many in the Episcopal Church, it is said, and about ninety per cent of Bible Classes in other communions have been using these lessons for years. This makes possible a concentration of Biblical scholarship on the passage of the day and the publication of a large number of helps at a small cost for the teacher. Heretofore, however, there have been no helps on these lessons written from the Church standpoint and published by Church publishing houses. The new series now arranged for meets this defect and makes it possible for Bible Classes in the Episcopal Church to use these lessons acceptably. The editors of this series will endeavor to provide a course of Bible study lessons suitable for use in the average adult class of the average parish, whether taught by the rector or by a layman. The aim will be to lead the class to the direct study of the Bible itself, with emphasis upon the practical application of the lesson to present-day conditions and the problems of Christian living.

The price of the quarterly for the members of the class will be seven cents per quarter, or twenty-eight cents per annum. The teachers' helps will be published in The American Church Sunday School Magazine, at fifteen cents per month, or $1.50 per annum. Full information regarding the cost can be obtained from the publishers or from the Brotherhood.

Rural Life Sunday.

At its recent meeting the Home Missions Council, representing twenty-six different denominations, officially approved the keeping of an annual "Rural Life Sunday".

"Resolved, That the Home Mission Council approve the suggestion that the constituent denominations of the Home Missions Council observe, where possible, the fifth Sunday after Easter in each year as "Rural Life Sunday", this to be done in such ways and by such means as the various church organizations and local conditions permit," reads the resolution passed by the Council.

Some of the denominations have offered special prayers to God for His blessing on crops and soil for years past. Now it is proposed to invite all churches not only to pray for flocks and herds and crops, but for the husbandman himself—the spiritual, intellectual and social life of those who grow the food and feed the roots of the nation's life.

Dr. C. J. Galpin, of the United States Department of Agriculture, said when he heard of the action taken by the Home Missions Council, "What a vital thing to do! Should the Government of the United States, the governments of the several states, and colleges and schools and farm organizations unite with the churches in keeping an annual 'Rural Life Sunday' no one can estimate the results of such observance". This is the verdict of others acquainted with and interested in the country life of America.

The Episcopal Church, at its National Convention in Washington, approved the suggestion that its clergy include the subject of rural work in their sermons on the fifth Sunday after Easter, and no doubt other churches will take similar action.

Suggested ways of observing Rural Life Sunday include special prayers, sermons on "The Importance of Rural Life and Work", addresses to Sunday schools on such topics as "Jesus, the Good Shepherd", "The Parable of the Sower", debates by Young People's Societies on such questions as; "Resolved, That the Country Church is more important than the Country School", special services for farm organizations, and rural life plays and pageants.

Kanuga Lake Camp Site to Become Church Property.

Many will recall the Summer Conferences conducted by the Carolina dioceses at Kanuga Lake near Hendersonville, N. C. Last August representatives of twelve states attended. These and many others will rejoice to know that the purchase of this beautiful property for the permanent use of this work is now practically certain; $87,000 of the $100,000 needed has been assured. Both Bishop Finlay of Upper South Carolina and Bishop Thomas of the Diocese of South Carolina, are showing keen interest, and taking active part in the efforts being made to secure the camp site.

Bishop Finlay recently returned from a trip to Hendersonville and Asheville, N. C., where he took the preliminary steps toward drawing up the final papers.

The property, which is to be held by a board of trustees representing the various participating dioceses, will be run on practically the same schedule as that of last summer: beginning June 12 the different diocesan and inter-diocesan conferences will be accommodated until the first of August, from which time it will be operated on a hotel basis.

The program of activities will extend to the first week in September.

The faculty membership includes three bishops: the Rt. Rev. Thomas C. Darst, the Rt. Rev. Albert S. Thomas and the Rt. Rev. K. G. Finlay.

Balanced Budget.

Statistics generally may "leave you cold", but can such be the case with any earnest Church member in the consideration of the following, addressed by the Department of Finance of the National Council of the Protestant Episcopal Church

To the Church

Resolution of General Convention adopted October 24, 1928:

Resolved, That, First, each Diocese and Missionary District shall annually on or before January 15, submit to the National Council a statement of the amount which it expects to pay to the National Council towards the Church's Program for the ensuing year, and that, Second, the National Council, at its first meeting fort he year, shall adjust the actual appropriations for the year to an amount not to exceed the total income to be expected from these estimates, plus amounts expected from other sources.

The National Council makes the following report:

Budget for 1929 as approved by General Convention	$4,224,670.00	
Estimated Income from Trust Funds and from United Thank Offering	718,870.00	
Balance apportioned as quotas to the Dioceses	$3,505,800.00	
Dioceses report that they expect to pay in 1929 on these quotas	2,829,693.00	
Balance of quotas not raised		$ 676,107.00
Towards this difference the Council has available:		
Miscellaneous Income	75,000.00	
Balance of 1927 Surplus	32,539.09	
Estimated Surplus of 1928	100,000.00	
Balance of 1928 Contingent Fund	25,654.14	
Estimated Lapsed Balances 1929 Budget	250,000.00	
		$ 483,193.23
Net shortage, to meet which appropriations must be reduced		$ 192,913.77

To meet this shortage and balance the budget, the Council on February 7 reduced appropriations for 1929 in the amount of $193,061.

In the bulletin carrying this report there follows the report from each diocese and district and a detailed statement of the reductions in appropriations.

Of the ninety-eight dioceses and districts, twenty-eight report that they expect to pay what was assigned them. Two, Southern Ohio and Eastern Oregon, have promised to pay more than requested.

The following is a summary of the reductions in appropriations for 1929:

	Saving
1. Administration	$ 27,484
2. Cooperating Agencies	10,550
3. American Church Institute for Negroes	10,000
4. Continental Dioceses	24,535
5. Continental Missionary Districts	41,093
6. Foreign-Born Americans Divisions	2,000
7. Extra-Continental, Domestic. Latin-American and Foreign Districts	72,399
8. Taylor Hall, Bishop Tuttle House, Windham House	2,000
9. Conference for Missionaries and Unassigned Items	3,000
	$193,061

$193,061 less than the amount deemed necessary by our Church officials to carry on OUR Church's Mission! Is this to be our response to our blessed Saviour's Commission to His followers: "Go ye into all the world and preach the gospel to every creature?"

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Episcopal Church Home Receives Generous Bequest.

The Board of Governors of the Episcopal Church Home, Washington, has announced the receipt of a gift of $51,700 from the estate of the late Mrs. Rose Keeling Hutchins. The bequest was made in accordance with Mrs. Hutchins' will, wherein she devised her entire residuary estate to the trustees, to be distributed in their discretion to organized charities in Washington for the benefit of children and aged women.

By reason of this bequest, the board of Governors of the Home are having plans made for new buildings to serve a greater number of people. The first building in this plan will be a memorial to Mrs. Hutchins. The Rt. Rev. James E. Freeman, D. D., in speaking of this gift to the Home, said:

"I have known but few, if any, institutions that have grown with such remarkable rapidity or that have been administered with greater consecration and more intelligent zeal.

"It was a recognition of this that prompted the trustees of the estate to donate this splendid gift."

S. S. Institute.

The March meeting of the Sunday School Institute was held in the new parish house of St. Paul's Church, Church Road, on Tuesday, March 19, at 8 P. M. At this meeting, a dramatic production was featured, to satisfy in part of the disappointment caused by the unavoidable abandonment of the abandonment of the Christmas play in December. The play presented was entitled "Not God", and was given by a group of people from St. John's Church (Norwood Parish), Bethesda, under the direction of the Rev. Clarence P. Parker, rector.

Rev. Z. B. Phillips, rector of Epiphany Parish, preached at the evening service in his former parish, the Church of the Saviour, Philadelphia, March 10. He was the preacher at the Lenten noonday services at St. Thomas' Church, New York City, March 11-15.

Slides of General Convention Obtainable.

Notes and slides for an illustrated lecture on "The General Convention in the National Capital" have been prepared by the National Cathedral Association and may be obtained from this organization by writing to the Executive Secretary of the Association on Mt. St. Alban, Washington, D. C.

This lecture has been arranged especially for the use of delegates who wish to give to their friends at home some of the inspiration and information gained at the great gathering in October. It will be gladly sent anywhere in the United States, the only charge being for expressage on sending and returning the slides. Included in the slides are scenes in and around Washington, monumental and patriotic shrines, pictures of Convention gatherings and views of Washington Cathedral and several of its associated institutions as they appear today and as they will appear, when completed.

The text, in type written form may be followed as it is written or may be used only as an outline. It gives descriptions of important buildings in Washington, reports of the notable Convention services and a brief outline of the history and purpose of the Cathedral undertaking in the capital.

M. M. W.

American Woman Awarded Rare Ecclesiastical Honor.

Miss Claudine Elizabeth Clements, a member of the faculty of the National Cathedral School for Girls on Mount Saint Alban, has been accorded an ecclesiastical honor rarely received by American women. She has been awarded the Lambeth Diploma of Student in Theology, First Class, by the Archbishop of Canterbury. The degree, "Student in Theology", is to be formally conferred upon Miss Clements in the near future by the Bishop of Washington, the Rt. Rev. James E. Freeman, in behalf of the Archbishop of Canterbury.

TEXAS.

Rt. Rev. C. S. Quinn, D. D., Bishop

A Devoted Layman Passes On.

Captain Charles L. Johnson, long a devoted layman of the Church and treasurer of the Synod of the Province of the Southwest, died March 9, at his residence at Waco, Texas. Burial service was held at St. Paul's Church, Waco, with interment in Oakwood Cemetery March 12.

Captain Johnson, who was a member of the Louisiana Cavalry Regiment during the War Between the States, moved to Texas in 1865 and located at Waco. He became prominent in the lumber business throughout the Southwest and was looked upon as one of the leading business men of Texas.

He always had a great love for his Church and for forty-four years served as a vestryman, during most of which time he was Senior Warden. He represented the Diocese of Texas at a number of General Conventions, as a lay delegate and was treasurer of St. Paul's Church Sunday School for fifty years.

In addition to his church work, Captain Johnson was a public spirited citizen in an unusual degree. He helped found the United Charities of Waco and was president up to the time of his death, and was a former president of the Waco Y. M. C. A. and was commander of the Pat Cleburne Camp of Confederate Veterans. His loss is a definite loss to the Episcopal Church in the Southwestern territory.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

St. Paul's, Baltimore.

On Passion Sunday Bishop Coadjutor Helfenstein confirmed eighty-three persons in St. Paul's Parish, Baltimore; twenty-six in the church and fifty-seven in St. Paul's Chapel.

Bishop Charles Fiske is the preacher at the midday services this week, and Father Shirley C. Hughson and the rector, Dr. Arthur B. Kinsolving, Holy Week and Good Friday.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. John I. B. Larned, Suffragan Bishop.

The history of St. George's parish, Flushing, was held recently in connection with the start of an effort to raise $250,000 to build a new parish house in this old parish. First established in 1702, the parish was chartered June 17, 1761, under King George III.

Bishop Larned.

Bishop Larned is taking his place in the diocese and in the community. At some of his first confirmation engagements he has been making stirring addresses, especially valuable to the young people at the time of their admission to full citizenship in the church. At Albee's Theatre he preached the sermon at the first of the sixth annual series of noon-day Lenten services under the auspices of the Brooklyn Federation of Churches. This series covers three weeks, terminating on Good Friday. Everywhere he makes an impression of a man of ability, of earnest devotion, and of a genial and lovable personality.

Field Missionary.

The recent report of the Field Missionary of the Archdeaconry of Queens and Nassau, Miss Sidney Smith, is full of interest. Her work lies largely in the public institutions of the two counties. Through contact with the children's court, with the society for the prevention of cruelty to children, the overseers of the poor, and with the cooperation of the Diocesan Board of Religious Education, she has reached and ministered to many poor people, and distributed hundreds of useful gifts to unfortunate children. A relation has been established between Sunday Schools and close-by missionary work. Miss Smith has become a familiar figure at the Homes for the Aged in both counties. Her work is a valuable adjunct to the Archdeaconry.

Words by the Bishop.

The choir of St. Luke's Church, Brooklyn, recently sang Macfarlane's "Message From the Cross". It is of interest that the words for this cantata were compiled by Bishop Stires.

Help Build New Parish House.

An exhibit of books, pictures, documents and other properties relating to

the history of St. George's Parish, Flushing, was held recently in connection with the start of an effort to raise $250,000 to build a new parish house in this old parish. First established in 1702, the parish was chartered June 17, 1761, under King George III.

Sixtieth Anniversary.

The sixtieth anniversary of St. Stephen's Parish, Brooklyn, occurred February 21. Lent being an unpropitious time for a proper commemoration, the observance of the anniversary has been set for Whitsuntide. It is hoped that some substantial improvement to the church property can be made to mark the anniversary.

The Originator of the Harmon Award.

The many friends in this diocese of Archdeacon Russell, of Lawrenceville, Va., were pleased to hear of the award of the Harmon Gold Medal to him. Surely it was a well-earned recognition. No accounts of the award, so far as I have seen, have mentioned that Mr. Wm. E. Harmon, the originator of the award, and of other fine philanthropies, was himself a Churchman. He was for years a vestryman of Grace Church, Brooklyn Heights, and a member of the Board of Managers of the Church Charity Foundation of Long Island. Few even of his friends were aware of the wide scope of the generous extent of his philanthropic gifts.

St. Luke's, Tokyo.

Bishop Larned made an address about St. Luke's Hospital, Tokyo, to a select company of members of this diocese at the residence of the Misses Pierrepont, Brooklyn. Interest in this great project is growing in this diocese, and it is ardently hoped that Long Island will do its full part in the completion of the work.

The annual Lenten retreats at St. Paul's, Clinton Street, Brooklyn, will be held this year March 22 for women and girls and March 23 for men. Both will be conducted by the Rev. W. M. V. Hoffman, S. S. J. E.

A notable confirmation class of ninety persons was presented to the Bishop recently at St. Paul's, Flatbush.

C. H. W.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Lenten Preachers in New Orleans.

Among the Lenten preachers in New Orleans under the direction of the Church Club have been the Rt. Rev. Dr. Casady of Oklahoma, the Rt. Rev. Dr. Cook of Delaware, the Rt. Rev. Dr. Davenport of Easton and the Rev. Malcolm Lockhart of St. James' Church, Baton Rouge.

Legacy.

Trinity Church, Natchitoches, has recently received a legacy of $2,000 from the estate of the late Mrs. McComb, who was a member of that congregation.

Grace Memorial Church, Hammond.

The yearly congregational meeting of Grace Memorial Church, of Hammond, was held February 8 at the Oaks Hotel, where a dinner was served. The object of the meeting, besides the desire of the rector, Mr. Wharton, to promote good fellowship, was to retire the vestrymen who had served their terms and elect others in their places.

Those elected are: the Messrs. Henry A. Mentz, Hatton Henkel, Richardson Leverich, H. S. Britton, J. F. Saxon and Captain R. J. McBride.

Hon. Percy Saint, Attorney-General, at the close of the meal consented to give an address in his usual eloquent style. He was followed by an expression of interest and encouragement from Mr. Furnam Pearce, whose loyalty and good works are unceasing. Mr. Wharton made a talk. A report was read by the treasurer, Mr. Roy Wilcombe, showing the church to be in a fairly prosperous condition. The past year shows many signs of advancement.

Among these, is the transforming, by anonymous donors, of our little chapel into an attractive place for the holding of the greater part of the Lenten services. On a slightly raised platform, furnished with cushions to represent the communion rail, has been built an altar credence table, lectern, and at the door of exit an alms table.

Mrs. J. E. Wilcombe, Sr.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

St. Augustine's, Savannah.

Church reports dealing with statistics of baptisms, confirmations, marriages, and finances are usually dry, but the following setting forth, among other things the social service activities of St. Augustine's Church, Savannah, is more than interesting.

The closing of Negro banks in Savannah a year ago played havoc with the economic condition of Negroes in that most of their savings of years were deposited with these institutions. Their spirit was broken, and morale almost gone.

The congregation of St. Augustine's, composed of 138 communicants under the leadership of Archdeacon J. Henry Brown, vicar of the Mission, stepped into the breach and the following items show how well they have wrought.

From March, 1928, to February, 1929, 638 meals have been given to residents and transients; thirty-seven pairs of shoes, new and used, furnished Negro children; also 145 pieces of wearing apparel and other garments; thirteen families had their house rents paid for one or two months; 123 baskets of groceries given to as many families; seventy jobs found for men, women, boys and girls; ninety-six tubercular patients treated in sixty-four clinics held in the parish hall; twenty-five sputum examinations made; 400 Alpine lamp treatments given; fifty quarts of milk and 114 free prescriptions for medicine given out.

The congregation is not composed of well-to-do Negroes, but of wage-earners, cooks, porters, washerwomen, day workers and farm laborers. It is hoped that the congregation may continue this work until things return to normal.

QUINCY.

Rt. Rev. Edward Fawcett, D. D., Bishop.

Grace Church, Galesburg, Branching Out.

The Woman's Auxiliary of Grace Church, Galesburg, Ill., held an interesting meeting recently when it invited all of the social workers of the city to come and be their guests for an afternoon. The visitors made the program by telling of their work. There was not time enough to hear all they had to say, so many went away anticipating the meeting next year when others will be heard. An interesting thing discovered was the large number of women of Grace Parish who are serving on boards and committees of the various local institutions. It is the plan of the rector to have a meeting of these women and let them plan the programs for the future.

The parish has taken another forward step and this time in the way of organizing the man power. A Brotherhood Chapter has just been organized with five men in it. N. C. Newlin, formerly of Fort Worth, Texas, is the director. The Bishop has already invited two of the men to go out in the diocese and do some lay reading in the vacant missions.

R. Y. B.

NORTHERN INDIANA.

Rt. Rev. Campbell Gray, D. D., Bishop.

Gift of a Parish House to St. James, Goshen.

The entire parish of St. James, Goshen, is rejoicing over the gift of a parish house recently received. Mrs. John W. Egbert has purchased the two-story and basement brick building adjoining the church, and after the necessary alterations have been made, will present it to the parish to be used as a parish house.

The vestry and guilds will undertake the furnishing and up-keep of the property. Possession of the property cannot be had until June 1, but it is expected that it will be remodeled and furnished, ready for actual use by the first of September, when the fall activities begin.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop.

Central Committee on Christian Social Service Meets in Harrisburg.

The Central Committee on Christian Social Service of the five dioceses in Pennsylvania recently met at the Penn-Harris Hotel, Harrisburg, the Rev. Paul S. Atkins, chairman, presiding. Among those present were Bishop Darlington, Clinton Rogers Woodruff, Esq., of the Diocese of Pennsylvania; the Rev. R. F. Kline, of Wilkes-Barre, representing the Diocese of Bethlehem; Mrs. Harriet Powell and Miss Thompson, of Erie, representing the Diocese of Erie, and Dr. Wm. J. Middleton, of Steelton, representing the Diocese of Harrisburg. Letters of regret were received from the Bishop of Pittsburgh, the Bishop of Erie, and the Rev. Robert Kreitler, of Scranton.

Mr. George Bedinger, of the Public Charities Association of Pennsylvania, was present by request of the chairman. The chairman stated that he had agreed to be the sponsor for a round table discussion at the meeting of the Pennsylvania Conference on Social Welfare on "The Relation of the Church to Private Welfare Agencies". Mrs. Harriet Powell will be sponsor for another, the subject being "The Part That Social Hygiene Plays in a Well-Rounded Community Health Program". Bishop Darlington addressed the meeting relative to the social welfare work of his diocese and its agencies in those state institutions located in the Diocese of Harrisburg.

Dr. Woodruff and Mr. Bedinger addressed the Committee relative to wel-

(Continued on page 22.)

Family Department

MARCH.

1. Friday.
3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Passion Sunday.
24. Palm Sunday.
25. Monday in Holy Week, Annunciation B. V. M.
28. Maundy Thursday.
29. Good Friday.
31. Easter Day.

COLLECT FOR SUNDAY NEXT BEFORE EASTER.

Almighty and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son, Our Saviour, Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind shall follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ Our Lord. Amen.

COLLECT FOR ANNUNCIATION OF THE BLESSED VIRGIN MARY.

We beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the incarnation of Thy son Jesus Christ by the message of an angel, so by His passion we may be brought unto the glory of His resurrection, through the same Jesus Christ Our Lord. Amen.

COLLECTS FOR GOOD FRIDAY.

Almighty God, we beseech Thee graciously to behold this Thy family, for which Our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men and to suffer death upon the cross; Who now liveth and reigneth with Thee, and the Holy Ghost ever one God, world without end. Amen.

Almighty and everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy Holy Church, that every member of the same in his vocation and ministry, may truly and godly serve Thee; through Our Lord and Saviour Jesus Christ. Amen.

O Merciful God, Who hast made all men, and hatest nothing that Thou hast made, nor desireth the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, infidels and heretics; and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ Our Lord, Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

COLLECT FOR EASTER EVEN.

Grant, O Lord, that as we are baptized into the death of Thy Blessed Son, Our Saviour Jesus Christ, so by continually mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, Who died, and was buried, and rose again for us, Thy Son, Jesus Christ Our Lord. Amen.

For The Southern Churchman.

AND THERE CAME ALSO NICODEMUS—

Edith Mirick.

Ah, Nicodemus,
You whom they call the great,
You are too late,
My fine be-linened gentleman!
You do most crassly err
In bringing now your aloes and your myrrh.
This Body is too proud
For need of shroud.
Once, under night's cover, you sought Him out;
Went to Him troubled and in doubt.
You were too timid, my fine sir,
To seek salvation in the sun. And now—
The door is closed. You can but spice your cup
Of penitence with aloes, wrap your own soul up
In this un-needed linen—in this myrrh.

Holy Week.

The Lenten season is now approaching its culmination in Holy Week, the climax in the life of Jesus. The Christian world is observing it with widening extent and it may again become a universal observance and bond of Christian unity and means of grace in all Christian Churches. Its central importance is emphasized in the New Testament by the fact that one fourth of the four Gospels and one seventh of the entire New Testament is devoted to this week. Four events in it stand out conspicuous and supreme.

The week opened on Palm Sunday with the triumphal entry of Jesus into Jerusalem. His humble followers planned to signalize His entry with a triumphal demonstration, thinking that He was going to His coronation as King in that City. It was a humble procession, and yet it meant more for the world than any imperial pageant or presidential inauguration. When they reached the summit of the Mount of Olives where the city of Jerusalem broke upon the view, Jesus burst into tears. What a strange and incredible interruption of the festivities of the hour! There lay before the eyes of Jesus the chosen city of God, the holiest city on earth, with its marble temple and its golden roof flashing in the foreground. Why did Jesus weep over that city? Let Him go and weep great, hot tears over apostate Samaria and pagan Rome, but should He not beam in benediction over Jerusalem with all its sacred associations and hopes? Yet He broke down and sobbed like a child. He wept over the city because of its sin. How much there is to weep over in any great city! Who can look upon it with open and penetrating eyes and not weep? Holy city though it was, yet Jerusalem was saturated with sin, and it had upon its skirts this deepest guilt of all that it was even at this hour rejecting its own Messiah. The deepest guilt of any city is not its political corruption or its crime and social vice, but its spiritual guilt in its blindness to the eternal values and obligations of the things of the spirit.

Jesus passed on into the city and went up into the temple and there a shocking sight met his eyes. The precincts of that holy place had been turned into a scene of noisy hawking of merchandise and all manner of dishonesty was running rife. May not the business of the city, with all its modern iniquities, not only swirl in a tumultuous torrent around all our churches, but actually invade their worship and infect it with the spirit and methods of the world? Jesus, in righteous indignation, drove these money changers out of the temple and declared that they had made his Father's house a den of thieves. Evening came on and Jesus with His disciples returned to Bethany. What had been accomplished towards crowning Jesus as King? Nothing. The expectations of the disciples were met with tragic disappointment. But Jesus Himself had no such disillusionment, for He knew that the kingdom of God cometh not with observation. We should know this and not think that any outward show of splendid pageantry and ritual or that any worldly means can bring in the reign of Christ on earth. He does not strive nor cry in the marts of men or use their methods of gaining crowns and kingdoms, but He mounts to His throne in human hearts by the quiet indwelling and working of His Holy Spirit.

An epochal event in this week was the final meeting of Jesus with His disciples in an upper room in Jerusalem. Here He drew them close to Himself in those intimate table-talks that are the most precious and wonderful in the literature of the world. He spoke to them of the Father's love and care, of the immotral hope of faith, and especially of His own continued presence with them in the person of the Spirit after His withdrawal. These are the inner shrine of Christian faith and fellowship and are the very bread of life to the believer's soul. The meeting culminated in the transformation of the ordinance of the Passover into the ordinance of the Lord's Supper, the old being transfigured into the new. The symbols are common and universal, illustrating the universality of the Gospel, bread to the soul. They are frail and perishable, and yet how imperishable is their significance. This simple ordinance of bread and wine has come down through the centuries upheaved in a hundred revolutions and convulsions in which no empire or human social fabric has survived, and yet this slender thread remains unbroken and is as fresh and vital in its meaning as ever. It is everywhere throughout Christendom the one Christian bond that all the followers of Jesus observe, and they derive from it strength and comfort to their faith and fellowship. It is as beautiful as it is simple and universal and, like bread and light, ministers alike to rich and poor, peasant and prince, and illiterate and scholar. It is a golden linked chain binding all the Christian generations into mystic unity and stretching from Christ's first to His final coming.

Events moved on through the shadows and sorrows of Gethsemane and the mockery of the trial to Calvary, the place of the skull. What a significant emblem of man's sin and death! The tongue that could speak eloquent words and sing matchless music is now silent in its withered dust. The eyes that once were full of light and love are now two great empty caverns staring blankly around. And the great golden bowl of the brain, once the seat of intelligence and affection and will, that spun the centuries of human history and built

all the glorious fabrics of human genius, is now a frightful void. It was appropriate, then, that on this limestone knoll, shaped into the likeness of a skull, should be erected that cross that was to bear the guilt of all human sin and cure its woes. The cross is the distinctive fact of Christianity, the feature that separates it from all other religions and makes it the redemption of the world. It declares how great is the guilt of human sin and yet how much greater is the love of God that poured out the sacrifice that could cleanse it away. It is the unapproachable glory of Christ who came not to be ministered unto, but to minister and give Himself for the life of the world. Sacrifice weaves its scarlet thread into the whole web of the universe. The very limestone rock on which the cross stood was composed of the skeletons of myriads of tiny creatures that laid down their lives to compose that ledge that upheld the cross. The animal world is full of affectionate sacrifice, and it comes to its full flower and glory in our human world. But its supreme and final manifestation is in the cross of Christ on which the Prince of Glory died that we might have forgiveness of sin and everlasting life. The Christian world is about to gather and stand around this cross in special reverence and devotion. It makes no mistake in this central faith. Take away the cross and we take away the blood-red heart of Christianity and reduce it to the level of an ethical cult. In the cross of Christ we glory as it towers o'er the wrecks of time and gathers round its head sublime all the light of sacred story.

Crucifixion had its dark shadows dispersed and was lighted up with supernal glory on the resurrection morning. This was the necessary culmination and climax of this Holy Week without which all its promise of light would have been extinguished as a meteor in the night. Christ could not be holden of death any more than the seeds and buds of the springtime can be confined and smothered in eternal sleep when the balmy breath of the returning sun bathes them in its vitalizing warmth. We accept the fact of the resurrection, not only because of the many infallible proofs in which Scripture story has invested it, but because it is the only fact that is big enough to explain Christ, His unique and supreme personality, and His power in the world. There He stands as solidly based as any mountain range, and some extraordinary upheaval is necessary to account for Him. The resurrection is sufficient for this, and nothing else is. It completes and crowns all the facts and doctrines and hope of the Christian life. It shines as the one clear and masterful light in this dark world of sin and death. It is the green mountain top of a far new world. In its light we triumphantly sing, O glorious cross, O resurrection day, and cast our crowns down at the feet of our risen Lord.

Let us prepare for and enter Holy Week in faith and devotion and visit anew and linger around these outstanding events in common with the Christian world, that we may receive new vitality and vigor in our Christian life and service and take up our cross and follow Christ.—Presbyterian Banner.

Ye Shall Be Witnesses.

Palm Sunday and Easter, with their intense appeal for your grateful and absorbing loyalty to Him who gave Himself on the cross for our salvation, draw near. You will not forget that Jesus stood before the multitudes in those last terrible days. "Surely this was a righteous man." was said by a centurion while pacing between the crowds who jeered at the Christ on Calvary.

The Christian has an obligation to bear witness before men concerning his faith in Jesus. Contrary to frequent rumors, it is not so much hatred of God as hunger for divine grace that is just beneath the surface of our times. Everywhere there are folks, young, middle-aged and old, who are in need of only a bit of guidance, a firm declaration, a modest warning against evil. Your example and influence may be the instrument of divine love in turning the scale toward spiritual satisfaction and peace with God.

To your interest in individuals you can justly add a renew and greater appreciation of your Church. Can you think of any institution or society in the whole world that seeks the betterment of men and women with so little selfishness as characterizes the average Christian congregation. In its fellowship men find companions; in its program are revealed the highest duties to God. In its services all receive the grace of God. You will, therefore, not only give the Church the best and most of yourself, but you will bear witness to its value when you meet folk indifferent to its power.—Selected.

For The Southern Churchman.

GETHSEMANE.

Eleanor Glenn Wallis.

And it was night. The quiet garden kept
Its counsel till the coming of the moon:
And sleep demanded tribute of us. Soon
We knew no longer that the Master wept.
Though we had marked the bloody sweat that leapt
(As if He wrestled in the heat of noon)
While Spirit strove with heaven for the boon
Of strength not long denied Him—yet we slept.

He must have needed human love, although
He could foretell its failure. Twice He came,
To find us sleeping. Thrice before cock-crow
I had forsworn Him—to my grief and shame!
I think that He was lonely to the end—
Without the comfort of one fearless friend.

The Message of Palm Sunday.

They who are interested in the study of mass psychology will find most illuminating material in what took place at the gates of Jerusalem nineteen centuries ago. Much light is shed by St. John on what was the moving cause of that outburst of enthusiasm which compelled the rulers of the Church to say in bitter envy and disgust, "What do we? The world is gone after Him". He states that the miracles of raising Lazarus from the dead impressed the multitude with the conviction that in Him the prophecies of old concerning the coming Messiah had now found their fulfillment. That called for the shouts and hosannas, and He who formerly avoided such demonstrations now permitted Himself to be hailed as Messiah and King.

But how soon the miracle of raising Lazarus from the dead was forgotten by all except the few who had learned to know the Christ more intimately! How quickly that fickle multitude yielded to the influence of the rulers in Church and State! How quickly the hosannas faded and changed to "Crucify Him!" It is for the ignorant in that mass who were swayed from their devotion to Christ to yield to the demand of the rulers to consent to His death that the crucified Lord prayed when He said, "Father, forgive them; for they know not what they do". They were the ignorant and blind who were led by their blind rulers and teachers, and it was for them that the Lord prayed. Can there be any doubt that they were among the 3,000 whom Peter brought back again to their hosanna allegiance when he charged them with the Saviour's death? This was Christ's prayer answered in their case as it was when He prayed for Peter.

The message of Palm Sunday may be briefly expressed in Paul's words, "Let him that thinketh he standeth take heed lest he fall". Even so great a miracle as the raising of Lazarus did not suffice to hold that multitude true to their allegiance to Jesus. Something more than a sign from heaven is needed to hold the Christian true to his Lord. There is a world of meaning in Abraham's answer to Dives, "If they hear not Moses and the prophets, neither will will they be persuaded though one rose from the dead". Christ must become known to the Christian not by outward signs but by an intimate and inner fellowship with Him. They who are moved to accept Him because of some mass enthusiasm are the first to lose Him and reject Him when the excitement is over and a new and different excitement takes its place. Signs and wonders that appeal to the emotions only are easily forgotten.

The thing that counts, the thing that has staying power, the thing that binds the soul to Christ by cords that cannot be broken, is to know Him as the disciples learned to know Him. The miracles He did in their presence seemed to make no lasting impression. But when the test came and Jesus asked them the question, "Will ye also go away?" how quickly came back the spokesman's answer, "Lord, to whom shall we go? Thou hast the words of eternal life." They had learned to know their Lord by intimate intercourse and fellowship, and when the thought of leaving Him was suggested, they awoke to the realization that they had found in Him what they could by no means find anywhere else. Paul knew Christ and the power of His resurrection, and no power on earth could have separated him from his Lord. "For me to live is Christ" tells the story of his devotion and allegiance. That is the kind of knowledge which Christians need today who are so easily swayed from one allegiance to another. They need to know Him whom to know aright is life eternal. The message of Palm Sunday is, "Learn to know Christ and what His cross means to you, and your soul will never tire saying "Blessed is He that cometh in the name of the Lord. Hosanna in the highest!"—Selected.

"In the deepest gloom of the valley of the Shadow of Death we can hear the ring of our Shepherd's staff as He finds the way for us."

If all our desires were granted our delights would be gone.

"The Church that welcomes not the poor
Shuts the King outside the door."

For the Young Folks

GOOD FRIDAY.

Peter and James and John
The sad tale runneth on—
All slept and Thee forgot;
One said he knew Thee not.
Peter and James and John,
The sad tale runneth on—
I am that one, that Three;
Thus have I done to Thee.

Under a garden wall
I lay at even fall;
I waked. Thou calledst me;
I had not watched with Thee.

Peter and James and John,
The sad tale runneth on—
By the priest's fagot hot,
I said I knew Thee not.

The little maid spake out:
"With Him thou wentest about."
"This Man I never met,"
I hear the cock crow yet.

—Lizette Woodworth Reese.

Meditation.

The season of Lent and especially Holy Week draw us in quiet meditation near to the Saviour in His last days when He was pouring out His life for us and was about to pay the last full measure of His devotion. More and more widely and deeply this time is causing the Christian world to pause in its hurry and think upon the great things of our Christian faith.

We are in danger of losing the art of meditation in our rushing modern world. Many people are always craving a crowd and itching for a new thrill. They seek excitement and society and shun solitude. They have meager inner resources and little contenment and comfort in themselves. We are losing acquaintance with ourselves and may become such strangers to our own souls that we would hardly recognize them on the street. In such a distracting outer life we are losing much that is valuable and fine out of our inner life, and our sense of the spiritual life is being swept away in the worldly flood.

Meditation is the fixing of our minds on a subject and brooding over it until we work our way into its depths and get hold of its roots and relations. It is only by this process that we can digest and assimilate truth into our own thought. The raw materials of knowledge pour into our minds through our senses, but these materials can be shaped into our own knowledge only as we lay hold of them by our mental faculties and mold them into form and meaning. As long as our knowledge is a mere repetition and memory of what others have taught us, we do not know anything by our own perception and grasp of understanding. One may commit to memory a proposition in geometry and not have a glimmer of an idea of what it means; only as one comprehends the mathematical principles involved does he perceive the truth and beauty of the proposition.

Meditation goes deeper than this perception of truth and penetrates into its roots by fibres by the process of mental association. Any idea or object in the mind is a growing thing and begins to sink rootlets and throw out branches and filaments through the mind and thus relates itself to the entire contents of consciousness. One thought suggests another, until the whole world of the thinker is organized around the original fact or idea. All the scattered rays of knowledge and experience are focused in this center until it blazes with light and heat. Then the subject is seen and felt in all its nature and relations and it masters and moves the will.—Exchange.

How Sonny Got His Name.

"What makes them call you 'Sonny'?" Freddy asked one winter day, as the two boys built a snowman together.

Sonny looked a little shy and did not answer.

"Aw g'wan, tell me. I won't tell the other boys."

"If you're sure you won't, go ask my mother. She likes telling the story. I don't."

Freddy was off toward the house at a run, in spite of his two heavy sweaters and his chubby legs. He found Sonny's mother sitting in front of a big wood fire. Quick as wink she had his snow shoes and stockings off, and had him safely huddled in a big armchair beside her.

"Perhaps you didn't know," began the sweet-faced lady, "that until Sonny was three years old, he had the nicest daddy that any little boy could have."

Sonny's mother stopped a moment and gazed into the fire. "Well, to make a long story short, Sonny's father came home very ill one day, and in less than a week he had left us altogether for a better world."

Freddy swallowed a lump in his throat. He had lost a little brother once in this same way.

After a pause, the sweet voice went on:

"I was very ill after that for a time, and little Austin was just beginning to talk. He is a year and a half younger than Sonny or Billy as we called him at that time. The baby was very cross and Billy was the only brightness in a very lonely house.

"For weeks and weeks I thought the sun would never shine again. The days were just as cold as this, but the sun was far behind a cloud. It was too cold and stormy for Billy to go out to play, but he went to the window every little while for fear he would miss his morning greeting to the sun. But the sun did not come, and he would go back to play with his blocks and to get along as well as possible without a daddy's home-coming to look forward to."

Freddy was listening spell-bound.

"It was the stormiest day of all that winter. Old Sol, you know who that is, was buried deep in dark grey clouds. Billy as usual had gone to the window with "Good-morning merry sunshine" on the tip of his tongue. For he was always hopeful. But he didn't say it. There was no sun there to greet. He gazed and gazed. Then he finally came back to his blocks. I thought his cheerfulness was at last wiped out. But in a moment, this is what I heard:

"'Now, p'tend you are the sun.' He placed his biggest block right in the middle of the rug. 'You,' he said to a smaller block, 'shall be mummy.' Then, to the tiniest one of all, 'You'll do for baby.'

"The little voice went on: 'You must shine hard, hard, sun, so my mummy will smile again. Then harder, harder, so baby will stop crying.' Then, 'Oh, look mummy,' he called to me, 'the sun is dancing, and so are you and so is baby.' And as I looked, I saw the blocks jump up and down four or five times.

"The next morning the papers said there had been an earthquake, quite severe, five hundred miles away, but only slight for a half minute here. Billy didn't need this explanation for the dancing blocks.

"'It was the sun fairies dancing, and they made you and Billy dance, too,' he still declared.

"It didn't matter after that, the sun not shining. Billy had his sun game now. And when the earthquake didn't come again to make the blocks dance up and down, he made them dance by moving them and was quite satisfied.

"See the sun dance," he would call with a silvery laugh. Sad as my heart was, I would smile, and one day baby cooed and lisped out, 'Sunny'.

"From that day to this we have called our Billy, 'Sunny'. It was Sunny and that game of his that helped to make us well and happy once again. Now, you know the meaning of his name and how it should be spelled. He is shy, and you're the only boy who knows it, so you had better spell it 'Sonny' like the rest, and keep the secret, too."

When Freddy, in warm stockings and dry shoes, ran out to join his chum, all he could say was: "Gee, I'd like to be a hero!"

And Sunny's face shone something like his namesake's in the sky.—Richmond Christian Advocate.

Gerald and the Soap Boys.

There were two of them—a pink soap boy made of rose-scented soap and a black soap baby that smelled like tar. They lay side by side under a wash-rag quilt in the box Aunt Jane had sent Gerald.

Gerald thought they were delightful. He took them out and walked them up and down the playroom and let them ride in his toy wagon and in his electric train. He played with them all afternoon.

"Wash your hands for supper, Gerald," mother called to him. "You can use one of your new soap boys to make yourself clean."

But Gerald didn't want to do that. He played a minute longer and then dashed into the bathroom and ran the water over the tips of his fingers and then wiped them on his towel. There were several black marks there already so the new ones hardly showed.

After supper mother said: "Brush your teeth, Gerald, and wash your neck and ears before you go to bed."

But Gerald never liked to take much time to his washing and anyway, mother gave him a hot bath twice a week and that was often enough for neck and ears, he thought.

He took the soap boys into the bathroom with him but he didn't use them to wash with. There was plenty of soap in the rack, but Gerald didn't use much of that either. It was too much trouble.

He set the soap boys on the window-sill beside his bed and slid in between the covers and tucked his head down into the pillow. For a few minutes everything was very still. Gerald was asleep.

Then Gerald thought he heard a squeaky little voice saying, "You are wrong, as usual. He's much more like me. He's the same color of pink. It shows through quite plainly."

"Nothing of the sort," another voice squealed. "He's like me! He's a black boy! Just look behind his right ear.

And look at his fingernails. They're blacker than I am. Gerald is certainly a black child."

Gerald saw that the soap boys were quarreling in their box.

"There's a perfectly pink patch on his right cheek," the pink soap boy insisted angrily. "That shows that if he were washed, he'd come out that color all over."

"It's just some pink stuff that's stuck there. He's much more black. Look at his hands and his neck," the black soap child sputtered. "He's my twin."

"Oh, dear!" Gerald cried, sitting up in bed, "I knew I looked a little dirty, but I never thought anybody would think I was really as dirty as that."

"You **aren't!**" squealed the pink soap boy.

"But you **are!**" the black one laughed.

"I must look in the mirror!" Gerald cried in a fright.

He jumped out of the bed and ran across the room. He noticed that it was morning light now, so he could see quite well. Very carefully he studied his face and hands in the glass.

"I—I'm afraid I do **look** sort of dark," he admitted. "But I'm going to wash right now until I'm as pink as the pink soap boy."

He turned to explain to the soap boys, but, somehow they had lost their liveliness. They were only pieces of soap again.

"Maybe I just dreamed they talked about me," Gerald decided, "but maybe I'd better wash anyhow so no one else will make a mistake. It wouldn't be much fun, if mother didn't know me in the morning."—Selected.

THE CHALLENGE OF YOUTH.

Oh! youth is the springtime of life and love,
The promise of great things to be,
The time when we build for the Master above,
A life that will please Him to see.

And what shall we put in this life that we build
And plan for the Master in Youth?
Oh! let us put faith in this life that we make
And patience and virtue and truth.

Let us yield all our will to the Master divine
And earnestly strive every day
To make of our lives what our Jesus would wish
And follow His Steps all the way.

—Presbyterian of the South.

True Story of a Little Wilderness Pet.

Devere told me this story of the Mackinaw woods. He was a baby about three years old when it happened. The family were living in a log cabin on timber land owned by Devere's father. His father was "lumbering" at the time, which means that he was cutting down his big trees and hauling them to the saw mill to be made into boards.

Devere says that one lovely spring day he and his mother and sister went walking in the woods. Some one must have lifted the latch and walked in their house while they were away. If it were Goldilocks who did this, she forgot to close the door when she left, because the door was standing wide open when the three returned.

Finding the door thus open, somebody on four feet had walked in before the family returned. Devere found him in the bedroom sound asleep in a corner. He was a soft, pretty little fellow. Devere called his mother and his sister to come and see who was sleeping in the bedroom.

"Why, it is a fawn!" said Devere's mother, "and a fawn is a deer's baby."

Devere petted the pretty animal on his velvety head, and the fawn opened his beautiful eyes. Strange to say, he didn't act afraid. He trusted the baby, too. When he was wide awake he walked around the bedroom and the living room. He allowed the children to pet him and behaved as if he felt perfectly at home.

After a little while the wee fawn walked out of the house and bounded away into the deep woods. Devere almost cried, because he wanted that fawn for a pet.

Next day the fawn came back. He walked to the cabin door, and when it was opened in he came as if he were an old friend.

"The flies are bothering him," said Devere's mother. "That is why he wishes to come into the house."

The children brushed the flies off the fawn's coat and then played with him as if he were a kitten.

Ever after the fawn came every day to see the children. Every day before they invited him into the house they brushed off the flies that troubled him. In a few weeks the little fawn grew so tame that he came from the woods when the children called him. Devere says they didn't give him a name, but called him the "Little Deer", and when they wished him to come to play they would sing out, "Come on, come on, come on!" and the fawn would come leaping from the evergreen thickets.

The little fellow was gentle and liked to be petted. Most of all he liked to have the flies brushed from his velvety body. All sorts of flies troubled the little fawn, and that was doubtless the true reason why he liked to stay in the house when he came visiting, rather than play outdoors.

During the hunting season in the autumn the baby boy's pet stayed close by the house all the time, and other big deer came with him to hide from the hunters.

Next spring back came the little fawn to play with the children again, only of course he was no longer a tiny animal.

Three years the little boy lived in the log cabin in the Mackinaw woods with his family, and all that time the deer came often to be petted and to play with the children.

Devere is a young man now; he says he often wonders if his pet is going to the log cabin expecting to see friends, about what became of his wildwood playmate; and he says that long ago it used to make him feel sad when he thought and finding no one at home to welcome him then or ever after.—Frances Fox, in Exchange.

The Bird That Sold Its Wings.

A little boy named Robert once came home from Sunday school looking very glum.

"I wish I had a fortune," he said. "I'd give anything for a fortune." Just then his mother came in and overheard what he said.

"Bobby, my boy," she said, "would you give anything for a fortune? Ah, Bobby," said his mother, "I don't think you could ever have heard the story of how the skylark sold his wings."

"Oh, Mother, do tell me;" said Bobby. And his mother began:

"Once there lived a skylark who was the finest of his race. One day as he flew over a wood he looked down, and there, traveling over the wide road that ran through it, was the strangest little coach ever seen. It was painted black with yellow stripes, and was drawn by six horses as black as pitch. But what interested him most was the fact that he saw sticking out of the windows of the coach the tails of some worms, and so he flew down to see what this thing might be, and as he drew nearer he heard the coachman calling out: 'Three fine, fat, juicy worms for two feathers. Who'll buy?'

"'That's cheap enough,' the skylark thought. 'I'd give anything for worms, especially big ones.' So he nibbled first at one wing and then at the other, and pulled a feather out of each, bought the worms and hurried away into a dark corner to eat them all by himself.

"Next day he saw the coach again and had another feast. And the next day, too, and the day after that, and the day after that. In fact, he grew fonder and fonder of worms. But, oh! his wings. Soon he lost a sunward race in which he had always been first. Then he was only able to fly just above the trees, then not even as high as that. At last he could not fly at all, but could only hop about in the undergrowth and he could sing no more because of the darkness and chilliness of the wood from which he could not escape.

"When things got as bad as this, he thought upon a good plan for making them better. He worked hard hunting worms and got a large heap of them by the roadside, and when the coach came along he cried to the coachman: 'Please, sir, I have here a lot of worms; how many feathers will you give me for them? And, would you believe it, that hard-hearted coachman simply answered 'My business is worms for feathers, not feathers for worms', and he whipped up his horses and drove away. The poor, foolish little skylark rolled over and died of broken wings and a broken heart.

"When he was found, and the other skylarks saw what had happened they buried him in the wood by the roadside, and over his grave they placed a warning to all other birds, never, never, never to sell one feather of their wings for worms, or for anything else.

"And, Bobby," his mother continued, "Jesus said, What shall it profit a man if he shall gain the whole world, and lose his own soul?"

Bobby had been following his mother's words carefully. He looked at her when she ceased speaking.

"Mother," he said earnestly, "I think after all I would not give anything for a fortune."—A. D. Belden, in "Stories of the King".

He Told the Truth.

Long ago and far away lived a boy with his mother. His father was dead, and his mother had become very poor. His name was Selim, and he lived in Persia.

At last his mother could keep him no longer and sent him to his uncle in the city of Shiraz, far away over mountains and deserts.

He traveled with a caravan of merchants and helped the servant to care for the camels when they camped at night.

One day they went through a ravine in the mountains. The rocks were high on each side, and the road wound so that one could see only a little way ahead.

They were still in the mountains camped by the side of the little stream, when the night came on, and they and all lay down to sleep.

But in the night robbers came. When Selim woke, he found the merchants and servants bound, and the robbers building a little fire for light and warmth.

They brought the merchants and servants one by one to the chief of the

robbers, who tried to make them tell what they had with them.

At last Selim was brought. Selim was so small that the chief wished to waste no time on him.

"My boy," he said, "what money have you?"

"I have three gold pieces sewed up in the corner of my coat," said Selim.

"Three gold pieces!" said the chief. "If that is true, why did you tell me?"

"Because," said Selim, "my mother made me promise three things when I left her. The first was to be kind to any one whom I could help; the second, to pray to God every day; the third always to tell the truth. So I told you the truth."

"Let me see your coat," said the robber chief.

He took it, cut open the corner and took out three gold coins, as they had said.

Then he took from his girdle three more gold coins and gave the six to Selim.

"Sew these all up in your coat," he said, "and always do as your mother said. Had I had such a mother I should not have been a robber.

Then he called the chief of the merchants and said to him, "See that this boy gets to his journey's end without harm, and I will protect you when you come back through the mountains. Persia news boys trained to be kind, to pray, and to tell the truth."—The Book of Life.

For The Southern Churchman.

WOOD CREATURES.

Maude Mumma.

Little creatures of the wood,
For some purpose kind and good:
God hath put you there to dwell.
For He doeth all things well.

Little creatures of the wood,
We will treat you as we should;
God hath given both a share
Of His bounty and His care.

He has made the birds and bees,
Are we not much more than these?
As He notes the sparrow's fall—
Hath He not enough for all?

CARPETS for CHURCHES

We carry a large stock of Church Carpets, embracing a wide assortment of designs, colorings and qualities and at prices to meet every requirement. Write and we will have our representative call with a selection of patterns and give estimate or we will send samples, at our expense, for your consideration.

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CHRIST CHURCH PARISH

MIDDLESEX COUNTY, VIRGINIA

AN APPEAL.

Old Christchurch Parish is renewing her life and beginning to fulfill her true mission in ministering to the social as well as to the religious needs of the people of Middlesex County.

Plans are well under way to begin, immediately, to restore Christ Church, to build a Rectory and Community House on property recently donated and adjoining the Church.

Located as Christ Church is, in the very heart of the country, there is no question but that, through the Community House, the social needs of the people may, to a very great degree, be met. It is planned to make this Community House the social centre of the county. By means of moving pictures, frequent lectures on vital subjects, library and reading rooms, it is believed that such an institution will be of incalculable value to present and future generations.

If this great work appeals to you, as surely it must, will you not send a contribution to help it forward?

Contributions may be sent to:

MRS. WM. C. SEGAR
Stormont, Va.,
or
THE BANK OF MIDDLESEX
Saluda, Va.

"The plans for restoring Christ Church and building a rectory and community house on property adjoining the church, have been carefully examined by me, and I most cordially commend the above appeal. The need for carrying out these improvements is urgent, and I trust that the appeal will enlist your interest and secure a generous contribution."

WM. CABELL BROWN,
(Late) Bishop of Virginia.

T. Y. LAWSON
General Merchandise
Shipping Point, Burhan's Wharf, Va.
P. O. Harmony Village, Va.

March 3, 1929.

Mr. Williams:

Dear Sir: As one of the vestrymen, we fully appreciate what you are doing for our work at Christ Church.

I was glad to see in your last week's issue of The Southern Churchman an appeal for funds for the benefit of Christ Church. The Ladies' Guild has struggled for many years to pay off this debt, which could not have been done without outside help.

Mrs. Segar has been working for Christ Church for many years, and, without her help, this church would have been closed years ago.

I fully endorse any appeal she may make in the matter.

Yours truly,
T. Y. LAWSON.

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Richmond, Va.

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Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

BOARDING—VIRGINIA BEACH, VA.

ANY ONE INTERESTED IN GOING TO Virginia Beach, Va., for summer, lovely cottage, private bath, all comforts. Address Box 5, care Southern Churchman.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

PALMS—FOR PALM SUNDAY

THIRTY POUNDS PALMETTO-PALM LEAVES sent postpaid to any address for $5.00. Half orders, $3.00. Address, J. Swinton Whaley, Little Edisto, S. C.

SOLD BY A SHUT-IN.

MEDIUM-SIZED, SELF-FILLING FOUNtain pens, with orange colored staffs and gold bands. Solid 14-K gold pen points. I guarantee these pens. Price $1.00, postpaid. E. P. Broxton, R. F. D., Keysville, Ga.

NOTICE.

THE BLUE RIDGE INDUSTRIAL SCHOOL is very much in need of old or new Church Hymnals with music, and used Church vestments for both boys and girls. They should be sent by parcel post to Blue Ridge Industrial School, Bris, Greene county, Va.

COUNTRY BOARD.

THREE ROOMS AND BATH ON DAIRY farm near Warrenton, Va. Riding horse any pony. References asked and given. Address Mrs. G. M. Wells, Jr., Casanova, Va.

SMALL FARM FOR SALE.

MOSTLY IN TIMBER. IDEAL FOR Poultry and truck. Five room bungalo, room attached for store and post office; out-buildings. At station on R., F. and P. R. R.; healthy, quiet neighborhood. Small payment down, balance on time. Price $1,600.00. Address M. R. Gooch, 616 Spottswood Street, Fredericksburg, Va.

TO BUILD CHAPEL.

WANTED: ONE OR MORE WITH MONEY and a love for God and souls, to build a small memorial chapel. Church owns lot. $2,000 to $5,000, in Ravenna, Kentucky, growing town on L. and N. R. R. If interested, see, or write, Rev. Charles M. Lever, General Missionary, Lexington Diocese, Beattyville, Ky.

SITUATION WANTED.

VIRGINIA LADY, WELL CONNECTED, desires immediate position; companion or chaperon. Experienced in traveling. Address Box 6, care of Southern Churchman.

A LADY WITH MANY YEARS OF EXperience as a missionary, social service worker and a practical nurse, desires position. Address "M. P." 709 Ninth Street, N. E., Washington, D. C.

WANTED, SITUATION AS COMPANION or practical nurse, by a gentlewoman. References given. Address "R-4", care of Southern Churchman.

Deaths

TALIAFERRO: Entered into life eternal on February 14, 1929, after a long illness, at her home in Washington, D. C., SALLIE PENDLETON, daughter of Sallie Pendleton Taliaferro and the late Van Taliaferro.

"Out of darkness into His marvelous light.'

WILLIAMS: MARY MORRIS NOWLIN, formerly of Lynchburg, Virginia, wife of Chauncey G. Williams, of 227 East Sixth Street, Plainfield, New Jersey, February 27, 1929.

DR. CHARLES L. MINOR.

In Memoriam.

In the death of DR. CHARLES L. MINOR, who died at his home, in Asheville, December 26, 1928, the South lost not only one of its most outstanding physicians, but also one of its foremost churchmen.

Educated as he was at the Episcopal High School in the shadow of, and under the influence of The Virginia Theological Seminary; at an early age Dr. Minor began to take a vital interest in religious matters. This interest increased with the years.

After making his home in Asheville, he allied himself with Trinity Episcopal Church and was a member of that church for thirty-five years—to the day of his death. He served on its vestry for more than twenty-five years and was one of its outstanding members, contributing most liberally to its support and to the support of the general church fund and to the Mission fund.

He was a constant attendant at services and according to the Virginia custom, saw that all members of his family attended also.

The qualities which made him an outstanding figure in National and International Medical affairs, caused him to be one of the foremost religious figures in the South. His religion was part of his daily life and was an ever present help to his patients and to his friends.

His life was an inspiration to all who knew him and he has left an example for those who follow.

W. P. HERBERT.

MRS. BETTIE MORRIS WILLIAMSON.

On Friday morning, March 15, 1929, MRS. BETTIE MORRIS WILLIAMSON, widow of Captain William Garnett Williamson, a gallant officer of the Confederate Army, passed to the Life Eternal. She was a daughter of Bettie Morris and Richard Kenna Cralle.

She is survived by four daughters, Misses Mercer, Elizabeth Morris, Louisa Fenton and Olympia Williamson, all of Richmond, and by three sons, Richard Morris and Charles Minor Williamson, of Deming, New Mexico, and Thomas Hoomes Williamson, of Phoenix, Arizona.

Funeral services were held from the home in Richmond Friday evening. Interment was in Lexington, Virginia, Saturday morning, the Rev. Joseph Dun, D. D., of Richmond, officiating at both services.

Descended from a distinguished ancestry recognized through generations for their charm of manner and gifts in art of speech, she personified the best to which she was heir.

Her early youth, as well as her mature womanhood, were at a time when her State and Southern country were passing through the throes of Reconstruction, with its consequent hardships, deprivations and poverty, all of which with her served to bring the answer to the hymn prophecy that their intent was "Thy dross to consume, and Thy gold to refine".

She lived the complete life, the full grown flower of which is willing and uncomplaining self-sacrifice on the altar of home and family. Her children call her blessed, their call is echoed and re-echoed by innumerable relatives and friends whose lives are the richer and fuller for the torch she has thrown to them.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

R. M. N.

MRS. JENNIE MEADE.

Though not unexpected, the death of MRS. JENNIE MEADE, of East Chicago, Ind., comes as a shock to her many friends throughout Northern Indiana. Mrs. Meade passed from this life to eternal rest Tuesday evening, February 26th, at 10:30 o'clock.

Born in Canada in May, 1870, Mrs. Meade resided there until her marriage to the late William Meade, one time Senior Warden of the Church of the Good Shepherd, at which time, in company with her husband, she came to take up her residence in East Chicago. Always a devout Church woman, it was through her untiring efforts that the Parish in East Chicago was started.

Mrs. Meade was a delegate to the National Convention of the Woman's Auxiliary in Washington last October. Shortly after her return from there she was taken ill and was operated on at St. Catherine's Hospital. Mrs. Meade was Chairman of the Corporate Gift for the Diocese of Northern Indiana, and it was through her efforts that this Diocese was placed on the Corporate Gift honor list at the Triennial. Mrs. Meade served as Secretary-Treasurer of the Woman's Guild of the Church of the Good Shepherd.

Mrs. Meade is survived by her son, William, a sister in California, a sister and brother in Canada.

The funeral was held from the Church of the Good Shepherd Friday morning at 10:30. The Mass was sung by Fr. Hoffenbacher, assisted by Fr. Lemert. Burial was in Ridgelawn Cemetery, Hammond.

"Rest Eternal grant unto her, O Lord."

MARGARET DOWNING WILCOX.

In the death of MRS. MARGARET D. WILCOX not only her church, but the city in which she lived suffered the loss of a great and good woman.

Living through three wars, reared in the old regime of culture and piety, her life extending well into this new day of revolution in life and thought, she finished her course with matured goodness and nobleness of Christian womanhood. Truly she had "fought a good fight, she had finished her course, she had kept the faith".

Compelled to grapple with stern realities of life, "to scorn delights and live laborious days", out of time's crucible of suffering and disappointment came the pure gold of a character perfected in Christian grace and crowned with a consuming influence.

There was evident in her a poise that comes from a well balanced mind—a calm self-restraint that made others in trouble turn to her for advice and counsel. Her power of adaptation was marked. Strong in her religious convictions she nevertheless manifested an originality and independence of thought. Living simply and unostentatiously she went about her tasks "as ever in her great Taskmaster's eye" with diligence and exactness. Amid times of sordidness and changeful affections such devotion as Mrs. Wilcox showed her sister is like an epic—that illumines the dreary darkness. With unsullied integrity and transparent sincerity, she commanded absolute confidence and in her kindness and breadth of compassion she reached out the hand of help to the lowliest. And through all the gigantic changes of these days of unrest and flux she was unmoved in her devotion to her Saviour. Always in Church, she was regarded as the most revered communicant of Trinity Church and her last act was to read a paper before the Woman' Auxiliary. Busy for the Master until the last, she went to her rest with an unfaltering trust "like one who wraps the drapery of his couch about him and lies down to pleasant dreams".

"The lights have gone out in the Mansion of Clay,
The curtains are drawn, for the dweller's away;
She silently slipped o'er the threshold by night
To make her abode in the City of Light."

CHURCH INTELLIGENCE.

(Continued from page 14.)

the five dioceses of the State to study and use their influence in the forwarding of the same. These measures include the need for at least $18,000,000 during the next biennium, for development and construction work on State institutions for the feeble-minded, the male defective delinquents, the colony for Epileptics, State mental hospitals, construction of a State psychopathic hospital, and other correctional and penal institutions. It was also agreed to urge larger appropriations for the Mothers' Assistance Fund, and to approve the amendments to the marriage laws, and improved probation laws for juvenile delinquents.

A. A. H.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

The Budget issued for the year 1929 for expenditures in the Diocese of Michigan, totals $186,860. Among the main expenditures for the year 1929 are the following: For Diocesan Missions, $39,000; for Religious Education, including adult education, normal school, summer conferences, week-day religious education, etc., $9,400; for social service, $15,600; for work among college students, $1,760.

Michigan Churchman Becomes a Quarterly.

The Michigan Churchman will hereafter be published quarterly March 15, May 15, October 15 and December 15, and will be sent to every church family in the diocese. The future Michigan

Churchman will take the form of a religious journal rather than a diocesan newspaper, as it has been published during the past thirty years. The Department of Publicity plans to present not only the work of the diocese and the General Church, outstanding features of parish life and activity, and announcements of meetings and events which are of general interest, but also articles dealing with many phases of religious life and thought. It is now in touch with outstanding leaders of the church with the view to securing special articles of educational value which will appeal to earnest thinking Churchmen.

Campaign Inaugurated.

St. Luke's, Ferndale, one of the younger missions of the diocese, has inaugurated a campaign for $17,000 to erect the first unit of its permanent plant and enlarge its present parish house so as to increase its equipment for Church School and parish activities. The mission was organized in 1921, and held its first service in the public school at Woodward and Nine Mile Road. Recognizing the fine spirit that has been evidenced in the mission under the leadership of the Rev. Gilbert Appelhof, Jr., the Executive Council has made an appropriation of $5,000 from the Centennial Fund Equipment Account on condition that the mission raise the balance necessary, about $12,000. McE.

ALABAMA.

Rt. Rev. Wm. G. McDowell Bishop

Alabama's Interesting Seminites.

Mr. Hamilton West, of Birmingham, who some months ago did missionary work under Bishop Barnwell, in the Missionary District of Idaho, and Mr. Benjamin I. Harrington and Mr. Hodge Alves, are attending the Theological Seminary in Virginia. Bishop Barnwell was formerly of the Church of the Advent, Birmingham, and Mr. West's rector. At Philadelphia Divinity School are also two students from this diocese: Messrs. Robert C. Fletcher and Wm. A. Thompson. Mr. Fletcher has the distinction of being the only deaf mute in any Episcopal seminary in this country. Mr. Harrison has been for several years professor of English in the State University at Tuscaloosa, and is a graduate of Yale University. He served Christ Church, Tuscaloosa, most acceptably, until the coming of their present rector, the Rev. Theodore H. Evans.

Mr. Edgar Scott, who for one year has been doing missionary work in Idaho as lay reader, is now conducting lay services at St. Wilfreds, Marion, Alabama, while pursuing his studies at the State University. St. Winifreds rejoices in an excellent boys' choir, composed of students of the Marion Military Academy, where there is an unusually large number of Episcopalians this session.

G. W. R.

Personal Notes

The Rev. Bernard Campbell, of St. Peter's, Westfield, N. Y., has accepted the call to St. Mark's, Buffalo, Diocese of Western New York. He will be in residence at 41 Mayer Avenue, Buffalo, N. Y., after St. Mark's day next.

The Rev. W. A. Jonnard, rector of St. John's Parish, Savannah, Ga., has accepted a call to St. Paul's Parish, Manhattan, Kansas.

ORDINATIONS.

The Rev. Lyle Saxon Barnett was ordained priest by the Rt. Rev. Clinton S. Quin, D. D., Bishop of Texas, on Wednesday, February 20, at St. Mary's Church, Lampasas, Texas. The candidate was presented by the Rev. J. P. Love, of Cameron, Texas, and the sermon was preached by the Rev. Charles W. Sheerin, rector of St. Paul's Church, Waco, Texas. Mr. Barnett, who is a graduate of the University of the South and the Theological Seminary in Virginia, has been since June in charge of the work in Belton and Lampasas with residence in the latter town. He will continue in his present work.

John Arthur Klein was ordained deacon by Bishop McElwain on Saturday, March 2, in Gethsemane Church, Minneapolis. The Rev. D. F. Fenn preached the sermon, and the candidate was presented by the Rev. H. G. Wrinch. The Rev. Mr. Klein will do missionary work under the direction of Archdeacon Couper.

The Rev. Elvrage Ashley McIntosh was ordained to the Diaconate by the Rt. Rev. Peter Trimble Rowe, D. D., Bishop of Alaska, in St. Mark's Church, Seattle, Wash., on Sunday, March 10. The candidate was presented by the Rev. John Maclauchlan, D. D., rector of St. Mark's Church. The sermon was preached by Bishop Rowe.

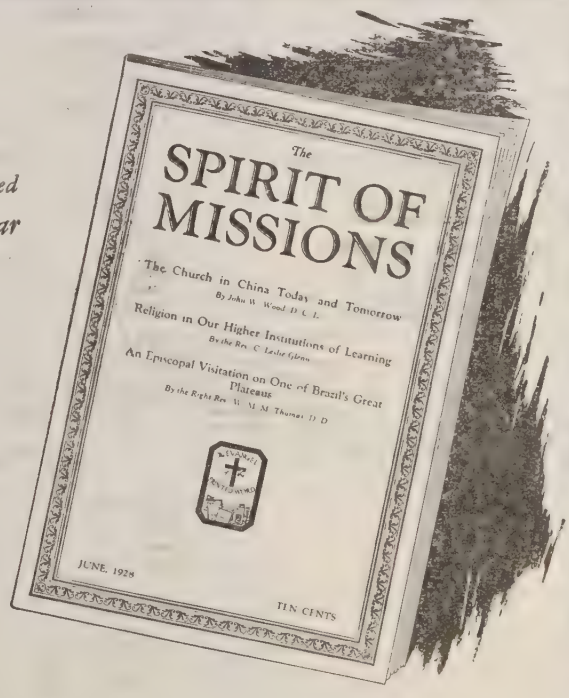
Mr. MacIntosh, confirmed some years ago in Alaska, was until recently a Methodist minister. He will serve as deacon-in-charge at St. Mark's Mission, Nenana, Alaska.

DEATHS.

The Rev. John Mitchel Page, sixty years old, Secretary of the College of Preachers of Washington Cathedral since December 1 of last year, died Friday afternoon, March 15, at the Emergency Hospital in Washington, from injuries sustained when struck by an automobile truck on Wisconsin Avenue in front of the Cathedral Close earlier in the day.

Funeral services were conducted by Bishop Rhinelander in the Bethlehem Chapel of Washington Cathedral on Monday morning, with interment in Woodlawn Cemetery, New York City. The clergy of the Diocese of Washington attended the services at the Cathedral in a group.

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Southern Churchman

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Vol. 94. RICHMOND, VA., MARCH 30, 1929. No. 13.

Easter Day



Christ the Lord is risen today,
Sons of men and angels say:
Raise your joys and triumphs high,
Sing, ye heavens, and earth reply.

Love's redeeming work is done,
Fought the fight, the victory won:
Jesus' agony is o'er,
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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
The Newest Mission Field—Rev. C. Leslie Glenn	6
The Message of the Resurrection—Rev. A. N. Hoath	7
Man and the Living World—Professor Austin H. Clark	8
"Example" or "Substitute"	8
The Surprise of Easter—Canon Dyson Hague	9
Rays of Light From God's Lamp—W. W. Rugh	9
Favorite Scripture Verses	9
Easter Sunday—Berkeley Minor	9
American Minister to China Confirms Horrible Famine Conditions	11
Great Commission	11
Book Reviews	11
Letters to the Editor	12
Church Intelligence	13
Family Department	17
Children's Department	19
Personal Notes	23

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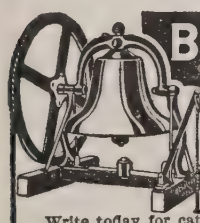
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Easter is the promise of the Lord that all the best and noblest in man shall be renewed, even as growth and bloom and ripening shall not cease.—Helen Keller.

Christ has left behind Him wonderful evidences of His resurrection power. His transformed disciples, upon whom He breathed the Holy Spirit, going about as men who had themselves risen from the dead, and proclaiming the living Christ as the only name under heaven given among men whereby they must be saved—they were in themselves a wonderful proof of His resurrection. Then followed Paul, the apostle of the Resurrection.

These are critical times of danger. After the great services, honors and consolations, we should stand upon our guard. Noah, Lot, David and Solomon, fell in these circumstances.

"One reason why we must not pull up the tares with the wheat is, that we have not skill for the work."

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The word Temperance in the New Testament signifies self-possession; it is a disposition suitable to one who has a race to run, and therefore will not load his pockets with lead."

When the dollar, given to the Lord, looks bigger to the giver than the same amount spent in pleasure or luxury, then his spiritual eyesight is very much impaired.—Rev. Wm. Porkess, D. D.

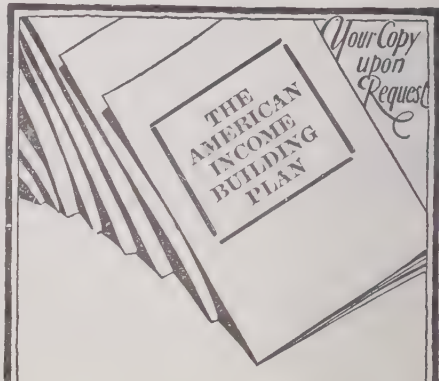
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The Rev. Dr. J. G. H. Barry is quoted in the paper of one of his former parishes as saying that "not doing wrong, in the sense of merely not breaking the commandments, no more makes a man a Christian than not breaking the piano makes him a musician".

Care is essential in every life; but Jesus warns against the temptation to the anxiety that destroys health, steals away comfort, shortens life, and turns into gall the blessings God gives.

When Easter to the earth returns
Nature exalts and sings,
And on her woodland altar burns
Incense of budding things.

When Easter comes into the heart
It blossoms like a flower,
And kindly deeds like perfume start
To show Christ's quickening power.
—Mary Tarver Carroll.



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EDITORIALS

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Triumph

In almost every country neighborhood are trees suggesting especially at this time of the year thought and emulation. One has been struck by lightning some past summer, its trunk torn and scarred with wounds unhealed, much of it blasted and scorched and barren. Another has been torn cruelly by cyclone or the fierce, unrelenting winds of Winter, stripped of its strongest and once most beautiful boughs, perhaps overthrown and lying prostrate. Yet another, standing through many years tall and towering and stately on the bank of creek or river, has fallen because unprecedented flood swept away much of the soil in which it grew. Each of these, smitten, denuded and fallen as may be, if any part of its roots remains in the earth, begins now faithfully to put forth buds and leaves, cheerfully and bravely doing as it can to make the Spring lovelier and offer shelter and food to the swarming multitudes of humble, obscure creatures that must live in and on the trees.

We human beings are smitten, blasted, blighted, by disasters. We are torn and rent by pitiless storms. Foundations on which we trusted to build our lives and establish growth and happiness melt beneath us. As our years increase we leave behind us lengthening lines of graves in which lie buried hopes and dreams, loves and friendships, times and associations which brought us peace and happiness. None of us can be exempt from calamity. We do not know why the calamities come. The ways of God are as much beyond our understanding as the space and eternity in which we live, the beginning of all things and the purposes and processes of creation. Endeavor to comprehend the incomprehensible is waste of time and effort. Minds perverted, sordid, inflated by vanity and vain ambitions, give birth to monstrous or fantastic conclusions leading to confusion and vacuity. Truths the weakest of us can understand, practical duties and obligations and opportunities all of us can see are before us clearly. The stricken trees tell us that however we may be stricken it is for us to do and live and fight and strive as the life left in us may allow, to triumph over all adversity.

The events commemorated by Easter, the awakening and activities of nature at this season, teach us our part, our duty, our privilege, assure us of triumph if we will accept our inheritance of divinity. The mercy and love of the Almighty knows no seasons. In their realm is kindly sunshine and tranquil serenity always. With divine guidance and help we can lift ourselves to that changeless atmosphere from all the turbulance of tempests and the terrors and crashing thunderbolts of this life. With that guidance and help, surely given us if we seek and follow them faithfully, we may call from the lengthening line of graves new loves, new hopes, new happiness.

We may not know why troubles befall us. We do know that they are tests of our fitness to be soldiers of the Cross. The Spartans and our own Indians, strong peoples by nature, glimpsed the profound philosophy of the use and value of pain and suffering when they subjected their young men to physical tortures that they might prove by patient endurance worthy warriors. In Europe, in the days of chivalry, candidates for knighthood were required to prove themselves by vigils and fasting and menial service. We know, because we read in history and most of us have seen in our own experience, that no smooth, untroubled life ever has developed greatness; that defeats and losses and bitter stings have made character and yet make them in all stations and avocations. We know, reading and seeing, that sorrows may yield richer and sweeter fruit for ourselves and others than our most welcomed and abundant blessings.

Responsibility for gathering beauty and glory from tearing storm and crashing stroke and failure and vanishing foundations is on us. We are given minds and souls and freedom of choice. We can, if we will, take into our souls from Omnipotence strength and courage, purity from the Immaculate, from the All Seeing and All Knowing light invisible to the eyes to shine within us glorious amid the surrounding darkness; knowledge not to be told in words, but to be felt vividly and absolutely.

Let us absorb into our souls and minds, for this day and all the days and years that may be given us, the lessons and promises of Easter and the Spring—the lessons of faith never doubting nor faltering, of ceaseless striving; the unalterable promises of triumph over the temptations and tribulations here, over death and fear. The Saviour, quoting the words of Isaiah regarding the Messiah, renewed the comforting assurance of unfailing mercy—"A bruised reed shall He not break, and smoking flax shall He not quench." Going through the deep waters safely, through the fire unscathed and walking unafraid through the Valley of the Shadow are triumphs not restricted to Israel, nor to any people or persons. They are universal and to the end of time.

Christ, our Lord and Leader and Master, betrayed, deserted, smitten, crowned with derisive thorns, mocked by the same multitudes that had sung hosannahs in His honor, crucified between thieves and buried, achieved the most tremendous triumph this world ever has known. From Cross and Sepulchre He rose to sit at the right hand of God and His Name and Life have ruled the human race and impelled it upward—slowly, as we measure time, but surely—through nineteen centuries. We may measure the vastness of that triumph by measuring the Christian peoples with all others, comparing progress, advancement in every direction of endeavor, the improvement in the freedom and happiness of the individual. In the name of Christ and Christianity hideous crime has been done, folly equally hideous fostered. At times Christianity has seemed and been proclaimed by its foes to be dead with spiritual darkness and death everywhere. Always triumphant resurrec-

tion and new and stronger and more beautiful life have come. Christianity has survived triumphantly persecutions, rack and faggot and stripes, at one extreme, unrestricted dominance and unlimited wealth at the other; internal strifes, and sins and blunders of trusted guides.

Decade by decade, century by century, the teaching and spirit of the Christ have spread and prevailed more and more. They are the ultimate, final power in the world now. As nations and the human race have moved forward by decades and generations and centuries, each of us—stricken, blasted, prostrate, as we may be—can put forth, day by day, week by week, evidences of a vital spirit and undying faith, doing as we can, however feebly. The spirit of Christ lives and will prevail because it supplies the intense need, answers the longing and yearning and divine instinct in the souls of the masses of the people. It will live and gather strength and power to the promised and destined triumph when righteousness and mercy and purity and peace and love shall rule universally, when His Kingdom shall come, His will be done on earth as it is in Heaven.

Alfred B. Williams.

The Newest Mission Field

By the Reverend C. Leslie Glenn

Secretary for College Work.

IF I were to name the chief defect of contemporary education, it would not be that it turns out people who believe and behave as their fathers did—it does not—but that it produces so many stunted wills, wills prematurely gray and incapable of greatness, not because of lack of endowment, but because they have never been exposed to what is noble, generous and faith-provoking."—Human Nature and Its Remaking, by W. E. Hocking, Professor of Philosophy at Harvard.

A new mission field is opened to the Church of Christ whenever a new country is discovered. The field is the world.

There is enough work in the mission fields already known for the Church not to be over-anxious about discovering new ones, and yet within the last thirty years, a new one has been created and its discovery forced upon the Church.

That mission field is the American college. Not on the geographical outskirts of the world, but in the very heart of the most enlightened Christendom, a missionary problem has arisen. Its presence is forced upon the Church by the double fact of the acute scarcity of college-trained candidates for the ministry, and the heathenism of the Younger Generation. (The word "heathen" here is not used rhetorically.)

The American college is not a mission field in the general sense that every church is a mission field in which the spiritual life of the people ought to be deepened, but a mission field in the sense that it is geographically removed from effective Christian ministrations; not far, geographically; in some cases, only a few miles, but far enough to call forth observation of one of America's foremost educators that the students "have never been searchingly exposed to what is noble, generous, and faith-provoking".

This geographical separation is due to a sudden shift of a section of the population. During the last thirty years, while the population increased seventy-eight per cent. the number of students going to college increased 445 per cent. There are four times as many students, in proportion to population, as there are in England or France. Not only has there been a vast increase in numbers, but the students are coming from social and economic strata which have rarely been tapped before.

This means that a whole section of the communicants of the parish churches has moved out from under the ministrations of the parish rector. There are few people between the ages of eighteen and twenty-two in the same town as their home church.

It is an emergency comparable only to that of the World War, when all of our young men moved away to training camps.

As an agency for reaching or keeping in touch with students, the home parish has broken down. The students simply don't live there. The rector may see them at Christmas and again for a few Sundays in the spring and fall, but for the greater part of the year, except in rare instances, he is out of touch with them.

No one is alarmed over this, because it is taken for granted that there is effective Christian leadership at the colleges. This faith in college education probably comes from the fact that from the earliest times in England, there were only two Universities, Oxford and Cambridge, and to these the Church did minister. The small proportion of the population that attended college was taken care of by clerical dons, clerical vice-chancellors, clerical tutors and fellows. The student of the early English Universities was sounded by clergymen and chapels. In Oxford alone there are about fifty chapels. Whatever effect this had upon the religious tone of the Universities, at any rate the Church was there.

And the Church was present in the early days of our American colleges, most of which were founded to educate men for the ministry. Because of this early tradition of English and American education, the fallacy still persists that every educated man is a Christian; that to go to college is necessarily to be nourished in virtue and godly living. Nothing could be further from the truth.

The modern college does not know the early tradition. Education is neutral as far as any religious influence is concerned.

While the Church carries on parochial work with steadily increasing success, a mission field exists, composed of members of parishes, a mission field which was unforeseen when the parochial system was being developed in England.

The college student is geographically removed from effective Christian leadership. To refute this, it might be said that there are churches in every college town, to which the answer is simply that students do not attend them. It might also be said that the "Living Church Annual" gives a list of 300 clergymen ministering to college students. In answer to this, it should be said that, as a matter of fact, less than twelve of these clergymen are able to give full time to the work, and less than 100 are able to give even one day a week. And this for over 30,000 Church students!

Thus the college of today, grown to five times its size of thirty years ago, and practically without the Church, is a missionary field. It is a missionary field, too, because the means of supplying effective ministrations must come from the outside. Students are proverbially and practically "broke" and cannot be expected to support their own spiritual advisors.

It is the newest missionary field, because it was only ten years ago that any general movement arose in the Church to explore this field and present its challenge.

Some day, recognition will be given to the pioneering work of the men who first pointed out the Church's responsibility for the rapidly growing student population. The Church is not fully awake yet, although rapid strides were made by the Rev. Paul Micou and the Student Inquiry, and by such men as the Rev. Malcolm Taylor in New England and Professor L. H. Pammel in the Middle West.

The Church cannot say that students won't respond; the fact is, they have never been challenged. The Church has failed to provide effective Christian leadership. Very few men have actually been sent to minister to the colleges or adequately supported when there. There have been men who happened to have parishes near colleges, and some of these have done heroic work as individuals, but the time they have given to the work has been taken from their parish duties. Missionary-minded parishes have been willing to give the time of their rectors to work among students from other parishes, but the task of serving both a large parish and a missionary field is almost an impossible one. There must be help from the outside, diocesan, provincial or national, depending upon the geographical distribution of students, help given to the local parish or to a student chaplain appointed by the Bishop.

Students will respond to leadership. The great danger is not that they are indifferent but that the Church is not challenging enough. There are groups of students working for world peace, industrial democracy, better race relations, and many of them do not see what the Church has to do with it all. They want a prophetic note, and they do not hear it from the Church.

Students are irresponsible, and this must always be a drawback to their idealism. Because college life is unreal, the suffering and duties of real life do not make religion a

necessity. It can be ignored better in college than later. And some feel that students can be left alone in their fool's paradise, knowing that, as soon as they come face to face with the problems of life, they will return to the Church. They may, after they have been out of college ten or fifteen years. But does the Church need to wait until men are driven to it by the disappointments and failures of life? Is its only ministry one of comfort? "I write to you, young men, because you are strong." Has the Church nothing to say to men because they are strong?

Most of the boastful agnosticism of this student generation is a reaction against the mild, uninteresting demands of orthodoxy. For many students, atheism is an adventure of faith, a lot more stimulating than the colorless demands of the religion presented to them.

Students are hungry for a message of utter consecration. The most appealing figure, after that of Jesus, is St. Francis of Assisi. It is said that students want something human. On the contrary, they want something wholly divine. They want what Christ alone can give them; they will answer to His claims, if men can be sent to carry them.

"The chief defect of contemporary education is that it turns out people who have never been searchingly exposed to what is noble, generous and faith-provoking."

"How shall they believe in Him, of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

The Message of the Resurrection

By Arnold N. Hoath

EXCEPT I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." The disciple who heard Thomas' agnostic declaration, and the writer who recorded it, felt that comment on it was superfluous. It was a natural outburst of astonishment such as they themselves would have made had not their experience of renewed comradeship with Jesus convinced them of the reality of the stupendous event which Thomas could not believe. To fasten the epithet "doubting" upon Thomas is hardly fair. Thomas was not even unreasonably cautious. He was suddenly told an unexpected event had happened which cut straight across all the despair and unhappiness he had been suffering. To have all his convictions upset in this startling fashion was confusing and perplexing. Besides, the event itself seemed incredible. Is it not natural, therefore, that it was only after he had had a reasonable time for thinking about this marvellous occurrence, and only after he himself had seen the risen Lord, that he was able to bring his faith into harmony with the facts, and say, "My Lord and my God".

We may be glad that Thomas and the other disciples were not predisposed to believe in our Lord's resurrection, but were astounded when they first heard the news. For this shows that the conclusion they came to was based upon evidence which convinced the alert critical judgment of men who were in a position to judge.

Many profound thoughts must have come to Thomas and his friends as they pondered over the significance of the resurrection. They had seen in Jesus a love which rose above all self-interest or self-concern, a kind, generous, enduring love which could not be turned aside by misunderstanding or abuse, but which seemed to mount to greater heights of magnanimity when it was scorned or trampled on. It was a patient love which refused to be wearied or discouraged by his disappointing experiences with those who knew him best. It was a love which longed for friendship and yet did not shrink from the risk of losing friendship rather than be silent when the moment's need was for plain outspoken speech. This strong, intelligent, generous-hearted and self-sacrificing love which Jesus revealed in His own life was declared by Him to be the principle which should actuate every man. To be like Him in this respect was to be His disciple.

But when Jesus was crucified, it appeared that while the love which He taught and lived was beautiful, even magnificent, instead of overcoming life it was overcome by it. The Cross seemed to say that however excellent it may be, love is not the secret of power. But the Resurrection taught the disciples, and teaches us, that Jesus was right. Love is the prevailing power. Not resentment or anger or hatred or force or the devastating machines of war, but generous love and steadfast righteousness are might and omnipotence. It is a truth we are slow to put into practice; but it is proclaimed by the Resurrection of Him who for His love of man endured the thorns and the gibes and the Cross.

Thomas and the disciple must have realized also as they thought about our Lord's resurrection that a serene faith in God is always finally justified. Jesus had such an undisturbed faith in His Father. No one was more sensitive to the pain and tragedy in life than Jesus, no one spent more exhausting hours in relieving the distress which crowded upon Him on every side, and yet no one has ever been more conscious of the radiant love of God everywhere manifested, in birds, in flowers, in sunrise and sunset, and in the nobler impulses of man. Jesus, kindest, gentlest, and most sympathetic of men, who felt to the utmost the keen woes which bend men low, was nevertheless happy in His profound faith in the love and goodness of God. Nothing could disturb His serene faith that God is ever ready to listen to the voice of prayer and that He will supply all our need.

Even the agony of the Cross could not destroy this faith. Sometimes we hear it said that our Lord's cry, "My God, my God, why hast Thou forsaken me?" was a cry of doubt. Rather it was a cry of faith. A study of the Greek original shows that our Lord's faith was seeking illumination. "For what purpose," He cries, "for I know thou hast a purpose, for what purpose hast Thou forsaken me?" These are sound words of Dr. Donald McFayden: "In asking for light as to the purpose of God in thus abandoning Him, He showed the unshakableness of His conviction that God always has a wise purpose in His dealings. It meant that Christ met the supreme trial of mankind, the temptation to disbelieve in God which comes to all of us when confronted with the undeserved calamities of life; met it and was unshaken by it."

To the disciples who looked on, however, it must have seemed that their Master's faith was futile and unavailing. But after His resurrection and ascension they perceived that faith in God is always vindicated. With us also, if we take long views of life and if we regard all our problems and all human suffering in the light of the teaching of the Resurrection, it will be possible to maintain in the face of the gravest anxieties an absolute faith in God and His love for us.

As Thomas and the other disciples thought about our Lord's resurrection they must have perceived also that when a man has committed his life to God it is impossible for that life to fail of accomplishing God's will for it. On Good Friday Jesus' life seemed to be a disappointing failure, and there were none who thinking of Him did not shake their heads sadly. His efforts to ameliorate the lot of man had been tragically frustrated. His aims and purposes in life were thwarted, so it seemed. But now we know that only through this apparent frustration of our Lord's work could that work be brought to completion. "I, if I be lifted up, will draw all men unto me." That the Cross was not frustration but accomplishment is clearly revealed by our Lord's resurrection.

So is it with us. When we commit our life into God's keeping, His purpose for us will be achieved through all the limitations of our situation and all the apparent frustrations that seem to baffle us.

THE SOLDIER'S CHOICE.

I was seeking to lead a young soldier to accept the Lord Jesus Christ, but like most men he tried to evade the straight issue with the promise, "I'll think it over". "Harry," said I, "let me illustrate. You are out with the boys some night raiding the enemy's trenches and on the way back you get hard hit. Bill Smith stops long enough to pick you up and carry you back to our trenches and for his trouble gets two bullets in the back. You are both taken to hospital and by tender care you are won back from the jaws of death. Two months later the Doctor comes along helping a poor fellow who limps badly and moves with evident difficulty. They stop at your bedside and the Doctor says, 'Harry, I want to introduce you to Mr. Smith, the man who risked his life to save you', and you fold your arms and say, 'I'll think it over, I don't know whether I want to make his acquaintance today or not'. You wouldn't say that, Harry, would you? You would grip him by the hand and try to tell him something of the gratitude you felt. I want to introduce you tonight to the Lord Jesus Christ, the Man from the Glory, who not only risked His life, but sacrificed it to save you, and you propose to turn your back on Him and say you'll think it over." "No," he said, "I'll accept Him"; and together we knelt while he told the Lord that he here and then accepted Him as his personal Saviour.

Reader, are you "thinking it over" or have you faced the issue squarely and decided right like my soldier friend?

R. A. L.

Man and the Living World

By Professor Austin H. Clark of the Smithsonian Institute

NO question is of greater importance at the present day than that of the relation of science to religion. We in the United States are now definitely embarked on what in the years to come will be regarded as a type of culture new in the history of man, a culture chiefly characterized by the increasingly broad application of the correlated facts of science to our daily lives.

Many regard this type of culture, now rapidly developing, as wholly materialistic in its nature and as a growing menace to the non-material side of human life—as inimical to the more serious cultural and spiritual phases of human understanding.

Some there are, indeed, who look forward to the day when the world will be expressed entirely in terms of scientific laws and formulae. But these are few; every thinking man knows that such a world would be an impossible place in which to live. Humanity requires something in addition to the cold logic of ascertained facts and proven theories. Both religion and philosophy are essential factors when it comes to human welfare.

Science is engaged in striving to discover and to correlate the facts which will enable us to understand the ultimate order upon which the universe, in the broadest application of that term, is based, and in addition science is endeavoring to find the means of applying such elements of this order as are determined to human activities, with a view to the betterment of human welfare.

Through religion all of the very numerous factors, material and non-material, which in any way bear upon human existence, both individual and social, are coordinated. Religion contemplates order in all things, whether touching human affairs or not. But when subjected to analysis, everything is found to have a bearing more or less direct upon human activities and human welfare.

Science, therefore, is engaged in building up a structure which should serve to strengthen the foundations of religion, not to weaken them. Approaching the same end by different paths, the one material and the other spiritual, there would seem to be no reason why science and religion should not go hand in hand and, working together, hasten the mutual progress toward the common end.

Progress in any branch of science is measured not by the number of facts accumulated, but by the increase in the correlation and coordination of the determined facts into broad principles of general application. Detached and isolated facts have little value. Coordinated series of facts are of vast importance.

A proper and adequate understanding and appreciation of the living world is quite impossible without the admission that it is not chaotic, but on the contrary an orderly assemblage of plants and animals.

Every living thing is the child of some other living thing. This is an established fact. Therefore all life existing at the present day is a continuation of the life which existed in past ages. From its very first appearance life has been continuous from parent to child down to the present day. In the light of what we know today no one can conceive of life arising spontaneously.

If this be so, man must have descended from some previous living being. No one with any knowledge of biology pretends to deny the truth of this. **But this does not necessitate the assumption that man descended from, or ever was, a monkey.** None of the leading evolutionists ever have claimed this. Professor T. H. Huxley, who was the leading exponent of Darwinism, and Professor H. F. Osborn, who is the ablest and best known of the evolutionists of the present day, both specifically denied it. It is an idea that has been promulgated and fostered by the camp followers of great leaders, but not by the leaders themselves.

Let us briefly review the known facts concerning man. Structurally and anatomically man is very close to the man-like or anthropoid apes. This is beyond dispute. But it is equally beyond dispute that there is a sharp, clean-cut, and very marked difference between man and the apes. Every bone in the body of a man is at once distinguishable from the corresponding bone in the body of any of the apes.

Furthermore, man differs very widely from the apes in the possession of articulate speech, enabling him to accumulate knowledge in successive generations. He also differs in his use of fire and in his use of tools, which as shown by palaeontology, were human attributes from the very first. Besides this, so far as history and the study of modern races enables us to judge, he differs in his use of clothing and of ornaments.

The most important difference, however, is correlated with the fact that in man the ministrations of both parents are necessary in the raising of a family. A woman cannot raise a family unaided. Interdependent with this, we find in man a socially effective sentiment of love which creates and makes a unit of the family. All monkeys, on the contrary, live together in promiscuous hordes in which each female raises her own young unaided. Family attachments are not necessary and do not, so far as we know, occur.

While man is obviously similar to the apes and belongs to the same division of the mammals, yet the differences between man and the apes seem to be too great ever to have been bridged by intermediates, and of all the fossils that have been found not one represents indubitably a "missing link". Man represents a collateral line parallel to the apes, but he was never one of them. He appeared suddenly in essentially the same form as that in which we know him now.

If every living thing is the child of some other living thing, how can man have suddenly appeared in essentially his present form? Unbroken continuity of descent does not by any means imply continuity of body form or of mental attributes. To illustrate continuity of life coupled with abrupt discontinuity of form and mental traits, let us consider the dogs.

All dogs are descended from a single type of ancestor, a wolf, closely resembling our native wolf but with slightly different teeth. There are nearly two hundred different breeds of domesticated dogs. Many of these differ only slightly from wolves and may be arranged in a continuous series leading by almost imperceptible gradations to a typical wolf.

Other types of dogs, as greyhounds, hounds, bull-dogs and pugs, are entirely different both in form and in mentality from wolves, and also from each other. There are no intergrades between these different types, or between any one of them and wolves, and there never have been any.

The greyhounds, or "gaze-hounds", have deficient powers of scent, and so hunt entirely by sight. The lop-eared hounds have poor sight and extremely well developed scent. Bull-dogs are deficient both in sight and scent and are stupid and ferocious, displaying little affection. Pugs, which are much like bull-dogs and equally stupid, differ markedly from them in being timid and affectionate.

So very widely do they differ in bodily form and in mental attributes from wolves that it seems almost impossible to believe greyhounds, lop-eared hounds, bull-dogs and pugs all were descended from the same wolf ancestor. And if we knew these breeds of dogs only as wild animals we never would suspect any close affinity between them. Here we have perfect **continuity of descent coupled with abrupt change** in form and in mental attributes.

In some such fashion did man **appear as man; but what his predecessor was we do not know.**

We cannot doubt the unbroken continuity of life from its first beginnings to the present day. In the light of present knowledge any other assumption is quite unthinkable. But the recognition of this fact does not necessitate assuming that man was ever essentially different from man as he is today.

True evolution, based on established facts, teaches that man acquired the broad features of his bodily structure from some ancestor which is unknown, but which was not a monkey or an ape as we understand those terms.

The details of Man's bodily structure and his mental attributes are his alone.

"Example" or "Substitute"

At the close of a service in Germantown, Pa., some time ago, a stranger accosted the late Dr. D. M. Stearns as follows: "I don't like your preaching. I do not care for the cross. I think that instead of preaching the death of Christ on the cross, it would be far better to preach Jesus, the teacher and example." "Would you then be willing to follow Him if I preach Christ, the Example?" replied Dr. Stearns. "I would," said the stranger, "I will follow in His steps." "Then," said Dr. Stearns, "let us take the first step. **'Who did no sin.'** Can you take this step?" The stranger looked confused. "No," he said, "I do sin, and I acknowledge it." "Well, then," said Dr. Stearns, "your first need of Christ is not as an example, but as a **Saviour."** And this is **every man's need.** (See Rom. 3: 23-26.)—J. J. D. H.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53:6).

The Surprise of Easter

An Easter Message by the Reverend Dyson Hague, Toronto, Canada

ONCE more Easter with its dynamic evangel is breaking on a life-needing world. Like the flowers and leaves that burst from winter's grasp, new life and gladness, the leaves of the Tree of Life, break forth with the Easter triumph. Hope springs eternal in the Christian breast with the thought of the risen Christ. Let there be light, and there was light, was God's great word at creation. Let there be life, and there was life, was God's great word at the new creation, the rising of Jesus from the dead. Life transcendent; life transforming; life miraculously new, superhumanly divine; life present, personal, potent; life invincible by doubt, despair or death; life now and life forever; this is the Easter Evangel. It is not a pious fancy, nor a pulpit theory, a mere doctrine of theology, or a mythical ideal. It's a fact.

I read once that a man of ninety had the surprise of his life on his ninety-first birthday. The old fellow had lived a Christless life for ninety years. But it happened that his ninety-first birthday fell on an Easter Sunday, and somehow, strangely and suddenly, with a flashlight of glory the meaning of Easter, for the first time, flashed upon him. And then, to their amazement, his people heard him give a joyful cry: "Christ is risen! He died for me, and now He's risen!" And with that, by the mystic potency of God's Holy Spirit, he entered then and there into the life eternal, as a new-found reality. Theologians may say that Christ is Christianity; not morality, not theology, not philosophy, not poetry. But to this man Christianity was Christ. The miracle of the resurrection was renewed, and as when Christ rose victorious from the dead, a glory light flooded this darkened world, so once again fear vanished, faith revived, and, like a rainbow, love, joy and peace spanned the microcosm of a human heart. A sceptic once said to a Christian, "How do you know Christ is alive?" The answer was splendid, "I know He is alive because I had an hour with Him this morning." An hour with Him! Yes, Christ is our life, for, as a Christian worker said, who was asked the secret of his sunny life: "Here it is. I do not know of any secret of joy like this: I am alive in the risen victorious life of my risen Lord. The glory of the Easter morning is mine."

It is said that on the Moor of Culloden, that battlefield of tragedy, an old Highland chief fell mortally wounded. The clan wavered. But the dying man, seeing what had happened, raised himself on an elbow and cried: "I am not dead, my children. I am watching you to see you do your duty!" His words revived the drooping courage of his clansmen. They fought as men with new energy of heart, through the consciousness that they were fighting under the eye of their living chief. And so to hearts today that droop because the strife is fierce, the warfare long, there comes the message of the Lord of Life: I am not dead. I am alive for evermore. I have won the victory. I am watching to see you triumph also. Remember my words: "Because I live ye shall live also. Whosoever liveth and believeth in Me shall never die. Be of good cheer. I have overcome the world." Standing once more in Easter life, irradiated with Easter light, what shall we render to God for all His benefits. Awake my soul! Sing unto the Lord a new song! Awake psaltery, harp and organ. Awake ye choirs, yea awake right early, and sing to our glorious Lord: Be Thou exalted, O Christ, above the heavens. Be Thou exalted, O Christ, among the nations, Thy glory proclaimed to earth's uttermost parts. Preach the risen Christ, ye evangelists. Burst into song, you believers of every church and name. Tell it out among the nations, you missionary allies. Go forth in the power of an endless life all ye who profess and call yourselves Christians with the haunting and joy-creative conviction that Jesus is really alive; that He has the keys of death and hell; that He has won the victory over death; that He ever liveth; and because He lives we too shall live for evermore.

He lives, He lives, Who once was dead;
He lives, my everlasting Head.
He lives, and while He lives I'll sing,
Jesus, my Prophet, Priest, and King.

RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.

Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

JOB.

THE book of Job, the first in the Poetical group in our Bible, gives us the experience of a real man who met a real devil, was maligned by real men who were not well acquainted with God, humbled himself before the true and living God in a real ash pile, with his body covered with real boils, and God gave him twice as much spiritual and material blessing as he had ever known (Ch. 42:10-16; Ezek. 14:14, 20).

Subject.

The theme of which the Holy Spirit writes in this wonderful book is the trial of Job and the end of the Lord (James 5:11).

1. Chs. 1, 2. The trial of Job by Satan. God permitted Job to be tried by Satan that his perfection and uprightness might be manifest.

Job's perfection was his fear, or reverence of God, his attitude of trust in and obedience to God. His uprightness was his turning away from evil, his ability to say "no" to the devil.

The "hedge" about Job was God's permissive will, limiting and hindering Satan (Chs. 1:10, 12; 2:6).

2. Chs. 3-31. The trial of Job by his three friends, who did not understand God's ways. They believed and said that the cause of Job's trial was his wickedness (Ch. 15:20; 18:5; 22:5). But Job's answer was the proof of his trust in God; "He knoweth the way I take; when He hath tried me, I shall come forth as gold " (Ch. 23:10).

3. Chs. 32-37. The trial of Job by Elihu, who understood God's ways. He was filled with indignation because Job was righteous in his own eyes and justified himself rather than God (Ch. 32:1, 2). He condemned Job's self-righteousness and witnessed of God's righteousness in all His ways with man (Ch. 34:1-12).

4. Chs. 38-42:6. The trial of Job by the Lord. The revelation of God's eternal power and Godhead, His omnipotence and omniscience, as the Creator and Judge of all the earth, caused Job to abhor himself and to repent in dust and ashes (Ch. 38:12-20; 40:6-14; 42, 5, 6; Gen. 18:25).

5. Chs. 42:7-14. The exaltation of Job after he humbled himself and prayer for his friends (Ch. 42:10).

The end, or purpose, of the Lord in the trial of Job was to give him twice as much of blessing as he had ever received (Ch. 42:10, 12).

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart," Ps. 119:11.)

This week the following verse was submitted by P. G. L. G., of New Orleans, Louisiana:

> "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.
>
> Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."—Rev. 7:14, 15.

Who will send one from the far-away places as well as very near us?

Easter Sunday

Berkeley Minor

COLLECT.

Almighty God, who, through Thine only begotten Son, hast overcome death and opened unto us the gate of everlasting life, we humbly beseech Thee that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

THIS "collects" no **words** from either the Epistle or Gospel for this Day; but the **thought** of the ascription is taken from the Gospel, which tells of St. John's belief in the Resurrection of Jesus; for that "other disciple" which "did out-run Peter, and came first to the sepulchre, and finding it empty, "saw and believed", was the disciple "whom Jesus loved", St. John, and was the first of all to accept his risen Lord; even before he had seen Him, for Mary Magdalene's impression, on seeing the stone taken away and the sepulchre empty, was that, "they have taken away the Lord out of the sepulchre, and we know not where they have laid Him". Christ's Resurrection completed the work of redemption (or, perhaps, we should say gave us full assurance of it); not till then was death overcome, and the gate of everlasting life opened to all believers, to all who had died in this faith since Adam's fall, and all who from that first Easter Day, like St. John, should see and believe, and be able by God's grace to join in the anthem, "Now is Christ risen from the dead, and become the first fruits of them that slept".

THE Epistle for Easter Day is Col. 3:1-7. To this writer this Epistle seems to have been selected by the Church to warn us against one of the commonest faults of the Christian life, viz.: the tendency to fall back after Lenten observance into the old round of worldliness, which occupied our attention ere Lent began. To lay down any strict rules for observance of Lent is difficult and unwise; for the manner of spending this season profitably must differ with difference of nature and disposition and loyalty, and especially of age; but it is safe to assert that any way of spending the forty-six days that intervene between Ash Wednesday and Easter Day, however strict and austere, will be disappointing to any one professing to lead **the new** life, who finds himself (or herself) glad to be done with it, with a keener relish for the pleasures of this world, however innocent in themselves they may be. Such feelings indicate that Lenten observance has not led to a higher plane of Christian living; that our affection is set too much on things on the earth, too little on things above. Each Lent, if well spent, should leave us nearer to Him, more like Him, who spent all His life in His Father's business, and found His chief joy therein. If we attend to our Heavenly Father's business unwillingly, we cannot please Him, nor find any pleasure ourselves in such service. As children we found that the only true happiness was in **cheerful and willing** obedience to those in lawful authority. Where are true joys to be found? I have no wish or intention to undervalue the innocent joys that this beautiful world can bestow. We know it was made by Him, the Word of God, the Son of God, as St. John says: "All things were made by Him and without Him was not anything made that was made." And all its good things were for our use and happiness; but upon **one** condition, a full and faithful and cheerful obedience to His will. We must love the Giver more than the gift; otherwise we are but mercenaries, and sooner or later such transient pleasures lose their power to please. This is the universal testimony of all those who have tasted to the full of the sweetness of earth, without recognizing with grateful love and obedience the "Giver of every good and perfect gift". And if we find in self-examination at Easter that we are **not** risen with Christ, and are **not** earnestly seeking those things which are above, where Christ sitteth on the right hand of God the Father; that we are on no higher plane of holy living than before, after our manner of keeping Lent, let us not be satisfied to go on so, hoping that we may be more successful in another Lent season, which may not be ours. Let us rather turn unto the Lord our God for assistance and guidance in leading **the** new life. **He** knows, if we do not, why our Lent-keeping failed of the desired effect; why prayer is often a task and a burden, Bible-reading profitless, the good works we try to do evidently not those prepared by Him "for us to walk in" (Eph. 2:10), since we find little pleasure in them. At any time of the year a "dear Feast of Lent" may be ours with **His** assistance.

THE Gospel for Easter Day is St. John 20:1-10. The five Gospels, two for Easter Day, and for Monday and Tuesday in Easter week, and First Sunday after Easter, are all selected to tell the story of the Resurrection. The first two give proofs of the Resurrection, but not any appearance of Jesus. These are given in the last three. Easter Day is surely a proper time for the great foundation fact of the Resurrection to be brought clearly before our eyes; for all depends on this. Paul's logical mind saw this clearly, and he shows the Corinthian Church the futility of a Christianity without the Resurrection (1 Cor. 15:12-19): "How say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen"; and by a hypothetical syllogism shows the fundamental importance of that event in the life of Jesus. "And if Christ be not risen, then is our preaching sin, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also who are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." And then comes that beautiful passage taken into our burial service in which these and hypothesis are totally done away: "But now is Christ risen from the dead, and become the first fruits of them that slept." Let us then briefly consider the evidence of Christ's Resurrection, as set forth in the Four Gospels, and in the Acts, and in the Revelation of St. John.

Of the ten appearances, as recorded in the Gospels, five were on Easter Day: first, to Mary Magdalene (Mark 16:9); second, to the other women (Matt. 28:8), who had come with Mary Magdalene to the tomb, viz.: Mary (the widow) of Clopas; Salome, the mother of Zebedee's children; Joanna, wife of Chuza; Herod's steward (Antipas). These two appearances were so near together in the early morning of the Resurrection Day, that there is some doubt as which is prior in time; but there is no doubt whatever of the fact that Jesus' first two appearances were to women, a preference given them doubtless because of their greater faith, and love, and devotion to Him. "Last at the cross, and first at the tomb," is their great glory. Only one man of our Lord's followers, St. John, appears to have been brave enough to face that awful scene on Calvary. The third appearance was to Peter (Luke 24:34). His fourth was to the two disciples at Emmaus, Cleophas and another, probably Luke himself, who recorded it (Luke 24:32), as also St. Mark 16.12. His fifth appearance and last on that first Easter Day, was to the ten, Thomas being absent, recorded by four, viz.: St. Mark 16:14, St. Luke 24:36, St. John 20:19, and St. Paul, 1 Cor. 15:5. These five are all that are recorded of this first Easter Day. The sixth appearance was to the eleven, Thomas being with them, recorded by St. John 20:24-29. The seventh was to seven at the Sea of Tiberius (Galilee); of whom were Philip and Thomas and Nathanael and the sons of Zebedee; the names of the other two not being given, recorded by St. John (John 21:1). The eighth appearance was to "above five hundred at once", recorded by St. Paul (1 Cor. 15:6). The ninth was to James (the Less"), recorded by St. Paul (1 Cor. 15:17). The tenth (and last of the forty days), to the eleven at the Ascension.

After this there are five appearances of Jesus recorded, viz.: First to the dying martyr, St. Stephen (Acts 7:56); second, to Saul near Damascus (Acts 9:5); third, to Paul at Corinth (Acts 18:9); fourth, to Paul at Jerusalem (Acts 22:18; fifth (and last), to St. John in Patmos (Rev. 2:17).

What a "cloud of witnesses" are here set forth before our eyes, so that all but the spiritually blind must see and believe. Many of these witnesses were martyrs to this truth—gave their lives rather than give up this faith It has been truly said by great jurists that no fact of history has anything like the vast body and weight of evidence that is marshalled for the truth of the Resurrection of Jesus of Nazareth. If a miracle can be proved by human testimony, surely the Resurrection of Jesus is proved beyond the possibility of a doubt. Of unbelievers there are two classes; those who **cannot** believe, except they perceive by their own senses; like Thomas, who refused to believe, except

he should "see in His hands the print of the nails . . ."—and those who **will not** believe, who will not accept the testimony even of their own senses, such as those Jews, who saw Lazarus raised from the dead, yet "went their ways to the Pharisees, and told them what things Jesus has done" (St. John 11:46), evidently with evil intent. To the former kind is our Lord! Who gives Thomas the evidence he desires, but with a gentle rebuke, in a blessing on those who "have not seen and yet have believed" (John 20:29). The second class would seem hopeless but for the power of the Holy Ghost, who can "make the blind to see". "Pass me not, O mighty Spirit, Thou canst make the blind to see; Witnesser of Jesus' merit, Speak the word of power to me, Even me."

American Minister to China Confirms Horrible Famine Conditions

The terrible famine which the Chinese Government and foreign observers have estimated will bring destitution to a total of 20,000,000 men, women and children by spring, and which has already caused thousands of deaths, is the subject of an official cablegram to the Department of State from the American Minister to China, the Hon. John Van A. MacMurray.

This inforamtion has just been received from the State Department by China Famine Relief, U. S. A., with national headquarters at 20 East Forty-second Street, New York City.

Minister MacMurray, according to Stanley K. Hornbeck, chief of the Division of Far Eastern Affairs, describes the famine area regarded as immediately accessible for relief workers and supplies as "somewhat larger" than he had previously anticipated. Mr. MacMurray then gives as "a preliminary estimate" that 4,000,000 of the famine victims can be relieved at this time.

In this estimate, the State Department points out, the minister concurs with the recent estimate of the Peking American Advisory Committee of China Famine Relief, U. S. A. This committee estimated, after a preliminary survey, that 4,000,000 out of the 20,000,000 famine victims in nine provinces of China can be reached and saved, but that it is apprehended that "other groups will later come into the urgent category, necessitating a revision upward of our figures."

The same committee, because of the inaccessibility of remote portions of some of the afflicted provinces, felt that at this time relief could not practically be applied in all sections, but for those now relievable it estimated that $4,000,000 would be needed.

These estimates are those now "accepted without hesitancy" by the American Minister to China.

This is the first estimate regarding famine conditions to come from an official of the American government since that made by President Hoover, who, when Secretary of Commerce, on May 29, 1928, issued a statement reading:

"The reports of the Department of Commerce indicate a very real famine in China from which several million people are suffering greatly. The American people have never failed to respond to a call for charity in time of need.

"I wish to commend the effort of the China Famine Relief Fund in its attempt to bring this aid to a most unfortunate people, and I trust it will meet with generous support."

Recent cables from the China International Famine Relief Commission in Peking, from missionaries and press correspondents are to the effect that several million people are doomed to death because of the inaccessibility of their homes. Already cannibalism has been reported. In some sections the famine victims are said to be dying in such numbers that it has proved impossible for the survivors to bury all of the bodies.

The Great Commission

NEWS OF THE CHINA MISSIONS.

The January issues of the Newsletters from the Districts of Shanghai, Hankow and Anking bring first-hand reports and articles about the work in their respective fields. In Shanghai, the Chinese librarian at St. John's University was baptized at Christmas time; also two children. Ten adults and one child were baptized at the chapel at Tsaokiatu, a suburb. Six girls at St. Mary's hall have applied for baptism. Two nurses at St. Elizabeth's Hospital were baptized, both coming from non-Christian homes. At Kiangwan, ten adults and six children were baptized. In Soochow Academy, three students were received as catechumens, and one boy baptized, encouraging in an off year when the school is small. Ten adults and six children were baptized at Zangzok, and seven were received as catechumens. Several children were baptized at Holy Trinity Chapel, Yangchow; two at Emmanuel Church; seven children and five adults at Hsiakwan, one of the last being a Cantonese educated in a Chinese University and Columbia who was formerly a consul and a government official in Peking.

At Hsiakwan, after an interval of about two years, street preaching has been started again. The evangelist reports that there has never been so cordial a welcome from the street crowds, and there is a great demand for tracts and Gospels provided by the Bible Societies. More Scriptures have been sold during a few recent weeks than were probably sold in a year before. Other missions also report an unprecedented demand for these Gospels.

During recent years an organization called the Yellow Flags has grown up in the country near Kao Li Tien, where we have a country chapel. Originally it was a local volunteer organization for self-protection against bandits, but when they succeeded in procuring arms they became bandits themselves, which things are an allegory.

In the Anking Newsletter Bishop Huntington reports the confirmation of twenty-three men and eleven women, in November, at Sanshan, Fanchang, and St. Lioba's and St. James, Wuhu. There are reports of trips made by him and also by the diocesan secretary, the Rev. Lindel Tsen, who has since been elected assistant bishop for Honan, the district in which the Church in Canada is particularly interested. Mr. Tsen closes the account of his trip with the words, "It has reconfirmed my belief that the religion of Christ has taken deep root in China and that the fruit of our continued effort will be without limit." Bishop Tsen was consecrated on February 24.

The Hankow Newsletter describes the tributes paid to the Rev. Robert E. Wood on the thirtieth anniversary of his coming to China. Among many lovely remarks in the many speeches was this, from the representative of St. Michael's Parish: "Behind his great religious life is his great capacity for friendship among the community. That which gives tone and depth and an unfailing impression of strength to all these qualities is his religious faith. In this faith one feels that he can do still more for the people and the Church in the future years."

There were confirmations in January, five girls at St. Hilda's School, six women at Grace Church, Hanyang; nine men at Boone.

Bishop Gilman has conducted an informal questionnaire among 219 Boone students, some of the results being as follows:

Is your family Christian? Yes, 114. No, 105.

Have you been baptized? Yes, 110. No, 109.

Do you in your heart recognize yourself as a Christian? Yes, 140. No, 79.

Have you determined to attend daily chapel? Yes, 148. No, 71.

Do you constantly attend chapel? Yes, 134. No, 85.

Are you kept away by laziness? Yes, 40. No, 179.

Are you kept away trying to make up work? Yes, 37. No, 182.

The families of ninety-six had had two generations of Christian influence; forty-four, three generations.

Book Reviews

THE GOSPEL OF THE LIVING JESUS: By T. H. Davies, M. A. The Macmillan Company. Price, $2.25.

The author seeks to make the Living Jesus a present reality. He clearly distinguishes the "Facts-of-Jesus" from the "Facts **about** Jesus". He gives emphasis to the truth that the "Facts-of-Jesus" are vital to salvation and Eternal Life. Too often in the discussion of the Facts **about** Jesus men fail entirely to grasp the "Facts-of-Jesus", or the truth of Jesus Himself.

The Glad Tidings are that God-is-with-us. "God is not like teachings; God is like Jesus . . . . Jesus brought the Kingdom in bringing Himself." The nature of this kingdom is revealed **only** in the personal life and religion of Jesus. The properties of the Kingdom are reflections of His own personal character. "Grace and truth came by Jesus Christ." The genius of Jesus and of the Kingdom is Love. In some teachers we can accept their teaching and reject their example. But Jesus is both **precept** and

example, teacher and Lord. "He lived the Gospel; He is the Gospel." It is the dynamic witness of His spiritual character that convinces. God was in Him reconciling the world unto Himself.

Without faith one cannot enter into an **understanding** of Jesus. He may know all the "facts **about** Jesus" and yet never **touch Him.** His divinity is not to be founded on the stories of His birth. But it is His spiritual nature, His sublime personality, His Life climaxed by His sacrificial death that **assures** us that He is Divine Lord and Saviour. It is not that God came and dwelt in a man; but that in man was developed and lived and revealed the spiritual nature, the beauty, the righteousness, the love and the life of God.

The author makes one realize indeed that the Truth as it is in Jesus, or rather that **Jesus** Himself is so magnificent and supreme and wonderful, and so outstanding as the One Thing to be desired, that the facts **about** Jesus are quite secondary; and as I take it, may be accepted as a matter of course. **R. R. C.**

A HISTORY OF CHRISTIAN MISSIONS IN CHINA: By Kenneth Scott Latourette, Professor of Missions and Oriental History in Yale University. Cloth. Pp. 843, with Bibliography, Index and Map. Published by The Macmillan Company, New York. Price, $5.

Having spent fifteen years himself in a pioneer mission field in mid-China, the reviewer welcomes with delight this masterly and authoritative historical survey of Christianity in China from its remote origin down to the year 1926. The fulness and completeness of the history is suggested by the extent of the Bibliography—more than fifty pages, to which there are throughout the body of the work more than 3,500 foot note references to aid the reader in further research along every line of study. The thirty pages of index also evidences the painstaking completeness of this encyclopedic historical work.

While the book is thus a remarkably complete reference work on the history of China in background and of Western intercourse with China this past 150 years in foreground, and for a generation is likely to be the standard work on Christian Missions in China, it is written without a dull page, and will prove of convincing value in answering the score of questions that thoughtful persons are apt to ask themselves about this great world problem of today.

"The presence and the labors of the missionary," the impartial historian concludes, "were most fortunate for China. Defects the missionary enterprise undoubtedly had. Sometimes it did evil. On the whole, however, it was the one great agency whose primary function was to bring China into contact with the best in the Occident and to make the expansion of the West a means to the great welfare of the Chinese people. If, when the Chinese have finally adjusted themselves and their culture to the new age, the revolution through which they shall have passed proves to have been more beneficial than harmful, it will be in no small degree because of the thousands of Christian apostles who counted not their own lives dear that to the Chinese might come the more abundant life." **W.**

CHRISTIANITY AND SUCCESS: By Bishop Edwin Holt Hughes, D. D., The Cole Lectures of 1928 before Vanderbilt University. Cloth. Pp. 182. Published by The Cokesbury Press, Nashville, Tenn. Price, $1.50.

An admirable answer to the challenge put forth by the hawkers of success along psychological lines. On all hands our eyes light upon alluring advertisements, which guarantee wealth and power by the adaptation of the individual to such systems of thinking and daring as shall be advanced in the schemes announced. We may not for a moment deny the benefits of these schools. Many men fail for want of self-poise, confidence in their ability. Many are afflicted with the prevailing ailment called "inferiority complex". And to deliver such from their bondage is a worthy endeavor. But the test is this: **Shall we regard success in itself as the only worthy aim?**

Our author, with the right perspective of true success, seeks to disclose that the only commendable end is getting into God's way. And Christianity is fully qualified to equip us with this aim and potency. The whole problem lies not in getting, but in finding God through our getting. Unless a man can trace the hand of his Heavenly Father in his achievements, he misses the only goal worth attaining. Herein lies the distinction between our well-advertised schemes of success and that which the Christian religion endorses and commends. The men who could say, "I have learned in whatsoever state I am therewith to be content" can also declare: "He giveth us richly all things to enjoy." We may boldly say that nothing is too good for the child of God; and we may add that God will see that His child gets as much as he is able to receive and use well. Certainly we do admit that many of God's most beautiful characters have been cultured in poverty and suffering. But they have had as a goal that "better part" which should be to them more cherishable. As the Apostle says, "Our light affliction . . worketh for us a far more exceeding and eternal weight of glory".

When William James in his "Varieties of Religious Experience", slightingly refers to the faith of George Muller as only "taking God into partnership" when he was used to supply thousands of orphans with food, shelter, clothing and education, he failed to see that George Muller had for his high aim the demonstration that God will hear and answer prayer; that the getting of things from God was not an end in itself. The spiritual springs that bubbled all around George Muller's life proved the exalted plane on which he lived with God.

We agree then in all Bishop Hughes' contentions that God waits to link us up with Himself in a blessed service for humanity by crowning us with such blessings as we are capable of administering. Mr. Hickson's dictum bears an important relation to the discussion: "God will meet you where He is able to find you; and He will give you as much as you are able to receive." Therefore, we do well to accept the stimulus to faith and achievement. There is no question in our life too hard for God to answer; no want so great that He cannot supply; no longing so dearly cherished as to be very life and blood to us, that He will not take into cognizance and kindly effect in His own way and time.

We have before us the two paths: The one which, independent of God, claims and reaches out for the best that life can afford to be selfishly enjoyed with no thought of gratitude to Him; the other which weaves Him into the very fabric of life, esteeming the verity of our Lord's teaching, "If ye being evil know how to give . . how much more will your Heavenly Father give good things to them that ask Him". There is no life more rich than that which can truthfully testify, "All that I have He has given me; all that I am He has made me; just where I am He has placed me; all that I hope for is wrapped in the bundle of His care for me".

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

CONSULT PRELATES OF THE GREEK ORTHODOX CHURCH.

Mr. Editor:

We learn with pleasure of the increasing number of clergy of the Greek Orthodox Church requesting the use of church buildings for occasional or regular services. May we suggest, however, that clergy entertaining such requests might avoid embarrassing mistakes by consulting the recognized prelates of the Greek Orthodox Church:

The Most Rev. Archbishop Alexander, 253 Elm Street, Astoria, Long Island, N. Y.

The Rt. Rev. Bishop Alexopoulos, 47 Winchester Street, Brookline, Mass.

The Rt. Rev. Bishop Philaretos, 733 South Ashland Boulevard, Chicago, Ill.

The Rt. Rev. Bishop Calistos, 403 Loew Warfield Building, San Francisco, Cal.

W. C. Emhardt, Secretary.
Committee on Ecclesiastical Relations.

PROTESTANTISM WITHIN THE CHURCH.

Mr. Editor:

Enclosed please find check for three dollars for my subscription to The Southern Churchman, due March 2. Sorry I overlooked it so long.

I want to tell you how much my husband and I enjoy every issue of the paper and we rejoice in the stand the paper is taking for the Gospel truth and **Protestantism within the Church.** A rallying cry was sorely needed and

we feel that it was a merciful guidance of providence when you and your associates were led to take over the beloved old Southern Churchman.

With earnest prayers for your continuance and success, I am,

Most sincerely yours,
Martha Logan Eubank.

Greenville, S. C.

"MESSAGE FROM GOD TO THE HUMAN HEART."

Mr. Editor:

It is somewhat of a perplexity as to how far it is worth while to pay attention to some critics. "Ephraim is joined to his idols, let him alone!" The main thing is, as you say, to practice what we believe. I discovered years ago that the Bible is to be **lived** as well as upheld and that it is possible for a person to champion it and come short of the salvation the Bible reveals. No one who is in earnest about salvation should be contented till he **knows** that he has that salvation—all sins forgiven and in possession of eternal life and cleansed from the inner defilement of native sin—which is the worst "heart disease" humanity has! Salvation is a **present** matter—**have** passed from death unto life," John says. Many put it all in the future. An error. "Christ **in** you, the hope of glory." The **present** indwelling is the basis of a true hope as to the coming glory.

Old age has its problems and trials, and I am proving the truth of the old hymn:

"E'en down to old age my people shall prove
My sovereign, eternal, unchangeable love."

The great God who rules the universe does not ever forget the humblest of His children! The Book is far more to God's pilgrims than a book for preachers to get texts from or for its champions to contend for. It is truly a message from God to the human heart—an appeal to faith and trust and not to man's intellect. Approach it rightly and it is throbbing with living truth; approach it wrongly and it is lifeless. **"Minister."**

WE REJOICE.

Mr. Editor:

We rejoice in the uncompromising stand taken by The Southern Churchman, and may the Lord bless you in all your efforts to proclaim the truth.

Sincerely,
William Norton.

Church Intelligence

Plea for Theological Seminary in Haiti.

Bishop Carson, of Haiti, in his annual report for the past year says: "Although still in temporary quarters, I feel that the care and expense of a theological seminary are justified by the quality of its work. It is indispensable and I earnestly hope that funds may be secured without too great delay towards permanent quarters. I have not permitted men to pass easily into the priesthood. More applications have been rejected than have been accepted. Two deacons will probably be advanced to the priesthood in March; they have been preparing themselves very largely under my personal direction for upwards of six years. I am insisting upon and requiring a classical training at the national Lycee before admitting any as candidates. From the beginning of my episcopate, I have emphasized the spiritual and intellectual fitness. An illiterate ministry can be little other than futile, in Haiti as elsewhere, whatever the zeal and personal godliness.

"Again I press earnestly the need of money with which to build a theological seminary, on property already owned by the Church, about four miles from Port au Prince, a seminary that the Bible are invited to join this free correspondence course and full information as to enrollment will be given to all who write to the Rev. Canon Joseph Fletcher, Librarian, Washington Cathedral Library, Mt. St. Alban, Washington, D. C., or to the Rev. Dr. William S. Bishop, D. D., 1912 Belmont Road, N. W., Washington, D. C., who is the director of the course.

The Society for the Home Study of Holy Scriptures and Church History was founded by Miss Sarah F. Smiley about forty years ago. The Rt. Rev. Philip M. Rhinelander is President of its Board of Trustees; the Rev. Dr. William L. DeVries is director, and the Rev. Canon Joseph Fletcher is its Librarian and Secretary. The Society's valuable library is now housed in Washington Cathedral Library in close proximity to the valuable collection of books belonging to the Cathedral Library proper of which Canon Fletcher is also the Librarian.

The subject of the course for this year is "Studies in the Gospel of St. John", and the work will be carried on under the direction of the Rev. Dr. William S. Bishop, of the Diocese of Washington. The plan is for a course of some thirty or thirty-five lessons, covering the entire Gospel of St. John. A series of papers will be issued to students containing subject-matter for detailed study, together with questions on the same.

An examination, leading, if successful, to a certificate will be held at the close of the course.

It is said that the method employed will be a direct study of the Gospel itself rather than of books about the Gospel. The spirit in which the work will be carried on will be practical and devotional, rather than that of mere intellectual research.

The papers outlining the successive Lessons will be issued week by week. The students are required to send their notes monthly to the Director of the Course, at which time questions touching matters connected with the course may be submitted to the Director.

Bible Correspondence Course Offered.

A free course for home study of the Bible by the correspondence method has been arranged by the Society for the Home Study of Holy Scriptures and Church History with headquarters at the Library of Washington Cathedral.

Church men and women of the Diocese of Washington and nearby dioceses and others interested in the study of

No More Bazaars.

In a parish which used always to have annual bazaars the people were asked, one spring a few years ago, to indicate whether they wished to hold a bazaar as usual or pledge an amount, to be paid in the fall, equivalent to what the bazaar usually brought in, and in addition to their regular pledges. They quickly over-pledged the amount and when the time came, paid it promptly. No more bazaars in that parish.

Bishop Manning to Write for Encyclopedia Britannica.

The editors of the Encyclopedia Britannica have asked Bishop Manning to write for their forthcoming new edition the article on the Episcopal Church. The amount of space they have assigned to the subject is about three times what was given to it in the last edition.

Reassuring China Bulletins.

The Department of Missions has sent out the two following bulletins to the relatives and friends of missionaries in Hankow, and China Missionaries in the United States:

March 21, 1929.—In case any of you should be at all troubled by the cable dispatches in the daily papers of March 20, we are sending this line to say that in all probability the conditions are not so unfavorable as the dispatches suggest.

You will notice that they are sent from Peking or Shanghai rather than from Hankow, the chief city of the region which is showing a tendency to break openly with the Nanking government.

Many indications point to such a break. Even if it comes, it does not necessarily follow that Americans resident in the Yangtse Valley will be in any unusual danger. The difficulty will be entirely between certain Chinese factions—not between Chinese and foreigners.

No message has come today from Bishop Roots.

We have cabled the Bishop, letting him know that we count upon him to use the utmost caution in securing the safety of the women and children.

The only Americans outside of Wuhan (Wuchang, Hankow, and Hanyang) are the Rev. Claude L. Pickens, Mrs. Pickens and two children, and Deaconess Elsie Riebe, all at Ichang, four hundred miles west of Hankow.

We have asked the Bishop to keep us fully informed.

Sincerely yours,
John W. Wood.

March 22, 1929.—You will be happy to know that we have received today

the following reassuring cable from Bishop Gilman:

"Steamer traffic quite usual. There is good protection. There is no anti-foreign attitude. There is no apprehension."

Sincerely yours,
John W. Wood

Conference of International Association of Agricultural Missions.

The spring Conference of the International Association of Agricultural Missions is to take place in Hartford, Conn., April 18 to 20, with the general theme of rural missions in the light of the Jerusalem Conference.

Professor William D. Barnes, Chairman of the local committee, writes that the School of Missions is setting aside its regular course that students in the Seminary may attend the Conference.

The purpose is to concentrate definitely on the problems of the foreigners in New England, and in the development of a program for agricultural and rural missions in the foreign field.

Among the speakers are: Dr. Warren H. Wilson, Mr. Galen Fisher, Dr. Thos. Jesse Jones, Prof. Luther Weigle, Hartford students, foreign students, if possible, and, says the program, "at least one woman."

Bishop Helfenstein Expresses His Views.

Atlantic City, N. J.—"Marrying parsons" do not meet with the approval of Bishop Edward Helfenstein, coadjutor of the Episcopal Church of Maryland. The bishop traces much of the divorce evil to this practice.

"I have made it a practice never to marry young people when they come to me hurriedly," the Bishop asserted, when in Atlantic City recently. "I never marry people whom I do not know unless they have letters of introduction."

The Bishop is of the opinion that the recent movement of various denominations to join forces will not be successful. He does not feel that the tendency toward a universal religion is practicable. "In the beginning there were only slight differences which caused the separation between the various religions," he said. The gap has grown with the passing of time.

"I feel that if there is any joining of forces, it would only be a temporary arrangement. A separation would no doubt ensue. In this event there would be bitterness which is not felt at the present time.

"It seems most wise to continue as we are, each respecting the difference of opinion of the other religious sects."

The Bishop did not seem to entirely approve of the "blue laws" observed on Sunday in Maryland.

"I feel that if people attend church services, they should be free to spend the remainder of the day as they choose and I do not object to recreation," he opined.

Legislation in Maryland aimed toward revising the present marriage law was mentioned by Bishop Helfenstein. "Maryland still operates under the old British law which states only clergymen may perform a marriage ceremony," he concluded.

L. S. M.

"Baptismal and Confirmation Campaigns."

A special appeal is being made direct to each member of the Brotherhood of St. Andrew, by President H. Lawrence Choate, urging active cooperation with their rector in bringing men and boys to Confirmation Classes and in endeavoring to enlist newly-confirmed persons in definite personal service for Christ either through Brotherhood membership or otherwise.

A letter on this subject has been sent out from the National Office, together with literature on personal evangelism. From reports of many parishes in past years, it has been found that such work on the part of Brotherhood members results in largely increased Confirmation Classes and in more active church work on the part of newly confirmed persons. Pamphlets on "Baptismal and Confirmation Campaigns" and on "What An Ordinary Man Can Do For Christ" are published by the Brotherhood, and may be secured free on request by addressing Leon C. Palmer, General Secretary, Brotherhood of St. Andrew, 202 South Nineteenth Street, Philadelphia.

"OF SUCH AS THESE"

The baby has no skies
But Mother's eyes;
Nor any Heaven above
But Mother's love;
And yet of such as these
The Heavenly Kingdom is.

JNO. TABB.

Come and See—Go and Tell.

Resolution.

Adopted by Conference of Laymen meeting at Washington Cathedral March 8 to 10, under the leadership of the Bishop of East Carolina:

The conference of laymen held in Washington, D. C., March 8 to 10, 1929, under the joint auspices of the College of Preachers of Washington Cathedral and the National Commission on Evangelism desires to express the profound belief that evangelism represents the most important phase of the Church's activity at the present time. Under the stimulus of this conviction, the members present stand pledged first, to rededicate themselves individually to personal evangelism in their respective communities; and secondly, to make every possible effort by prayer, service and gifts to promote similar conferences in the future.

Further, believing that this phase of activity should be firmly established as the policy of the whole Church, this conference would respectfully request the National Commission on Evangelism to commend to the immediate and serious consideration of the National Council the advisability of suggesting and planning some definite means whereby these conferences may be adequately and continuously promoted and financed.

A Conference of Laymen was held at Washington Cathedral, March 8-10, 1929, under the joint auspices of the College of Preachers and the National Commission on Evangelism and under the leadership of the Rt. Rev. Thomas Campbell Darst, D. D., Bishop of East Carolina.

There were representatives from Washington, D. C., South Carolina, Ohio, Rhode Island, Georgia, Pennsylvania, New York, Illinois, Maryland and Tennessee.

The first session was devoted to a presentation by Bishop Darst and Bishop Rhinelander, Warden of the College of Preachers, on conditions in the world, in the nation and in the Church today which make it imperative that the Church be more keenly conscious of the need for personal evangelism. The facts on worldwide conditions were squarely stated. The challenge was clear cut.

At the Saturday Morning Session Bishop Darst said that personal evangelism can become a dynamic force in the Church only as the individual becomes overwhelmingly conscious of a sense of sin.

The first step in getting rid of sin is to admit that sin is anything that keeps us from being the kind of man God wants us to be. Sin is always present in a life which is self-centered instead of Christ-centered. The way to expel sin is to let Him in.

The purpose of the Christian life, Bishop Darst continued, is "knowing Christ and making Christ known". The early disciples found that the only way to keep the power that they had received was to pass it on. You can divide the whole membership of the Church into those who are pools and those who are channels. In the first Easter message to the disciples we find all of Church history summarized in six words, "Come and see—go and tell".

Dr. Sturgis told a story that had to do with an insurance executive in a middle western city who, while Dr. Sturgis was sitting in an ante-room, turned down over the telephone an important business interview so that he could attend a Lenten preaching service for which he was responsible. This man's secretary later told Dr. Sturgis that the insurance executive might have lost an opportunity to write a three million dollar policy by not keeping the engagement with the man on the other end of the telephone wire. He had a prior duty to his Church and his God and he discharged that duty regardless of what effect it would have upon his business.

At the Saturday evening session, Bishop Darst testified that Dr. Larkin W. Glazebrook, one of the leading laymen in the Diocese of Washington, is making a remarkable contribution to the Church as field representative of the National Commission on Evangelism. The file of letters in Bishop Darst's office shows that the Commission was providentially guided in asking Dr. Glazebrook to give up his profession in the Capital City in order to go out as a lay evangelist. During recent months, he has visited some eighty parishes in dioceses from Florida to Maine and as far west as Ohio, leaving behind in each one three key laymen whom he designates as Peter, James and John. These three men are expected to enlist the services of nine others, thus giving them twelve laymen, in accordance with the apostolic plan, who report to their rector and ask for some definite work to do in the extension of Christ's Kingdom. In Bishop Darst's home city of Wilmington, N. C., these twelve men go out two by two, one reading the service and one making the address. Of the six who deliver the addresses, three are lawyers of prominence and one is the President of a railroad corporation. They have rendered very effective service; their visitations have been good for many missions in the Diocese of East Carolina; and what is always true, their service has been most beneficial to these men themselves.

Mr. Miller, Chancellor of the Diocese of Georgia, gave a splendid informal talk on his experiences in doing personal evangelistic work throughout communities in his state. Mr. Miller said that although he had been a Churchman for many years, it never occurred to him that he had any per-

sonal responsibility in witnessing for Christ until he became interested in preparing for a visit of Gypsy Smith, Junior, to Augusta. Later he was asked to visit various Episcopal churches throughout Georgia to help prepare the way for the Bishops' Crusade. Out of these two experiences came his conviction that testifying personally to the love of God and the power of the risen Christ is the most joyful and soul-satisfying work which any man can undertake. It is the first obligation of any man or woman who professes to be a member of the Church.

Mr. Gibberd of Glendale, O., brought out the suggestion that the Christian Church in general and personal evangelism in particular have much to gain by appropriating and adapting certain principles recently evolved in such modern phases of social service as mental hygiene, industrial psychology and psychiatry. He emphasized that the aims of all these sciences are not identified with the Gospel of Jesus Christ, but nevertheless the men who are working out problems in mental hygiene often make findings which could be applied with real helpfulness to the approach to an individual in personal evangelism.

One of the things taken up at the Sunday morning session was the personal equipment which the individual must have to be an effective channel for evangelistic effort. In the main, all our troubles will be found to center in one word, "self". "Let him deny himself and take up his cross and follow me." We often yearn for power but we are not willing to pay the cost of having that power in our life. Perhaps an oversentimental theology and a cushioned religion in the past have had something to do with this lack of emphasis on self-denial. Religion ought not to be made too easy. Harking back to the days of the early Church when it took a sense of the heroic to follow the Master, we can see many reasons why religion should be made hard.

Mr. George Smith, of Providence spoke for more than twenty minutes unfolding with a quiet sincerity and a compelling realism which gripped the hearts and minds of every man present the story of his own transformation during the last eighteen months from a self-centered man to a Christian-centered husband and father now enjoying happiness and serenity in the center of his Christ-centered family.

He concluded by emphasizing his gratitude to Dr. Frank Buchman and his associates in "A Christian Fellowship of the First Century" for the influence they had had upon Mrs. Smith and himself in bringing them into their new and wonderfully vital relationship with Jesus Christ.

The main theme of the final session of the conference was "what impressions are we going to take back to our home communities and what are we going to do about them". Each man present was asked to speak briefly on this theme.

The conference was brought to a close when Bishop Rhinelander dismissed the members with his blessing. **E. L.**

Famous English Clergyman Passes On.

The Rev. Geoffrey Anketell Studdert-Kennedy, famous war chaplain, died on March 8, at Liverpool, after a short illness of influenza. He was a forceful character. The soldiers affectionately called him "Woodbine Willie", Woodbine being the name of a cigarette, which stuck to him until his death.

He was born in 1883. Mr. Kennedy was ordained in 1908 and became vicar of St. Paul's, Worcester in 1914. He had been rector at St. Edmunds since 1922.

A TRIBUTE
To an old Negro Mammy

O! Tenderness divine,
Be thou to her as she to me and mine.

JNO. TABB.

He was appointed honorary chaplain to the Court and occasionally preached at Buckingham Palace, the King making it a point to hear him at least once a year.

A Practical Plan.

A practical plan for developing habits of regular attendance at the Church School and Church services has been developed by the Junior Department of the Brotherhood of St. Andrew, and, after approval by the Presiding Bishop as Honorary President and by the National Executive Committee of the Brotherhood is now being given to the field.

Each Junior Brotherhood member will be marked each week on three points—attendance at Chapter meeting, at Church School, and at Church service—a total of three points per week or thirty-nine per quarter. Allowing for necessary absences due to sickness or other causes, thirty points per quarter is accepted as a reasonable standard, and each boy attaining this standard or above will be given a quarterly certificate. Those receiving four quarterly certificates will be given a diploma with spaces for annual seals for eight successive years. This diploma will bear the signature of the Presiding Bishop of the Church as Honorary President of the Brotherhood, with that of the President and of the General Secretary; and will be countersigned by the rector, Church School Superintendent, and Chapter Director. Public recognition will be given through the columns of "St. Andrew's Cross" and diocesan papers to chapters or individuals making particularly good records.

Additional information and supplies can be secured from Leon C. Palmer, General Secretary of the Brotherhood of St. Andrew, 202 South Nineteenth Street, Philadelphia.

For The Southern Churchman.

It Is Enough.

Elizabeth M. Bruen.

It is enough, dear Lord,
I need not flaming sword,
Nor Cherubim,
Nor miracle
To tell me of Thy resurrection morn;
It is enough, dear Lord,
From bulb to sod—
A few green leaves
Have from the cold, brown earth been born;
It is enough, dear Lord,
Yea, Lord, it is enough.

It is enough, dear Lord,
I need not flowering bush,
Nor leaves to spring
From branches bare—
Nor need I see my green leaves come to bloom;
It is enough, dear Lord
For me to see
The first green leaves,
To know that Thou dist leave an empty tomb;
It is enough, dear Lord.
Yea, Lord, it is enough.

BISHOP BRENT DEAD.

The Rt. Rev. Charles Henry Brent, beloved Bishop of the Diocese of Western New York, died at Lausanne, Switzerland, on March 27. He had long been in ill health.

He became internationally known through his long fight against the opium traffic while missionary bishop of the Philippine Islands. His accomplishments as Chief of Chaplains of the American Expeditionary Forces during the World War brought him high honor, including the Distinguished Service Medal.

NEW YORK.

Rt. Rev. William T. Manning, D. D.,
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, Suffragan.

Palm Sunday and Holy Week Services in a Protestant Episcopal Church.

A dramatic representation of the entry of Christ into Jerusalem was a feature of the eleven o'clock service on Palm Sunday morning at the Little Church Around the Corner, a Protestant Episcopal Church. The clergy and choir bearing palms proceeded in solemn procession through the church. Part of the choir was stationed outside the closed doors of the church and the hymn, "All Glory, Laud and Honor", was sung antiphonally by the singers within and without, as the Passover pilgrims sang outside the city walls of Jerusalem with response from their friends within. Blessed palms were distributed at all services on Sunday.

The Rt. Rev. Arthur S. Lloyd, D. D., Suffragan Bishop of New York, preached at the four o'clock Vespers service at the Little Church and administered the sacrament of confirmation at that service.

The flower-laden altar of repose on Maundy Thursday will be a striking observance of Holy Week, where the Blessed Sacrament carried in procession from the high altar will be especially honored throughout the day by appointed watchers.

The Rev. J. O. S. Huntington, Superior, Order of the Holy Cross, will be the preacher at the Three Hours' service on Good Friday. He also preached on Palm Sunday morning and at the noonday service during Holy Week.

Holy Week Services to be Held at Broadhurst Theatre by Episcopal Actors' Guild.

Holy Week services are being held at 12:15 P. M. daily at the Broadhurst Theatre under the auspices of the Episcopal Actors' Guild, it has been announced by Percy Moore, executive secretary of the Guild and himself a well-known actor.

Last year the Guild inaugurated the custom of holding services during Holy Week at a Broadway theatre with such successful response from both the theatrical profession and from laymen that the program is being carried out again this Lent. Prominent clergymen are preaching briefly each day, and a special musical program rendered by well-known artists of the opera and concert stage.

The Holy Week services began Monday (March 25) with the Rev. Caleb R. Stetson, D. D., rector of Old Trinity, as the preacher. Mr. Matt Webber,

tenor, sang. The Rt. Rev. Howard Chandler Robbins, D. D., Dean of the Cathedral of St. John the Divine, preached on Tuesday, and Grant Kimbell, tenor, was the singer. The Rev. Henry Darlington, D. D., rector of the Church of the Heavenly Rest and Chapel of the Beloved Disciple, preached Wednesday, and Frank Croxton, popular tenor and a member of The Lambs, gave a musical program. On Thursday, the Rev. W. Harold Weigle, Jr., Chaplain of the Episcopal Actors' Guild, will preach, and the soloist will be Mme. Louise Homer Stires. The Good Friday preacher will be the Rt. Rev. Herbert Shipman, D. D., Suffragan Bishop of New York; and the soloist will be Grace Divine, soprano of the Metropolitan Company.

The Rt. Rev. Charles Fiske, D. D., Bishop of Central New York, is the preacher for the Lenten afternoon services on Tuesday, Wednesday and Thursday of Holy Week, at St. James' Episcopal Church, and is also the Old Trinity preacher in Holy Week.

Canon Anson Phelps Stokes of the Washington Cathedral will be the preacher at the Three Hours' service on Good Friday at St. James' Episcopal Church. A special choir of women's voices will lead in the hymns which will be the only music. On the evening of Good Friday, the Rev. Dr. Frank W. Crowder, the rector, will preach at a special "Preparatory Service" as preparation for communicants on Easter Day.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Principal Appointed for National Cathedral School.

Miss Mabel M. Turner, of New York City, has been appointed to the position of principal of the National Cathedral School for Girls, to succeed the late Jessie Claire McDonald, who died in Canada last summer during the vacation period. Miss Turner is a graduate of Mount Holyoke College and obtained her Master's degree at Columbia University in 1910. Miss Turner's teaching positions have been at Barnard School for Girls, New York, National Board of Young Women's Christian Association at Prague and head of the High School Department at the Birch Mather School in New York, the last named being her present position. Miss Turner will assume her new post June 1.

Placed in Cathedral Crypt.

A distinguished gathering of national and international figures, including the President and Mrs. Hoover, Justices Stone and Butler of the Supreme Court, Vice-President Curtis, the Secretaries of State, Treasury, Interior and Labor, the Postmaster General and Attorney General and members of the Senate and House, Ambassadors and Ministers and other representatives of nearly a score of nations, witnessed the solemn rites of committing to the crypt of Washington Cathedral the remains of Melville E. Stone on Saturday morning March 23. The family group included Miss Elizabeth Stone, only daughter of the journalist, two grandchildren, and Arthur S. Thompson, Mr. Stone's secretary. Mrs. Stone was unable, on account of illness to leave her New York home. Seated with the family group were Frank B. Noyes, president; Kent Cooper, general manager, and members of the Board of Directors of the Associated Press.

Mr. Stone's death occurred February 15 in New York City.

Laymen's Conferences.

The final conference of a series for laymen which has been held during Lent by the College of Preachers of Washington Cathedral, took place Friday, Saturday and Sunday at Mt. St. Alban. Dr. William C. Sturgis, formerly Educational Secretary of the Department of Missions of the Protestant Episcopal Church, was the leader. Thirteen laymen from Maryland, Virginia, Delaware, Pennsylvania and Illinois were in attendance.

The sessions took place in the Memorial Wing of the Cathedral Library with devotional exercises in the Bethlehem Chapel.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

Tablet Unveiled at Bruton Parish Church.

On Palm Sunday, at the eleven o'clock service in Bruton Parish Church, Williamsburg, was unveiled a beautiful marble tablet given by Mr. T. Catesby Jones, of New York, in memory of his ancestors, Thomas Jones and Mark Catesby.

Mr. Jones was present to make the formal presentation.

The tablet was especially designed for Bruton Church by the studios of J. and R. Lamb of New York City.

The tablet inscription follows:

"This tablet has been placed to the glory of God and in connection with an endowment gift to the Altar Guild of Bruton Parish Church, in memory of Thomas Jones, born in London, England; died May 21, 1757. Vestryman of Bruton Parish. Member of the House of Burgesses for the College of William and Mary, 1720-22. Member of the first Board of Aldermen, City of Williamsburg; and Mark Catesby, F. R. S., born in Sudbury, England; died December 23, 1749. An English Naturalist resident in Virginia 1712-17, and in Carolina, Georgia, and the Bahamas, 1722-1726. Author of 'The Natural History of Carolina, Florida, and the Bahama Island" 1731-1748, being the first scientific description of wild life in North America. The first naturalist to describe most of our common birds, to introduce to cultivation the effect of altitude upon geographic distribution. A pioneer in American science whose energy and enthusiasm preserved for posterity the fruits of his labor. Thomas Catesby Jones, A. D. 1928."

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. John I. B. Larned, Suffragan Bishop.

Campaign for G. T. S.

The clergy of this diocese are organizing to help in the campaign for the General Theological Seminary. Bishop Stires, a trustee though not an alumnus of that school, at a meeting of the Long Island G. T. S. alumni gave his cordial endorsement to a proposal that they enlist actively in the effort now under way to increase the endowment. The Bishop was very generous in his tribute to the Seminary and to the men from there who are at work in his diocese. The Rev. St. Clair Hester, D. D., presided at the meeting, and the Rev. Professor Batten, D. D., acting dean of the Seminary, presented very clearly and forcefully the needs of the institution. It was unanimously voted that Long Island alumni would attempt to raise $120,000 to endow the chair of Christian Ethics, which as yet has no endowment. A sub-committee was appointed for each section of the diocese, Bishop Stires to be Honorary Chairman of the whole: in Brooklyn, the Rev. Drs. Lacey and Gardner and the Rev. Mr. Webb; in Kueens, the Rev. Messrs. C. A. Brown and R. T. Homans; in Nassau County, the Rev. C. W. Hinton and Archdeacon Duffield; in Suffolk, the Rev. Messrs Spencer-Mounsey, Watson and Fish.

Bishop Larned on Daily Vacation Bible Schools.

Bishop Larned was the principal speaker at an interdenominational meeting in the interests of Daily Vacation Bible Schools, held at St. Ann's Church, Brooklyn, recently. He called attention to the increase of juvenile crime which always occurs just after the schools close for the summer, and advocated the Vacation Bible Schools as an occupational preventive of juvenile delinquency. He dwelt also upon the dangers of the city streets as playgrounds, the lack of other play space, and the Vacation Schools as an opportunity to keep some of the children off the streets. He spoke of the chance to teach religion every day for five weeks, reaching some who are not reached at any other time; and of the notable effect such effort had had upon teachers, some of whom had even been attracted by this experience into the ministry as a vocation.

Epiphany Opens Chapel.

The new Church of the Epiphany, Brooklyn, having been completed, the former church is to be turned into a parish hall. It has been decided, however, to keep the chancel of the old church as a chapel. This will both prevent the seeming desecration of the former sanctuary, and also provide a very useful adjunct to the new building. The two buildings are so situated in relation to each other that the chancel of the older building is conveniently accessible from the porch of the new. The chapel will seat about twenty-five people.

Dr. Melish to Jews on Palestine.

The Rev. Dr. Melish recently spoke to the congregation of Temple Shaari Zedek of impressions he received in Palestine, and made an earnest appeal for better understanding and friendship between people of different races and beliefs.

Other News.

The Woman's Missionary Union of Flushing, representing various communions in that old town, met recently in the old Quaker Meeting House there. This building was erected in 1695, and was offered for the first services of the Church of England in Flushing, and so used until 1702, when the congregation secured the use of the "Guard House, West of the Pond".

The Rev. Spence Burton, S. S. J. E., will preach the Three Hours at St. Paul's Church, Clinton Street, Brooklyn.

C. H. W.

Continued on page 22.)

Family Department

MARCH.

1. Friday.
3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Passion Sunday.
24. Palm Sunday.
25. Monday in Holy Week, Annunciation B. V. M.
28. Maundy Thursday.
29. Good Friday.
31. Easter Day.

COLLECTS FOR EASTER DAY.

Almighty God, Who through Thine only begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech Thee that, as by Thy special grace preventing us, Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect, through Jesus Christ Our Lord, Who liveth and reigneth with Thee and the Holy Ghost ever one God, world without end. Amen.

O God, who for our redemption didst give Thine only begotten Son to the death of the Cross, and by His glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection, through the same Christ our Lord. Amen.

THE TRUTH OF SPRING.

If He, the Christ, went down into the dust of death,
Then is this fragrant first sweet breath
Of Spring a lie,
And all this golden world a trust betrayed.
If He could die, then all must die;
Love only flames to fade.
There is no promise in the primrose,
No hope in budding trees,
Life is a senseless stream that flows
Into the silent seas of nothingness at last.
There is no Whence, no Whither, and no Why,
Thought is the final mockery;
A chance by-product of the brain.
As blank, as purposeless and vain,
As all the rest of this mad scheme of things.
Its shining wings bear mortals to their death,
As, after witless wandering flight,
The moth is burned up in the light,
That through the darkness lured him to his doom.
If Christ be dead.
Nought but the winter and the gloom
Remain,
But Jesus lives!
Then all creation swell the strain,
Shout and sing ye golden flowers.
Principalities and powers
Resurrexit! Resurrexit!
God's green Spring is true again.
Thunder out the glad refrain.

—Rev. G. A. Studdert-Kennedy.

The Purpose of the Resurrection.

A business man who sometimes attends my Church in Brighton, but who like so many others remains somewhat detached from Christian faith and observance, said to me quite recently: "The principal difficulty of which sensible men are conscious today in regard to believing in the Christian religion is the fact that it is associated with so much that is frankly incredible. Take the empty tomb, for instance. Can you or any rational being sincerely believe that a person who had been maltreated as Jesus was on Good Friday could have risen from the dead a day and a half later and shown Himself to His friends unscathed?"

My reply was that not only did I believe it just because I was a fairly rational being, but that I would undertake to show that there was a sense in which my questioner himself was compelled to believe it also. Nay more, there is no escape from such a conclusion unless we are prepared to repudiate all that deserves to be called historical evidence. I think we often begin at the wrong end when discussing this great subject. We analyze the various gospel accounts of the marvel of the empty tomb, the mysterious intermittent comings and goings of the risen Saviour, the testimonies of eye witnesses, and so on; but do we sufficiently realize what these successive experiences meant to the men and women who formed the first Christian society and proceeded to evangelize the world with the glad news of salvation through One who had overcome death and opened to mankind the gates of everlasting life?

Briefly and plainly put, the purpose of the resurrection of Christ was not primarily that of comforting and reassuring those who mourned His loss; it was not that of proving to them that He was still alive. Of course, this was included in the effect produced upon their minds by the stupendous event we celebrate at the principal festival of the Christian year, but the witness of the New Testament is that it was not looked upon by the apostolic church as of first importance. Nowhere within the pages of the New Testament do we come upon the statement that the original followers of Jesus were not sure of the reality of life beyond the grave until the fact was demonstrated to them by their Master's temporary return in the visible form in which they had hitherto known Him. We are not told that they had ever doubted the existence of the spiritual world and the survival of the soul after death. They may have done so, or some of them may, but if so the fact is not stressed.

What really needed to be done and was done when Christ was "declared to be the Son of God with power by the resurrection from the dead" was to convince the dismayed and mourning disciples of the invincibility of the spiritual values they had come to discern and worship in Him. They now saw that these were indestructible because inherently divine and eternal. These constitute the background of all life, the chief reason for human existence, the goal of all high aspiration, the end of all moral effort. More came out of the tomb of Christ on the first Easter Day than had gone into it on Good Friday. There arose a new hope for the world, a new confidence in the imperishableness of goodness and love, human or superhuman. No one can read the letters of St. Paul without seeing how clearly the Christians of the apostolic age had grasped this truth. They were not looking forward to mere survival after death, but to the full possession of the kind of life they had seen in their Master, and they believed that in union with Him, and as sharers in His triumph over evil, they would attain to participation in that which is from everlasting to everlasting and world without end, the unshadowed blessedness and glory of God.

Can any one deny that this was the faith which so mightily reinforced by the resurrection of Christ? One might use a stronger term and say the experience which was born of the resurrection of Christ. As a factor in the shaping of history none can gainsay the reality of this experience, none can belittle its importance in the life of today.

That something overwhelming must have happened on the first Christian Easter day goes without saying, or, humanly speaking, the new life of faith in the living Christ, Christ not after the flesh but after the spirit, could not have come into being. All attempts to explain away or minimize the unique character of the resurrection as an historical event fail to do justice to the wondrous change it produced in the minds of those who loved and followed Jesus. These attempts are usually due to a conscious or unconscious bias against believing in the possibility of the reanimation of a dead body or that the said body could behave as the body of the risen Lord is reported to have done afterwards. This is the bias behind the question quoted in my opening paragraph. But it no longer has the force it possessed half a century ago. We are not so sure as we used to be of what is a priori impossible in the interrelation of matter and spirit; indeed we are coming rapidly to the point of view of the men who wrote the New Testament, namely, that it is impossible to draw a hard and fast dividing line between what is material and what is spiritual. Science is now telling us that things which are seen are not made out of things that do appear, that there is an invisible universe which is far more real than that which is revealed to sense perception, and it is ever and indispensably active in the creation and re-creation of the most familiar material forms amid which we dwell. It is entirely in the fitness of things that the festival of Easter should have come to be associated with the season of spring, for in the wondrous miracle of the re-birth of life and beauty in the natural world which is taking place at this special period we have a parallel to what took place on the spiritual plane when our Lord appeared to a forlorn little group of Galileans in an upper room at Jerusalem after the tragedy of Calvary. None who had seen Him die on the cross or been aware of the manner in which His body had been lacerated by the dreadful Roman scourge could have been easily brought to believe that He stood before them again unharmed, and not only unharmed but with the mien of a conqueror. There was no need for Him to heap confusion and dismay upon His foes; it was quite sufficient that those who loved and believed in Him should know that heaven, not hell, was victor in the strife through which He had passed, that good, not evil, was enthroned in God's wide universe.

It matters little how that conviction was brought home to these sorrowing hearts. If there be those who find it easier to believe that what the apostles saw was merely an apparition let them do so, but they are making a difficulty where none exists. For though we have known Christ after the flesh, yet now and henceforth know we Him so no more.—Rev. R. J. Campbell, D. D., in Church of England Newspaper.

This Great Hope.

The significant truth about man is that he of all God's creatures has the power to reckon time. Stored up in his mind is a memory of the past, consciousness of the present, and hope and

faith in the future. He takes the measure of life by history, by experience, and by intuition; he makes his judgments by things which he has known in the past, and he takes thought of the future on the basis of this knowledge. Life cannot be understood by any one of us without a comprehension of these three elements in time. The more understanding we have of the Divine and human events which have taken place in the course of history, the better we will be able to interpret the present and foretell the probable future. The great prophets have been those whose mental and spiritual eyes were open to see the whole of life in its significant relationships. The processes of education, enlightenment, and inspiration come to us for the sole purpose of unfolding the tangled skein of living, and giving it significance.

The fact of Easter is a revelation in Divine and human experience. It explains all things if only we can grasp its meaning. Jesus was born in order to reveal what God was like and what man might become through faith in Him and the power of His resurrection. Life only becomes abundant when we see its triumph over sin, pain, and death. There is no real assurance of a continuing personality, of the persistence of the better elements of man's character, without this authoritative statement of the Son of God, "I am the resurrection and the life; he that believeth on me though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never die". Easter solves the supreme questions for mankind, "Who am I, and where do I belong?" We cannot see how they can be solved in any other fashion. We cannot tell either our character or our destiny, except by a Divine Word from the Creator and Father of all. There is no final proof of immortality except through faith in the assurance that Christ, Himself, rose from the dead and came to bring the abundant life to all who received Him and accepted His message and the evidence of His resurrection by faith.

It is perfectly possible to see what happens to humanity when they lose faith in the hope of Easter, beauty, truth, love, purity, in fact all the ideals of life are dragged into the mud and welter of animal existence. Man only of all creatures reaches out to eternity. He does so because he has a consciousness of time, he lives in history and experience and he knows how imperfect are the actualities of existence without the hope of betterment, and the continuance of experience into the realm of perfection. What is happening to the great majority of human beings about us is only too evident. There are thousands upon thousands who are still living according to the flesh. They have not yet been born into Jesus' spiritual Kingdom of God. We cannot believe that their evolution or progress ceases with the death of the physical body. In some other life, we somehow hope that they will be quickened, will be born again. With others of us the maze of living has caused us to lose our way, and we turn the microscope upon our own thought, and when we can find neither God nor soul there, we say they do not exist. Because of these two large groups in modern life, our thinking has become thoroughly pessimistic. It does not take much of a seer to discover this.

But thanks be to God who giveth us the victory through our Lord Jesus Christ, there are still those who have this great hope in them, which was of the very essence of early Christianity. "Christ is risen," and because He rose from the dead, all life has new significance. Love is eternal, peace is abiding, and hope is immortal.—Bishop Remington, in Oregon Trail Churchman.

For The Southern Churchman.

BECAUSE OF PETER.

Rebekah Crouse Costanzo.

He tried to ease the load upon His back,
Struggling hard for breath,
Heavily set upon the road to death,
The cross galled where the thong had cut.
Those jeering men (still by His side!)—
Playing their game of Blindman's Bluff;
"Prophesy!
Who is he that struck mee "
They had cried.

He had felt no pain (not then),
Because of Peter.
Having shortly before turned, and looked
at Peter,
Blindfolded, He had seen Him weeping
bitterly.

Later, the pain had come—
The fire now charring the cross upon His
back,
Burning Him deeper, in lashes,
Letting Him down, spineless, as ashes.
"Prophesy!
Who is he that struck thee?"
They had cried—
Those hating men (still by His side)!
Having felt no blow,
He did not know—
Strange that He did not know!
Blindfolded, He had seen only Peter—
Peter weeping bitterly—
(Stroke upon stroke).
Then, wondering if it might have been
Either James or John,
He could not go on.

For The Southern Churchman.

An Easter Meditation.

H. H. Smith.

At this season when our thoughts turn to the glorious life beyond the grave, let us recall the words of the seer of Patmos: "And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God: and God shall wipe away every tear from their eyes; and death shall be no more; for the first things are passed away. And He that sitteth on the throne said, Behold I make all things new. And He saith, Write: for these words are faithful and true. And He said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto Him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and He shall be my son." The Authorized Version reads: "He that overcometh shall inherit 'all things'," instead of "these things," but the sense is the same, for to inherit "these things" means to inherit all the blessings just named, and these include everything that is necessary for the happiness of a human soul.

The Christian thinks of heaven, reads of heaven, dreams of heaven, but God in His wisdom has not seen fit to reveal to us fully just what that life is. Perhaps it would be impossible for Him to do so while we still dwell in the flesh. But we may comfort and cheer ourselves with this thought: heaven will mean the full satisfaction of all our desire: "we shall inherit all things." Some long to be released from physical infirmity, and they shall be: "there shall be no more pain." When Robert Hall, whose body was continually racked with pain was asked his idea of heaven, he replied: "My idea of heaven is rest, rest." We all long to be delivered from sin, and to serve God perfectly, and we shall have this yearning satisfied, for no sin can mar that life or separate us from our Lord. We long to draw nigh to the blessed Saviour and look upon Him who has redeemed us and saved us, and so we shall, for "we shall see Him as He is." We cannot look beyond the veil and see what God has prepared for those who love and serve Him, but we can comfort ourselves with this Scriptural thought: heaven will mean that nothing will be lacking for our complete happiness. Here we can anchor our hopes with peace and joy, and with perfect trust and contentment await that hour when "this mortal shall put on immortality". A few lines from one of Horatius Bonar's poems is impressively appropriate:

"When I shall awake in that fair morn
of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall meet with those whom
I have loved,
Clasp in my eager arms the long removed,
And find how faithful Thou to me has
proved,
I shall be satisfied.

When I shall gaze upon the face of
Him
Who for me died, with eye no longer
dim,
And praise Him with the everlasting
hymn,
I shall be satisfied."

For The Southern Churchman.

ON THE WAY TO EMMAUS.

Eugenie du Maurier Meredith.

Discouraged, hungry, foot-sore, weary, two
fishermen, quiet sought:
Sad within them were their hearts, disconsolate, soul-sick, that day;
Sore travailing in mind, with feet like
clods of iron, and their skies grey;
The cup of fruition had been theirs they
thought;
But in the act of drinking had been
dashed away:
Three days the Friend they had loved
and followed had lain in the grave;
Full of doubts and fears sadly they talked
and walked along the road:
Another walked and talked with them;
new hope and fresh courage to them gave;
They brake and shared their bread with
Him; His friendship and guidance
eagerly did crave;
A roadside acquaintance; and yet! He
lifted their heart-breaking load!
And then! Fullness of joy! The way He
touched the bread so familiar was
that they
Soon did recognize their Lord and Master
walked with them the Emmaus way.

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For the Young Folks

For The Southern Churchman.

"WHERE THEY LAID HIM."

Anna Swan Reynolds.

The mist of darkness slowly crept away
As dawned the glorious light of Easter Day:
A pathway led along the misty trail
Through fields of ripening grain: on every side
White lilies bloom, and bird-songs sweet attune.
And yet upon yon dreadful spot there rests
Of all the world its blackest blot.
What bird
Could build its little nest within the arms
Of that black cross? A Miserere sounds
Their song—a chant of sorrow and of loss.
Not many leagues away but yesterday
Was laid with tender care the Son of God—
The Christ—the Crucified—and closed the tomb
With one great stone to rest in mercy's sleep
Until His Father's call—when, lo, behold!
On Easter Day the stone was rolled away!

"Peace Be Unto You."

On the dawn of the First Easter morning a weeping woman stood beside a grave. And on the evening of that day, within closed doors, a band of sorrowful men met together with fear in their hearts, "fear of the Jews". The woman was weeping, and the men were sad, because they had lost Jesus. And their hearts were sore, and their hopes were dead. But "Jesus came". Out of the awful silence into which men thought they had put Him forever, He came. Came into the garden and said, "Mary"; and a wild joy filled her heart: "I have seen the Lord." Came again at the close of the day to the forlorn and terrified band, and said: "Peace be unto you." Spoken to men who had met in fear, and who looked forward to troubled days, it had a wondrous power to soothe, coming from the lips of the Lord, fresh from His victory over death. "The disciples, therefore, were glad when they saw the Lord." Jesus is strangely earnest about this peace. Those worn, hunted men need it; and He will not leave them till He has made them sure of it. "Jesus, therefore, said unto them again, 'Peace be unto you'."

The vision of the risen Christ, with a message of peace upon His lips, turned the disciples' terror into gladness, and still today are that vision and that message mighty to save from any grief or fear that frets us. To all who face sorrow, defeat, bereavement, death, the Easter voice says, "Peace be unto you"—a voice from a world wherein these things have all been swallowed up in victory.—J. E. McFayden.

Jim's Easter Lily.

Jim had been "one of the boys" and a favorite, because he was always so cheery and on the lookout to "help a fellow". Every newsboy in the crowd would swear by Jim. Many times when he had sold his papers he would help one of the "midgets" as he called the smaller boys, by crying his papers for him, and being bright, quick and pleasant trade usually came his way.

There were many sides to Jim's character. He was a hard worker, a good fighter if it was necessary, a fine story teller between working hours, and in his soul was a great love for flowers.

When he was missed from the usual corner some one would say: "Jim? Oh, he's likely lookin' at the posies in the flower store," and every Saturday night would find him with a blossom of some sort in his buttonhole. He longed to see the country with its stretch of hills and fields, its clear sky and the woods where the violets grew.

"Just think," he said to his little friend Bob, "you can pick 'em right off the ground without payin' or even askin'. Mother said so."

Jim had no anticipation of seeing the outside of the busy city streets, but he did, and it all came about in this way:

There was a large fire and the boys were rushing headlong after the engines, when a little fellow stumbled and fell in front of a moving car. Jim saw the danger and made a hurried leap to his rescue, fairly throwing the child from the track, but he had no time to save himself, and when he opened his eyes again it was in the hospital word.

The weeks went by and Jim was sadly missed. He said to one of the boys: "Seems to me if I could get to the country I'd be well again," and then his voice grew husky; "but I couldn't sell papers there, could I?"

Easter was very near and Jim began to ask the boys how the flower stores looked.

"Lots of fine lilies, ain't there? I'd have one this year, all my own; been saving up for it for a long time, but now I'll forget it."

There was a special meeting of the boys that night, and it was decided that Jim was to go to the country, but how?

The boys had planned to buy an Easter lily for him, but it had not entered their minds that they could do more, but when the heart is in the work it usually wins, and it did this time. They decided to tell Jim's story to his old customers. They knew many of them by sight, and were sure they would listen, for they had often asked for him. One old gentleman was especially interested in him, and after asking many questions, he said if one of the boys would go with him he would go to the hospital to see Jim.

Bob was chosen to go, as he had been there the oftenest, living not far from the hospital. When Jim saw Bob and the old gentleman his face brightened with pleasure.

"It's very kind of you, sir, to come to see me."

"I have missed you, my boy: you have sold me my evening paper for a long time."

He then talked of many things, drawing out the story of Jim's life. He promised to come again soon, and when he and Bob were alone he said earnestly: "Jim is a worthy fellow, and I will help you to get him into the country but you must do your best first."

The boys did their best, and their fund grew steadily, nickel by nickel, and sometimes a dime found a home in the box. The day before Easter they again counted their money, and the old man stopped on the corner.

"Well, boys, what have you by this time?"

"Five dollars. Will that pay his fare, do you think, sir? We could send him more after a while."

"You're a plucky lot of boys, but what about the lily you were going to buy? That will cost you something."

"Oh, we've bought it."

Inquiry told that the boys had gone without their dinners many days to buy Jim's lily.

"Well, boys, tomorrow morning, if you will all come to my house and bring the lily along, I will contribute my share to the fund."

The boys were puzzled, and yet they believed in the old gentleman, and Easter morning, with as clean hands and faces as they could muster, they wended their way to the beautiful house on Lowell Street.

A colored servant opened the door and treated them as politely "as if we were real gents," Bob said afterward. He led them upstairs and through a long hall and opened a door into a beautiful sunny room.

Come right in, boys," the old gentleman called cheerily, but they stood motionless in the doorway. There sat Jim in a big wheel chair.

Bob nearly dropped the lily, but Jim put out his hand and said: "Oh, boys, did you bring it to me? How good of you!" And then such a visit as they had!

The old gentleman slipped out of the room, and then Jim told them how he had been to see him each day and finally had brought him here.

"He lives here alone, boys, and hasn't a child in the world," and here Jim broke down, but the old gentleman was there to finish the story.

"Yes, Jim is to be my boy now, and he has you, his true, staunch friends, to thank for what has come to him in the time of his misfortune, and the sacrifice you have made for him will some day be rewarded."

The boys' faces were radiant, and no jealousy found a place in their hearts, for, as I said before, they would swear by Jim.

He shook their hands warmly and some color stole into his face. "You're bricks, boys, every one of you, and I thank you for the lily and all the rest."

With lighter hearts the boys went out into the world again.

Jim's lily nodded and the Easter bells rang on.—Selected.

The Easter Lily Twins.

"Isn't it lovely that our new white dresses are alike?" smiled Carol, as she and Betty walked home from school with their arms around each other.

"Yes, and our pink hair bows are just alike!" giggled Betty happily. "Why, if our hair was the same color, folks couldn't tell us apart on Easter."

"And our Easter lilies are twins, too," laughed Carol. "Oh, I'm so glad both our lilies have two blossoms!"

Betty and Carol lived next door to each other. Since they were old enough to talk, they had wanted everything alike. To be sure, Carol's things always lasted longer. Betty's were very often lost or left out in the rain to spoil.

Months before, the teacher of Betty and Carol's class in Sunday school had given each of her twelve pupils a lily bulb. These were to be grown and cared for so that they would be ready to carry to church on Easter Sunday. Carol had watched hers anxiously. Betty, too, had done well, even though she often had to be reminded. Now the

two plants both showed beautiful blossoms, and Easter was only two days away.

Saturday morning was warm and spring-like; so Betty took her lily out on the back porch to water it. She meant to carry it right back into the house, but she played with the kitten a moment; then Carol called to her, and she ran over to see what was wanted.

Carol had an Easter gift, a new story book, and when Betty returned it was almost noon. Suddenly she thought of the lily on the porch. Quickly she ran to the place where she had set it. The Easter lily was gone!

Mother was sorry, but she had not seen it since Betty put it there. Bobby, Betty's brother, who was two years old, just grinned and said she ought to take better care of things.

What was she to do? All the other girls would have theirs. She was to sing, too, with the lily in her arms.

Betty ran to tell Carol, and Carol tried to comfort her. But Carol's lily on the table made Betty feel worse, and she soon went home.

So Betty was very unhappy as she dressed and walked downstairs on Sunday morning. After breakfast she went to look out of the window. Why, what was that? Betty looked twice before she could believe it. There on the porch where her own had been, stood an Easter lily!

Betty went out to make sure it was real. Then she dashed across the lawn to tell Carol.

"I'm so glad," said Carol sweetly.

"She didn't seem so very surprised," thought Betty, as she hurried back to get ready for Sunday school. Then, as she buttoned her pretty dress and tied her ribbon, she said, "Bobby must have hid my lily and then brought it back".

Then Betty went down to the garage to get into the car. When she came to the door she gave a little start. There, on the bench beside the lawn mower and the gardening tools, was another lily exactly like the one in her arms!

"Why!" began Betty; then she saw that Bobby was grinning. "Oh, Bobby, you played a trick!"

"I didn't mean to make you feel bad. Honest, Betty," replied her brother. "That one on the bench is yours. I brought it in out of the wind yesterday. Then I thought I'd wait 'til this morning to tell you. I don't know anything about the other flower, though."

"Then it's Carol's," said Betty. "Her lily is the twin to mine, and she was going without because mine was lost. Let's hurry, father, and call for her. I'm going to try to remember things after this, like Carol does."

"Then you two'll be so much alike we'll get you mixed, like the lilies," teased Bobby.—Little Learners' Paper.



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Located as Christ Church is, in the very heart of the country, there is no question but that, through the Community House, the social needs of the people may, to a very great degree, be met. It is planned to make this Community House the social centre of the county. By means of moving pictures, frequent lectures on vital subjects, library and reading rooms, it is believed that such an institution will be of incalculable value to present and future generations.

If this great work appeals to you, as surely it must, will you not send a contribution to help it forward?

Contributions may be sent to:

MRS. WM. C. SEGAR
Stormont, Va.,
or
THE BANK OF MIDDLESEX
Saluda, Va.

"The plans for restoring Christ Church and building a rectory and community house on property adjoining the church, have been carefully examined by me, and I most cordially commend the above appeal. The need for carrying out these improvements is urgent, and I trust that the appeal will enlist your interest and secure a generous contribution."

WM. CABELL BROWN,
(Late) Bishop of Virginia.

T. Y. LAWSON
General Merchandise
Shipping Point, Burhan's Wharf, Va.
P. O. Harmony Village, Va.

March 3, 1929.

Mr. Williams:

Dear Sir: As one of the vestrymen, we fully appreciate what you are doing for our work at Christ Church.

I was glad to see in your last week's issue of The Southern Churchman an appeal for funds for the benefit of Christ Church. The Ladies' Guild has struggled for many years to pay off this debt, which could not have been done without outside help.

Mrs. Segar has been working for Christ Church for many years, and, without her help, this church would have been closed years ago.

I fully endorse any appeal she may make in the matter.

Yours truly,
T. Y. LAWSON.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

PALMS—FOR PALM SUNDAY

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THREE ROOMS AND BATH ON DAIRY farm near Warrenton, Va. Riding horse any pony. References asked and given. Address Mrs. G. M. Wells, Jr., Casanova, Va.

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WANTED, by retired clergyman's daughter, a position as companion to an invalid, or semi-invalid. References given. Address Miss Laura P. Roberts, 12 Virginia Avenue, South Roanoke, Va.

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Deaths

JULIA PRICE WILLIAMSON.

MRS. THOM WILLIAMSON, SR., died in Washington, D. C., on the morning of Friday, March 15, 1929, aged eighty-six.

Services were from St. John's Episcopal Church, Washington, in charge of the Revs. Robert Johnston, rector of St. John's, and W. F. Carpenter, rector of St. Paul's Church, Haymarket, Virginia. Interment was at the Arlington Cemetery, beside her husband, the late Rear Admiral Thom Williamson, E. C., U. S. Navy, and near her son, the late Lieutenant-Commander William Price Williamson, U. S. Navy.

Surviving her are the following son and daughters: the Rev. Thom Williamson Jr., Virginia Theological Seminary, '21, late of the U. S. Navy, and now rector of Trinity Parish, Pawtucket Rhode Island; Miss Lulie Williamson, Washington Club, Washington, D. C.; Mrs. Herbert M. Wilson, of Orange, New Jersey; and Mrs. W. Carvel Hall and Miss Anne Walke Williamson, of "Shirley", between Gainesville and Haymarket, Virginia.

Mrs. Williamson had been a great sufferer for many months, but passed quietly and beautifully to her Rest in Paradise.

MARY NELSON MEADE.

On the death of MISS MARY NELSON MEADE, on February 3, 1929, the Woman's Auxiliary of Christ Church, Charlottesville, Va., has sustained a grievous loss; therefore, be it

Resolved, That in her death this organization, of which she was a charter member, has lost a competent and zealous worker, one whose brilliant mind and tremendous energy were used unsparingly in His service.

For many years she served as secretary of this Auxiliary and though other duties forced her to resign this office, it is still a joy to look back to those perfectly kept minutes.

Her work on the box committee with her sisters continued to the end; and was so well known that in our hearts we cry who can take her place.

In all Virginia there was no better posted Church woman. In the Church School she taught the old and the young. Nor was her teaching merely from a book. She taught them to make the cross of Easter flowers. She taught them to sing. She taught them duty and she taught them to love the Lord.

Resolved, Further, that thees resolutions be spread on the minutes of this organization and published in The Southern Churchman, and that a copy be sent to the family of our loved co-worker.

ADA P. LONG.
ALICE D. WHITE.
FANNIE BERKELEY WILLIAMS.

CHURCH INTELLIGENCE.

(Continued from page 14.)

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

Goes to Historic Parish.

The Rev. Conrad H. Goodwin, of Helena, Arkansas, has accepted the call given him by the vestry of St. Michael's Church, Charleston, one of the oldest and most historic churches in the United States. He will preach the first sermon of his rectorship on April 14.

Mr. Goodwin succeeds the Rev. A. S. Thomas, who resigned from St. Michael's in November to become Bishop of the Diocese of South Carolina. Mr. Goodwin, who is a Virginian and in his early forties, acted as supply rector for the venerable church in February and the congregation was so deeply impressed by his qualities, ability and zeal that the call to him was approved unanimously.

Happy Surprise For a Rector.

Sunday morning, March 17, the Rev. Maynard Marshall, rector of St. Helena Church, near Beaufort, S. C., had conducted early morning service at Parris Island and, therefore, was somewhat late arriving at his own Sunday school. As he entered the parish house, where all classes were assembled, he was bewildered by the suggestion, from Mr. A. R. Sams, that all go to the steps. There the attention of Mr. Marshall was directed to a beautiful large new automobile and he was informed that it was his, given by the Brotherhood Bible Class to replace the faithful old Ford sedan in which he has traveled ten years.

The surprise was as complete as delightful and Mr. Marshall literally was overwhelmed. It was a little while before he recovered sufficiently to express his earnest thanks and appreciation, which he did with unquestionable fervor, his evident embarrassment adding to the enjoyment of the school and congregation.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

New General Secretary for Children's Home Society.

The arrival of Mr. Frank Davis Preston to become General Secretary of the Children's Home Society of Virginia was announced yesterday by Mr. E. Randolph Williams, president of the organization. Mr. Preston comes to Virginia from Pittsburgh, Pa., where for the last two and a half years he has been western representative, in charge of the Pittsburgh Office of Public Charities Association of Pennsylvania.

Mr. Williams in speaking of the appointment of Mr. Preston made the following statement:

"Mr. Preston's appointment as General Secretary of the Children's Home Society of Virginia comes as the fulfillment of one part of the general plan of reorganization in the Society which the Board of Directors plan to make in the interest of economy, efficiency and greatest possible service to the homeless and needy children of Virginia. Mr. Preston began his career in social work in 1911 as assistant superintendent at the Glenwood Manual Training School in Chicago. The time spent since his graduation from Law School has been in social work continuously."

The Children's Home Society was chartered in 1900 and receives dependent or homeless children from any county in the state and places them in carefully selected homes.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Unusual Record.

The Church of the Incarnation, Atlanta, at the annual meeting in January reported a total increase of 134 new members, all bills paid, and the largest congregations and Church School in the history of the parish.

This is considered as an unusual record, because the parish had been without a rector for several months prior to the coming of the new rector, the Rev. G. W. Gasque, the first of September, 1927, when the parish was quite disorganized and discouraged, and hundreds of dollars in debt.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

Institution Service at St. Michael and All Angels.

On Passion Sunday the Rt. Rev. John Gardner Murray instituted the Rev. Charles E. McAllister as seventh rector of the Church of St. Michael and All Angels, Baltimore. The institution service was held on the twenty-sixth anniversary of the date on which Bishop Murray himself undertook the rectorship of this great parish. The sermon for the occasion was preached by the Rev. Elwyn Henry Spear, Ph. D., of the Diocese of Newark. Assisting in the service were the Rev. William Dallam Morgan, the Rev. George R. Hewlett of Trinity Church, West Pittston, Pa., the Rev. J. Moulton Thomas and the Rev. Charles R. Brocklebank of the Theological Seminary of Virginia. Dr. Spear in his sermon stressed the rapid strides made in the fields of economics and science and the importance of the

Church measuring up and furnishing a living dynamic which will keep pace with development along material lines. He pointed out the existence of considerable Christianity outside the churches and the need for the Church measuring up to its responsibility more effectively. "The Faith once delivered to the Saints" was pointed out as not merely an inherited body of doctrine, but as a living devotion which affects every activity of life.

The Church of St. Michael and All Angels is the largest parish of the Episcopal Church south of Philadelphia and numbers over 2,000 communicants. It lists among its previous rectors Bishop Murray of Maryland, Bishop Fiske of Central New York, and Bishop Cook of Delaware. Mr. McAllister's immediate predecessor was the Rev. Wyatt Brown, D. D., who is now rector of St. Paul's Church, Buffalo, N. Y. Over 10,000 persons made their communions in the parish last year.

The Rev. Mr. McAllister is a graduate of St. Stephen's College, Annandale, N. Y., and of the General Theological Seminary, where he was appointed to a Fellowship. His first parish was St. Matthew's, Hyattsville, Md., in the Diocese of Washington, and he went from there to St. John's Church, Hampton, Va., the oldest continuous parish in the American Church. During his rectorship at Hampton he was granted a furlough by his vestry to do field work for the National Council. For the past three years he has been Executive Secretary of the Diocese of Newark. The Rev. Mr. McAllister is an Associate-Secretary of the Field Department of the National Council and one of the Seventy appointed for National Council on Evangelism. He is the author of two texts published by the National Council, "The Every Member Canvass, Before, During and After" and "Speakers' Manual, Suggested Outlines and Addresses".

Personal Notes

The Rev. Robert Tomlinson, formerly of Buckingham, West Virginia, has received and accepted the call to St. John's Church, Havre de Grace, Maryland. Mr. Tomlinson will take up his new duties on Easter Day.

The Rev. Eric Bloy, Deacon, and member of the Senior Class at the Virginia Theological Seminary, has received and accepted a call to All Saints' Parish, Reistertown, Md. Mr. Bloy will take up the Sunday work in the parish immediately and will be in residence at his graduation in June.

The Rev. Conrad H. Goodwin, rector of St. John's Church, Helena, Arkansas, has accepted a call to St. Michael's Church, Charleston, S. C., the change to be effective April 14.

LITTLE JENNY WREN.

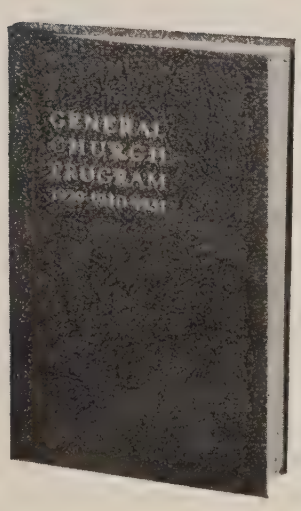
Such warbling and such singing,
I know not how or when;
The Father gave such sweetness
To little Jenny Wren!

I listen for your coming,
I know you soon will wend
Your way back to my garden,
My little feathered friend!

And sing outside my window,
From early dawn till dark;
I would not change your coming
For nightingale or lark!

—Maude Mumma.

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ON CHURCH GIVING

By THE REV. DYSON HAGUE, Toronto, Canada

The other day a prominent layman of my Church met me and said: "I wish parsons would talk more about the privilege and the pleasure of giving, rather than preach what might be called "dunning" sermons, always at the people to give more." And I thought, as I left him, that he was right. When our Blessed Lord and Saviour said, "It is more blessed to give than to receive," what He meant was, it is a happier thing. Giving gives more real happiness than receiving. And St. Paul, in that wonderful plea of his in 2 Cor. 8:9, speaks about God loving a cheerful giver. The Greek word is hilarious—the man who gives with a smile, a laugh and a joyful sensation of pleasure.

I would like to tell you good people down in the South one or two stories of generous giving in my own experience. The first was a very striking incident. A young fellow in our Church who had been very hard hit by the war found it necessary to discontinue his weekly church envelope. It was a year or more before he got on to his feet again, but as soon as he did he at once began taking his envelopes again and, not content with that, he sent in a check to cover one whole year's arrears of envelopes, with six per cent added ($115.00 in all), with the promise that as soon as he was able he would pay the arrearage of anorher whole year! Dear fellow, he only lived for two or three years afterwards, but up to the time of his death he was a most generous and cheerful giver.

I remember, too, another case. One of our soldier boys at the front had a very deep and personal sense of God's love in saving his soul and preserving his life. As a soldier he was only getting $1.10 a day and that was all he had, for he had given up his job, but he still continued to give $1.00 a Sunday to our Church through the weekly envelope as a sign of his gratitude to God and his love for his parish church. Dear fellow, he is back now, married, with three children, and is a faithful Sunday School teacher and gives to the limit of his means.

I shall never forget, too, another thing that touched us all very deeply. During the war, and nearly every able young man in my congregation left Toronto to go to the front, a number of them wrote back that they wanted to keep up week by week their weekly and missionary envelopes, which they did, to our great comfort, as a sign of their personal interest and continuing fellowship with us in the Church. One of the dear fellows, in order that he might take no chances of his obligation to his Heavenly Father and his duty to God, paid the whole year in advance!

I well remember another case. It was really very striking and a thing that we never forgot in our church, the Church of the Epiphany. It took place some time ago, but we all remember it very well. One Sunday a very ordinary-looking envelope was received on the offertory plate. It had in the place for the name the words, "O. Grateful." Inside was a piece of paper with the words, "To apply against mortgage. This is given on account of answer to prayer. Would like to hear the rector preach a sermon on the basis of the hymn which runs in part, 'Just take it to the Lord in Prayer.' " When the church wardens opened it they found inside a bank note folded up with the paper. It was a Canadian bank note for $500.00! From that day to this we have never been able to find who gave it. His name, like that of the Good Samaritan and of the woman who broke her alabaster box and poured its precious content on her Saviour, will remain unknown. But God knows it, and I suppose that was all he wanted. I am sure that after all the problem of financing every church lies not in the hands of a dozen or twenty of the more generous, but in all the members of the church who for the sake of Christ and the glory of His name regularly, conscientiously, systematically laying aside a portion of their money for the Lord, and giving it Sunday by Sunday in His church and, if absent, sending it by post or through a member of the family or a friend.

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Southern Churchman

DOMINUS FLUSTRA ISIN 1835

Vol. 94. RICHMOND, VA., APRIL 6, 1929. No. 14.

"I SHINE IN THE LIGHT OF GOD."

I shine in the light of God,
His Likeness stamps my brow,
Through the shadow of death my feet have trod,
And I reign in glory now.
No breaking heart is here,
No keen and thrilling pain,
No wasted cheek, where the frequent tear
Hath rolled, and left its stain.

I have found the joy of Heaven,
I am one of the Angel band,
To my head a crown is given,
And a harp is in my hand.
I have learned the song they sing
Whom Jesus hath made free,
And the glorious walls of Heaven still ring
With my new-born melody.

No sin, no grief, no pain,
Safe in my happy home,
My fears all fled, my doubts all slain,
My hour of triumph come!
O friends of my mortal years
The trusted and the true!
You are walking still in the vail of tears,
But I want to welcome you.

Do I forget? O! No!
For memory's golden chain
Shall bind my heart to the hearts below,
Till they meet and touch again.
Each link is strong and bright,
And Love's electric flame
Flows freely down like a river of light,
To the world from whence it came.

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the noise of war,
And the rage of conflict die?
Then why should your tears roll down
And your heart with grief be riven?
For another gem in the Saviour's crown
And another soul in Heaven?

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Risen Indeed!—An Easter Message —By the Rev. Dyson Hague	6
Anglo-American Hymn	6
We Believe That Thou Shalt Come— Kenneth Mackenzie	7
The "Last Review" of Marshal Foch	8
Favorite Scripture Verses	8
Rays of Light From God's Lamp— W. W. Rugh	9
First Sunday After Easter—Berkeley Minor	9
Rt. Rev. Charles Henry Brent, D. D.	10
Letters to the Editor	11
Book Reviews	12
Church Intelligence	12
Family Department	16
Children's Department	18
Personal Notes	23

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"Love and fear are like the sun and moon, seldom seen together."

"We never really pray for anything that we are not willing to work and suffer for."

Great things tend to make us great and the Kingdom of God can lift us towards the stature of Christ.

"God often brings our plans to naught, in order to deliver us from harm and danger; and very often what we look upon as our greatest misfortune, is really the means of greater good."

"The righteous shall hold on his way,
And he that hath clean hands shall
Wax stronger and stronger."
—John 17:9.

"Character is the stamp on our souls of the free choice of good or evil we have made through life."

If we cannot, with confidence, invite others to follow us, then it is conclusive evidence we are not walking life's higher way.—Rev. Dr. Wm. Porkess.

"These rugged paths that wound my feet,
These tribulations that I meet,
Are stepping stones by which I climb
To glories endless and sublime."

Bushnell remarks: "He dies not as a man, but rather as some one might, who is mysteriously more and higher. So thought aloud the hard-faced soldier—'Truly this was the Son of God.' As if he had said, 'I have seen men die—this is not a man. They call Him the Son of God—He cannot be less.' Can He be less to us?"

The Milky Way makes all human history look like a tiny path which ants have made through a jungle. Yet, because of the light Christ shed upon human value, man is not dwarfed by the Milky Way.—Dr. E. Y. Mullins.

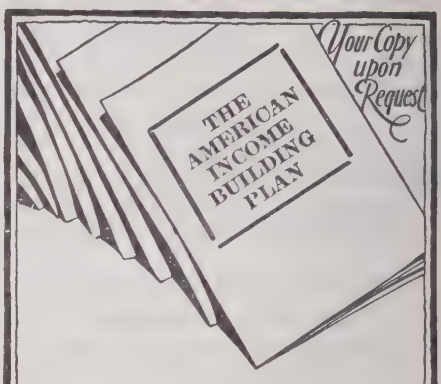
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EDITORIALS

Vol. 94. RICHMOND, VA., APRIL 6, 1929. No. 14.

TRIUMPHS?

Easter Sunday commemorated the climax of the one perfect triumph of the world's history. The grandeur and glory and beauty of that triumph have increased and become clearer through nineteen centuries and will continue to increase to the end of time, sorrowing doubt that attended death vanished with the resurrection. Faith that faltered at the sepulchre revived with the ascension, to be transmitted through martyrdoms and holy zeal and swift upheavals and the rising and falling of many powers and nations and to live forever.

Just after Easter it is timely to consider the triumphs of philosophies, theories and teachings intended and used to unsettle faith in God and the Bible and Christianity.

Aldous Huxley, grandson of Thomas Huxley, English philosopher, exponent, defender and apostle of Darwin and Darwin's theory of evolution, has written a novel in which he records his predictions of the future of humanity, presumably basing his conclusions on the philosophy represented so ably by his grandfather and Darwin seventy years ago. The outlook of this younger Huxley is dismal. In his view America is hastening the degradation of our race and the destruction of civilization and society. Speaking through his principal character, he laments thus of what is coming—"Worldwide Americanization, with culture crucified by mass production and finally all nations, including America, arrived at a state of psychological and social collapse . . . . The machinery to take us to hell; the rich or the official to drive it."

This illustrates the curious confusions and contradictions in which wander these people who delude themselves to thinking that they really think, who busily construct little gim-crack contrivances or sputters of words; believing that they have produced earth moving levers or intellectual volcanoes. The Darwinian, Huxley and kindred theories, hypotheses, deductions, are materialistic, regarding us humans as mere animals, but the ultimate and supreme excellence, no existence higher than our's possible, no life beyond what we have here and be responsible to nobody but ourselves. We are supposed to overcome instincts, impulses and emotions by power of cold reason and by reasoning lift ourselves by our ethical boot straps to some vague, mechanically altruistic interest in our fellow creatures.

Following the materialistic theory to straight, logical results, what this younger Huxley calls Americanzation—standardizing, machinizing—the world, should bring perfect conditions—human machines working with and served by machines of metal, wood and cloth, with never occasions nor excuse for any spark or glint of feeling. Yet Mr. Huxley and his varied associates in materialism and denial of a soul unite in bemoaning the psychological collapse and destruction of ideals to come with the machine age, not favoring us with information of how there can be a psychological effect where there is no soul or of why a machine mind, directed and operated by pure reason, may not construct its own ideals to suit its owner.

As well as can be gathered from the oddly confused lamentation and prophecy of Mr. Huxley and his associate adventurers in the fog, the soul they say does not exist is stifled and the ideals somehow and somewhere meandering mistily apart from all definite ideas must be crushed entirely by the order, efficiency, system, of American methods. We are left to assume that non-existent souls can scintillate and ideals live and flower only in disorder, futility and waste. We Americans lack soul. That is an old sneer and a favorite article of faith with followers of the two popular philosophers, Freud, who coarsens and sensualizes the love of a mother for her child; Nietzsche, elaborately demonstrating that strength is the one evidence of fitness to live and that the weak must be trampled ruthlessly to extinction. Like opinion of us here is expressed in the cackling laugh of French roue philosophy, denying purity to all women and honesty to all men, but prating glibly of the heights and depths of its own transcendental soul.

What, and how much and how many triumphs have been achieved by any of these enemies of the religion the supreme triumph of which has just been commemorated? How much ground have they won? How much good have they accomplished for anybody? How far have they deflected Americans or America from their straight onward path, their steady provision of improvement for the world? How far have they obstructed the progress or weakened the power of Christianity?

In the year 1928 a large majority of the adult inhabitants of the United States were members of Christian churches. In that year these people, supposed to be soulless and destitute of ideals and to be destroying souls and ideals and culture by standardization, poured out an average of seven million dollars each day of the year for religious, philanthropic and educational purposes. The sum for the year was more than two thousand three hundred million—a sum for such objects never approached in any country of the world, probably not equalled by all other countries combined. In less than two hundred years of national life the American people have endowed colleges and universities for the people of the future to the amount of more than a billion dollars. They have spent voluntarily uncounted billions to educate those at home unable to educate themselves—including the children of many hundreds of thousands of newly arrived immigrants—to send missionaries to meet spiritual needs of multitudes everywhere, to supply the wants of sufferers from all kinds of calamities in all countries.

The American nation, as an organized whole, declares continually its allegiance and adherence to the Christian religion and faith in the soul and the hereafter. It demonstrates constantly its hope and purpose to be useful to all humanity and its efficiency and ability. All this is distasteful to the diligently self-advertising professional cynics, the magnified and miniature philosophers, the habitually superior persons, the loquacious logicians scoffing at

purity of motive and life and ambition to do good as fantastic frauds, and yet asserting for themselves monopoly of soulfulness and idealisms and culture. This group, thinly but vociferously represented in most countries, looks with scorn on our simple beliefs and practical views and habits. Yet it is a fact too clear for discussion that the American dollar and a score of discoveries, inventions and enterprises by commonplace, unpretentious Americans have done more to diminish human miseries and suffering, to advance human progress and increase human happiness than all the volumes of speculation, theorizing, attacks on revelation and religion, sneers at Divinity and humanity and society and assumption of the ultra aesthetic and artistic and refined that have come forth in all the languages in the last two centuries.

Science, with magnificent self-sacrifice and courage, has conquered pestilence, prolonged life, prevented each year incalculable suffering and destitution, prolonged thousands of lives. Science applied by ingenuity and thought has multiplied indefinitely the power of man and is bringing the nations together for good will and peace. Have the scientists and philosophers, actual and so-called, intent on unsettling faith, weakening religion, assailing the existence of God and the soul and future life, ever risked an injury or deprived themselves of a moment of indulgence or pleasure for the help or relief of any?

The triumph—the beautiful triumph—of the Christ is repeated and renewed every day and night in this country that is to crush and grind out the world's soul, according to Huxley. The dying go from this life joyful; the sorrowful and suffering and weary and heavy laden are relieved and comforted, their hearts lightened, souls uplifted, thoughts purified. Countless charities and deeds of love and generosity and self-sacrifice and courage are done daily. In His Name. Now and then we read of some man or woman or boy or girl whose common sense has been sapped and conscience deadened and emotion and instincts perverted, committing suicide sensationally, becoming insane or resorting to hideous and abnormal crime. These are the triumphs and achievements of the atheist, agnostic, freak philosophers and scientists and those who laboriously, and with more or less ability, undertake to demonstrate that there is no God, no responsibility, no future or hope; the neurotic, hysterical or deliberately gross, bestial and filthy who contribute to the unassorted garbage in newspapers, books and magazines.

There are triumphs and triumphs.

Alfred B. Williams.

RISEN INDEED!

An Easter Message by the Reverend Dyson Hague, Toronto, Canada

IT was indeed a marvel, that cry of the disciples on the first Easter evening: "The Lord is risen indeed!" And today we Christians joyously reaffirm: "Christ is risen indeed!" For the resurrection of Christ is the all of Christianity. It is the plinth of the Christian Church. All stands on that as the rock foundation of the Christian faith. Everything depends upon it as a chain upon the staple that holds it. Take that away and everything falls in confusion. Let us Christians be at least sincere. Let us at this Eastertide stand with Paul and the Apostles and solemnly assert that if the resurrection goes what is left of Christianity is not worth preserving. Either Jesus Christ rose from the dead or the whole fabric of Christianity is a fraud. Every Easter sermon is a lie. Every Christian preacher is a knave. Every Church is a temple of lies. All Christian living is a sham; all Christian dying is a mockery. Disprove the resurrection and no mother will ever see her buried child again; no eye will ever see the face of our dear Saviour in His glory.

Read the arguments of St. Paul in 1 Cor. 15:12-19, and grasp the five absurdities that follow from the supposition that there was no resurrection. Why, said the Apostle, if the resurrection was not actual fact, historic fact, Christ did not rise from the dead, all our preaching is a fraud; all Christian faith a delusion; all we Apostles are convicted liars; and all who believe the most to be pitied of the human race. St. Paul, the brilliant thinker and investigator, the victim of delusion? St. Peter the victim of hallucinations? St. John, St. Matthew and St. James the victims of fancy? They were men who courted death and joyfully greeted martyrdom in order that they might witness to the fact that Christ is risen indeed! And think of the phalanx of witnessing through the ages; Augustine, Pascal, Newton, Faraday, Brewster, Dawson, all of whom could say of Christ's resurrection, with Dr. Arnold: "I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort." We Christians today do know in our hearts that the Lord is risen indeed. Every grave in the catacombs, every baptism, every communion, every Church in Christendom, is a living testimony to the risen Christ; and the Lord's table, the Lord's day, the Holy Scriptures, all of these, with one mighty voice proclaim today: "Christ is risen! Christ is risen! Christ is risen indeed!" We are not deceived. We are not deceivers. We cannot conscientiously believe a lie. Ours is not a corpse religion, the worship of a dead man in a grave.

Not long ago in Moscow, a Bolshevist lecturer, a violent anti-Christian, delivered a lecture against Christ and the obsolete faith. In a series of what he considered unanswerable arguments, he destroyed Christianity. At the close of his diatribe he seemed so pleased with himself that he asked any one in the vast audience to speak, if he cared to do so. Shy and awkward, a homely Russian came forward, and as he came to the platform, the lecturer said in scorn, "Not more than five minutes now! Not more than five minutes." "I shan't take long," was the answer. He mounted the platform. He faced the vast assembly. And then he said, in the words that have rung over Russia for generations—the Easter greeting in the mouth of every one—"Christ is risen! Christ is risen!" It was a daring word to say, for they were supposed to be atheists. But back from that great audience, as one man, came the answer, "Verily, He is risen! He is risen indeed!" He turned to the lecturer and said, "That's all I have to say." No wonder, in the primitive Church, the Easter festival was called Dominica Guaddi, the joyful Sunday, the festival of gladness. O Christians, rejoice in the reality of the Easter faith. Accept Him as the Saviour who saves from sin. Make Easter a starting point for steadier Christian living. Grasp the power of His resurrection. Rise into newness of life indeed, as those alive unto God through Jesus Christ our Lord. Greet this Easter with faith's new song, "Christ the Lord is risen today." And, with eyes upon the coming dawn, watch and wait, until there breaks the last and brightest Easter morning, and He returns in triumph whose right is to reign, Christ, the King of Glory.

ANGLO-AMERICAN HYMN.

Sung at St. Paul's Cathedral, London, England, on the entry of the United States into the war—the service being attended by His Majesty the King, the United States Ambassador, etc., etc.

Two Empires by the sea,
Two Nations great and free,
One Anthem raise.
One race of ancient fame,
One tongue, one faith we claim,
One God, whose glorious name
We love and praise.

What deeds our fathers wrought,
What battles we have fought,
Let Fame record.
Now vengeful passion cease,
Come victories of Peace,
Nor Hate, nor Pride's caprice
Unsheath the sword.

Though deep the sea and wide
'Twixt realm and realm, its tide
Binds strand to strand.
So be the gulf between
Gray coasts and islands green
With bonds of Peace serene
And friendship spanned.

Now may the God above
Guard the dear lands we love,
Both East and West.
Let love move fervent glow
As peaceful ages go,
And strength yet stronger grow,
Blessing the blest.

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

XI.

IN the present stage of our study we are on the eve of a great consummation. Let us hold firmly to the teaching we have observed, that so far as we are concerned, our only position is that of watchfulness and glad readiness for the coming of our Lord to catch us up to meet Him in the air. We may not allegorize or spiritualize the simple declaration of 1 Thess. 4:13-18, which the Apostle insists was given him directly by the word of the Lord. No sincere lover of the Scriptures would willingly do that. To live as we have indicated, in a state of disengagement from the world, deriving inspiration for service, patience in suffering, endurance in trial, is all embraced in the acceptance of the injunction (Phil. 4:5),

"The Lord is at hand".

Remember again, it matters not to us if the early Christians were, as we say, disappointed of their hope. We are not thereby to reason that the entire doctrine is obsolete, valueless, confusing. Our part is to obey the orders of our King, who has commanded us to watch; to imitate the New Testament saints in their eager hope and to give ourselves to the joyous expectation of His coming. This is not impossible, save to those who would filter all truth through the meshes of intellectual criticism. Since there must be, and will be one generation of Christians who will not die, no generation of believers has the authority to affirm that it will not be the one in which they live.

The initial act in the great drama

engaging the resurrection of the "dead in Christ" and the translation of those "who are alive and remain" unto this august event, having been effected, the consideration of subsequent unfoldings may be permissible. But in this sphere of fulfillment of the divine plan we may hold tentatively to the order of the program; and utter no dogmatic decrees. What will happen after the above transaction, for something must occur, we shall discover by a consensus of Scriptural revealings.

To prepare our minds for this study, we do wisely to contrast the two classes of prophecy by which the coming of our Lord is qualified. For there is a distinct difference between them. The event we have already noted may be designated as "our gathering unto him" (2 Thess. 2:1) or (John 14:3).

His coming for His own.

That is evident from the already explained 1 Thess. 4: 13-18. Our Lord seems to indicate this by announcing His approach as a thief. There is in this the imputation of unpreparedness on the part of the household. For He naturally affirms that the goodman of the home will not expect it (Matt. 24:43). This just meets our present generation which complacently argues that since He has not come, He will not. And if we be allowed to stress the figure a bit, we might assume that what the thief comes to remove is only that which is valuable. Surely, they who obey His behest to watch, who permit the Holy Spirit to flood their hearts with the "love of His appearing", must be dear to Him, though in themselves they may see nothing which entitles them to this favor. As we have already noted, it is

"To them that look for Him"

that the promise of His coming is to be made effectual (Heb. 9:28). We may not dogmatize as to this; for we are on the field of reverent comparison; but let our simple minds work over the problem and we shall perceive that this syllogism has a fairly reasonable premise from which our conclusion may be drawn. For we have the urgent warning from His own lips, "Watch, for ye know not when your Lord will come" (Matt. 24:42). We have more than once indicated that this will not be a matter of merit, of culture, of spiritual exclusiveness; but simply readiness of heart and life. And we do well to regard again His appeal, so minutely indicative, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness (not merely physical intoxication), and cares of this life (the subtle sin of the children of God), and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch, therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man" (Luke 21:34-36). We see then, there can be and may be those who by their attitude towards this event, are not worthy to partake of the joy of standing before the Son of Man. Now, earnest inquiry demands,

"What about the signs and the world cataclysms?"

We must tread this precinct with guarded feet. Yet, while the Lord does not encourage speculation, the rounded whole of prophecy discloses to us certain conditions and promisings which point to another unfolding of the divine plan. There is a class of predictions which define the coming of the Lord in an entirely different qualification from what we have considered as embracing only those who are to be caught away to meet Him in the air. We are impressed with our Lord's own declaration (Matt. 24:27), "As the lightning shineth . . so shall the coming of the Son of man be". In verse thirty of this chapter, He is associated with a sign from heaven; and we read that "all of the tribes of the earth shall mourn"; which is taken up by the Apostle in Rev. 1:7, "Behold, He cometh with clouds and every eye shall see Him and all kindreds of the earth shall wail because of him". St. Paul, who, as we have seen, insisted that the revelation of the coming for His own in the first epistle to the Thessalonians was directly from the Lord, plainly discloses another and entirely different manifestation of Him in the scorching prediction, "He shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints" (2 Thess. 2:7-10). May we not assume that the saints are they who in His earlier epiphany have been resurrected and translated? But anxious questioners will beg,

"What of those who were not ready to be caught up?"

Here again we are left to reverent contemplation. Devout consistency may rightly take the position that following the event of which we have made full treatment, some outpouring of the Spirit of God may fall upon the "almost but not wholly ready" believers who shall thereby be fitted to join those who have preceded them. Thoughtful students of prophecy have concluded that since the descent of our Lord from heaven will usher in a supernatural age, translation of prepared saints may be current, as they reach that state of spiritual unity with him which is the challenge of our Lord to us now. Then, there is a ray of hope in the implication that "the daystar will arise" in the hearts of those who shall await the coming of the Lord in His majesty in that period (2 Peter 1:16-21). We know the whole world" (Rev. 20:2, 10).

Great Tribulation

such as has not been, nor ever shall be. If we place any confidence in the Book of the Revelation, upon the readers and hearers of which a benediction is promised (Rev. 1:3), there is room for thought in the assertion of Rev. 12:7, that Satan whose sphere of operations is now the heavenlies (Eph. 6:10-12), will be cast out into the earth and begin a superintendence of evil with a malignity consonant with his furious resentment (Rev. 12:7-12). And indeed the entire book, chapters six to twenty, contains numerous indications of this unfolding of wickedness. We have no philosophy by which to explain this inscrutable dispensation. All we can do is to behold the vision and accept the teaching on its face value. Suffice to say that we can never understand the doctrine of our Lord's return if we delete from the Word of God the many references which embrace the destiny of that spiritual hierachy dominated by the god of this age (John 12:31; 14:30; 2 Cor. 4:60) unqualifiedly designated as "that serpent which deceiveth the whole world")Rev. 20:2, 10).

Passing thus briefly for the present over this "tribulation the great" (Gk for Rev. 7:14), we apply our thought to the more winsome consideration of what it will mean for us "to stand before the Son of Man". That is our great objective. We are not involved in the intricacies of the subsequent period. Nor need any be, to whom the Gospel has come. All He asks of us is that we believe His word and do His will. And we may be sure that as He Himself is eagerly expectant of His return to earth for the accomplishment of His "bright designs", He must have a warm place in His heart for those who enter sympathetically into His own glowing anticipation (Heb. 10:12, 13).

THE "LAST REVIEW" OF MARSHAL FOCH

FERDINAND FOCH, great leader of men and humble follower of the Christ, passed on to the fuller life on March 20, 1929. At the funeral ceremonies, on March 26, representatives of twenty nations united to pay their last respects.

Edwin L. James in the New York Times has so beautifully described this final scene that we are reprinting his account here in full:

Sorrowful and proud France said farewell today to Marshal Foch. With a ceremony at once magnificent and dignified, she placed her illustrious captain to rest beneath the gilded dome of the Invalides where Napoleon sleeps.

And prince and potentate and commoner of the other ten nations which followed Marshal Foch to victory a decade ago joined in the historical tribute to the leader whom even the enemy respected and esteemed.

Marshal Foch, good man and true, is gone, but who thinks that his memory will die in the minds of the peoples of eleven nations whom he saved from a dominance which must have been hateful? Before his coffin, while a million listened Premier Poincaire said:

"Let us bow our heads before the sacred remains of him who, in serving France, served humanity, and with life eternally renewed, will live in the hearts of posterity."

Eleven years ago today to the hour Premier Poincaire, then President of France, presided at a meeting in the humble Town Hall of Doullens when Marshal Foch was named allied generalissimo.

Who can say how many people stood under the funeral sky to watch the last parade of the man who won the war? There may have been a million—there were probably more, many of whom stood in line since last night to pay their respect to the man to whom France today said "Merci et adieu".

First, there was the service at the Cathedral of Notre Dame, the heart of France's faith, where had gone so often to worship the man to whom religion was the greatest thing in his personal life. Then there was the funeral procession down the Rue Rivoli, through the Place de la Concorde, up the Champs Elysees, across the Pont Alexandre III to the Invalides. Here the last respects were paid to the Marshal by the head of France's Government before the body was laid in the crypt in the Invalides.

Ten years ago, less a few weeks, I stood in a window on the corner of the Place de la Concorde and saw Marshal Foch lead the mighty Victory Parade of the allied forces. With Marshal Joffre by his side, and General Pershing, Marshal Petain, Marshal Haig, Marshal Wilson and Marshal Cadorna behind him, how proudly he led that pageant of glory down the Champs Elysees and across the historic Place de la Concorde! His eyes flashing, he was waving his sword along the whole line of march in response to the cheers of happy thousands. Germany had just accepted the peace which had been made after the victory he had wrought.

Today, from the same point, I watched another parade which moved in another direction. Marshal Foch's charger bore an empty saddle, and behind him a coffin, which seemed so small in all that grandeur, rode atop a French 75 gun—the gun to which Marshal Foch always gave credit for such a large part in his victory. Marshal Haig was not there, nor Marshal Cadorna nor Marshal Wilson. They are dead. Marshal Joffre was too feeble to make the long march. Marshal Petain and General Pershing marched on foot today beside the body, holding cordons as pallbearers. And behind the representatives of the armies and governments in their brilliant uniforms tramped 15,000 bareheaded men, many of whom marched in that parade ten years ago. Somber civilian garb had replaced horizon blue, and looking down on them one saw gray hairs and bald heads where jaunty steel helmets gleamed a decade back.

Seldom has such a magnificent pageant been seen. The procession was led by a detachment of the Guard Republicaine, followed by its famous band playing Chopin's "Funeral March". Then came General Simon leading three companies of Infantry of the Paris garrison. These were followed by a company of Belgian troops; then a detachment from the American Veterans Paris post in uniform. Making a brilliant impression, there followed a company of the Coldstream Guards in their bright red uniforms and bearskin busbies with their band playing Beethoven's "Funeral March". A company of Italian troops from Turin added another color. Here followed a detachment from the Polish Czech and Serbian armies.

Just preceding the gun carriage bearing the coffin marched two of France's three Cardinals, Dubois and Binet, wearing their long cappa magna, borne by pages. Because of his age Cardinal Lucon was unable to take part in the long procession. Behind the Cardinals marched the Bishops and Archbishops.

Behind the coffin came the Marshal's family, and then Gaston Doumergue, President of the French Republic, and next in line the Prince of Wales, wearing the uniform of a Colonel of the Coldstream Guards, with on one side of him Prince Charles of Belgium and on the other Prince Pierre of Monaco, who served in the French army. Then came the Ambassadors in brilliant uniforms, with the exception of Mr. Herrick, who, despite his recent illness, marched the whole route of the procession, some three miles. During the frequent stops in the procession the Prince of Wales engaged several times in conversation with the American Ambassador.

Premier Poincaire led the group which included members of the government, and following were members of the Senate and Chamber of Deputies. The Immortals of the French Academy made a striking picture in their dress uniforms. Then came delegations of the Legion d'Honneur and the Institute of France.

It was estimated that there were 8,000 in the official part of the procession and there followed some 15,000 veterans. It took the whole line about an hour and a half to pass a given point.

In dignity and quiet the mighty crowd told in spirit of the respect which it held for the French capital. Except for the miscarrying of plans at the Invalides, caused by changing the program due to the lateness of the hour, there were no untoward incidents, although Prefect of the Police Chiappe had made full preparations to handle any Communistic manifestations. Even the presence of the cardinals and clergy, for which Premier Poincaire assumed full responsibility, provoked no comment from the Anti-Clericals. And not even the halt before the statue of Joan of Arc brought any ripples to the surface of the vast sea of faces.

Marshal Foch would not have wished it to have been so grand, but on the whole it must have been the sort of funeral he would have chosen. He sleeps tonight in France's Hall of Victories. And who better deserves to? For if the other great captain lying there, Napoleon Bonaparte, fought for personal aggrandisement, Marshal Foch never did.

The Temps says tonight:

"Marshal Foch had the funeral he deserved, which is to say the most, beautiful a great country can give to a great man. France is most grateful to the allied and friendly countries which contributed a brilliance without equal in surrounding the coffin of the great captain with their most illustrious representatives.

"Never has one seen a national funeral take on such an international character. No conqueror, no master of the earth, ever before going to his last abode, has enjoyed such a universal homage as that given to the least ambitious and most humble of the victorious soldiers. Let the great countries which have given to the memory of the conqueror of the great war this evidence of their admiration, affection and gratitude, know that France is proud, and thanks them."

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart"—Ps. 119:11.)

This week the following verse was submitted by John B. Ladd, of Brookhill, Virginia:

> "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."—Proverbs 8:11.

Who will send one from the far-away places, as well as very near us?

RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

Founder and Associate Dean of the Bible Institute of Pennsylvania, 1418 North Sixteenth Street, Philadelphia, Pa.

Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

PURPOSE.

THE Book of Job was written to reveal to us God's ways and purpose in trial of faith (1 Peter 1:7).

In the trial of Job we see reflected the trial of the First Adam, but we behold typically the testing of the Second Adam, and the testing of every member of the race of the Second Adam, whether His heavenly seed, the Church, or His earthly seed, Israel.

1. Chs. 1, 2. Tried by Satan. God permitted Satan to test Adam, not that he might fail, but that he might exercise his power of choice and thus enter into the enjoyment of His God-given sovereignty (Gen. 1:26, 28).

Adam chose the way of the flesh, self-assertion, self-exaltation, independence of God, rather than the way of faith, self-denial, self-humiliation, dependence upon God (Matt. 23:11, 12).

God permitted Christ to be tested by Satan that His righteousness and true holiness might be revealed, that Christ's sovereignty might be manifest in choosing the way of faith, and overcoming Satan (Eph. 4:24; Ps. 8:2; Matt. 4:1-12; Heb. 2:14; 12:2).

All of God's people are permitted to be tested by Satan, that their faith may be manifest, and that they may learn to live as kings, choosing always and only the will of God, thereby overcoming the enemy (1 Peter 1:7; Rom. 10:17; 12:1, 2; 1 John 5:4; Rev. 1:5, 6).

2. Chs. 3-31. Tried by friends (?), ignorant of God's ways.

Christ was sorely tried by the religious leaders of Israel, who ought to have been His friends (Matt. 21:37-39).

They charged Him with being the worst of sinners, and only mocked Him in His suffering, because they did not understand Isa. 53 nor John 12:24 (Matt. 12:24; 27:39-43).

But those who were His friends, His own disciples, tested His faith, wanting to make Him King, and trying to turn Him aside from the way of the cross (John 6:15; Matt. 16:22, 23).

What sharper darts can pierce our hearts than the whispers of our friends, that God does not love us, or we would not be in such a place of trial. Denying us the way of the cross, they would rob us of the crown (Rom. 8:17; 2 Cor. 4:17, 18; Acts 21:13; Phil. 1:29; Heb. 12:5-11).

The other charge which friends, ignorant of God's ways, make against Christians in the place of testing, is that they have committed some awful sin.

3. Chs. 32-37. Tried by true friends, who know God's ways.

True friends, understanding God's holiness and love, justify Him in all His ways with His children. They know that He works all things together for good to those who love Him and are called according to His purpose (Rom. 8:28).

True friends, knowing God's ways, help us to judge ourselves, and bring every thought into captivity, that God in all things may be glorified through Jesus Christ (1 Cor. 11:31; 2 Cor. 10:5; 1 Peter 4:11).

Christ was not tried by such friends because the Word of God dwelt in Him richly, He hid it in His heart, and never exalted Himself, but justified God in every thought, word and act (Ps. 119:11; 139:23, 24; John 8:29).

4. Chs. 38-42:6. Tried by the Lord. God tried the faith of His Son by revealing His will concerning sacrifice for sin, and Christ, delighting in the Father's will, humbled Himself and became obedient unto death, even the death of the cross (Hosea 6:6; Ps. 40:6-8; 16:10, 11; Heb. 12:2; Phil. 2:8).

God's revelation of His glory in the face of His Son, brings down in the dust all our self-righteousness, and makes it possible for God to exalt us, by revealing His abundant life to and through us (2 Cor. 4:6; 1 Peter 5:6; John 10:10; 7:37-39).

5. Ch. 42:7-17. Exalted by the Lord. Even though humbled by his sin, God, in sovereign grace, reached down to Adam and lifted him up, opening to him the Paradise of heaven and gave him the assurance of eternal life in a glorified body, twice as much as he had before (Gen. 3:15-24; Heb. 9:5).

Because Christ humbled Himself, God highly exalted Him, giving Him the glory He had with the Father before the world was, and the added glory of Redeemer (John 17:5, 22; 1 Peter 1:21; Eph. 1:21; Phil. 2:9-11).

In Christ every believer has been given twice as much as he had in Adam (Eph. 1:18-23; 2:1-6).

Every believer yielded to God, will have to go down in the ash pile, in order to enjoy the blessings of God in Christ, and be made a blessing (Eph. 1:3-23; 2:5-10; Acts 20:35).

FIRST SUNDAY AFTER EASTER

Berkeley Minor

COLLECT.

Almighty Father, who hast given Thine only Son to die for our sins, and rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve Thee in pureness of living and truth; through the merits of the same, Thy Son Jesus Christ our Lord. Amen.

THE Collect is a beautiful one, though not taken from the sacramentaries, as most are. It dates from Reformation days, and so is comparatively recent, though over three hundred years old.

Observe the great importance of the Resurrection for our justification. Christ died for our sins; but our justification is not fully accomplished without the great fact of His Resurrection. St. Paul teaches this very forcibly. Some of the Corinthian Church "had so lost the very foundation of Christian faith, as to deny the resurrection of the dead, and thus to adopt the belief, as well as the sensuality, of their Epicurean neighbors, whose teaching was: "Let us eat and drink; for tomorrow we die." Here St. Paul writes to them the glorious, triumphant teaching of 1 Corinthians 15:12-23. Read it.

THE Epistle for the First Sunday after Easter is 1 John 5:4-12.

The need of a close and vital union with the Risen Christ is taught in this Epistle, which makes it very appropriate for this Sunday, so close to Easter. It is summed up in the last sentence of the Epistle, and is a most solemn truth: "He that hath the Son hath life; and he that hath **not** the Son of God, hath not life." We can get no better idea of this union so necessary to spiritual life than that given by our Lord in His last teaching the night before His crucifixion, in the Passover chamber, where He told His Apostles: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. . . . I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for, severed from me, ye can do nothing." The Epistle speaks of a victory to be won by "Whatsoever is born of God" over a great adversary, "the world"; and this victory is won by "our faith"; and as Satan is the prince of this world, being so-called three times by Jesus Himself in St. John's Gospel (chapters 12, 31; 14:30; and 16:11), in fighting the world we must fight the great enemy of mankind, who through the lusts of the

flesh is ever enticing us to sin. I have myself followed a great and good General in march and battle, and know how important it is that the soldiers be **faithful**—have perfect confidence and faith in their leader. If this avails so much with a mere human leader, how confident and fearless should the soldier of the cross be in this fight with the world! As St. John says here in the Epistle: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 'Tis no mere mortal that leads the Christian army.

In such a battle as we Christians fight—**must** fight (for there is no neutral ground), the victory can be won only by supernatural strength; "for our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

THE Gospel for the First Sunday after Easter is St. John 20:19-23, and tells of our Lord's fifth appearance (and last on Easter Day) to the Eleven as they sat at meat at evening, when the doors were shut for fear of the Jews. "He stood in the midst of them, and saith unto them: Peace be unto you (pax vobiscum)." "He showed unto them His hands and His side" (and His feet also, says St. Luke). Three of the Evangelists (Mark, Luke and John, tell of this fifth appearance of Jesus after His Resurrection, and St. Paul also testifies to it in 1 Cor 15:5, where he speaks of six of the ten appearances of Christ, between His Resurrection and Ascension, to silence some in the Corinthian Church who said "there is no resurrection of the dead."

On this occasion, and also on the next our Lord took great pains to convince His Apostles that He was risen indeed from the dead, not a ghost or spirit merely, but in His own body, "with flesh and bones" (Luke 24:39). The most important matter of this interview was His opening "their understanding that they might understand the Scriptures, and (He) said unto them: "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem" (Luke 24:45-48). Observe carefully the great importance of this "opening their understanding, that they might understand the Scriptures". Only a little while before this, the same afternoon, as He walked with Cleopas and another toward Emmaus, He had begun at Moses and all the prophets, and "expounded unto them in all the Scriptures the things concerning Himself" (Luke 24:27). Some glimmerings of the truth about the Messiah, as told by the prophets in the Old Testament, must have been vouchsafed to these disciples now; that this first coming of their Messiah was not in glory and majesty to set up a great kingdom of this world, like David's or Solomon's, as they and all the Jews fondly believed; but the full revelation of this great truth did not penetrate their dull souls, till they were filled with the Holy Ghost at Pentecost. This is evidently so; for even at the end of the forty days of Jesus' stay on earth (after His Resurrection), which He spent in "speaking (to them) of the things pertaining to the kingdom of God" (Acts 1:3), at His last appearance to them, just before His Ascension 'they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom of Israel?" It was hard for them to give up the hope that had been cherished by them so long, and by their forefathers for hundreds of years. And doubtless the Twelve thrones on which their Lord had told them they should sit, judging the twelve tribes of Israel (Matt. 19:18), still dazzled and blinded their eyes; so hard is it to be free from flesh and sense, and see the spiritual things, which must be spiritually discerned with the eye of faith. Jesus seems to have been hopeless of showing them the truth He had so often told them before, relying upon the power of the Holy Ghost, telling them "that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). And what lesson must we learn from such slowness of comprehension on the part of those who had companied with the Lord Jesus all the time that He went in and out among them "beginning from the baptism of John unto the day that He was received up from" them (Acts 1:21)? And how may we escape the reproach He gave to Cleopas and the others on the way to Emmaus, when He said unto them (Luke 24:25-26): "O foolish men, and slow of heart to believe all the prophets have spoken." The teaching is plainly that our guide must be the Holy Spirit who, Jesus said, should guide us "into all the truth" (John 16:13); for only after they had received the Pentecostal fulness of that Holy Spirit were His disciples able to understand, what they had been so slow of heart to believe before, viz.: how it behooved the Christ to suffer these things for us, and then to enter into His glory. There can be no full knowledge of spiritual truth, except we "be filled with all the fulness of God" (Eph. 3:19). Let us pray to Him for this most precious of all gifts.

The Rt. Rev. Charles Henry Brent, D. D.

The Rt. Rev. Charles Henry Brent, after a life filled with service for his God and for his fellow men, passed on to the higher life on March 27, 1929.

Charles Henry Brent was born at Newcastle, Ontario, April 9, 1862, the son of the Rev. Canon Henry Brent, M. A., and Frances Sophia (Cummings). He was awarded numerous honorary degrees from colleges in Canada, the United States and Scotland. He twice declined a bishopric. In 1908 the Diocese of Washington, D. C., sought him for their spiritual leader, and in 1914 the Diocese of New Jersey offered him the bishopric. Bishop Brent was a man nationally and internationally loved and admired.

The following tribute is from a Texas secular newspaper, The San Antonio Express:

In Grateful Memory of Bishop Brent.

"If we make religion our business," it has been written, "God will make it our blessedness."

One who has just died in Lausanne (Switzerland), considered it his duty to make this business directly a blessing to humankind the world over—by untiringly, nobly, greatly serving the cause of universal understanding, concord and brotherhood. So it was that no man of this generation more notably belonged in the service of religion—had clearer title to be there—than he, the Rt. Rev. Charles Henry Brent, latterly Bishop of the Diocese of Western New York, and sometime Missionary Bishop of the Philippines, for the Protestant Episcopal Church (1901-1918).

When Dr. Brent went to this country's Far East possession twenty-eight years ago it was still in gravely disturbed condition. The archipelago was under military rule and travel beyond the lines around garrisoned places was dangerous.

Bishop Brent—then thirty-nine years old—at once gained the confidence of Americans, natives and foreigners alike. He early began a crusade against an evil there which most others had ignored—the vice of using opium and its derivatives.

In 1903 the Philippine government requested Dr. Brent to head a commission to investigate the opium problem in the islands and neighboring countries. His fearless performance of that arduous task brought about a world-wide movement to limit the production of narcotic drugs to the quantity honestly required for strictly medicinal and scientific purposes.

Bishop Brent presided over the International Opium Commission at Shanghai in 1909. Three years later he headed the American delegation to the International Opium Conference at The Hague, and also presided there.

His interest in the campaign against a vice which has wrought misery for millions did not interfere with his Church work. Bishop Brent labored particularly with the pagan peoples in Northern Luzon and Mindanao, who long had been isolated and neglected. On the whole they responded well, and they have progressed in many ways.

Bishop Brent's splendid work in the archipelago was closed when the United States entered the Great War. Late in that struggle he was Chief of Chaplain Service with the American Expeditionary Forces in France. He was awarded the Distinguished Service Medal and was a commander of the Order of Leopold (Belgium) and a companion of the British Order of the Bath.

After becoming Bishop of Western New York in 1918, Dr. Brent renewed his activities against the narcotics evil. In 1923 he represented the United States on the League of Nations Committee that was created to conduct the fight against illicit trade in opium and other habit-forming drugs; to the last he was a leader in this endeavor to free mankind from a hideous foe.

It was at Lausanne that Bishop Brent performed one of his noblest services—arranging for and, in 1927, presiding over the World Conference on Faith and Order.

Bishop Phillips Brooks—the foremost servant of man's spiritual well-being whom, in this country, the Church that Dr. Brent labored for so admirably has known—anticipated "a time when the love of truth shall have come up to our love of liberty, and men shall be cordially tolerant and earnest believers both at once". Greatly did Charles Henry Brent strive to bring that time nearer.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

MORE PROPOSALS FROM THE "ANGLO-CATHOLICS."

Mr. Editor:

Defeated in its attempt at the last General Convention to do away with Articles of Religion, the "Anglo-Catholic", or Romanizing party, has returned to the attack, as was anticipated. It now advances two proposals which challenge attention. The first is to drop the word "Protestant" and to altogether change the name of the Church. The second is that "The traditional Catholic elements of Creeds, Sacraments and Orders" be substituted for the authority of Holy Scripture.

The "American Church Monthly" is a Church periodical, whose editor is the Rev. Selden E. Delaney, until recently rector of the Church of St. Mary the Virgin, New York City.

The advertisement of the services of that Church, as it appears in "The Living Church", is as follows:

> "Church of St. Mary the Virgin, New York, 139 West Forty-Sixth Street, the Rev. Selden P. Delaney, D. D., Rector. Sundays: Low Masses, 7:30 and 8:15. Children's Mass and Address, 9:00; High Mass and Sermon, 10:45. Vespers, Benediction and Sermon, 4:00 Week Day Masses: 7:00, 8:00 and 9:30."

Where "Masses" and "Benediction of the Blessed Sacrament" are found in the Book of Common Prayer is not stated, but that is beside the point.

In the January number of the "American Church Monthly" appears an editorial in which it is said:

> "It (the word 'Protestant') should now be dropped from the title-page of the Prayer Book, as it has long outlived its usefulness. . . . . 'The American Episcopal Church' would be a sufficient designation, as it has the sanction of common usage. . . . The American Episcopal Church, then, is a grip of non-Papal Christians under the jurisdiction of Catholic Bishops who are in direct succession from the Apostles of the Lord. . . . The Catholic movement is animated by the conviction that what most needs stressing in our Communion today are the traditional elements of Creeds, Sacraments and Orders. **The modern world is weary of the repeated appeals of Protestant Fundamentalism to the Bible and the Bible only.**"

In the first place, it is said that the name "American Episcopal Church" has the sanction of common usage. By whom? Is it so designated by any but "Anglo-Catholic?" Are any members of the Church save "Anglo-Catholics" endeavoring to bring about such a common usage? If so, who are they? Protestant Episcopalians would like to know.

In the second place, we are told that this Church is composed of "Non-Papal Christians". True as to the great majority of its members. But what is the "Anglo-Catholic" party endeavoring to do? Through its society known as "The Confraternity of Unity" it says it is undertaking to "Catholocize" and unite this Church with Rome. Another of its numerous organizations, the "Living Rosary of Our Lady and St. Dominic", selling Rosary beads and crucifixes said to have been "blessed" at the Convention of Santa Sabina, in Rome. How long does the "Anglo-Catholic" party propose that this Church shall remain "non-Papal?" No longer than, through the lawless methods it has pursued, it can bring about the union for which it is so diligently working.

In the third place, we are told that "What needs stressing in our Communion today are the traditional Catholic elements of Creeds, Sacraments and Orders", in the very next sentence we are informed that "The modern world is weary of the repeated appeals of Protestant Fundamentalism to the Bible and the Bible only." In other words, God's Holy Word is to be discarded as the final and supreme authority, and, in its stead, that authority is to be derived from "Traditional Catholic elements of Creeds, Sacraments and Orders!"

Most of us have thought all along that "What most needs stressing in our Communion today" is Christ's own command, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20)—**not** "Traditional Catholic elements of Creeds, Sacraments and Orders".

In its Sixth Article of Religion, which our General Convention has just refused to drop, **this Church** has declared:

> "The Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein nor may be proved thereby is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, **of whose authority was never any doubt in the Church.**"

Thus is it proposed that the Protestant heritage of the Church shall be destroyed and the authority of God's Holy Word subordinated to the pronouncements of Creeds and Ecclesiastics. Almost daily we hear of some new organization formed in the Church to bring this about, such as Orders of Monks, Sisterhoods, Confraternities of this and that, "Catholic" Clubs, etc.

Can it be possible that the loyal Protestant Episcopalian bishops, clergy and laity will stand idly by and look upon these things with indifference?

Memphis, Tenn. **C. L. Marsilliot.**

EQUAL RIGHTS FOR MISSIONARY CLERGY.

Mr. Editor:

A group of clergy and laymen of the Diocese of Albany have organized a Central Committee for Defence of the Security and Independence of Priests in Parochial Work.

This has grown out of the discovery that a number of the clergy feel it unsafe to speak freely and openly when subjects that affect their work and interests are publicly discussed, because:

(a) The "missionary" clergy are subject to arbitrary removal at the will of the bishop; and

(b) All stipendiary clergy are subject to reduction of salary at the will of the Diocesan Board of Missions.

Thus the clergy who accept the most unpromising and extended work in isolated places, usually on small salaries, are subject to serious disabilities as compared with those who accept rectorships and have security as to tenure of office and salary.

This discrimination seems manifestly unjust and undesirable, and is responsible for constant change of personnel in the very fields where permanence is of highest importance.

There seems to be no reason why the priest-in-charge of St. John's-in-the-Wilderness and St. James'-at-the-Cross-roads should have a precarious tenure of his field, while the rector of St. Mark's-on-the-Boulevard is irremovable except under carefully regulated canonical procedure.

There seems to be no just cause why the former should be more insecure as to an originally determined salary than the latter. We hold it to be manifestly inequitable and presumably illegal for a diocesan corporation to reduce an established salary during an incumbency, when a parochial corporation may not do so. We consider the forcing of a resignation as great an evil in the first case as in the last.

We hope to secure legislation in our diocese to remove these disabilities, and we also hope to establish a minimum salary that will provide a decent living for ALL priests regularly in charge of parishes or missions.

In concluding the Twenty-ninth Canon of 1908 the General Convention said: "It is understood that this Church designs not to express any approbation of any laws or usages which make the station of a minister dependent on anything else than his own soundness in the faith, or worthy conduct."

We do not know how many dioceses have provisions like our own, but evidence is before us which shows that we have moved a long way from the ideals of 1808. Under the new Field Department system we find that there are executives who propose engaging ministers for five-year periods (making it possible to consume their youth and vigor and turn them out to shift for themselves in their less active years); that some bishops will not accept clergymen who are not "definitely sold on the missionary program" (which, alas, includes much that is bureaucratic and not always vital in both national and diocesan budgets); that in some regions aid is withheld except as quotas are paid in full; that the opinion is held by some that a minister who has "failed three times in three separate fields was probably not really called to the ministry" and is given "six months to get a new job".

It is apparent that by the tests too often applied our Lord was a "failure", since Nazareth, Capernaum, and Jerusalem did not desire Him in their midst. And by the same token St. Paul was a failure. And what shall we say

of the repeatedly exiled bishops, St. Athanasius and St. Chrysostom, or of the usually persecuted prophets. When our Lord commissioned His disciples to preach the truth, whether men would hear or forbear, He seemed to imply very definitely that many would have no apparent success.

We know of no objection to the testing of clergy as to their soundness in faith or morals, their fidelity in administering the Sacraments, their diligence in the conduct of public worship; we would approve stricter searching of qualifications before men are admitted to Holy Order: but we hold that when the Church has tried, examined, approved, and ordained men, she is obligated to give them a share in her work and an adequate living until able and disposed to try them on charges before a jury of their peers. The Church is as truly bound to her clergy as a husband to his lawfully wedded wife.

As Secretary of the Committee I should be pleased to receive information, comment, or suggestion from any members of the Church who are interested in giving greater security to the clergy in their often difficult work, and in securing legislation which will make the salaries of those dependent on diocesan aid as secure as the salaries of rectors of independent parishes.

Faithfully yours,

Theodore Haydn, Secretary.

Trinity Rectory, Watervliet, N. Y.,
March 27, 1929.

Book Reviews

MADNESS OF WAR: By Harold S. Brewster. Cloth. Pp. 261. Published by Harper and Brothers, New York. Price, $2.

Dean Brewster has presented the case of Christian pacificism with high moral conviction and persuasive enthusiasm. Like many idealists he gives scant respect to the equally sincere convictions of opponents, who regard some form of police protection in our present imperfect state of society as logical and inevitable internationally, as nationally and locally.

A Southern Churchman reviewer could hardly fail to vehemently protest against the following application of our Lord's words: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple . . ." "This is merely an expression of the wisdom that sees things in their true proportions, that puts first things first. If General Robert E. Lee, for example, had put first things first, the tragedy of his life would have been avoided; for that tragedy was due not to any lack of moral grandeur, but rather to the inadequacy of his spiritual understanding which allowed him to put the part above the whole, to exalt Virginia above the entire United States." Suffice it to say that Dr. Brewster is dean of the cathedral at Fargo, N. D., and has an antipodal perspective to Southerners as to General Lee's spiritual understanding.

But in this day of peace treaties and of wide discussion of methods of war prevention this is a book that deserves reading and is certain to be found interesting and suggestive, if not always conclusive in its sweeping generalizations.

E. L. W.

THE JEWISH LIBRARY: Edited by Leo Jung, Ph. D. Cloth. Pp. 374. Published by the Macmillan Company, New York City. Price, $2.50.

Twelve most interesting papers are here presented as the First Series of a promising literature concerning Judaism. The editor himself furnishes the initial, entitled, "The Essentials of Judaism". Three of the authors are English; four are German; one is Swiss and the remainder are American. This insures us a cosmopolitan vision of present-day Judaism as related to the venerable past of this remarkable race.

Designed "to assist the twentieth century Jew to become more fully acquainted with the riches bequeathed to him by his innumerable noble progenitors", it is as well incomparably valuable to the Christian. For what is essential to the comprehension of the race of Israel, is eminently fitting for us as we more and more come to see that the Son of David is indissolubly united to His ancient people. And this the more appealing because many Jews are now reading our New Testament with candor and open-mindedness.

We are pleased with the treatment of such subjects as "Judaism in Jewish History," "The Spread of Judaism Through the Ages," "Marriage in Judaism," "The Hebrew Bible" and "The Theory of Evolution and the Faith of the Jew." This latter, dispassionately treated by Dr. Wolfsberg of Berlin, contends that the creation story of Genesis cannot be abrogated by evolution and the author strictly maintains the purely hypothetical character of the evolutionary contention.

Kenneth Mackenzie.

NEW HORIZONS OF THE CHRISTIAN FAITH: By Rev. Frederick C. Grant, S. T. D. Cloth. Pp. 287. Published by Morehouse Publishing Company, Milwaukee, Wisconsin. Price, $1.50.

We are everywhere confronted by the challenge to present the Gospel to the new age in a new way. Evolution and psychology have obtruded into the realm of faith, to modify and in some features to contradict it. To make it palatable to sensitive and spiritually perverted souls is the expressed need.

This writer, however, saves the situation by meeting the problem with firm conviction that "the faith once for all delivered to the saints" may demand a new presentation to the new generation, but cannot be other than what it always has been, "the power of God unto salvation". If evolution be conceded as a working hypothesis, creation may not thereby be denied. Indeed, he affirms his belief that creation as stated in the Scriptures cannot be successfully controverted by any assumed evolutionary postulates. He, himself accepts it.

The fact that this book is of the series of lectures of the Hale Memorial Fund, and given at the Western Theological Seminary during the past year is a recommendation of its intrinsic value. By admitting into the court of reason all biological and speculative testimony as to the doubts thereby made possible, he frankly discovers their use and misuse, resulting in his own expressed conviction that "If the new age is full of promise for science, for philosophy, for social welfare, no less is it so for religion, for sound doctrine and for theology." A thought-provoking contribution to this wide field of study.

Kenneth Mackenzie.

Church Intelligence

Lack of Religion Responsible For Nervous Diseases, Says Prominent Physician.

Atlantic City, N. J.—"If men and women had more religion, they would not be flying off at tangents as they are today," is the unique manner in which Dr. Davenport White, nationally prominent in medical circles, diagnoses nervous diseases of the country.

When interviewed recently at the Marlborough-Blenheim, where the doctor had come from his home in Washington, D. C., to enjoy a brief vacation, he proved a most versatile gentleman. Religion, drama, travel and literature are just a few of the subjects upon which he voluntarily launched when discussing such far removed subjects as tuberculosis and criminally insane men.

In speaking further of the importance of religion to health, Dr. Davenport averred: "It does not matter which religion a man professes. Voodooism or any other faith under the sun serves the purpose of making a man realize that there is a higher being in whom to put his trust. This gives him something definite upon which to lean and relieves his nervous temperament. Because of the lack of religion in America, many people today are spiritually suspended in mid-air. It is no wonder that they are neurotic and subject to all known nervous ailments."

The return of the family doctor to his own is predicted by Dr. Davenport. "I believe that medicine today is too specialized," he said. "There is no doubt that the old fashioned family doctor is due for a return in the near future. I refer to the type of man who makes a general diagnosis of his patient.

A cure for tuberculosis may soon become a reality, in the opinion of Dr. Davenport, who has been doing extensive research work. He said, "I believe that doctors today are on the right track. In the beginning they emphasized the tuberculosis germ because they were so elated at its discovery. Now they are realizing that the germ itself plays a small part in the disease and are looking elsewhere."

Those who jeer at the American system of punishment to criminals have a mistaken idea, Dr. Davenport believes. "Only on rare occasions are murderers in their right mind," he said. "A man cannot take the life of a fellow being unless he is under the influence of some

passion which so completely distorts his viewpoint as to make him insane."

Religion and Science to Join Hands, Predicted.

Atlantic City, N. J.—An amicable joining of hands of religion and science was predicted here yesterday by James Rodgers, of Shanghai, China, who for the past eighteen years has been in the Orient, under the auspices of the University Union Institute of Washington, D. C. At the present time he is sojourning in this resort.

"The argument is not between the truths of science and religion," he pointed out, when explaining some of the theories which he has been bringing to the students of the Orient.

"The contention is between the truths of science and the theories of religion; and the truths of religion and the theories of science," he added.

"Already theologians are turning to scientists for assistance and corroboration and scientists are turning to the church.

"Scientists rely upon the entire universe as their book of instruction. Theologians rely upon the Bible. Neither conflict in any way when they are properly interpreted. Scientists contend that the earth is more than 6,000 years old. The Bible does not disagree. It merely says, 'In the beginning God created'.

"It is a known scientific fact that no fountain can rise higher than its source. Scientists must admit that human beings have rational minds, energy and the capacity to love. Therefore, their source must have the same ability."

United States Honors Virginia Health Officer.

Dr. R. P. Cooke, now health officer for Rockbridge County, Virginia, has just received a Congressional gold medal for distinguished service. This is a delayed recognition of an act of outstanding heroism.

When Dr. Walter Reed was starting his investigation of the causes of yellow fever and its methods of transmission, he was compelled to use volunteers to disprove or to prove certain factors. At that time the great majority of people thought that the disease was carried by contact. If that theory could be proved a great step would have been taken; if that theory could be disproved much time would be saved.

Dr. Cooke was one of the small group who offered to sleep in the uncleaned hut of a man who had died of yellow fever. The outcome of this heroic experiment and the subsequent study of the mosquito as a carrier gave to Dr. Reed the information upon which is based the campaign which is ridding the world of yellow fever. These experiments were conducted in Cuba in 1900.

Doctor Elliott Returns to America to Aid Campaign Work.

On March 2, Dr. Mabel E. Elliott, one of the two American doctors at St. Luke's International Hospital, arrived in this country from Japan to aid the work in raising the funds to rebuild the Hospital.

Dr. Elliott will tour the country filling various speaking engagements. She has been in Japan since 1925.

It would be difficult to find a woman who has had a life more crowded with rich experience than Dr. Elliott. She has devoted the better part of her life to humanitarian work in various parts of the world. It would not be an exaggeration to say that no woman has a record in the field of medicine which is superior to hers.

For four years Dr. Elliott was perhaps the most notable woman connected with the American Woman's Hospitals in the Near East. "She has had," quoting Grace N. Kimball, President of the Medical Woman's National Association, "four very distinct experiences, with a crescendo of tragedy, in their continuity. First, Marash, in Central Anatolia, her hospital and general medical relief work for the population when the French troops were in occupation; the long siege by Turkish troops, with fear, hunger and disease to combat; and the final evacuation in midwinter when she went out with army and populace."

During the evacuation Dr. Elliott suffered from the severe hardships which caused men to drop from exhaustion. For three days it was necessary for the group to march through deep snow without food.

Her next hospital work came at Ismid, south of Constantinople. It took some time to get this base established and functioning properly. At last a hospital, a general medical relief station and a nurses' training school were in operation when war broke out again. The Greek occupation yielded to the Turks. Under heavy artillery fire, Dr. Elliott continued her work, at the same time sending her Christian nurses to the rear. Soon she was serving the Moslems. With this piece of work finished, Dr. Elliott was transferred to the Trans-Caucasus, where she had the terrific task of organizing and directing hospitals for Armenian refugee children. There were thousands of homeless children for her to oversee, most of whom were suffering from disease of one sort or another. Dr. Elliott rose to the occasion and did an exceptional piece of work which involved executive as well as scientific ability.

After this task was completed, Dr. Elliott was enjoying a long needed rest when the tragedy of Smyrna horrified the world. A few weeks saw her back in uniform again doing her work of mercy.

Dr. Elliott's work in Japan with Dr. Teusler needs no detailed delineation. It will suffice to say that for four years she has been Dr. Teusler's only American medical associate and as such has developed intimate knowledge of the whole problem and opportunity facing St. Luke's. The Committee in this country engaged in promoting the building fund are fortunate in having her made available at this time for speaking engagements.

Help Build for Porto Rico.

In March, 1918, Miss Ellen T. Hicks, just home from thirteen years of service in the Philippine Islands, went to St. Luke's Hospital, Ponce, Porto Rico, to meet an emergency call, agreeing to stay three months. She has been there ever since.

Her work in Ponce, as it was in Manila, has been of the highest character. Miss Hicks and the Porto Rican nurses whom she has trained, have been carrying on ever since the hurricane of September 13, in the old St. Luke's building, so badly wrecked by the storm that engineers declare it must either be entirely rebuilt or abandoned.

On March 12, the eleventh anniversary of Miss Hick's arrival in Ponce, the graduates of the Nurses' Training School, and the pupil nurses, arranged a surprise party. There was a birthday cake with eleven candles, flowers galore and a check for $150 to help in the rebuilding of the Hospital. It was enclosed in an envelope reading, "For St. Luke's Hospital Building Fund. Looking forward to a new and modern building."

As Miss Hicks says: "It is a big thing for these girls to have done, knowing as I do what responsibilities most of them have. It shows how they love the Hospital and how willing they are to give even of tne little that they have, to see the Hospital rebuilt."

The General Convention asked all our Church people to make their offerings last November to provide the $202,800 the Bishops of Porto Rico and Southern Florida estimated would be necessary to repair damages and re-erect destroyed buildings. Of this amount, $100,000 was assigned to St. Luke's Hospital. So far, the total received for both Porto Rico and Southern Florida is $148,000. That means that there is no chance of rebuilding St. Luke's Hospital unless another $55,000 is received.

The record indicates that only a fraction of the congregations of the Church complied with the request of the General Convention. The Department of Missions, 281 Fourth Avenue, New York City, will be glad to receive and forward additional gifts from either congregations or individuals.

Correspondence School for Indian Clergy.

A correspondence school of inestimable benefit to our Indian clergy has grown up during the past two years, through which the Rev. Paul H. Barbour, of Springfield, South Dakota, has given instructions to more than twenty-seven men, including several in North Dakota and one in Arizona. Over a thousand lessons have been given.

Ashley House, the little Indian divinity school, is headquarters for the work, but the number of students in residence must of necessity be very small, in some years none at all. But there are many married helpers, catechists, deacons and even priests, some of them middle-aged men, who are eager to make up for the deficiencies of their training for the ministry. About two years ago one of them, who lives twenty-five miles from Springfield on the Yankton Reservation, appeared, begging that some way might be found for him to study. Since then, rain or shine, in mud and snow, his rickety old Ford has driven up once a week for an afternoon of lessons. Once he did not arrive until half-past ten in the evening, but he came just the same, hoping for the bed and board which of course he found, and lessons in the morning.

Courses are given on the Prayer Book, Church History and the Bible, in English and Dakota, according to the desire and ability of the student. At the end of each quarter a report is sent to the men themselves and to the ministers in charge of their reservations, to the bishops and Dr. Ashley, while their grades and the number of lessons they have sent in is printed in **Anpao**, the Dakota Church paper. Two Indian priests now help with the translation, also by correspondence, a white boy from the parish at Springfield runs the duplicator, and the rural mail carriers are the rest of the office force! In South Dakota some part in this study is now required for the renewal of a catechist's license.

It is now possible as never before to make education one of the requirements for advancement in the ministry. In fact, the opportunity for study which this new educational venture offers increases the self-respect of our Indian staff, dignifies their work and arouses

their ambition. It is a work that ought in time to do much to raise the whole standard of intelligence among the Indian clergy, one of the greatest needs in the period of transition through which the Indians are passing.

The first "graduate", the Rev. Joseph Paints Yellow, has finished the course, taken the examination, and will shortly be the first to receive a certificate, which is being printed in the new printing department of the Hare Industrial School at Mission, S. D.

Mr. Barbour will gladly receive inquiries from clergy anywhere in the country who have Indian workers who would profit by such instruction.

A GREATER ROGATION SUNDAY.

By the Rev. Harrison W. Foreman, Secretary for Rural Work, National Council.

For hundreds of years the historic branches of the Christian Church have devoted the Rogation Days to special prayers to God for His blessing on the fruits of the soil. "Vouchsafe to bless the lands and multiply the harvests of the world" pleads the Church in one of the prayers appointed to be read on the Rogation Days. In some parishes and lands the day is made vivid by litanies and processions, but usually with the soil and crops and harvests in mind.

That the Church might well ask God's blessing on the husbandman himself, on the spiritual, social and economic welfare of the farmer as well as on the soil he tills, was recognized officially by the Church at its last General Convention. In fact, that Convention passed a Resolution urging all bishops and clergy to include rural life and work in their Rogation Sunday sermons, services and prayers.

World-Wide Observance: At the meeting of the International Association of Agricultural Missions, held in January last, missionaries from foreign lands regretted that "they had no official and vivid way of bringing home to native peoples the fact that the God of the Christians is a God of fields and farms just as much as any other god." Others frankly stated that "there ought to be a 'Rural Life Sunday' to be known and observed as such by Christians of all names and in all lands."

Immediately the Secretary for Rural Work invited all denominations and churches to unite in "keeping the fifth Sunday after Easter each year as Rural Life Sunday". The suggestion was accepted by the Association, and since then the Home Missions Council and the Foreign Missions Conference of North America have endorsed the movement in official Resolutions. Should the churches represented unite whole-heartedly in the observance of Rogation, or Rural Life, Sunday, it would be one of the most widely observed days in the Christian Year, reaching practically every part of Christendom.

500,000 Neglected People Given the Gospel in Print.

A splendid, philanthropic, Christian work is done each year by the Bible Institute Colportage Association of Chicago, founded in 1894 by the noted evangelist, D. L. Moody, which is not generally known. It consists of the free distribution of evangelical Christian literature to various classes who are in great need, but are often neglected—such as prisoners, lumber-jacks, mountaineers, seamen, soldiers, firemen, pioneers, patients in our large city hospitals, and the peoples of Alaska, Latin-America, Africa, India, and the Philippine Islands.

During the past fiscal year, ending February 28, the Association has distributed Bible portions—consisting of Testaments, Gospels and Pocket Treasurys—Moody Colportage books, Evangel booklets, and Gospel tracts to the extent of 681,995 copies. As a result of this wide distribution many hardened criminals have been saved, undesirable citizens have been transformed, and the young people and boys and girls in the schools of the mountains and the western frontiers have been given a new and better outlook upon life. It is estimated that about 500,000 neglected people have thus been reached during the year with the Gospel in print.

The Association would like to get in touch with more Christian workers who can cooperate in the distribution of Gospel literature to prisoners, hospital patients and other neglected classes. It also invites correspondence from those who would like to assist in making possible a larger distribution of evangelical literature to those classes included in its Missionary Book Funds.

Bishop Tucker in Hospital for Appendicitis.

The Rt. Rev. H. St. George Tucker, D. D., Bishop of Virginia, underwent an operation for appendicitis on the afternoon of April 2, in the hospital in Alexandria, Virginia. The Bishop was in Richmond Monday, keeping many engagements, but when he went to the hospital on Tuesday the doctors decided that he had an emergency case of appendicitis and should be operated on at once. The diocesan headquarters in Richmond received word from Mrs. Tucker late Tuesday afternoon that Bishop Tucker stood the operation very well. It is hoped that he will be out very soon and that no complications will arise.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

National Cathedral.

Throngs of visitors made their way to Washington Cathedral during the Easter Season. In recent years, Easter and the Sunday preceding have been great visiting days at the Cathedral, and the Cathedral Guild of Ushers were all prepared to care for those who came by furnishing guides for the crypt chapels now completed and other points of interest. On the Sunday before the recent inaugural, more than 6,000 people entered Bethlehem Chapel, and Easter and Cherry blossom time in Washington being coincident this year, many thousands came to the National Capital at this time and included in their sightseeing a visit to the Cathedral.

Washington Cathedral is in a very real sense a National Cathedral, if the increased national interest evidenced by visits and gifts from all over the country is a criterion.

Diocesan Drama and Pageant Society.

The spring meeting of the Diocesan Drama and Pageant Society was held in the Parish Hall of the Church of Our Saviour, 1616 Irving Street, N. E., on Sunday evening, March 31 (Easter Day), at eight o'clock. It was preceded by a demonstration pageant entitled, "Quien Quaeritis" (Whom Seeketh Thou), under the direction of Mrs. H. G. Torbert. This is the oldest religious pageant of which there is any record.

M. M. W.

NEW YORK.

Rt. Rev. William T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, Suffragan.

Swedish Parish Fortieth Anniversary.

The fortieth anniversary of the Swedish work at St. Bartholomew's, New York, was celebrated on Sunday, March 3, with the Holy Communion in English at ten and in Swedish at 11:15. The following day members and friends of the congregation gathered in the social hall of the chapel and listened to reminiscences of the past and plans for the future.

Since the time when Dr. Hammarskold began the work in February, 1889, the ministers in charge have baptized 2,081 children, presented 889 candidates for Confirmation, married 940 couples and officiated at 751 burials.

The first Swedish service was held in St. Bartholomew's Church, Madison Avenue and Forty-fourth Street, the first Sunday afternoon in March, 1889. Bishop Potter and Dr. Greer, then rector of the parish, took part in the service, and the late Mr. Cornelius Vanderbilt was present as a representative of the vestry. At the conclusion of Dr. Hammarskold's sermon in Swedish, Bishop Potter delivered a memorial address on the life and work of John Ericsson, inventor of the Monitor. Immediately after this address a Swedish male chorus of Brooklyn rendered Josephson's "Requiem Aeternam" in Latin. The use of the Swedish Liturgy and the three different languages made Bishop Potter state that it was "the best catholic service" he had attended.

The present vicar is the Rev. Eric C. Ericson. He is trying to raise funds for a new chancel and the enlargement of the Chapel. When the work is done it will be one of the most inspiring of our Swedish Churches.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Memorial Service for Marshal Foch.

A memorial service for Marshal Foch was held in historic old St. Paul's Church, Richmond, on March 26, at the same hour of the day, twelve mid-day, as the funeral services were conducted in Paris. Those who were fortunate enough to be crowded in the pews or standing in the aisles will long remember the beauty of a very stirring ceremony. Dr. Beverley Tucker, rector of St. Paul's, read the funeral service. The organ played Chopin's Funeral March, and then the Marseillaise.

Veterans of the World War were present in uniform and in their midst were veterans of our other war in their faded gray uniforms. Colonel John Cutchins, who was with the Richmond troops in France made the address.

In this church, where Lee worshipped, Colonel Cutchins gracefully paid France's great hero the most perfect tribute a Southerner could offer. He compared Marshal Foch with the South's immortal hero, General Lee, in both of whom ever shone the humility of true greatness.

Church School Runs Airplane Competition.

The Church School of St. James' Church, Richmond, is in midst of its airplane race, and children are enjoying their trans-continental trip immensely. For first two weeks Mrs. King's class of girls had a perfect score and stood in the lead. On the third week Henry Froehling's class of boys caught up with and passed the leading plane. But its still anybody's race. The distance for

the week is made up on a percentage of attendance of the class and the percentage of those who are on time and bring an offering.

The Junior Choir has not only sung on the fourth Sunday, when the School meets in the church for its opening service, but during Lent has been singing at the Friday afternoon service. The fifty sets of vestments, which were the gift of Dr. G. Freeland Peter, former rector of St. James, to the church, have all been in use, and the services have been a great success. Young men from the Y. P. S. L. have, on several occasions, read the Lessons, and the rector has been basing his addresses on boys and girls out of the Old Testament. The Junior Brotherhood ushered at these services and took up the offering. At the Children's Celebration on Easter, certificates were awarded to all of the children who attended these Friday services, or made up at other services for those they were not able to attend.

Dr. Gibson Preaches at Three Missions.

Under his commission as one of "The Seventy Mission Preachers", Dr. Gibson, rector of St. James, Richmond, has had the privilege of preaching three missions this year.

He spent a week at V. M. I., beginning with Sunday morning and preaching every day through Friday. Before he left the Institute, an election was held to secure members of the Cadet Vestry from the fourth class, and it is a pleasure to all at St. James to know that Harley Duane, a member of St. James, was one of the two cadets elected at this time.

Dr. Gibson's second mission was at Woodberry Forest, of which school he is an alumnus. He preached in the Chapel on Sunday night, and spoke again on Monday and Tuesday to the assembled school, and in addition to these services, held conferences with the boys who so desired.

On the week before Holy Week, he preached at the noonday services in St. Paul's Church, Norfolk.

The Parkwood Club.

Under the Edwin Gould Foundation of New York operated by the Memorial Home Board, Richmond, Virginia, the Parkwood Club, has been established in Richmond. This is a club for young business girls receiving small salaries. Room and board are furnished here at six dollars a week. Also girls desiring vocational training can secure financial assistance from the club.

The place has a home-like atmosphere, with large grounds and a good location. The address is 3003 Parkwood Avenue.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

Bishop Murray.

Bishop Murray celebrated Holy Communion on Easter Day at the Cathedral of the Incarnation, Baltimore. He also confirmed at the Cathedral on Easter afternoon.

On Maundy Thursday evening Bishop Murray was the celebrant at the Corporate Communion service for the Men's Club of Memorial Church, Baltimore.

Charter to New Brotherhood Chapter.

On March 25, the National Council of the Brotherhood of St. Andrew issued a charter to a new Senior Chapter organized at Memorial Church, Baltimore, with ten members.

N. E. P.

St. Paul's, Baltimore, Has Great Congregations.

The number of persons attending the Three Hours' Commemoration of Our Lord's Passion at St. Paul's, Baltimore, on Good Friday, was over 2,400. There were about 1,200 communicants in the parish at Easter, and eighty-three persons were recently confirmed in the church and chapel.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. John I. B. Larned, Suffragan Bishop.

Unusual Lecture.

An unusual demonstration and lecture was given at the Church of the Redeemer, Merrick, on a recent Monday night. The occasion was the regular biweekly meeting of the Church School teachers of the parishes centering on Merrick; but the usual program was set aside to listen to the Rev. Harry G. Greenberg, of the House of the Holy Comforter, Brooklyn, who spoke on "The Jewish Feast of the Passover and Its Relation to the Christian Eucharist". More than a hundred people from Grace Church, Massapequa; St. Mark's, North Bellmore; Redeemer, Merrick; Transfiguration, Freeport; St. Paul's, Roosevelt; and All Saints, Baldwin, were present.

The lecturer was provided with a table set in the usual way for the observance of the Feast of the Passover, and with the food items essential to it. As the lecture proceeded, there were frequent striking and illuminating references to incidents of the Last Supper, or corresponding parts of the Holy Eucharist, or to matters of Christian doctrine, which made the presentation of this Feast extremely interesting and profitable to those present. Following the lecture, a brief statement was made of the objects and methods of the House of the Holy Comforter, and an offering was taken for the work. It was explained that this offering would be used to provide unleavened bread for certain poor families whom the missoinary knew, thus giving him an opportunity for closer contact with them and the presentation of the Christian fulfillment of the Jewish Passover in the Sacrifice of Calvary and the Eucharist.

C. H. W.

Protestants Loan Church To Armenian Catholics.

On Easter afternoon beginning at 1:30 o'clock a service in Armenian was held at the Church of the Atonement, Brooklyn, the Rev. Jeffrey Jennings, D. D., rector. This service was held in the Episcopal Church, due to the fact that the Armenian Catholics in Brooklyn do not have a church of their own as yet. There are about 500 Armenian Catholics in the vicinity of the Church of the Atonement. Recently a church formerly occupied by the Swedish Lutherans at Fourth Avenue, corner Fifteenth Street, was purchased with the possession as of April 1.

As Easter fell on March 31, Dr. Jennings was asked for the use of the Church of the Atonement. He immediately notified General Episcopal Headquarters at the Church Missions House of this request and received word from the Rev. Robert T. Lau, in charge of the foreign-born Americans, that "any courtesy which you can show to the Rev. Elisee Kalchinjian will be well directed". The trustees of the Church of the Atonement also gave their consent and the Rt. Rev. Ernest Milmore Stires, Bishop of the Diocese of Long Island, in a letter to Dr. Jennings said in part: "I am indeed very glad to approve of your invitation to the Armenian priest to use the Church of the Atonement for their services at certain convenient hours. This is a brotherly act and will, I am sure, be far-reaching in its good effect."

The singing at this service was under the leadership of H. Shabian, rendered by an Armenian choir of twelve trained voices. Mrs. Alexander Kalajian was the soloist. The service was conducted by Archbishop Tirayr, exprelate of the Armenian Church in America. He was assisted by the Rev. Dr. Kalchinjian and the Rev. Dr. Jeffrey Jennings. A special invitation was sent to the Rt. Rev. Ernest M. Stires, D. D., to be present. This was the first time in the history of the Armenian Church that any of its members have held a service in the Diocese of Long Island. The new church will be the first Armenian Church in Brooklyn.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Dr. Abbott Faces Inspiring Work.

A daily newspaper says that it is the adventurous spirit of the missionary, who sees a great opportunity for service, that has inspired Dean H. P. Almon Abbott, newly-elected Bishop of the Diocese of Lexington, to relinquish a $20,000 yearly salary as rector of the wealthy St. Chrysostom's Church in Chicago for the $5,000 yearly paid by the Lexington Diocese.

The new Bishop, who begins his duties in Kentucky in May, envisions inspiring work among the mountaineers of Eastern Kentucky. Bishop Abbott will have charge of Eastern Kentucky, embracing 20,000 square miles and one of the most difficult problems in the Episcopalian program.

Many struggling hill country missions must be rejuvenated, there being few self-supporting parishes in the mountain zone.

The Lexington Diocese includes approximately thirty churches and missions, with twenty clergymen and 5,000 parishioners.

Dr. Abbott will probably have to add mule riding to his accomplishments, as some of the roads in his diocese are almost impassable otherwise. Heavy wagons are also used, because automobiles and buggies can not penetrate some places. Leslie County, the most isolated area in the State, is in the diocese.

The new bishop, a Canadian, will come to Lexington about May 1.

NORTHERN INDIANA.

Rt. Rev. Campbell Gray, D. D., Bishop.

Trinity Church, Michigan City, Indiana, to Build $200,000 Parish House.

Announcement was made on Monday, March 18, of the gift to Trinity Parish of $200,000 for the purpose of replacing the present Barker Hall with a new concrete and steel construction fireproof building.

The present building was built in 1886 and was for a number of years a private school connected with the Cathedral. When the High School burned it was used as temporary quarters for the pupils of that institution. In its

(Continued on page 22.)

Family Department

APRIL.

1. Monday.
7. First Sunday after Easter.
14. Second Sunday after Easter.
21. Third Sunday after Easter.
25. Thursday. S. Mark.
28. Fourth Sunday after Easter.
30. Tuesday.

COLLECT FOR FIRST SUNDAY AFTER EASTER.

Almighty Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness that we may always serve Thee in pureness of living and truth; through the merits of the same, Thy Son, Jesus Christ Our Lord. Amen.

For The Southern Churchman.

WHO CAN?

Eugenie du Maurier Meredith.

Explain the sparkle of the sunshine
The joyousness of the meadow lark's song in spring:
The snowdrifts that break into little streams:
The crimson roses spilling their perfume on the breeze:
The purple blue of the morning twilight:
The sunshine that sifts through the noon-day air:
The rainbows that glorify every black cloud:
The golden orioles that fly hither and yon:
Why the dull tomb of yesterday
With its cavern-like coldness and gloom,
Brings the resurrection of a new day,
Bright, blue, sparkling, cloudless:
Whereby the divine, supreme love of the Maker
May be satisfied,
But not by man understood.

The Desire For Immortality.

Archaeological research in Palestine is bringing some interesting facts to light, chief among which is a corrective to the prevailing view that the inhabitants of that country in Old Testament times had little or no belief in the survival of the soul after death. The spade and mattock are now revealing to us that, side by side with the religion of the prophets, there subsisted a sort of cult of the dead. It was not unattended with moral danger, for there is some evidence that necromancy was practiced with its correlative abominations; which no doubt is the reason why the great prophets discountenanced it and placed the main stress of their teaching upon ethical values in this life rather than upon the satisfying of curiosity in regard to a life to come.

But there are glimpses even in the canonical Scriptures of a longing which takes a higher form, as in King David's touching words when he dried his tears after mourning the loss of his child: "I shall go to him, but he will not return to me." If this meant no more than that the bereaved father looked forward to sharing the same grave with his little son it is one of the saddest utterances in the Bible. But in the light of the new evidence we are not driven to this conclusion; there is an alternative, namely, that David looked forward to reunion with his beloved one somewhere and somehow. The tokens of a belief in survival which excavation is discovering are also token of the existence of superstition and worse in ancient Israel, but there is a pathetic side to their significance none the less. They show that the human heart of three thousand years ago, like the human heart today, longed for some assurance that the beauty and the joy of life, the sweetness of human companionship and mutual ministry and tenderness, did not end with the tomb.

The assurance was not forthcoming. Over the ancient world, as has been well said, the shadow of death hung like a pall. It was with the promulgation of the gospel of Christ that a new and really triumphant attitude towards the great mystery became possible to faith and love. We need not here discuss all that was held to be involved in Christ's victory over death as recorded in the New Testament it is sufficient to point out that the most conspicuous immediate fruit of that sublime event was that it changed entirely the feeling of His followers about the mystery of death. They were no longer afraid of it; they regarded it henceforth as no more than an incident in a process that had yet to be consummated. Neither the ordinary Greek nor the ordinary Jewish view of the survival of the soul after death was that of the Christian. Neither going on in a disembodied state, nor going back to a renewal of what had been, fully expressed the Christian hope.

This is a fact which we need to keep in mind at the present day, for much of the talk about survival means no more than the desire for a continuation of existence as we know it in the flesh but under better conditions in some other sphere; and this is not enough. The Christian seeks eternal life, and eternal life implies more than duration. It means nothing less than sharing in the life of God, and therefore in the fulfilment and glorification of all that is best in our present experience.

There are many people who can neither believe in this all-comprehensive attainment or in the fact of survival at all. Here and there one comes across people upon whom the burden of the life that now is has pressed so heavily that they desire no other; they are tired out and only long for rest, the rest that knows no ending, the sleep that knows no waking. They wake so often to pain and sorrow and disillusionment that to them it would be no bad news to be told on unassailable authority that they will never awaken more after life's fitful fever finally ceases and its unhappy dreams have fled. Such persons may be more numerous than we commonly assume.

But probably the majority of those who doubt or disbelieve in the immortality of the soul do so simply because, so far as they can discern, there seems no likelihood that self-conscious life can survive the break-up of its physical organization. There are not a few fine spirits in the modern world who feel themselves compelled to the dreadful conviction that the highest reaches of human character, the noblest of human aspirations, and the sweetest and most beautiful of human relationships, are nothing more than a tragical development against a dark and awful background of cosmic mystery and doomed to pass away like the bloom of yester year.

Warwick Deeping gives us in "Sorrel and Son" the confession of a brave, unselfish father whose whole mature life has been a struggle to give his boy a standing and work in the world better than he himself has ever had. The purpose achieved the father is smitten with cancer and thus expresses himself to his closest friend: "I don't believe in anything. I have just done a particular sort of job—and loved it. The whole business is beyond me. Sometimes I have felt that there is a plan, but then—there is so much against the idea of a plan. Just a warring of blind forces—pushing—like a lot of beasts. . . . . We don't matter. Man matters only to himself. He is fighting a lone fight against a vast indifference. . . . . Man invents religion to hide the full horror of the universe's complete indifference, for it is horrible. He tries spiritism. Oh—anything to escape to color the spectacles. I have always felt myself up against—not only the human scuffle—but against the crushing—impersonal foot of the heedless universal."

This is a sad testimony, but it is all that many men of integrity ever attain to; they will find something better awaiting for them on the farther shore where all life's questions are answered. Nor is it merely with the desire to administer a spiritual anodyne to the perplexed and weary, the suffering and the solitary, that I place over against it a word of God that verifies itself infallibly in the heart of the man who dares to trust it and challenge the darkness in its power. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death; if by any means I might attain unto the resurrection of the dead." We can live that resurrection life now—which is the deeper sense of this famous passage. "Because I live," said our blessed Redeemer, "ye shall live also" Yes, we live in Him. He is Himself the pledge and guarantee that no spiritual possession we have ever enjoyed can perish with the passing of earth's little day. We cannot even think of life in Christ as subject to the vicissitudes of things temporal, nor of anything worthy of our fellowship with Christ as being at the mercy of the fortuitous and the unpredictable. This world of shadows and dreams is not our home, nor do we live in it alone; we live in another and higher all the time, though it be veiled from us by our mortal part. And when the veil is rent asunder at the last we shall be no strangers in a strange land but children greeting each other in the Father's house.—Rev. R. J. Campbell, in Church of England Newspaper.

Easter Thoughts.

If this life is all there is for man he is over-endowed. He comes to old age eager to complete unfinished tasks, and breathes his last longing to go on with the things that absorb mind and soul. Victor Hugo said: "The frosts of winter are on my brow, but eternal summer is in my soul. I smell the breath of the roses as at twenty, and the dreams of youth still throng my brain. For fifty years I have been writing fiction, poetry, drama, history, yet I have not written a tithe of what is in me. I shall finish my day, but not my task. Life is not a blind alley, but a thoroughfare."

The yearnings of the human heart for an immortality free from the restrictions and evils of this life argues for the existence of such a life. Dr. Mullins used a fine illustration to enforce this truth. "Some birds in Northern Europe migrate at the approach of winter thousands of miles toward equatorial Africa. They fly days at a time

on unwearied wing toward the land of sunshine, away from the cold of the North. One of these birds was confined in a cage when first hatched and kept there until grown. When the season for migration came it was found seated on the porch in the cage ceaselessly beating its wings for hours at a time. Thus it manifested its migratory instinct. Dimly present in the bird's imagination perhaps was some picture of a far-off clime of sunshine and food and flowers. So also man beats his wings in his earthly cage of time and space. He also is a migratory bird. His soul pictures a far-away land of spiritual rest and peace. He longs for immortality and God."

To live again with loved ones who have passed on from this life is the universal craving of the human heart. Note the instances below, which show that philosopher and savage alike have this yearning; and if it be so universal surely it must be implanted by God who can and will gratify it. Socrates said: "If death be a transition to another place, and if it be true, as has been said, that all who have died are there—what, O judges, could be a greater good than this? What would not any one of you give to converse with Orpheus and Masacus and Hesiod and Homer? I would gladly die many times, if this be true. To dwell and converse with them and to question them would indeed be happiness unspeakable!"

Dr. Egerton Young, a missionary to the Indians, said: "I visited a band of pagan Indians in the Far North, and found them utterly unresponsive to Gospel truth until I shouted out, 'I know where all your children are—all your dead children'. They quickly uncovered their faces and manifested intense interest. I went on: 'They have gone from your wigwams and your campfires. Your hearts are sad and you mourn for the children you hear not. But there is only one way to the beautiful land, where the Son of God has gone, and into which he takes the children, and you must come this way if you would be happy and enter in'. As I spoke a stalwart Indian sprang up and rushed toward me. 'Missionary, my heart is sad and I mourn much, for none of my children are among the living; very lonely is my wigwam, I long to see them again and clasp them in my arms. Tell me, what must I do to enter that beautiful land, and see my children?' And others quickly followed him, seeking for instruction."

Easter emphasizes the Christian's hope of immortality in the presence of death. It is said that there is a chamber in the catacombs used about the time of Julius Caesar, and "every tomb has emblems of the skull and crossbones. Hard by is another chamber of a later generation, and lo! Christ's teachings have carved upon each stone a lily, eloquent of immortal hope".

The Christian's hope is based upon the resurrection of Christ the Redeemer, who "could not be holden of death". Bishop Warne, in an address of several years ago, said: "In one of our villages in North India a missionary was preaching in a bazaar, and after he had closed a Muhammadan gentleman came up, and said, 'You must admit that we have one thing you have not, and it is better than anything you have.' The missionary smiled, treating him as a gentleman, and said, 'I shall be pleased to hear what it is.' The Muhammadan gentleman said, 'When we go to our Mecca, we find at least a coffin. But when you Christians go to Jerusalem, which is your Mecca, you find nothing but an empty grave.' And the missionary replied, 'That is just the difference. Muhammadan is dead. Muhammadan is in his coffin.' The founders of all these false systems of religion and philosophy are in their graves. But Jesus Christ, whose kingdom is to include all nations and kindreds and tribes is not entombed; He is risen. And all power in heaven and earth has been given unto Him."—Dr. H. H. Smith.

For The Southern Churchman.

SAIETH THE ROSE.

Julia Walcott Cockcroft.

Rose, in the withering,
What do you say?
Fade must each living thing
Cease, and decay?

Why, then, the laboring?
Beauty so fleet!
End must all offering
But in defeat?

"Vain were my forthcoming
My beauty vain,
If all my way-faring
Did not pertain

Unto God's gardening;
How greater? than
Fit for His gathering—
Flower or man."

Evangelism or Tact.

The world was full of religion when Jesus Christ in person preached the Gospel, but it was such bad and false religion that the people "verily thought they did God service" when they nailed Jesus, the Preacher of good and true religion, on the Cross. You can't build a beautiful home on land where ugly, filthy huts stand, until you first tear down and utterly demolish the huts of wretchedness; neither can you build the religion of the Lord Jesus in the lives of people until you first annihilate the devil-ideas in their hearts and minds which pass for religion.

All human life and every good cause is suffering today because the Christian "churches" have not been true to Jesus Christ; they have left unsaid the things they ought to have said with telling emphasis. Many discreet, diplomatic, tactful leaders of all the churches called Christian have crucified Jesus the God of Christianity, in the churches through their sins of omission. That sounds hard and cruel. Yet I believe it to be the solid truth. We have honored in most churches men who have preached what Poe called poetry—"the vagueness of exultation"; men who fear of giving offense to some of "the best people" have never fought the anti-Jesus prejudices, ignorances and pagan concepts which these people have insisted are religion. Isn't it queer that most church people think it is a compliment to say of a clergyman, "every one speaks well of him," when Jesus, the God of Christianity, said, "Woe unto you when all men speak well of you?" Everybody with the mentality of a fifth-grade school boy knows that the male of whom every one speaks well deserves the name of man only when you put a yes and a hyphen before the word man. But the devil has diseased society with an idea called "tact" until middle-aged and old people have mistaken tact for Christianity.

Our Church has the priceless opportunity of helping to introduce the Jesus Christ of the Gospel narratives to people of today; of helping powerfully to break down autocratic, anti-Jesus ideas of God and teaching the abundant life-giving religion of Jesus. I truly believe the Protestant "churches" are looking to us for leadership as never before. They will watch our evangelism. What are we going to preach to the world? I'm hoping that some of the seventy sent forth by the Church will preach Jesus and Jesus only; that they will honestly and fearlessly try to convince people that no idea, however old and revered, and no tradition or teaching of church can be called Christian unless it can be squared with what Jesus Christ said, or did, or stood for as the Christ is portrayed in the Gospel narratives.—E. C. Tuthill.

A Brief Description of a Short Life.

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thives. His executioners gambled for the only piece of property He had on earth while He was dying—and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone and today He is the centerpiece of the human race and the Leader of the column of progress.

"I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that One solitary life.—Selected.

GREAT THOUGHTS ARE GOD'S.

Great thoughts are God's; for, as the heavens are high
Above the earth, and as His ways transcend
The ways of man; His thoughts o'er-reach the end,
O'er top our loftiest. And as the sky
Envelopes sun, moon, stars, and girds them round
With vast infinitude of tractless space
His thoughts envelope ours. We can but trace
Them dimly in His works. Earth, sky, abound
With tokens of Omniscience; and yet,
Himself doth say within His written Word,
"Know ye,"—"Ye are the temple of the Lord."
And if in us He dwell will He not let
His thoughts live in us too, our thoughts to inspire,
Our lives to set aglow with heavenly fire?
—A. Edwards.

A carpenter is not a good carpenter who must think how to hold his saw or plane. Even so the truthful person does not need to make any effort to tell the truth. It is a natural process.

For the Young Folks

For The Southern Churchman.

THE POINT OF VIEW.

Martha Shepherd Lippencott.

This world is as we make it,
I often hear folks say,
If we are sad and tearful,
The world will seem that way;
And if we seek the dark side,
Where everything goes wrong,
And see mole-hills as mountains,
Our lives will seem too long:

But if we seek life's sunshine,
Sweet joy to others, give,
And gaily climb life's mountains
As though we're glad to live
To overcome disaster
And, sunshine round us, shower,
To make our dear friends happy,
Then joy will be our dower.

The world is but a mirror,
Reflecting each one's mind.
If we look at it crossly,
To us, 'twill not look kind;
But if we smile upon it,
It will be joyous, too:
No matter how we see it
'Twill give us our own view.

So, when the world looks dreary,
And life seems bitter, too,
Just ask your disposition
If it can, better, do;
And, if it turns to sunshine,
The world will look so bright
That you will be forgetting
How dark has been the night.

For The Southern Churchman.

The Dark Forest.

Mary Danforth Dodge.

It was long ago in the early years of the last century, when my grandfather was a boy about twelve years old. He had been sent on horseback by his father to deliver a letter in a neighboring town. Very old, indeed, little Joseph felt as he rode away on Big Bill, his father's letter pinned safely into his pocket, and a basket of lunch tied to the saddle, for it would be a good half-day's expedition, and he could not be home before dark.

One cloud shadowed Joseph's joy as he galloped off through the shady street, followed by the eyes of his village playmates, to whom Joseph, journeying forth on the big bay horse, seemed the embodiment of dignity and importance. Yes, for all that he sat so straight, and held his head so high, Joseph was worried. Just outside the village was a two-mile strip of thick forest through which he must ride. It would not be so bad going, but in the evening!— The very thought of the forest after dark made Joseph's heart thump and his breath catch in his throat. What might not happen then! Joseph often played in the forest in the daytime with the other boys and girls, but even then it was always with peering eyes that they ventured away from the path. Any big trunk might hide an Indian; out from the underbrush might spring a bear; and one never knew where the elves and gnomes were. Mercy Ann's brother had seen them under an oak tree one moonlight night. One never could tell what might happen in the forest, and after dark! Yes, Joseph was frightened, as frightened as little Mary Eliza was of the shadow-haunted upstairs at bedtime; and during his whole outward trip he thought of little else, but his return through the forest.

Some hours later a very tired little boy turned his horse's head toward home. His father's letter had been delivered, some small purchases made for his mother, and now he must face the long return ride. It was even later than he had expected; for he had been delayed in his errands, and he had not gone many miles before twilight began to fall. Oh, the nightmare of the forest, awaiting him with all its terrors! How **could** he go through it! Would he get through, at all? The soft, spring dusk closed around him; stars came out overhead; friendly lights twinkled from scattered farm houses. Other little boys were going to bed. Big Bill's hoofs thudded a rhythm along the road. Leaning down, Joseph rested his head on the horse's thick mane. How good bed would feel when he got home! But, oh, the dark forest!

"Well, well, my boy! old Bill knew the way, didn't he!"

A lantern flashed in Joseph's face, and some one lifted him from the saddle. Dazed, bewildered, he rubbed his eyes. Home! But the forest! Where was the forest? Blinking sleepily, he followed his father into the kitchen, where his mother was awaiting him with a bowl of steaming hominy.

His father's cheery voice rang out again. "Well, Mother, I think Big Bill deserves a good supper, too. The last thing Joseph remembers is Squire Brown's house, five miles back. He slept all the way from there through the forest!"

To Joseph, eating his hominy on the settee in the chimney corner, it all seemed too impossible to be true.

"Why, I needn't have been afraid of the forest, after all," he thought to himself, wonderingly, "for when I got to it, it was just as if it wasn't there!"

As I knew him in his later years, my grandfather was a man of unusual poise, facing with brave trustfulness the many dark forests which from time to time loomed ahead upon his path; calm and steadfast, also, in anticipation of the darkest forest of all, through which each one of us must pass at the end of our earthly journey. And I wonder if this incident of his boyhood had not illumined for him in all after years the truth of the words: "Be not therefore anxious for the morrow . . . Sufficient unto the day is the evil thereof."

At the Footbridge.

Little Eugene was six years old that summer. His sister Jo was four. The two were always together when at play. Sometimes they went with their father when he worked in his big garden which was beyond a small creek from their home. This creek was not a pretty stream rippling over little pebbles. It was deep, and in some places narrow. There was a footbridge at one narrow place. This bridge was just a heavy timber, like a plank, only very thick and strong. The timber had once floated down the big river, and had been caught with other drift and placed here for a bridge. But there was no railing for the hands, so it was not very safe for little folks.

Farther down the stream, near its mouth was a good bridge for wagons on the main road.

One day the two children went with their father when he took his team of horses across on this bridge. It was great fun for them. They stayed awhile playing and watching their father at his work. When they grew tired and ready to go home he told them to be sure to cross on the big wagon bridge. They promised, and he thought no more about it at the time.

What strange notion came into their little heads, no one will ever know. They were not often disobedient.

"We can cross on the plank, for I can lead you," said Eugene.

"Yes," said Jo, and so they went to the plank. There had been much rain, and the water had been over the bridge, where it sagged in the middle, and had left a slime that made it slippery. The children had gone about half way when little Jo fell into the water. She had happened to fall at the side from which the water coming. Instantly the boy lay down flat, and reaching, as she was floating under, caught her dress, then her arm, and kept tugging until she was again on the plank. Then he led her till they reached the bank. The two were now safely across, but afraid to go home because Jo's clothing was wet. So they played a while in the sunshine hoping to dry her clothing. But their mother noticed that her hair and clothes were damp, and inquired how it happened; and finally—though reluctantly, the story came out.

The parents wondered at the presence of mind Eugene had shown. If he had become frightened when his sister fell, and had run away to give the alarm, the stream would have carried her on to the big river, which was a short distance beyond the wagon bridge.

The family has always remembered that the little boy, six years of age, thus saved his sister's life.—L. S. M., in The Christian Evangelist.

How China Peers Into the Future.

Do you belong to the cow? Do you belong to the dragon?—to the pig?—to the monkey?—to the horse? It does sound rather foolish, but it would be really very important if you lived in China.

In China it makes a big difference whether you belong to the rat or the snake. The fortune teller declares that your success in life depends upon knowing this, and furthermore every one believes what the fortune teller says.

Belonging to one of these various animals means the year of your birth, and that is something that you cannot choose. So if you happen to arrive in this world in 1908 you would belong to the sheep, or in 1887, it would be the monkey, and you couldn't help it, of course.

These fortune tellers of China have a board that is called the "yin-yang-bah-gwah" board and from this they claim to foretell everything from success or failure in love, courtship, and marriage to how the crops are coming along, whether to build the new house, the state of weather for the next festival next month and several hundred thousand other things. Yes, anything you want to know.

Fortune telling in China is one of the fine arts, and the mass of the Chinese people thoroughly believe in it when it is done by this "yin-yang" board. The majority of the houses of China have one of these boards nailed up over the front door, as people in America some-

times nail up horseshoes over their doors, for good luck.

If the question is too complicated upon which you want help for you to read the future, then you go to a fortune teller, who, after finding out your year of birth and whom you "belong to" and what the "elements" say and information about your partner, such as his year of birth and whether he is lucky or not, the fortune teller renders a decision that is guaranteed.

The "ying-yang" board is a mass of special markings and symbols every little mark having a meaning. It is arranged on the check and balance plan. That is, there is the "yin" and the "yang" principles. The "yin", which is black, and the "yang", which is generally white, stand for such opposite things as earth and heaven, male and female, cold and heat, darkness and light, evil and good.

Old "Nai-Nai", which is a popular term meaning grandmother, was telling her grandson about some family affairs and instructed him a bit in the wisdom of the "ying-yang" board.

Lo An was asking Nai-Nai about his brother's possible marriage, and the old grandmother was explaining how fortunate it was, the girl that the brother was first engaged to, died because of what the "yin-yang" board showed.

"When the girl died," she said to the lad, "your father began to think there might be something to the old belief after all, and finally he went to see a fortune teller to learn the reason for her death. As soon as the fortune teller learned the year in which the girl was birth, he knew why she had died, for he saw that your brother belonged to the dog, and the girl to the chicken.

"He told your father, 'If this girl and your son had married, and she had lived, they would have had many children, for "fire produces earth" (fire goes with the year 1898 and earth with the year 1899), but the dog and the chicken cannot be matched without great danger to the life of the person belonging to the chicken. You should not forget in marriage or business that the horse cannot be matched with the cow, the tiger cannot be matched with the snake, the dragon cannot be matched with the hare, the sheep with the rat, the monkey with the pig and the chicken with the dog."

These years are the special antipathies among the twelve animals that go with the twelve earthly branches. Now Nai-Nai and her fortune teller could solve the problem, but it included the "elements" and whether they conquered one another or not. The Chinese say that water "conquers" fire, fire conquers metal, metal conquers wood, wood conquers earth and earth conquers water. But on the other hand, wood "produces" metal, metal produces water and water produces wood. The ideal is to mate folks and business and enterprises that are shown by the "yin-yang" board to be productive. Fire and water are a bad combination, while fire and fire or fire and metal would be considered just tolerable.

In China and in other places of the Far East marriage and business and agriculture and progress all await the pleasure and caprice of the "yin-yang" board and its interpretations . It is the great fate board of the Orient. It is complicated enough to satisfy and they provide against failure. Failures of a prophecy to a Chinese person means that due allowance was not made for the "yin" or the "yang" or for the "bah-gwah".

This may sound all very foolish—because it applies to the yellow folks of the Far East, but after all it is but the systematic working out of superstition and ignorance over thousands of years, and even we people of the West are still affected more or less by just as senseless superstitions, such as considering thirteen and Friday unlucky.—By Uthai Vincent Wilcox, in Boy's World.

Betty Ann's Dream.

Betty Ann was a very nice little girl most of the time, but she had one fault; she never wanted to pick up her toys or put away her clothes when she was through with them. One night when she went to bed she was feeling very cross because her mother had made her pick up her playthings. "I don't like to put things away!" she pouted. "I wish I never had to pick up!"

"All right, you need not pick up any more," said a voice like her mother's.

"O goody!" exclaimed Betty Ann joyfully.

For the next few days she was happy because she could let everything stay where she had left it.

One beautiful afternoon the neighbor next door invited Betty Ann to go along with her for a drive in her new car. Betty Ann flew to get her cape, but it was not in its place.

"Mother, where's my cape?" she asked excitedly.

"Just where you left it," replied her mother.

Betty Ann hunted everywhere, but could not find it. So the neighbor with the new car drove away, and Betty Ann missed a ride.

Then Betty Ann called her little friends in for a tea party. She looked for her pretty little pink dishes.

"Mother, where are my tea set dishes?" she asked tearfully.

"Just where you last used them," replied her mother.

Finally she found them out in the yard, where she had had her last tea party. Her dog had pulled the cloth down from the table, and the dishes lay on the ground all broken. She felt so badly about it that she started to cry, and then she awoke. She rubbed her eyes. It was only a dream, but it set her to thinking. She knew her mother was right about making her pick up. She ran downstairs.

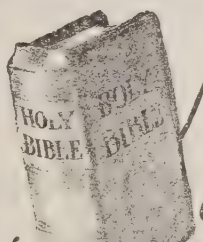
"I thought you were fast asleep, Betty Ann," said her mother in surprise.

"So I was, mother, and I had a dream. It showed me very plainly what a careless little girl I am. After this I am going to try to put away my things. Then if any one should want to take me riding in their new car, I won't have to stay at home because I can't find my cape, my hat, or my gloves. And if I should give a tea party, my pretty dishes won't be all broken."—The Sunbeam.

About Gorillas.

About the only time a gorilla will attack is in defense of its young. They are then extremely dangerous. A gorilla is so powerful that he makes short work of a man if he gets hold of him, usually tearing his windpipe out.

Gorillas are very cunning. They throw sentries out during the daytime; these sentries are relieved at regular intervals with clock-like precision, and I have seen huge boulders worn as smooth as a piece of glass and polished as if by varnish from the continual tread of these sentries on the same boulder.—By Captain Franklin, in Adventure Magazine.



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Dear Friend:

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The thirty-first of this month marks the end of another fiscal year, a year of great blessings, both spiritually and materially. "Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. Thanks be unto God for His unspeakable gift" (2 Cor. 9:11, 15).

Gratitude and Praise.

Our hearts grow more tender and are moved with gratitude as we look into the shining faces of the scores of students whom God has moved to come to the Bible Institute of Pennsylvania. We know that your praises will mingle with ours for the privilege of having a part with us in their training, by intercession and gifts. Over three hundred and fifty individual students have enrolled in the day and evening classes during the school year. Many are making application for entrance next September.

Intercession.

Please intercede for us that the strong, active fellowship in the Spirit, in the School and with our many friends, may continue.

Kindly remember our financial needs. Very little has been received this month and we are praying that we may close the year with all bills and allowances paid. Again, many of our former students are preaching and teaching the Gospel in many parts of the earth: United States, Canada, Central America, South America, China, Africa, Korea, India, and the Philippine Islands. Pray for them. Please remember, also, our needs for increased facilities. May the Holy Spirit move us to effectual fervent prayer for the lost and for the faithful instruction of those who have found Him.

Rejoicing with you in the anticipation of that day when our eyes shall behold Him in the enjoyment of His victory for and in us, we are

Yours faithfully,
Bible Institute of Pennsylvania,
John B. Cole,
Eexecutive Secretary.

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The Bible Champion

The Bible Champion, the Official Organ of the Bible League of North America, published at Reading, Pa., at $2.00 a year, commends itself as an invaluable magazine to present day Bible students. It is interdenominational. Five Associate, and twenty Contributing Editors assist the Managing Editor. Though scholarly, the editorials and contributions are not above the heads of the average layman.

The Champion holds that the Bible is divinely inspired, its truth invincible, its authority in matters of faith and practice absolute. Since it stands for constantly advancing study of the Bible, with all the means of knowledge available, it contains a great deal of helpful Bible exposition. It believes that the Bible and true science and philosophy are ever in accord. However, it does not believe the Bible can always be made to harmonize with human speculations and unproved hypotheses.

It aims to be a practical, suggestive magazine of religious thought that does not sidestep any of the fundamental doctrines; it never uses camouflage in any of its statements, but is always frank and above board. It says what it means and means what it says.

Dr. T. C. Horton, founder, and for many years Superintendent of the Bible Institute of Los Angeles, and former editor of King's Business, and now one of the Associate Editors and an enthusiastic supporter of this magazine, has just issued an appeal to all Christians to come to the support of the Champion and to cooperate with him and the editor to place the Champion on the Library Table of every theological seminary, university, and college, in the states.

And this is his proposition to meet this urgent need—and without cost in money to you. Secure only Two New Subscriptions (you can contribute them if you prefer), and remit to the publisher, Bible Champion, $4.00. He will then be glad to send a third subscription to any institution you may designate. Or, if you have no choice in the matter, he will be glad to choose one for you. Do not overlook offer to send 5 previous numbers free, as a premium to new subscribers, at this time.

The Bible Champion is of great service to the cause of true spiritual religion and deserves support.

There are no free sample copies, but the publisher will be glad to send a copy at half price—10c (regular price 20c).



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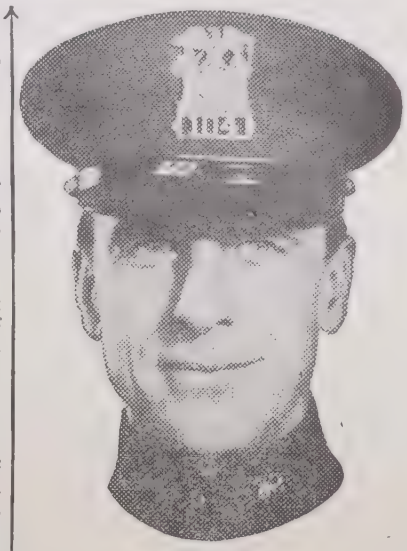
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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Deaths

DUNN: Did, at her home, in Richmond, Virginia, March 23, 1929, MARTHA C. SOUTHALL, wife of Reverend Joseph B. Dunn.

MRS. EMELINE VANDEVENTER.

Entered into rest Monday, March 25, 1929, at "Crow's Nest", Berryville, Va., EMELINE MASSIE MORGAN, the widow of the late James Vandeventer and the daughter of Colonel Benjamin and Martha Castleman Morgan, of "Hill and Dale", near Berryville, Va., in the eighty-seventh year of her age. Funeral services were held in Grace Episcopal Church, Berryville, Wednesday afternoon, March 27th.

MISS EMILY FLORENCE FLETCHER.

MISS EMILY FLORENCE FLETCHER entered life eternal Thursday, February 21, 1929, at 1 P. M., in the Northampton Memorial Hospital, on the Eastern Shore of Virginia. She was the daughter of James Henry and Elizabeth Brodwater Fletcher. Miss Fletcher was born in Accomack County, Eastern Shore of Virginia, where she made her home, until after the death of her parents. In 1905 she went to Tacoma, Washington, to live with her brother, John Drummond Fletcher, of the law firm of Fletcher & Ellis. There she entered into the activities of her church, serving as President of the Woman's Auxiliary and a teacher in the Sunday school, and was always found in her usual seat at church service.

She was a member, and held office, in both the D. A. R. and the U. D. C., of which she was a charter member, and the gathering of the Southern women of that organization was a pleasure to her.

Funeral service was held at Emmanuel Church, Jenkins Bridge, conducted by the Rector, Rev. Thomas F. Forbes, and the interment was in the family burying ground near by, a lovely spot amid the tall old pine trees on Holden's Creek.

After the committal service, Mr. Forbes read the hymn ending, "Father, in Thy gracious keeping, leave we now Thy servant sleeping".

It was a beautiful day, bright with sunshine, and so, with the pines singing a requiem over her grave, we left her there, but her memory will long live with those who knew and loved her.

J. W. F.

CHURCH INTELLIGENCE.

(Continued from page 14.)

forty-three years of use it has become the best known of all the buildings in Michigan City. Gradually it has weakened, until at last it has become necessary to tear the old building down. The need of the building was presented to Mrs. Catherine Barker Spaulding by Dr. Earl Ray Hart, rector of the parish, on February 26 and on March 18, less than one month later, the funds for its replacement were arranged for.

The new building will be complete in every detail from marble lobby at the entrance on Sixth Street to electric dishwasher in the kitchen.

The plans for the building are being drawn by Walter Frazier of Chicago. In the basement there will be a Recreation Room or Gymnasium, forty-three by sixty-six feet, locker rooms, showers and rest rooms, seven class rooms, boiler room, coal storage, janitors supply room, and storage room.

On the first floor there will be a lobby with coat and rest rooms for men and women, choir room, offices for rector and secretary, chapel, Guild room with kitchenette, kindergarten, seven class rooms, quilting room, Church School office, and supply room and garage.

The second floor will be an auditorium capable of seating 800 people, a stage with complete equipment, kitchen, lavatories and storage rooms.

On the balcony floor there will be a balcony to the auditorium capable of seating 200. This floor will also have four dressing rooms and a modern picture booth with equipment.

Although the building will be the property of Trinity Parish as was the old building, it is hoped that the community will make use of its facilities. A special board of managers, chosen by the rector and vestry will direct the activities of this building.

Building operations are expected to begin about May 1 and be completed some time in November of this year.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor

Inspiring Missions.

The following account of Bishop Bratton's Mission at Greenwood has been sent by L. W. Rose. Ever since the beginning of Lent, we had been trying to get ready for the Bishop's coming to us on the third of March. The daily services were well attended and special prayers were offered for the success of the Mission. The Daily Commonwealth gave us generously the use of its columns in the important work of publicity and, strange as it may seem to some (not at all strange to those who know him), Mr. J. R. Bingham, a lifelong, big-hearted, Catholic-minded member of the Methodist Church, wrote letters to the press commending the Bishop and invoking the sympathetic cooperation of all who profess and call themselves Christians. He went even further in the same direction. As an apostle of the cause of Church unity, he showed his faith by his works in inviting all the ministers of the city to meet for dinner under his hospitable roof. And, be it noted, at the general roll call, they were there!

On Sunday, the third, there was a well-attended Communion service at 9 A. M. and at 11 o'clock, the Bishop preached a stirring sermon on "The New Era". The local congregation was liberally reenforced by representative members of all the Greenwood churches, as well as by some of our own church people from Winona, Carrollton, Grenada, and other neighboring towns.

In spite of the rainy weather that night the church was well filled to hear the Bishop's message on "The World and Sin". In no uncertain terms, in the plainest possible language, and yet "speaking the truth in love", the preacher described the exceeding sinfulness of Sin. The next morning at 10:30 he gave a lecture on "The Church of the First Ages". The rain came down again that night, but the people were not intimidated and the Bishop was at his best in discoursing upon "The New Man in Christ".

We haven't the space to go into details. Suffice it to say that day by day and night after night the congregations increased and the interest was intensified and the Bishop preached with consuming energy. On the last Sunday there was an overflow at both services. The sermon themes were as follows: "Sin and Repentance"; "The Meaning of the Cross"; "The Christian's Mission as the Revealer of Christ"; "Why Should I Be Religious?" "Thy Kingdom Come"; "What Can I Do For God?" The lecture subjects (in addition to the one already mentioned) were: "The Creed of the Christian"; "The Sacraments"; "The Ministry"; "How We Got the Old Testament"; "How We Got the New Testament," concluding with "The Devotional Use of the Bible." All excellent, all freighted with valuable instruction but, as many thought, the best wine came at the end of the Gospel feast!

On Sunday night eighteen candidates received the "Laying on of Hands", the sort of class that promises well for the life and work of the parish in the years to come. On Monday afternoon the Bishop left for Minter City and our regular Lenten services were resumed.

We feel that we have given but a meagre outline of all that was said and done. In the words of the Psalmist of old: "The Lord hath done great things for us; whereof we are glad." Our tune time. We really needed a revival. The parish has suffered greatly in the last few years by the death of some of our outstanding workers. Naturally there was a feeling of depression. It could hardly be otherwise. So the Bishop's coming "in the fulness of the blessing of the Gospel of Christ" meant for us all strength and refreshment. And this, as it seems to us, is only a part of the story. The entire community was benefited, as we hoped and prayed that it would be. It was to all intents and purposes a union series of services. At 7:30 A. M., on the tenth, many of our fellow-Christians, who had participated in the services of the Mission came together with us around the Lord's Table to partake of the memorials of "His blessed Passion and

precious Death, His mighty Resurrection and glorious Ascension!" It did seem that at such time we could really sing with our lips and believe in our hearts:

"We are not divided,
All one Body we,
One in hope and doctrine,
One in charity."

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

The Storm.

Included in the Parish Notes of St. James, Alexandria, La., the rector, the Rev. W. S. Slack, gives the following description of a part of the great storm and flood which have been causing such tremendous havoc in the Mississippi Valley:

Nearly the entire day of Thursday, March 21, we had been having rain, and as we were at service that night the floods descended, so that the water stood on a level with the sidewalks all around the church square. Bolton Avtnue was like a mill-race. At 4:20 A. M. Friday the storm burst in its fury, and for a time none knew how serious it might become. I have rarely seen such vivid and continuous a display of lightning. This coupled with the terrific roar of the oncoming storm was to timid very frightening, having in mind the storm of a few years back, though terror of the darkness was added to this last storm. Fortunately the storm lasted only about five minutes, and then the rain in torrents fell and the ground became a sheet of water in a few moments.

It was a marvel that we escaped as we did, the chief damage consisting in the loss of plate-glass and the water damage in homes, except for the trees and shrubbery that were greatly damaged, and in many instances completely destroyed, particularly cedar trees.

Two of the large trees on Winn Street, alongside the rectory were broken and fell alongside the house, doing a very little amount of damage, considering what might have happened. Several other trees, including the clump of fig trees were blown down; the Parish House roof had many shingles blown off and the comb of the roof entirely taken away. Out at the new church, the massive Bedford stone perforated cross on the front gable was blown off its pedestal and in falling to the ground broke a few slates, but was itself broken in several pieces. As this cross must have weighed nearly if not more than a thousand pounds, the wonder is it did not crush in the roof and break more of the slates. We have great cause for thanksgiving that we escaped so lightly in the face of such a display of the powers of the air.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

Children's Corners.

Two such have lately been established in the opposite ends of the diocese.

The Rev. Merrill M. Moore, rector of Trinity Church, Bethlehem, consecrated his Children's Corner in the back part of the church on Mid-Lent Sunday. He had Miss Zettan Gordan, the Educational Director of the Diocese, "preach" the sermon. The corner looks like a real church with the exception of the many appropriate pictures—the best of their kind on the walls, each one teaching an epoch in the life of our Blessed Lord.

The Rev. Glen Beam Walter, rector of the Church of the Redeemer, Sayre, also dedicated his Children's Corner in Lent. It is very much like like that of Trinity Church, though it was first opened. The parish and the children of the Redeemer almost reverence the Litany Desk. It was Bishop Talbot's Desk which he kept in his room for many, many years, and before it he made many, many petitions to God for his diocese and people as well as for himself His daughter, Mrs. Donaldson, gave it to the Archdeacon to make some use of it. The rector of Sayre begged to have it for his children and there it is with a proper silver plate telling whence it came. The Bishop must rejoice above that such use is made of his sacred Desk.

Leonard Hall Missions.

The Archdeacon has been put in charge of the missions connected with Leonard Hall—the Postulant School—until the new Warden comes. The young men studying for the ministry go out every Sunday to some mission and either hold a service and conduct the Church School or assist the warden. This is good training for the boys and helpful to the diocese.

Lenten Services.

From all parts of the diocese the clergy report well-attended services. There are some of the clergy who have no visitors to preach for them, but select some theme or subject on which they wish to instruct their people in a more connected manner than seems possible at other times. These courses have been very well attended. It seems to be an improvement on the hit or miss sermon of the visitors.

H. P. W.

Personal Notes

The Rev. Elwood L. Haines, Executive Secretary of the Diocese of North Carolina, formerly addressed at 1130 East Fourth Street, Charlotte, N. C., has changed his address to Holy Trinity Parish House, Greensboro, N. C., beginning April 1.

The Rev. Bernard Campbell, formerly rector of St. Peter's Church, Westfield, N. Y., has accepted a call to St. Mark's Church, Buffalo, N. Y., with address at 41 Mayer Avenue. The change will be effective April 25.

The Rev. C. Montgomery Budlong, formerly rector of Christ Church, Norwich, Conn., has accepted a call to All Saints' Church, Scotch Plains, New Jersey, with address, Park Avenue, Scotch Plains.

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Crystalized Memories

"Man is of few days. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."

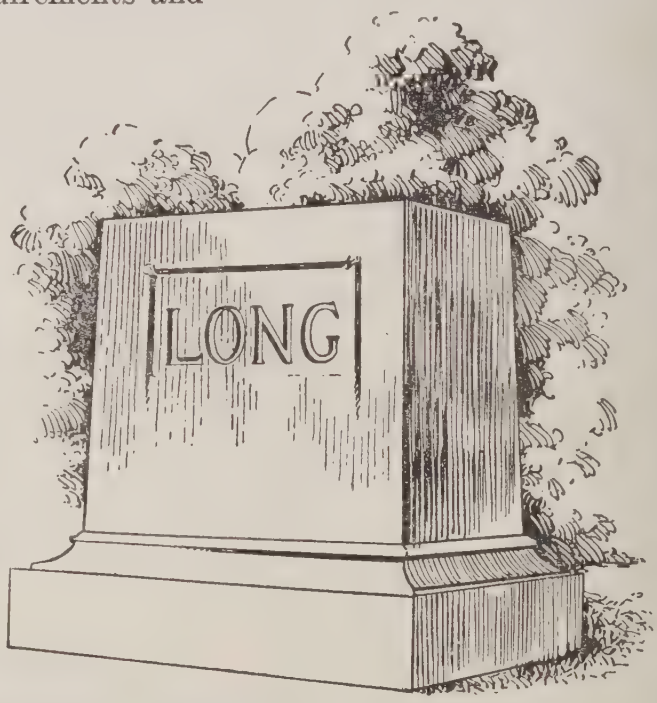
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Southern Churchman

1835 NISI DOMINUS FRUSTRA

Vol. 94. RICHMOND, VA., APRIL 13, 1929. No. 15.

"HEIRS OF GRACE."

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Harmonious to my ear,
Heaven with the echo shall resound,
And all the earth shall hear.

"Grace first contrived a way
To save rebellious man;
And all the steps that grace display
Which drew the wondrous plan.

"Grace taught my wandering feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God.

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

"We are traveling home to God,
In the way the fathers trod;
They are happy now, and we
Soon their happiness shall see.

"Banished once, by sin betrayed,
Christ, our Advocate, is made."
"Made like Him, like Him we rise;
Ours the cross, the grave, the skies."

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Earliest of Church Assemblies in America—A. B. Williams	6
Favorite Scripture Verses	6
How to Use the Bible	6
The Inspired Book—Ava Louise Wright	7
Second Sunday After Easter—Berkley Minor	8
Rays of Light From God's Lamp—W. W. Rugh	9
What is Happening at Calvary Church in the City of New York—Amelia S. Reynolds	9
Book Reviews	10
The True Story of A Shut-In—E. C. A. Blackford	12
Letters to the Editor	12
Church Intelligence	13
Family Department	17
Children's Department	19
Personal Notes	23

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RETURN.

Some day I shall go back again
To where my own things are,
Although the road is very long,
Past moon and sun and star;

I shall pass by the gates of pearl
And saints who sing of God,
And search until I find a street
Edged close with golden rod;

My mother will be waiting there,
Because God understands,
In the gray dress she used to wear,
With sewing in her hands;

And though great saints sit by to learn
The wisdom of her talk,
She will forget them when she hears
My footstep on the walk;

She will spring up and drop her work
And run to welcome me,
And tell me that my room is there
Just as it used to be;

She will not see that I am old
Or that my hair is gray,
But only smile—"My dear, my dear,
How long you seemed away!"

—Margaret Widdemer in the Christian Herald.

FAITH.

The gray buds of the olive broke to bloom;
The lambs He loved played on the green hillside;
Birds sang their happy songs and built their nests—
The day He died.

We only see the horror of the end—
The sobbing friends, the soldier with his spear,
The broken hands, the tired human face—
Death drawing near.

Our little human pity cannot let
Us be content that death should take or give,
The while that He, so young, yields up His youth
That we may live.

But birds and lambs and olive trees—perhaps
They sense a thing we mortals cannot see:
That past the night the day that brings Life
Always shall be.

—Katherine Burton,
In The Living Church.

SUCCESS OUT OF FAILURE.

Oft have I walked the woodland paths
In sadness, not foreknowing
That underneath the withered leaves
The fairest flowers were growing.

Today the south wind sweeps away
Those wrecks of autumn splendor,
And lo, the starry hosts of spring
Unfolding sweet and tender!

O prophet flowers with lips of bloom,
Whose speech of silent beauty
Fills all the woodland aisles with song,
Ye teach me faith and duty!

Walk life's dark ways, ye seem to say,
In love and hope foreknowing,
That, where man sees but withered leaves,
God sees the fair flowers growing.

—Selected.

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Thoughts For the Thoughtful

The responsibility of tolerance lies with those who have the widest vision. —George Eliot.

The spirit of good will among men rests upon spiritual forces.

Christianity is just one simple and sublime thing. It is eternal life in the midst of time.—Hainack.

"The Easter theme is not the probability, but the certainty of immortality and resurrection; its text is neither philosophy nor science, but "Now Christ is risen from the dead".

With God is the source of all life and light and joy, because He is the source of all love. With Him, therefore, and in the sharing of His great purposes and ends, alone is life.—Henry C. King.

Here is a bit from Livingstone's diary, only a little time before his men found him dead, kneeling by his camp bed: "Wearisome waiting this: and yet the men cannot be here before the middle or end of this month. I have been sorely let and hindered in this journey, but it may have been all for the best. I will trust in Him to whom I commit my way."

It is a healthful exercise to train ourselves to a wise distrust of the senses. How little of certainty they bring us after all! Through the sense of sight we get series of vibrations, but their meaning and message is determined by that which we have within us. A dog sees the paint, but only an artist sees the painting. A sheep may hear the sounds, but only a musician hears the symphony.—Dr. C. F. Wishart.

The citizens of Havre, France, presented Secretary Kellogg with a pen on whicvh was inscribed "Si vis pacem, para pacem" (If you want peace, prepare for peace).

There are burdens we can share with none,
Save God;
And paths remote where we must walk alone,
With God;
For lonely burden and for path apart—
Thank God!
If these but serve to bring the burdened heart
To God.

—Selected.

If we can learn how to control our thoughts by trying to reflect God's thoughts, then our whole life will become a prayer and by degrees the same mind will be in us that was also in Christ Jesus.—E. V. H.

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EDITORIALS

Vol. 94. RICHMOND, VA., APRIL 13, 1929. No. 15.

CONTRASTS

Two days toward the last of the recent January were notable because of exact contrast. One was dark, gloomy, lowering, the sky like a leaden dome, no glint nor moment of clear, bright light, cold, drizzling rain and wet snow alternating drearily. Every window pane seemed streaked with frozen tracks of tears, the melancholy monotony of the drip from the eaves were ceaseless, fields and roads in the country, sidewalks and pavements in the towns, masses of grimy, chilling slush. Next day the sun rose gloriously, a few gleaming white clouds idling gracefully amid the radiant blue, the air so crisp and clean and life giving that breathing it was luxury.

In the lives of most of us just such contrasts come—times of darkness and gloom and depression and fears; times of ease and peace and comfort and fair prospects when all the ways before us look smooth and pleasant. They come, too, to communities, peoples, nations. The third day of this month was the sixty-fourth anniversary of the surrender and burning of Richmond. Many yet living remember when the principal streets of the city extended by rows of scorched and crumbling walls and littered, ghastly pits where buildings had been. Other Southern cities were equally desolate. A saintly woman ended her "Diary of a Southern Refugee", when she received the news of Appomattox, "My native land, good night!" Amid the murk and horror and ruin she could not foresee, constant as her faith usually was, that the right words were "Good morning," that the South was beginning a new day of splendid recovery and of life more vigorous, finer and more progressive, prosperous and abundant in promise than it ever had known.

Because there is an Almighty, All Wise and All Merciful God to whom we may pray and to whom we may trust, humbly and confidently, for help and we are given souls and minds and may direct and guide our own thought and conduct, responsibility for the use we make of the bleak and threatening and the bright and cloudless days and times is on us distinctly. It is a familiar lesson of nature that continual sunshine and ceaseless storm and cloud are alike and equally destructive of life and growth. Our own lives, the histories we read, what we see all about us and everywhere in the world, tell us the contrasts and changes must come, are necessary to keep the spiritual, divine, element within us active, healthy and fruitful. They give us solemn warning that it is for us to determine whether we shall make both the beautiful and the black days help carry us upward and onward to righteousness and usefulness, or whether we shall waste both.

When the weather is serene and the skies lovely and all goes well with us we forget to be grateful, gabble of gratitude in perfunctory words or, without even pretense of offering thanks, take the blessings and bounties as our lawful and earned dues. We neglect to realize mercies granted us or to appreciate the happiness and peace we have. We exaggerate small troubles and pains to calamities and brood and moan and make ourselves miserable over trivialities. When the real calamities and afflictions come we picture ourselves to ourselves as innocent victims of cruel and unjust persecution by Providence and fate.

We may learn much from the animals. Aesop, master student of human nature and keen philosopher of life, used them to teach wisdom and common sense. Now and then we find a dog which submits without whimper to the harshest lashing. We know he is a thoroughbred and vastly the superior of the mongrel cur, skulking, cowering and yelping under the slightest punishment. It is not impious nor presumptuous to hope and believe that the Creator respects and especially loves His creature who meets suffering, defeat and disaster with the supreme, splendid, courage of patient submission, humility and resignation, gathering new strength, higher purpose, clearer and purer faith.

So many of us refuse to accept and absorb and assimilate the sunshine while it is with us, fail to understand happiness and prosperity and peace, until with sorrow and bitterness we recall them after they have passed, forgetting that we allowed our own folly and self imposed blindness and obduracy to deprive us of the joy and glory of them.

Gloom and leaden skies and pelting sorrows and cares, slow, weary, wearing, heart sickening longing and waiting for fulfillment of ambitions and earthly hope, so often seeing them fade as the dimness of the stormy winter day fades into the sombre blackness of the winter night, try and search and test us. In such test it is for us to choose whether, with Omnipotent help, we shall be staunch or craven, whether we shall attain noble conquests or yield ignobly to weakness, selfishness and temptation to treason. We can, if we will, take into our hearts the sunshine and beauty vouchsafed to us, store our hearts full of them, to be carried with us to the end, gladdening, irradiating, cheering our lives and all the atmosphere about us through all the contrasts and contacts and varying conditions that may come. Many of us are so fortunate as to know people —some of them very poor and, as the world sees, unfortunate people—who have so filled their hearts with light and beauty that their presence is benediction, their examples inspiration.

Each of us may falter and fail at the time of test, in the day of silent but fierce battle, misuse and disregard blessings and benefits. With help of God and the teachings of the Saviour before us we may, if we will it so, gather from the densest gloom glorious victories. We may take to ourselves, make living part of us, the nourishing warmth of the sunlight, to be shared and bestowed wherever we go until we are summoned hence. Under angry and dismal clouds, amid the sparkling splendor of calm, unclouded, untroubled, days, our souls may rise and stretch their wings and mount heavenward until they find perfect peace and endless rest beyond the clouds, where storms and sorrows can not be.

Alfred B. Williams.

EARLIEST OF CHURCH ASSEMBLAGES IN AMERICA

Alfred B. Williams

(Note.—This series of articles has been appearing in The Southern Churchman from time to time. For those who are following these conventions as a consecutive story we would say that the account of the 1838 Convention was in the issue of February 2, 1929.)

1841—New York, October 6-19. The New York American published occasional paragraphs of five to thirty lines mentioning this Convention and other newspapers of the city sometimes copied them. Sixteen bishops and two hundred clerical and lay delegates were reported attending. Delaware was reported organized as a diocese and was admitted, as was Missouri. The Rev. Dr. Alfred Lee was chosen Bishop of Delaware and was consecrated in St. Paul's Church October 12. Missionary bishops for Texas and Africa were recommended. The Rev. Dr. Vaughan, of New York, was chosen missionary bishop for Texas, and the Rev. N. H. Cobb, of Virginia, for Western Africa, but neither seems to have qualified.

1844—Philadelphia, October 2-22. Nineteen bishops present, three absent and twenty-seven dioceses represented by clergy and twenty-three by laymen. This Convention was five months after desperate anti-Roman Catholic riots in Philadelphia, in which much property of the Roman Church had been destroyed by irresponsible armed mobs. While the Convention was sitting one of the rioters, a boy of nineteen, was being tried for murder and his trial was given far more space in the local newspapers than was accorded the Convention. He was convicted and given heavy prison sentence. Nevertheless, this Convention was given far more newspaper notice and respect than any of its predecessors. The Public Ledger, as shown by existing files, honored it with place on the first page and space sometimes as much as a column, the reports evidently supplied by the secretary of the House of Clergy and Laymen and followed closely the style of reports of congress and State legislatures. A test vote showed one hundred and one clerical and sixty-seven lay delegates. Most of the longest debates were on matters which appear trivial now and several times the report notes "much confusion", probably explaining a much-discussed but finally negatived suggestion that future conventions be held in public halls, because of the irreverent demeanor of some delegates. The Oxford movement and tracts of Bishop Newman were debated hotly and compromise resolutions regarding them were adopted by the clergy, voting by dioceses, fifteen for to eight against, and four divided, and by the laity, eleven for, nine against, and three divided. The Rev. Dr. Carleton Chase, for New Hampshire; the Rev. Dr. Nicholas D. Cobbs, for Alabama, and the Rev. Dr. Cicero Stephen Hawks, for Missouri, were chosen bishops and were consecrated in Christ Church, October 20. The Rev. Geo. W. Freeman was elected bishop for Arkansas and the Southwest, as missionary bishop. He was consecrated the twenty-sixth, with two foreign missionary bishops. A committee was appointed to reorganize the General Theological Seminary. Resolutions on the death of Bishop Moore, of Virginia, were adopted.

The meeting of the Convention was in St. Andrew's Church, where the Board of Missions also sat, in another room. The attack on the "Oxford Movement" and tracts was led by C. G. Memminger, of South Carolina; Judge Berrien, of Georgia, and Mr. MacFarland, of Virginia, and resisted, to various degrees, by the Rev. J. M. Forbes and the Rev. Dr. Tyng, of New York, and the Rev. Paul Trapier, of South Carolina.

It was decided that Bishop Chase, Illinois, missionary bishop, should be paid $1,000 a year and that $1,000 formerly paid to him and returned by him on a decision that the payment was unconstitutional, be restored to him. The expenses of the Convention were stated at $1,200, for which the funds in hand, from the dioceses, were short $350. Two days were taken in discussion of the case of the Rev. Dr. Francis L. Hawks, accused of failure to meet properly debts contracted in attempts to conduct a Church School in Flushing, New York, the question drifting presently to alleged ritualistic practices by Dr. Hawks at his school. This came to such a fine point as whether a candle at the altar in the school chapel had been lighted before or after daylight, to give needed light, or as a feature of the service. Dr. Hawks had been chosen as Bishop of Mississippi and the controversy was on his confirmation for that work. Practically, he was acquitted of wrongdoing, but he never was consecrated. He was elected again Bishop of Mississippi and afterward Bishop of Rhode Island, but declined both. So far as contemporary reports indicate, he resolved to give his life to payment of debts incurred in the ambitious endeavor to found a great Church School at Flushing in distinctly ritualistic surroundings and conditions. He was the most eloquent man of his time, in or out of the pulpit, and at the 1844 convention his opponents confessed themselves so entranced with his speech that they felt unfit to reach decision on his case.

The Rev. Alexander Glennee, rector of All Soul's Parish, Waccamaw, South Carolina, was recommended as missionary bishop to West Africa, but there is no record of his election or consecration.

How To Use the Bible

When in sorrow, read John 14.
When men fail you, read Psalm 27.
When you have sinned, read Psalm 51.
When you worry, read Matthew 6:19-34.
Before Church service, read Psalm 84.
When you are in danger, read Psalm 91.
When you have the blues, read Psalm 34.
When God seems far away, read Psalm 139.
When you are discouraged, read Isaiah 40.
If you want to be fruitful, read John 15.
When doubts come upon you, try John 7:17.
When you are lonely or fearful, read Psalm 23.
When you forget your blessings, read Psalm 103.
For Jesus' idea of a Christian, read Matthew 5.
For James' idea of religion, read James 1:19:27.
When your faith needs stirring, read Hebrews 11.
When you feel down and out, read Romans 8:31-39.
When you want courage for your task, read Joshua 1.
When the world seems bigger than God, read Psalm 90.
When you want rest and peace, read Matthew 11:35-30.
When you want Christian assurance, read Romans 8: 1-30.
For Paul's secret of happiness, read Colossians 3:12-17.
When you leave home for labor or travel, read Psalm 121.
When you grow bitter or critical, read 1 Corinthians 13.
When your prayers grow narrow or selfish, read Psalm 67.
For Paul's idea of Christianity, read 2 Corinthians 5: 15-19.
For Paul's rules on how to get along with men, read Romans 12.
When you think of investments and returns, read Mark 10:17-31.
For a great invitation and a great opportunity, read Isaiah 55.
For Jesus' idea of prayer, read Luke 11:1-13; Matthew 6:5-15.
For the Prophet's picture of worship that counts, read Isaiah 58:1-12.
For the Prophet's idea of religion, read Isaiah 1:10-18; Micah 6:6-8.
Why not follow Psalm 119-11 and hide some of these in your memory?

THE INSPIRED BOOK

Ava Louise Wright

IN a midsummer issue of Harper's Magazine two or three years ago, Mr. James Harvey Robinson, the author of that much-quoted book, "The Mind in the Making", in an article called "Is Darwinism Dead" made some striking statements about those Christians who profess to believe in an Inspired Bible, and who thus refuse to believe in the animal origin of man. The statements, though made so long ago, stuck in the writer's mind like a burr for the misconception they contained about what intelligent Christians really believe of their Book; and they gave rise to the humorous thought that just as I was apt to get myself in trouble with scientists in talking about what I didn't know a very great deal of, so other people, and very intelligent ones, too, who talk about the Bible. But Mr. Robinson is not the only person who holds these misconceptions; many orthodox Christians, who profess to believe in the Inspired Bible, cannot answer his accusations and are accused before them. It is to them I write.

I here quote a paragraph from Mr. Robinson's article: "Those who set the Bible over against any particular scientific theory or discovery ordinarily forget how many things in the Bible they themselves do not believe. Had Mr. Bryan listened to Thomas Aquinas, in the thirteenth century, he would have been assured that the Bible proved that he, as a heretic, should be sent to the stake. Had he lived in the sixteenth century he would have agreed with Luther that the Bible established the necessity of burning witches, taught that disease was caused by devils, and that the sun revolved around the earth. Had he been a Southern clergyman before the Civil War, he could have justified Negro slavery on the ground that Ham was condemned to serve his brethren. As one reviews these facts, the Bible arguments lose their force."

Now, apart from the century or the persons who held these beliefs—whether Thomas Aquinas or Luther or Southern clergymen before the Civil War—the point that Mr. Robinson makes is that they got their sanctions from the Bible, as they did, and because we don't hold these beliefs any more, as we don't, slavery, or burning witches or heretics, or that disease is caused by devils, or that the sun moves round the earth, we no longer believe in that part of the Bible which sanctions them. It sounds like a valid accusation, but let us see.

All the sanctions for any of the things which Mr. Robinson has cited are to be found in the Old Testament: slavery was an accepted institution and was legislated for; witches were put to death, though by stoning rather than burning; Joshua did say the sun stood still; and no doubt heretics were harshly dealt with under Old Testament law, at least we know blasphemers were stoned. But nowhere in the New Testament have any of these things a sanction. And that Thomas Aquinas or Martin Luther or anybody else took their laws and standards from the Old Testament rather than the New is not an accusation against the Bible but against their own ignorance. For the Bible itself lays down in unmistakble terms the relationship between the Old Testament and the New and puts Christians squarely under New Testament teachings.

Is it possible that Christians do not know this? When the first Christian Council at Jerusalem recorded in the fifteenth chapter of Acts decided the question so clearly? When the two letters to the Galatians and the Hebrews are treatises on this question? Nine times the writer to the Hebrews uses the word "better" of the New Testament in its relation to the Old. He says this "In that he saith a new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away." But in saying that the old was nigh unto vanishing away, the writer testified to the fact that it was a reality, and everywhere affirms that it was God-given to His ancient people.

And not only so, but Our Lord Himself said He came to fulfil the law and the prophets. An following this assertion, in the Sermon on the Mount, He took specific ancient laws, deepened some, and replaced others with new. He showed that both murder and adultery, so far as the deed was concerned, could both be done in the depths of the spirit, which is to this day a startling truth to consider. But the ancient law of justice, the "eye for the eye", he replaced with the new law of love and mercy. When men brought to Him an adulteress, whom Moses said to stone, their hope of catching Him in a violation of Old Testament law, was that knowing Him, they felt reasonably certain that He wouldn't stone anybody. And He didn't. But His supreme wisdom was shown in that He made men their own judges.

We Christians ought to know these things and to draw from them the certain truths they were meant to teach: that the New is greater and better than the Old, and to which the Old pointed and in which it is fulfilled. Otherwise we shall find ourselves in the curious position of a growing sect of Christendom which has changed the Christian Sunday back to the more ancient Jewish Sabbaths or seventh day. The early Christians, on the very principle of the new and greater thing which we have been enunciating, spontaneously memorialized the day of resurrection rather than the seventh day of rest. But Christians who keep with us the Christian Sunday and try to impose on it the Mosaic laws concerning the Sabbath, find themselves in equal difficulty. The writer has known one, who when his child was sick and needed to go to the doctor's office for treatment on Sunday, and who felt that riding on a street car was breaking the ancient command of "no work" for the car employees, called the doctor and asked him to send his automobile for the child. Strange, ludicrous inconsistency! But rather pitiful than otherwise. For these misconceptions of truth so bind and torture life. And the people who hold them are so sincerely trying to do right. Surely better to follow a false ideal than none at all. There is a possibility that, like Saul of Tarsus, the light will shine round about them.

But because we don't believe in Old Testament laws and standards as our own, is Mr. Robinson right when he says there is so much of the Bible that we don't believe? Do we not believe in the laws of our childhood and youth because they are no longer binding on us?

Yes, we still believe in the Old Testament as a truthful record of men and God's dealings with them. It is significant that our Lord speaks of the Holy Spirit as "the Spirit of Truth". And this conception of a Spirit of Truth speaking truly, answers many questions as to what we mean by inspiration. He was the guiding power in the minds and souls of men who were sensitive to his promptings, for truth concerning men and nations—but all in relationship to God. "Why, your Book is not inspired," some one says, "part of it is just an historical record. Men don't have to be inspired to write history." True, but does one notice that this is a different historical record from any ever written? God is in it all, His hand moving through. There is a great philosophy of history to be found in the Old Testament. "Why your Book is not inspired," says another, "it deals with such uninspired doings of men. There are disgusting things written in the Old Testament." Yes, quite fearlessly the Bible records some of the grossest sins of men, but does one notice this; they didn't get by with them; God is there and chastisement and pain. David says of himself after he had sinned, "All the waves and billows of thy wrath have gone over me".

"Why your Book is not inspired," says Mr. Robinson, "it is not scientifically accurate; the Old Testament suggests that the sun moved round the earth. "Where is the Spirit of Truth there?"

Now, I have no doubt that many of the writers of the Old Testament held these notions of scientific things, if they thought about them at all; but nowhere do they commit themselves on the subject. When Joshua said that the sun stood still, he spoke exactly as I must believe even the scientific men of our day would speak if they saw the same phenomenon. We still speak in the language of actual appearance rather than scientific fact. We say the sun rises and sets and moves across the heavens. It sounds as if the sun were an active moving body. And artists, too, who draw parallel lines as running together that they may record an actual truth to their eyes, run squarely against the scientific fact that parallel lines never meet. We must use this current language to be intellgible; which is all that Joshua did.

"Ah," the scientists says, "we have you now. Granted that Joshua recorded what he saw, the thing is untrue because it is impossible.

Well, let us admit that here is the crux of the fight between science and the Bible, and those of us who believe in its inspiration; we believe in miracles, and science doesn't. Some scientists do because they are men of faith. It is faith, not science, that accounts for miracles.

Miracles run contrary to natural law, and natural law is the province of science. But at the heart of Christianity are two miracles: the birth of a Child and the resurrection of a Man. Science gives assent to neither one. No scientific textbook considers either the possibility of probability of such things. Science deals with the natural,

demonstrable way that children come into being, and come by countless millions. It is not science, but faith in God, that accounts for the One who came differently. Science sees with its own eyes what happens to the lifeless human body, and can demonstrate the elements of which it is composed and into which it is resolved. It is faith which sees a Risen Christ.

No, science is not at loggerheads with the Bible only on the theory of how man came into being originally. Faith alone can account for the miracles of the Old Testament and the New; and it alone can wait to have the laws on which they rest demonstrated; for it is evident in all the universe that God has ever worked on the principles of law.

Let us ask ourselves if we believe that the Spirit of Truth wrote the Book.

SECOND SUNDAY AFTER EASTER

Berkeley Minor

COLLECT.

Almighty God, who hast given Thine only Son, to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life, through the same Jesus Christ our Lord. Amen.

THIS Collect "collects" from both the Epistle and Gospel for the day. In the Epistle St. Peter sets Christ before us as both "an ensample of godly life, and as "a sacrifice for sin", in that, "He bare our sins in His own body on the tree"; and St. John in the Gospel sets Jesus before us as "the Good Shepherd who giveth His life for the sheep".

Observe the petition, "that we may always **most thankfully** receive that His inestimable benefit," viz.: the sacrifice made by God the Father in giving up His only Son to the death of the cross for us, and by God the Son, who willingly laid down His life for us. Great benefits and blessings constantly received seem after a while somewhat to deaden the feelings of gratitude that at first spring up so spontaneously and freely in our hearts. And if such benefits and blessings, long continued, suddenly cease, we are apt to feel a certain resentment toward the benefactor, as though we had a sort of prescriptive right to the things we have enjoyed so long, and feel ourselves defrauded in the loss of them.

So it is with the many blessings bestowed upon us by our Heavenly Father, especially material blessings, e. g., bodily health, sufficiency of food and clothing, an income large enough to supply all necessaries and some luxuries, even many, abundant harvests, etc. If some or all of them are taken from us, as from Job, it is not easy to accept it in the spirit of that patriarch, and say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). And most difficult of all is it to be sufficiently thankful for "that His inestimable benefit", Christ's sacrifice for sin, and the example of His godly life. So this prayer for grace to be most thankful should be often used, and along with it an earnest effort cheerfully to accomplish those things which God commands, in doing all such good works as He has "prepared for us to walk in". Failure to do these works of love and mercy, especially to those that Jesus called, "the least of these my brethren" (Matt. 25:40), has much to do with that deadening of the feeling of gratitude for blessings, spoken of above.

THE Epistle for Second Sunday after Easter is 1 Peter 2:19-25.

From this Epistle the collect takes its ascription, as we noted above; for in it St. Peter holds up Christ before us, "both a sacrifice for sin, and also an ensample of godly life", saying that "Christ also suffered for us, leaving us an example, that ye (we) should follow His steps", and "who His own self bare our sins in His own body on the tree".

St. Peter, in setting Christ before us as "example", tells us how He, "when He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to Him that judgeth righteously."

Doubtless Peter refers here to the last scene in the life of Jesus, so vividly foretold by the Prophet Isaiah, who, in the person of the Messiah, says (Isa. 50:5-7): "I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting; for the Lord God will help me; therefore I shall not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." And again in that wonderful fifty-third chapter of Isaiah, the prophet says of the Messiah, the Lord of glory: "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted; but He was wounded for **our** transgressions; He was bruised for our iniquities; the chastisement of **our** peace was upon **Him,** and with **His** stripes **we** are healed." Jesus met with reviling more or less all through His three years of public ministry; but it culminated in the few hours of life left Him after His arrest in the Garden of Gethsemane. What the prophet had seen by inspiration of the Holy Spirit more than seven centuries before (about B. C. 7112) actually came to pass in Jerusalem on that first Maundy Thursday night and the Good Friday following. Let us remember by whose stripes we are healed; for we were "as sheep going astray; but are now returned unto the Shepherd and Guardian of your (our) souls".

HE Gospel for this Second Sunday after Easter is St. John 10:11-16.

The words of Jesus at the eleventh verse, "I am the good Shepherd," have given a beautiful name to this Sunday; "Le Dimanche du Bon Pasteur" (the Sunday of the Good Shepherd).

The last clause in our Epistle in the R. V. reads: "And there shall be one flock" (not "fold", as in the A. V.). "Flock is undoubtedly the correct translation of the Greek word used by John here. In the clause just before the word "fold" appears, and is the right translation of another Greek word.

"This Epistle dwells on three traits of character, especially, in Jesus, the Good Shepherd: First, His self-devotion; second, His intimacy with His flock; third, His pastoral care of them."

This figure of speech, representing us as sheep, and God as our Shepherd, is common in the Bible. A verse of the One Hundred and Nineteenth Psalm says: "I have gone astray like a sheep that is lost," and then continues with a prayer which I wish were in our general confession: "O seek Thy servant (s)."

This prayer emphasizes the great and most important truth. our inability to get back into the fold from which we have strayed, unless the Good Shepherd seek us and bring us back. This is taught in the parable of "The Lost Sheep" (Luke 15:4-7), where this same Good Shepherd leaves the Ninety and Nine and goes after "that which is lost, until He finds it". Surely very wonderful is the Good Shepherd's pastoral care of His sheep.

Fully to appreciate the pastoral care and **self-devotion** of our Good Shepherd, we must remember that in those primitive times the shepherd was exposed to dangers unknown to shepherds in our times and country. Jesus in the Epistle speaks of "the hireling whose own the sheep are not", seeing the wolf coming, and leaving the sheep to be caught and scattered by this enemy of the fold; but there were worse enemies to be feared by the good shepherd, as we see from David, when he tells Saul: "Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock, and I went out after him and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by His beard and smote him and slew him." And observe, this is no boasting on the part of the gallant youth; for he goes on to give God the praise and glory of the victory: "the Lord that delivereth me out of the paw of the lion and out of the paw of the bear, He will deliver me out of the hand of this Phillistine." In closing, let me ask you to observe the intimacy of the Good Shepherd with His flock; for Jesus says: "I am the Good Shepherd, and know my sheep, and am known of mine." I was a shepherd once myself. 'Twas my father's custom to give to his boys the care of sheep and and hogs and other stock on the farm to feed them and count them and salt them; and I remember how hard it was to know the individual sheep, as hard as to distinguish Chinamen; but the Good Shepherd knows all His sheep, innumerable and countless as they are; and there is not a lamb of the millions He has taken out of the misery of this sinful world in their innocence, not yet able to "discern between their right hand and their left hand" (Jonah 4:11), whom He does not know, and would surely, like David, if need were, go out after it and smite lion or bear

for its rescue, even that great adversary and depredator on the fold, who St. Peter tells us (1 Peter 5:8): "As a roaring lion walketh about, seeking whom he may devour." And in our unhappy divisions here in the Church militant on earth it is sweet to read the last words of our Gospel, in which the Good Shepherd assures us that for the great Church triumphant "there shall be one fold and one Shepherd".

RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

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Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

PSALMS.

"I will praise Thee with my whole heart."
"I will worship toward Thy holy temple."
"I will sing a new song unto Thee, O God."
"Upon a psaltery of ten strings will I sing praises unto Thee" (Ps. 138:1, 2; 144:9 R. V.).

In this wonderful Hebrew Hymn Book, used in the worship of Jehovah by Israel, "all that is within" the heart of man is called upon to praise the Lord (Ps. 103:1).

Here is sounded, in major or minor keys, every possible chord on the psaltery of ten strings, for here is sung every experience of the human heart to the praise of God because of His ways with man.

Subject.

The theme of these one hundred and fifty lyrics is the experience of God's people Israel individually and nationally.

God's ways are the subject of the Pentateuch, God's acts, or dealings, with Israel is the subject of the Historical books, and the result of God dealing with Israel according to His ways is the book of "Praises", setting forth all the experiences of His people.

Through these songs we trace the fierce conflict between the Righteous One, Christ, and the ungodly one, Satan, until Christ becomes more than conqueror through His death and resurrection (Ps. 22:16).

But this awful conflict was also waged and won in the heart of every believing Israelite, so that this book of worship ends in a grand and glorious paean of praise (Ps. 144-159).

We do well to remember that the Psalms were written in the light of Moses' face, not the face of Christ; that is, they were written under the law, not under the gospel, therefore the imprecatory Psalms.

Christ, the "Blessed Man" of the Psalms is revealed therein as Son of God (2:7); Son of Man (8:4); Creator (104); Redeemer (22:1-21); High Priest (110); Judge (9:8); Kings (45).

These divinely inspired songs are grouped in five books, as marked by their peculiar endings (1-41; 42-72; 73-89; 90-106; 107-150).

Book I. 1-41. God's people in the place of testing and trial, but the name "Jehovah" or LORD, the covenant making and covenant keeping God of redemption, is mentioned 270 times, and "God", the Creator, not 50 times (34:1-4).

Book II. 42-72. Israel out of the land, sold into captivity for their sins. The name "Jehovah" occurs here about 30 times, and "God" more than 200 times (44:12).

Promised restoration, with Christ as King ruling in righteousness and grace the hope of the believing remnant (45, 72).

Book III. 73-89. God's unchanging goodness to Israel from the beginning of their history, but it was little understood and easily forgotten because His way is in the sanctuary (77:13). "Jehovah" used about 50 times, and "God" about 60 times.

Book IV. 90-106. Jehovah coming to judge and reign over Israel and the nations in righteousness and peace (96:13;97:1-5).

"Jehovah" named more than 100 times, and "God" about 20 times.

Book V. 107-150. Jehovah perfecting that which concerns His people Israel, by blessing and making them a blessing (138, 145).

"Jehovah" is found more than 230 times, "God" about 30 times.

WHAT IS HAPPENING AT CALVARY CHURCH IN THE CITY OF NEW YORK

Amelia S. Reynolds, a Member of the Staff

"CHECKING" AND "LETTING DOWN".

A CLERYMAN nearing middle age said at a Thursday night meeting not long ago that he was impressed by two things: the spiritual maturity of the young people who spoke, and the attitude of the whole crowd in seeking perfection of life.

These two things come from a common cause. At Calvary we are not satisfied with ourselves and we don't intend to leave other people in that unenviable position. The first great definite surrender of our wills to the will of God is the starting point, beyond that lie a thousand different and separate surrenders and through these come maturity and growth. We often do not know what is the sin that is hindering us, and there the loving help of other people comes in.

We are told that Mary "kept all these things in her heart". Christ had pointed out to her at the temple in Jerusalem His obligation to do His Father's business. I suppose that she did not understand very well His rebuke but there was no rebellion in her. Now, in the group with which I am working we call this process one of "checking", raising a question mark when we feel one of us has been unguided. Mary may have wanted Christ with her; His place was somewhere else. She was ready to accept and obey God's will.

I know of no place where surrender is more difficult for me than those moments when I must check some one else, or they must check me. But those are the moments of growth.

In a group of women which I was leading a short time ago, we were thinking and talking about surrender and I asked that we each one in turn go back to the time we had made our first complete surrender and share how it happened. In the group was Polly, a very attractive young woman. She spoke easily and well at first, of the surrendered life; then more haltingly, she tried to tell us what had happened to her. It was clear to me that nothing had happened; that the group had taken her for granted and in turn she had so taken herself. She finally said rather doubtfully: "I suppose I have surrendered," and I replied that supposition wasn't possible. All that was involved was a question of face; she either had or she hadn't. Difficult tears came to her eyes. Immediately two older women rushed in where no angel would have trod.

"My dear," said one, "you are a lovely person; of course you have surrendered." Another said:

"Don't worry about it. It will be all right."

This is what we call "letting down".

She was a lovely person and worrying wouldn't do any good: so much was true, the rest was untrue. After the meeting was over Polly arranged an interview with one of our staff for the next day, and it was then that she gave her life and her will to God.

It was pleasant to say to her what the two older women said. It is always pleasant to say the comforting thing,

but they didn't help her. By saying this and nothing else, they had let her down. But my job wasn't finished—after the meeting I talked to these two women and told them what they had tried to do to Polly. She needed to go further, they had tried to content her with the place where she stood. If there had been in me any self-seeking, any sense of superiority, any critical spirit. anything but the longing to be used of Christ, nothing would have been accomplished. Before I could go to either of them, I had to be sure that in me was no self-will, no desire to do a job myself. A time like that is a time for prayer.

I am often rebellious. Not long ago a member of the Fellowship came to me and "checked" me by saying that he felt I was parochial-minded: that my concern was for Calvary Church rather than for the whole world. I denied it with heat:

"In separating the sheep from the goats," I said, "I don't put Episcopalians in one place and members of all other denominations in another!"

I elaborately explained that I had interviews with Presbyterians and Methodists! That I went to non-sectarian religious conferences: that Calvary was a piece of the world! That I was on the staff of Calvary so I had to work there! That somebody had to work in local situations. On and on indefinitely I went. He said nothing and I felt triumphant. Who was parochial minded? Not I! But I couldn't forget. He was a man who had gone much further spiritually than I. Presently instead of trying to defend myself against his "check" I began wondering why he had given it. What was there in me that had made him give it? And why hadn't he argued back? Times like that are hard going. It came to me that I was more interested in working through Calvary Church than in anything else. Suppose that God wanted me to work elsewhere? Was I ready? I wasn't. I had to surrender my love of work in that local situation, and be ready from the bottom of my heart to work anywhere for Him, before release came. It seems to be His will for me to work at Calvary. I am thankful, but if a call comes to work elsewhere I am ready And I am only ready because a member of the group was willing to face my rebellious unsurrender and to tell me the truth, to check me.

A young girl, very modern, very gay and pretty, asked an older woman if she might see her alone for a few minutes that afternoon. The older woman, much flattened, kept the appointment. The girl, uncomfortable, on the defensive, blurted out:

"I thought that I ought to tell you that you annoy me excessively!" Now, this is not the kind of being that we expect from the young!

There was nothing for it, the older woman laughed at her own discomfiture.

"I am sorry, Nancy," she said. "What are we going to do about it?"

The laughter was so sincere that the girl laughed with her, and then they talked. The last thing that the older woman wanted was to annoy any one. It came out that she had ignored the girl on various occasions in the stupid way that many of us do when we don't want to be in the way of the young. So much for her part, which she frankly acknowledged. The girl quickly came back with and where she was at fault. She was accustomed to being made much of at home and among her girl friends. She was suffering from hurt pride. They grew to like each other in that interview. On any other basis what most of us are taught to consider courteous reticence, would have kept the girl silent. In the fellowship of Calvary, real and happy relations are possible between all kinds of people and between young and old. The girl had not diagnosed the reason for her feeling, and in doing so with her new friend they found together that they were both at fault. This kind of frankness, or what we call "checking", is one of the priceless rewards of really being willing to be free of any sin as soon as it is discovered, in this case, age, self-consciousness on the one side, pride on the other. Under different circumstances they would have gone on being uncomfortable when they were together. They would never have known each other. As it was, we both went a step forward that day. The first reaction of the reader may be that the girl was rude. We have to take the younger generation where we find them, or we will never get anywhere with them. If we do that, we shortly find ourselves with them in very good places, indeed. Standing on our dignity doesn't get us of the older generation very far, and if we really have dignity, we needn't worry about it. It will defend itself.

The Rev. F. N. D. Buchman defines sin as anything that gets between us and another person, or between us and God. The feelings that these two people had for each other were sin, for annoyance and self-consciousness separated them from each other, and that involves the brotherhood of man.

A young married woman in the group appeared one day in a becoming but very striking hat. She is a beautiful creature, she knows it and plays up to it. One of the men asked her if she was willing to surrender her conspicuous clothes.

"There are people I couldn't send you to to help in that hat," he told her. She came to me and I "let her down".

"It's a fascinating hat," I said, "and I'd give anything to be able to wear it." She wasn't satisfied.

"Why did he say that?" she asked. Then presently:, "I do think too much of my appearance." A silence. "I love to have people notice me." Silence. "I hate it if they don't." Finally: "Oh, darn, I'll never wear that hat again!"

She is as beautiful as ever she was and quite as well dressed, even if she doesn't hit you in the eye when she first appears. Thanks to that "check", she has put her clothes where they belong, into the back of her attention instead of into the front of it. Now she can be sent anywhere, to rich and poor, liberal and conservative, for she creates her own impression instead of letting a hat or a gown do it for her.

This may seem small talk, but such seemingly small things get between us and people and so between us and God. We have to uproot small sins as well as great.

At first I could not see the value of checking. I thought it officious and self-satisfied. Where it is officious and self-satisfied it is not of God. Where it is done in love and only that we may leave behind us something that hinders us, then it is of God, and I must ponder it in my heart.

Book Reviews

FRANCIS ASBURY:: Founder of American Methodism and Unofficial Minister of State: By William Larkin Duren, of the North Georgia Conference, Methodist Episcopal Church, South. Cloth. Illustrated. Pp. 237, with appendices and index. Published by The Macmillan Company, New York. Price, $3.

Asbury came to America as a young Methodist preacher shortly before the Revolution, and when Americans turned against British rule it was natural that they should develop a strong prejudice also against the Episcopal Church as the Established Church of the oppressive country, and follow with ready will the leadership of such a zealous evangelist in breaking the religious no less than the political ties with the old country. Though the founder of Methodism, the Rev. John Wesley, never left the Church of England and opposed the schism until his death, yet the inevitable development came in England as it had come in America, but the Wesleyans in England have been far behind the Methodists of America in numerical strength and influence.

While this book is written primarily for the edification of Methodists and from the background of traditional Methodism, yet it is an interesting biography for the general reader as well. **E. L. W.**

CARDINAL IDEAS OF JEREMIAH: By Charles E. Jefferson. Cloth. Pp. 214, with 100 Questions for Bible Classes. The Macmillan Company, New York, publishers. Price, $2.

This series of addresses attempts to present the Prophet Jeremiah and his message so that their meaning will be effective to men of today. "The Christian Church," says Dr. Jefferson, "is today in lamentable need of the special help which the Hebrew prophets are able to give."

E. L. W.

THE NEW MID-WEEK SERVICE: By Edmund E. Prescott. Cloth. Pp. 118, and Bibliography. Cokesbury Press, Nashville, Tenn., Publishers. Price, $1.25.

A small book full of suggestive ideas for city or country churches along social and educational lines. While dealing with the mid-week service of the Methodist Church, there are many good suggestions for all sorts of activities suitable for any church. The Church Forum is a splendid idea and there are some admirable programs and outlines for Bible study. **E. L. W.**

ILLUSTRATIONS FROM MYTHOLOGY: By William Edward Biederwolf. Glad Tidings Publishing Company, Fort Wayne, Ind.

This book will be welcomed by busy ministers and Christian workers who will find it a valuable compendium of mythological illustration. Not only has the author gathered the best of these old stories that have come down from antiquity, but he has given the heart of the story without

wearisome details, but with a lucid brevity and yet with a telling pointedness that makes the illustration forcible. The style is clear and there is a terseness and deftness in the presentation of the subject that especially appeals.

It is splendidly indexed with an alphabetical list of a wide range of subjects, 191 in all, covering duties, habits, and great doctrines of the Bible.

In addition to its excellent typographical arrangement the author has linked the subjects up with very apt Scripture quotations, and an index of these Scripture references is given at the back of the book.

These illustrations will prove helpful window lights to many a sermon and add to its effectiveness. Ministers and Christian workers will find it a valuable addition to their library. **P. W. R.**

THE PILGRIMAGE OF BUDDHISM: By James B. Pratt. The Macmillan Company. $3.

Perhaps the chief value of this work of 750 pages is its careful and sympathetic presentation, based on personal acquaintance with monks and laymen, with temples and worship, of what Buddhism means to representative living Buddhists in all the Buddhist lands, namely, Ceylon, Burma, Siam, Cambodia, China, Korea and Japan.

For the past thirty years Dr. Pratt has been an interested student of Buddhism. His numerous visits to the Orient have been made for the sole purpose of getting acquainted with Buddhism and Hinduism at first hand. The result is this volume which is quite successful in giving a synthetic view of Buddhism. The author has tried to grasp the situation of Buddhism as it is lived today as a whole. He shows the organic unity of its life and growth and does not fail in convincing us of the organic identity of the Buddhism of contemporary Japan with that which originated nearly twenty-five hundred years ago in India.

The author does not attempt a recitation of the various facts with scholarly exactness and leave the reader at the end wondering how intelligent and spiritual men and women of our day could really be Buddhists. He shows us Buddhism as it is lived in specific places and tries to make it plausible. His effort is to make the reader arrive at a somewhat sympathetic understanding of how it feels to be a Buddhist. **R. R. C., Jr.**

THE MASTER: By W. R. Bowie. Charles Scribner's Sons. $2.50.

In contemplating this book it is quite evident that the author has given his readers a Character which is splendidly human **and but slightly divine.** As the Character moves through the book, as the author says, he sees him "so fully human that among those same forces by which all lives are shaped he shaped his own". In this estimate of his own labors it is not difficult to discover how he comes to his conclusions as the character moves through the book.

The narratives of the Virgin Birth are discounted, and considered more as the lyric effort to account for history than as being history itself, which "begins not in Bethdehem but in Nazareth. It is 'tradition,' adoration like a prologue spoken in the high rhapsody of the Church's interpretation", by no means historical in character.

Thus discarding the Gospel's way of accounting for the union of the two Natures in one in the Virgin Birth, there is a note of anxiety as the author realizes that necessity is upon him to suggest and supply some other plan which may take its place in the thought and heart of the world. Descriptive words and phrases are sought here and there, but as none are used the second time, it is evident that the quest is disturbing. The author finds himself unable eventually to do better than this, "In transfigured moments of his imagination he beheld a new meaning for Messiah. **And in that mystery of his soul's awareness, into which no analysis can follow** (black ours), he felt himself to be God's chosen Son through whom the message of the highest should be expressed." And so "the news of John's appearance on Jordan . . . . came to the ears of Jesus like a bell striking the decisive hour". Adopts a mystery, not to be analyzed, in place of one discarded, which has filled the need of the ages these many years. Here we seem to meet the poet in the author, as we shall see again, which seems to justify his apologist who says he is more poet than theologian.

But the Character moves on in the book and having removed the Virgin Birth, the chief difficulty, other difficulties in the way of the author's purpose are boldly, though gently, brushed aside. The Commendatory voices at Baptism and other times are minimized or nullified. This is illustrated in the poetic treatment of the Transfiguration as the movement goes on. "The disciples looked and they never forget what they beheld. There was a light upon his face that made it seem (sic) transfigured. It shone there in the darkness **as when the moon is risen"** (What a shallow description), cloak about him seemed (sic) to glisten like white flame. Then a cloud drifted over the peak of the mountain. For a moment they seemed (sic) left alone and they **said it was as though** the voice of God spoke to them out of the dimness. 'This is my beloved Son.' The mist blew by and there again was Jesus—Jesus with something tremendous in his eyes!" A poetical explanation in pleasing language but which can hardly be found satisfying.

This reminds us of the July political orator who soared aloft to such high heights that he did not know how to get down, so he quickly wound up his speech by saying that the bird of Liberty soared aloft and fell and broke his neck.

The treatment of the miracles is not consistent in that some are apparently accepted while others are rejected, unless the reason is found in the fact that the **healing** miracles —the ones usually accepted, keep the movement in the realms of humanity in that healing miracles are performed by men today as then. The admission of the healing miracles, therefore, keep the movement in proper channels. But the author's estimate of Miracles not of this nature may be found in his treatment of the feeding of the five thousand. Hear him: "When all is said and done, there will always be an element of the unexplained about this account of the feeding of the multitude. . . . He first took all the food the disciples had—five loaves and two fishes—and blessed that, and used it; and then his **'contagious confidence'** drew forth from somewhere enough food more to satisfy the hunger of the whole obedient group." To believe which one is compelled to exercise more faith than is necessary to believe the Bible account in the old orthodox way. We don't care for Barmacide feasts. They set very lightly on our empty stomachs.

And thus "the Character moves on through the book" outward and away from orthodox ways to a purpose and a goal all the author's own. **The New Testament is shredded of its miracles; the ways and formalations of the Prayer Book are swept away with the sacred hymnology of the church-ages in accumulating**—and made a thing of naught, while the **earnest believer in things as they were and are is left aghast.**

We cannot believe that with all the genial, gentle, amiable qualities which the author has devoted to his Character, that this is our Saviour of the world which stilled the anxious cry of the woman of Samaria, attracting others to Him, as she went exclaiming, "Is not this the Christ?" nor that this is He who stayed Peter in his purpose to go back to the world, and through penitence and prayer, got him ready to preach his great sermon on the day of Pentecost; nor can it be the Christ that has down the ages gone into the hearts and lives of men to remake them, nor can it be the Christ if there is any balm in Gilead who is still the cry of a troubled world today. "I, if I be lifted up, will draw all men unto me."

On page 90 of Dr. Russell Bowie's book we find that he refers to our Lord and Saviour of the World as "God's nearest Son". Think of it! and compare Dr. Bowie's description with our great Church Creed:

> "God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; by whom all things were made: Who for us men and for our salvation came down Heaven. And was incarnate by the Holy Ghost of the Virgin Mary."

Bowie's description sounds to us like "nearest" puerile profanity.

In our opinion, any one who writes such a book as "The Master" is far more fit to be a minister in the Unitarian Church than to occupy the position of minister or leader in the Protestant Episcopal Church of America.

This book of Dr. Bowie's seems to us to be "elaborately useless and ingenious unprofitable", if not dangerous, in spite of the fact that it is replete with artistic verbosity, but conspicuous by omitting the vital credal principles of our Church.

We are reminded of Shakespeare's statement:

> In law, what plea so sainted and corrupt
> But seasoned with a gracious voice
> Obscures the show of evil? In religion
> What damned error but some sober brow
> Will bless it and approve it with a text."

We can readily believe that this book, "The Master", was written by the same man who issued the statement recently to the effect that our Apostles' and Nicene Creeds were not very vital to religion, but should be considered as "poetic expressions of religious emotion", which would permit us to be led into a maze of ambiguous religious beliefs **whose end is destruction.**

Our Apostles' and Nicene Creeds give us an accurate description of our Master Jesus Christ, and we advise strongly against any believer wasting his time reading this

book called "The Master", published by the Rev. Russell Bowie, apparently for his own amusement and profit. "Hinc haec lacryma."

We strongly commend to the study of Rev. Russell Bowie that great old hymn:

"Lord, forever at Thy side
Let my place and portion be:
Strip me of the robe of pride,
Clothe me with humility.

"Meekly may my soul receive,
All Thy Spirit hath revealed;
Thou hast spoken, I believe,
Though the oracle be sealed."

"Humble as a little child,
Weaned from the mother's breast,
By no subtleties beguiled,
On Thy faithful Word I rest.

"Israel now and ever more,
In the Lord Jehovah trust;
Him, in all His ways, adore,
Wise, and wonderful, and just."

L. M. W.

The True Story of a Shut-In

E. C. A. Blackford.

In going to see Queen Victoria's favorite palace on the Isle of Wight, one passes a lowly cottage where, in the latter part of the Eighteenth Century, there lived the daughter of a dairyman, an humble maiden whose life became strangely connected with the great and good Queen.

The girl had little education and was employed as lady's maid in one of the first families of England. In this position she became converted and filled with a longing desire to help others to know and love Christ.

It seemed a hopeless task, for not only was she of obscure station, but her health gave way, and as a victim of tuberculosis, she had to give up her situation, and go back to her father's house, there being much confined to her room for the rest of her life.

She had few neighbors, and could only pray for her friends, as she did most earnestly. She learned that a new rector had been appointed to her parish, who was a stranger to her, but after many prayers she wrote him a note, ungrammatical, ill-spelled, showing want of education in every line, but full of earnest Christian faith, begging him to rouse his people to a nobler life.

With all its peculiarities, it was a striking letter, going straight from her heart to his.

He promptly called on her, talked with her and even asked her advice, encouraging her to write again—which she soon did. So a contact was established between the highborn, gifted Cambridge graduate, the Rev. Legh Richmond, and his lowly parishioner. She wrote to him many times, and became an inspiration to him. After her death he took all of her notes which he had carefully preserved, corrected, and edited them, and sent them forth as a tract—telling their story. They formed the celebrated book, "The Dairyman's Daughter", of which before 1849 four million copies, translated into nineteen languages had been given to the world. No one can estimate the blessing they have been in many lands.

Mr. Richmond wrote several well-known and helpful tracts, but this was the beginning of his work in that time.

In course of time he became chaplain to the Duke of Kent, father of Queen Victoria, and no doubt he had a powerful influence over the young girl—destined to become Queen of England, Ireland, and Scotland, and Empress of India—on whose dominion the sun never set.

Pray, shut-in sisters, is the Lord's arm shortened that He cannot save, or His ear heavy that He cannot hear?

Bishop Freeman, Washington, D. C.—"When we come to study fairly and without bias the attitude of the Church today, what do we find? We discover the loss of definite teaching. For a generation the Church has been in a process of retreating from one position to another, until it is difficult to know what is reasonable, sound, or logical in its stand today on any question of conduct or belief." (Bishop Freeman sees the fulfillment of St. Paul's words of warning: "Evil men and impostors shall be multiplied, **deceiving** and **being deceived**." 2 Tim. 3:13.)—Life and Light.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

AN APPEAL.

Mr. Editor:

Through the courtesy of your columns, may I make an Appeal for Funds for the completion at Oban, Scotland, of the Cathedral Church of St. John the Divine.

For more than fifty years it has been a cherished hope to realize in this historic diocese a completed cathedral church. The sum of $150,000 is required and this amount we must secure this summer. No appeal has been made since Armistice.

Contributions may be sent to Mary Alice Cisco, Authorized Collector of Funds in America, Farmers Loan and Trust Company, 475 Fifth Avenue, New York City.

(Mrs. G. H.) Mary Alice Cisco.

April 1, 1929.

PROTESTANT.

Mr. Editor:

Enclosed please find my check for $3.00 for one year's subscription The Southern Churchman. I cannot express to you what a help and comfort your stand for Protestantism has been to me, for I was beginning to think I was the only Protestant left in the Church, and as I once said to our rector: "It is not a bit easy to be a Protestant." As soon as I read the articles in your valued paper I immediately sent my dollar and joined The Protestant Episcopal Church League. I think that is the name. My friends who do not like all the Romish practices that have been introduced, do not want to make themselves disagreeable, so they merely stay away from Church, and are not really Protestants.

I hope that you will continue the good work that you have begun and keep at it till our people are convinced that something must be done to stem the tide of Anglo-Catholicism, which threatens to turn our beloved Church into the Church of Rome.

(Miss) Virginia M. Hopkins.

Geneva, N. Y.

INTINCTION.

Mr. Editor:

Is it not ridiculous and an unseemly use of language, for the minister to say to the communicants holding the wafer ready to dip in wine—"Eat this", when they are not expected to eat them, and especially "drink this" when there is nothing to drink?

A rector who acknowledges Intinction was defeated by two votes, still continues its use. Is this loyal?

"Criticus."

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart," Ps. 119:11.)

This week the following verse was submitted by the Rev. J. W. Ware, of Orange, Va.:

> "Ye . . . took joyfully the spoiling of your goods, knowing in yourselves that ye have in Heaven a better and an enduring substance."—Hebrews 10:34.

Who will send one from the far-away places as well very near us?

Church Intelligence

Italy Presents Gift to Cathedral of St. John the Divine.

In the Cathedral of St. John the Divine, New York City on Sunday afternoon, April 7, at 4 o'clock, Charge d'Affaires, Count Marchetti, presented Bishop Manning in the name of the Royal Italian Government through Premier Mussolini two very beautiful silver candelabra as a gift from Italy to the Cathedral of St. John the Divine.

In concluding his presentation address, Count Marchetti said:

"The beauty and nobility of this institution are highly valued, not only in this great country, but also abroad. And this is why the Italian Government—though it is the Government of a people catholic in creed, in sentiment and in tradition—has desired to send to the Cathedral of St. John the Divine this gift which represents its tribute and at the same time a token of its appreciation of the work of spiritual assistance which this institution has set before itself and is so nobly accomplishing."

Bishop Manning, accepting the gift in behalf of the Cathedral authorities, and of all concerned, expressed most grateful and heartfelt thanks to His Majesty the King of Italy, to the Royal Italian Government, and to the Prime Minister and Minister of Foreign Affairs His Excellency Benito Mussolini.

Referring to the candelabra the Bishop said:

"They will speak always of the fellowship in spirit between Italy and our own land and will tell of that day for which we pray when the broken unity of Christ's Church shall be restored and all Christians shall be visibly joined together in one great family of God."

The great Cathedral being erected in New York has now received eleven gifts from the Governments and representatives of other nations. Bishop Manning said that he believed that no other Cathedral in history has ever received such a succession of gifts expressing the spirit of world brotherhood.

75th Anniversary to Be Celebrated at Sewanee.

The seventy-fifth anniversary of the University of the South, which occurs in 1932, will be fittingly observed in June of that year. The Vice-Chancellor and faculty of the University are now engaged in formulating preliminary plans for the celebration.

By 1932 the University expects to have two new dormitories completed and the plans for the greater Sewanee, called for by its Expansion Fund program, well under way. A special history of Sewanee will be compiled covering the growth of the University in all its phases from its foundation up to the present. An alumni reunion will be one of the main features of the celebration.

Dr. Finney hopes to make this observance one of the greatest events in the history of the University, portraying, as it will, the consummation of the unceasing sacrifice and devotion which alone has made Sewanee possible and placed the University where it is today.

The results of the mid-year examinations in the College at Sewanee show an average of 77.74 for the whole student body, with 5 per cent of the students averaging 90 and over.

The Rev. H. P. Almon Abbott, D. D., Bishop-elect of Lexington, will preach the commencement sermon at Sewanee on June 9. As Bishop of Lexington, Dr. Abbott will be ex-officio a member of the Board of Trustees of the University of the South.

R. B. M.

Communion Hymn.

Mrs. Thomas Fletcher Opie, wife of the rector of the Church of the Holy Comforter, Burlington, N. C., has written the words and music of the very lovely Communion Hymn, which appears below. The hymn has been used at Communion service in the Church of the Epiphany, Washington, D. C. On this occasion the chimes played it over twice before service and a choir of forty men and women sang it. It has also been used at services in the First Presbyterian Church of Asheville, N. C., the First Presbyterian Church of Brooklyn, N. Y., and many smaller churches.

The hymn is soon to be published by G. Schirmer, of New York City.

Communion Hymn.

Mary Pickens Opie.

Hungry and thirsty,
Lord, we come to Thee,
Here lowly kneeling
Thy sacred feast before.
Strengthen our spirits
With Thy food divine,
As now Thou feeds't us
With the bread and wine.

Come to us, Saviour,
In this holy hour,
Shed Thou upon us
All Thy wondrous love,
That we may ever
Dwell within Thy light,
And come before Thee
Stainless, pure, and white.

Jesus, our Saviour,
Look with loving eye,
As from our hearts
We make this humble cry,
Give of Thyself,
Dear Lord, that we may be
Filled with Thy grace
Throughout eternity. Amen.

School of Recreational Leadership.

R. B. Eleazer.

Blue Ridge Association Initiates Effort to Meet Long Felt Need: In this age of the movies, jazz and the pocket-flask, there is perhaps greater need than ever before for a widespread program of wholesome directive recreation. Parents have been especially conscious of this need for the recreational life of their children, and the churches are now beginning to take serious note of it. Religious workers with young people are coming to see that the only means of dealing effectively with the recreation question is by substituting something good for that which is questionable or admittedly bad.

But how to do it! Most parents throw up their hands in despair and admit that they do not know, while the young people go their own way, sometimes by the easy road. Practically no parent and very few religious and social workers have any special training in this field.

A notable effort to meet this need is to be made next summer at Blue Ridge, N. C., which for many years has been one of the great conference centers of the South. Beginning July 18, there will be conducted a School of Recreational Leadership, giving courses in boys' work, girls' club work, Sunday-school activities, Scout leadership, indoor and outdoor play, nature study, and, indeed, almost everything, either general or special, which a worker with young people would need. Thus each one taking the courses will have opportunity for whatever specialized training he may desire. Among those who have been engaged to teach classes are Prof. W. L. Stone, Dr. R. E. Baber, Dr. J. L. Kester, Miss Ruth Coble, Prof. A. B. Miles and others, each a past master of his special field.

Beginning July 18, the school will cover a three weeks' period, and if the demand justifies, it will be repeated during the three weeks beginning August 9. Any individual interested, or any church, club, or other agency which needs the services of a worker trained in this field, would do well to write for particulars to the executive of the school, Dr. W. D. Weatherford, whose present address is Y. M. C. A. Graduate School, Nashville, Tenn. It is believed that individuals and groups will wish to take advantage of this opportunity and that the new school from the outset will make an important contribution to the social and religious life of the South.

Interest in St. Luke's, Tokyo, Spreading.

The Church throughout the country is keenly interested in the campaign, now in full swing, for St. Luke's International Hospital, Tokyo, Japan.

The progress of the fund (as of March 23) is as follows:

Toward Construction (the $2,656,500 fund):

Cash and definitely listed pledges	$745,019.28
Unofficially reported	12,000.00
Total for construction	$757,019.28

Toward Endowment of College of Nursing:

From the Rockefeller Foundation	$400,000.00
From the Charles M. Hall Estate	100,000.00
Total for endowment	$500,000.00

Sixty committees of women now are working for St. Luke's fund in various Episcopal dioceses the country over.

Meetings in the interest of the campaign have been held recently in Boston, Los Angeles, Seattle, San Francisco, Newark, Poughkeepsie, New York City.

Los Angeles and vicinity proposes to raise $200,000 for the St. Luke's International Hospital fund, James R. Page, Los Angeles banker and acting chairman of the committee for that city, announced at the conclusion of a dinner at the Hotel Biltmore, Los Angeles, March 11, at which Dr. Rudolf Bolling Teusler, Director of the Hospital, Honorable Charles MacVeagh, American Ambassador to Japan, and Dr. Henry S. Pritchett, President of the Carnegie Foundation for the Advancement of Teaching, spoke in behalf of the campaign to obtain funds for the rebuilding of the Hospital and training school in Tokyo. One hundred and twenty-five persons, leaders in the social and philanthropic life of Southern California, were present at the dinner-gathering.

At the conclusion of his plea to make provision for the continuance and de-

velopment of the work that Dr. Teusler has carried on for twenty-seven years Ambassador MacVeagh made this declaration: "To have the gift of this Hospital come to Japan from the American people would be the most fruitful gesture towards world peace that has been made in our time. The peace of the Pacific rests upon the friendship of the United States and Japan. Once peace between thees two great nations is firmly established, the peace of every other nation whose lands are lapped by the Pacific will be assured. And with the peace of the Pacific assured we may confidently look forward to what we have long dreamed of, the nations of the world at peace with one another."

Dr. Pritchett, who as one of the chief administrators of the great Carnegie benefactions has been responsible for the distribution of millions to public causes, urged the American people to take advantage of this opportunity to reaffirm their long-standing friendship for the Japanese, and to remove in some measure the hurt that the Oriental exclusion act had inflicted on the feelings of the Japanese. "Our present state of medical knowledge and the efficiency of our American hospitals and clinics," he declared, "is the heritage of the past thousand years, for which we are greatly indebted to Paris, Berlin and Vienna. It is highly appropriate that we repay this debt in some small measure by passing on to the people of the Orient the fruits of our medical heritage."

Dr. Mabel E. Elliott, head of the children's department at St. Luke's Hospital, who arrived from Tokyo on March 2, was given an ovation when she was introduced by Chairman Page.

The hosts were Henry H. Robinson, Harry Chandler, James R. Page, James R. Martin, G. W. H. Allen, Edward A. Dickson, John McWilliams, Jr., Henry W. O'Melveny, Russell H. Ballard, Andrew M. Chaffey, G. G. Young, H. I. Stuart, Rt. Rev. W. Bertrand Stevens and William F. Knight. Twenty-two prominent women acted as patronesses.

Scientists Win in War on Leprosy.

Most inconspicuously published in the quarterly survey of The Church Overseas is this cheering note about leprosy:

After more than ten years' investigation British scientists have found that hydnocarpus oil—the dried fruit of hydnocarpus tree—is a certain cure for leprosy. It is hoped that in ten years' time the disease will be almost extinct.

Sir Leonard Rogers, honorary secretary of the British Empire Leprosy Relief Association, said recently that there are four million lepers in the world. "At least 416,000 are in the British Empire, and there are 150,000 in our African possessions alone. Already vastly increased numbers are coming for the new treatment, and in Uganda 2,000 are expected to be under supervision by the end of the year. Hydnocarpus trees are being planted in all suitable countries, so that ample supplies of the cure will be at hand. Doses can be had for a year for half-a-crown. . . . In Nigeria a year ago there were 350 patients; now there are 840. Our Association is supplying hut accommodation and drugs to the missionaries. Ten years ago the great difficulty was that before effective treatment we could do nothing but the wretched segregation, which meant imprisonment for life, with the result that we got only advanced cases. Now that we can treat them as out-patients they are coming forward in the early stages."

Another report from the Association says:

"Excellent work is being done, especially by missionary doctors, in some of the places we visited. The most pressing need is for the establishment of treatment centres, where lepers will voluntarily settle for a time. Such centres already exist in the Southern Sudan, in Uganda, in Kenya, in Tanganyika, in Zanzibar, and, most of all, in Nyasaland. Good work is also being done in Rhodesia. Government medical officers are keenly alive to the hopefulness of the situation, and if funds are available for government and missionary work there is no reason why many thousands more lepers should not be treated within the next year or two."

An Associated Press dispatch from Carville, La., where is located the National Leprosarium of the United States, says:

"Science is taking the terror out of one of the world's most dreaded diseases.

"Regarded since the dawn of history as a living death, leprosy apparently is being brought within the list of curable maladies, and the leper is being given firm ground for hope.

" 'Unclean!' the cry of fear, horror and revulsion has come down the centuries. The fear has always been exaggerated to a greater or less degree, but has been none the less real in the minds of victims and those about them.

"Within the last few weeks eight patients have been released on probation from the National Leprosarium here, sent back to their homes no longer a menace to the public health. Since the institution was established by the United States Public Health Service seven years ago thirty-seven have been released, and only one has suffered a relapse. Those released recently had been under treatment from two to seven years, and about 400 others remain.

Many of the bacteriological, chemical, pathological and clinical studies which have contributed to the advances made in treatment of the disease in recent years have been conducted by health service workers in Hawaii. Their principal achievement has been the development of chemical derivatives from chaulmoogra oil, obtained from an Oriental tree, which have increased its effectiveness in combatting the leprosy germ. The treatment was rather painful, however, until the specialists here developed a method of administering the injections with a local anesthetic.

"The scientific studies also have established that the disease is communicated only by direct and usually prolonged contact with the victim. Casual contact, the investigation found, is not so dangerous as it has been regarded, and they suspect that nasal secretions probably have most to do with transmission of the germs.

"These germs, in form and appearance, are extremely difficulty to distinguish from those of tuberculosis, another plague which has beset mankind—and to a much greater extent—as far back as history goes, and has begun to yield to the advances of science only in recent years. The resources of a skilled bacteriologist are required to identify them.

"Statistical studies conducted in connection with the scientific work indicate that the number of cases of leprosy in the United States exceeds 1,000. The disease, it has been learned, is most likely to appear in tropical climates, although a number of cases have been recorded in Norway."

Convocation of Missionary District of Mexico.

The sixteenth Convocation of the Missionary District of Mexico opened with a celebration of the Holy Communion in Christ Church Cathedral on January 30, at ten o'clock. Bishop Frank W. Creighton officiated and was assisted by the Rev. Messrs. J. L. Perez, J. A. Carrion, Dean F. W. Golden-Howes and Prof. Antonio Romero. Prayers and sermon were by the Rev. Josue Miranda. There were seventeen clergy and twenty-three lay representatives present.

After this service the Bishop called the meeting to order. The various report and appointments were made, including the appointment of an official interpreter, and Bishop Creighton made his annual report and address.

The Bishop characterized the year past as one of activity and advancement.

During the year twenty-two candidates were confirmed.

On June 3, 1928, the Bishop said he had the pleasure and privilege of instituting the Rev. Frederick W. Golden-Howes as rector of Christ Church.

The Mexican Government has granted permission to the Bishop to minister to the English-speaking colony at Guadalajarce, a great step forward in cementing the bonds of international amity.

Two devoted missionaries, the Rev. Eugene F. Bigler and the Rev. Harry O. Nash, resigned during the year to accept calls in the United States and have been greatly missed. Though four deacons were to be advanced to the priesthood the following day and were to be assigned immediate posts, Bishop Creighton said that the missionary work was faced with a dearth of candidates which was distressing. He made an appeal for men, but he said they must be "God chosen", consecrated men on fire with desire for souls for Christ. He said that standards in Missionary Districts are notoriously low.

Under education, the Bishop said that all the schools were progressing under efficient direction. Thanks were due the Rev. John W. Suter, Jr., and Miss Frances Withers for their successful efforts in procuring for Hoolsen School the Children's Offerings of $33,000 at the General Convention. Since religious instruction cannot be a part of the curriculum efforts must be continued to raise funds to build a chapel for this purpose.

Under Social Service was reported the successful efforts of Mrs. Earl Harding and a group of New York ladies in raising the funds for an infirmary on Hooker School grounds.

The Bishop announced his intention of appointing a Commission to cooperate with similar commissions for Latin American dioceses to begin at once the translation of the New Books of Common Prayer adopted by the General Convention last October. The Bishop said that when this revised book is received it and no other liturgy must be used throughout the District.

Concluding his address the Bishop emphasized, as was emphasized in the Pastoral Letter, that Unity must be the keynote of Christendom if the world is ever to be won for Christ.

His final plea was for consecrated efforts towards evangelization.

"Let our watchword this year be: 'More souls for Christ'. More lives purified and strengthened and made honest and loving by His life as we transmit it. Then and then only can we expect that blessing on the Church of Mexico (which we have too long refused to accept), which will make us strong in numbers, in Spirit, in determination and in ability to do that which God has given us to do for the people of this great Nation. God grant that we may deserve His blessing."

Hobart College Adopts Resolution On the Passing of Bishop Brent.

On Easter Sunday the Executive Committee of the Board of Trustees of Hobart College met at the residence of Mr. Thomas Hillhouse Chew, Geneva, N. Y., to take action with regard to the great loss suffered by the College through the death of Bishop Charles H. Brent, who for ten years had been Chancellor and President of the Board of Trustees of the College and under whose direction every important step in the recent history of the College has been taken, including the selection for President of Dr. Murray Bartlett, who had been associated with Bishop Brent in the Philippines.

The policies of the College during the past ten years have been carried out with the counsel and under the leadership of Bishop Brent. He was particularly interested in the relationship of Hobart College to the Episcopal Church and was instrumental in associating the five Colleges affiliated with the Church in an organization with common policies and aims. Since the formation of the Church Executive Association in 1920 he has been its president.

In spite of the very marked progress made since the Centennial Fund Campaign of 1921-22, a period in which the College has been without deficits and has made material increase in faculty salaries, Bishop Brent was not satisfied with the situation at Hobart. He insisted that a determined effort should be made to place Hobart upon a permanent foundation with the highest academic and physical efficiency. At his continued insistence and under his leadership, the Trustees decided to enter upon the campaign to provide an adequate physical plant and to accumulate additional endowment. Before leaving for Europe he presided at a meeting of Hobart Trustees and Alumni held in Washington during the General Convention, at which he strongly urged the undertaking of a fund-raising appeal. The effort was immediately inaugurated, and has been in process of organization since. Bishop Brent had been appointed Honorary Chairman of the campaign. Up to two weeks ago he had been in constant touch with the movement and had written letters to those who had been selected as chairmen.

Under these circumstances the Bishop's sudden death presented a critical situation and the meeting of the Executive Committee at the home of Mr. Chew was therefore called.

After viewing the question from all angles, and after consultation with the Rt. Rev. David Lincoln Ferris, Bishop Brent's successor, the following resolution was drawn up and approved:

Whereas: The Rt. Rev. Charles H. Brent, Chancellor of Hobart College, was chiefly instrumental in the initiation last fall of the Hobart College Building and Endowment Fund, and

Whereas: Letters received from him in the last days of his life and after his death showed his deep interest in this movement; be it

Resolved: That we, the Executive Committee of the Trustees of Hobart College, while acknowledging the irreparable loss of Bishop Brent's leadership, after mature deliberation, do decide that we are under a sacred obligation to carry forward the movement to a successful conclusion in accord with the expressed wishes of Bishop Brent and to make the Endowment Fund a memorial to our beloved Chancellor.

LAYING UP TROUBLE FOR DECEMBER.

Allowing one full month lee-way for the collection and remittance of money there should be in the hands of the National Treasurer by April 1 one-sixth of the budget quotas or at least one-sixth of what has been promised.

Actual receipts are less than one half the minimum due on the basis of the quota and only 60 per cent on the basis of pledges. Receipts are $53,574 behind last year. Only four dioceses on the honor list as compared with thirteen on April 1 of last year. Thirty dioceses and districts have sent in nothing or only small individual gifts.

Trouble for the closing days of December is starting right here and now.

Let us urge Diocesan Treasurers everywhere to do these reasonable things:

1. Remit the full proportion of money due the National Council on all collections.

2. Urge Parish Treasurers to remit to you monthly all missionary money.

3. Urge all Parishes to take steps now to keep all pledges paid up to date. Remember that an unpaid pledge is often a reason for staying away from services.

Faithfully yours,
LEWIS B. FRANKLIN,
Treasurer.

Recent Trends in the Girls' Friendly Society as Seen in its Conferences.

The National Conference for Leaders of the Girls' Friendly Society, now meeting in Kansas City, Mo., brings out certain very interesting developments in that organization. In the sessions of this conference the leaders are considering how to re-interpret the age-old principles for which the Church stands in such a way as to meet the needs of girls today.

Because the Girls' Friendly Society includes girls of all ages, people generally do not realize that two-thirds of the members are under eighteen years of ago. Consequently, in this, as well as in other conferences, the leaders are working on programs that will interest the typical alert girl of today who is used to self-government and to self-dependence in her school. They are trying to find what activities appeal to all girls, as the branches are growing increasingly democratic with girls of every sort of home background represented. They are studying recent trends in education, both religious and secular, and are utilizing the findings of modern psychology in their attempt to understand girls better.

Another important development within the G. F. S. is the fact that, giving its hearty approval to those organizations in which boys and girls meet together, it is re-defining its own contribution to girls.

That it has a distinct contribution is evidenced by the fact that many G. F. S. trained girls are leaders in such organizations and that the girls themselves enjoy a group in which they can meet separately from the boys to discuss their personal problems and to carry on certain activities of interest to girls only. In all this, the girls are assuming more and more of the actual planning and conducting of their meetings, while the leaders are gaing a new conception of their function.

The Kansas City Conference for leaders will be followed by one for the girls themselves. From June 28 to July 5, about seventy-five girls from all parts of the country will meet together with adult leaders in one of the G. F. S. vacation houses at Delaware, N. J. The program for this conference was planned by a committee of girls, representing fourteen dioceses, meeting in November, 1928. For those girls who cannot go to the national conference there will be similar conferences in the dioceses of Los Angeles, Michigan, New York, Maryland, Olympia, Pennsylvania, and Virginia.

Another trend in the G. F. S., as shown by the discussion at these conferences, is the movement toward self-support. Heretofore the society has been on the budget of the Church. Its appropriation is, however, being gradually decreased and within the next few years it hopes to become practically independent financially. The problem now confronting both leaders and members is that of bridging over the first year or two of decreased funds from the National Church.

A Delightful Gift.

One of the most delightful gifts ever made to the Church's mission work is recorded by Bishop Norris, of North China, in the quarterly paper of the North China and Shantung Mission. It refers to the Chinese Church's own "home mission field" in the Province of Shensi, where Sian is the probable see city of the future.

About eighteen months ago, when the Dean of Westminster was still Dean of York, and they were planning the thirteen hundredth anniversary of York Minster, it was very happily suggested that part of the thank offering should be sent to some corner of the mission field, if possible, to build a church on the site for a future Minster, if it could not be itself a Minster.

I really do not know from whom the suggestion originally came, but the Dean wrote to me and asked whether I could suggest a destination for this gift. I replied that the Nestorian Tablet at Sian commemorated the first arrival of the Nestorian Mission in that place approximately thirteen hundred years ago. It seemed peculiarly appropriate, therefore, that such a gift from York, part of their thank offering for thirteen hundred years of diocesan life, should go to another place where Christianity first came thirteen hundred years ago. Moreover the infant Mission of our Church in Sian lacks a church building.

There was, of course, an obstacle. The Sian Mission from the first has been manned and supported only by Chinese Churchmen, and I myself have been the protagonist in keeping this rule inviolate. However, I was prepared to be inconsistent, and the Chinese president of our Board of Missions welcomed the idea with enthusiasm.. It was naturally rather disappointing when I was given to understand that there would be nothing available beyond the sum of £25, which I have already received from our good friend, the Rev. A. G. Braund, of Goodmanham, the offertory at the special service held at Goodmanham. Imagine then my joy to hear from Canon Hicks that the Dean and Chapter of York have paid £463. 10s. 5d. for this object. With the £25 from Goodmanham, we ought to realize $5,000, and that should be sufficient to build a little church large enough for our present needs. Shensi has been for four years a missionary district of the Chung Hua Sheng Kung Hui, but is still waiting

for its missionary bishop. However, I hope that we shall not have to wait many years longer, and it will be delightful to think that his first cathedral, however temporary in its nature, has been built by the generosity of the Diocese of York under such unique conditions.

Another historical coincidence, though a slight one, is the fact that Bishop Norris' letter was dated last November 14, the one hundred and forty-fourth anniversary of the consecration of the first bishop of the American Church, Dr. Seabury. Bishop Roots, President of the Chinese Synod, continues to be the only other bishop whose consecration took place on that day of the year.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. John I. B. Larned, Suffragan Bishop.

Great Congregations for Good Friday and Easter Services.

There is no doubt that certain customs of the Church are gaining favor amongst those who formerly decried them. On Good Friday, at services under the auspices of the Brooklyn Federation of Churches, three large congregations were gathered in Albee's Theatre, as the culmination of a series of mid-day Lenten services under the same auspices. At eight in the morning, an hour selected experimentally for the benefit of working people who might not be able to come at mid-day, several hundred came, and the experiment was considered very successful. At ten-thirty the Rev. Dr. Cadman spoke to an assembly that filled the theatre, and another capacity crowd was present at mid-day when the Rev. Dr. Miller of the Central Methodist Church spoke. At the "Easter Dawn" services under the same auspices, which was held at the Prospect Park Plaza, eight thousand people assembled, though the morning was gray and foggy. Recalling that even a few years ago few Protestant churches observed Good Friday at all, and Easter was but little more than an ordinary Sunday, the following editorial in the **Brooklyn Daily Eagle** of Easter Monday, seems justified: "Those who think that devotionalism is waning in many of the churches should take note of the attendance at Lenten services in Brooklyn and elsewhere. Worshippers not only thronged the churches, but taxed to the utmost the capacity of theatre auditoriums, which were pressed into service because they provided more room than the church edifices. Whatever may be the varying views of the Lenten season among denominations, the recognition of it as a time for spiritual examination, worship and uplift is undoubtedly growing. And today the Easter festival that marks the ending of Lent, will show, as always, churches packed with people. That the occasion inspired all of these alike need not be claimed and cannot be proved. But that Easter, like Lent, has come to have a continually broadening significance, cannot well be denied, no matter what conflicting opinions may be held, even among Christians, as to the story of the Resurrection."

Dinner in Honor Bishop Larned.

A dinner to Bishop Larned will be tendered by the Church Club of the Diocese on Tuesday evening, April 23, at the Leverich Towers Hotel. Speakers, beside Bishop Larned, will be Bishops Stires, Bishop Lloyd, and Mr. Mortimer W. Byers. The Hon. Stephen Callaghan, Justice of the Supreme Court of the State of New York, will be toastmaster. The Church Club lately elected new officers for the coming year. They are: Wm. S. M. Edlin, President; the Hon. Stephen Callaghan, Mr. Howard D. Joost, Hon. Wm. J. Tully and Mr. Clarence H. Wandel, Vice-Presidents; Christopher Joost, Treasurer, and Varnum S. Henderson, Secretary. New trustees of the Club are: Wm. F. Leggo, E. A. Marschalk, Hon. Chas. H. Fuller, Dr. C. R. Love, Dr. Wm. S. Hubbard, and Frank Gulden.

Financial Progress.

Financial progress in a down-town Brooklyn Parish is by no means impossible. The Church of the Redeemer, Brooklyn, in a recent issue of its parish paper, says: "In 1924 the Redeemer had 300 communicants, no endowment, and a mortgage of $18,500. In 1929, we have 242 communicants, no debt and an endowment of $41,029." Such financial advance in the face of a waning constituency and a changing neighborhood certainly reflects credit on the rector, the Rev. Thomas J. Lacey, Ph. D., and his faithful people.

C. H. W.

MARYLAND.

Rt Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

The New St. George's Church, Dundalk, has been completed and first services were held on Easter Day. Work has formerly been carried on at the Chapel of the Incarnation, St. Helena, but with the opening of the new church the 100 per cent increase in all the activities is very encouraging. The Rev. J. McNeal Wheatley is rector.

A New Chapter of the Brotherhood of St. Andrew has been organized at the Church of the Messiah. The Rev. Jas. Archibald Mitchell is rector.

Bishop Murray celebrated the Holy Communion at the Pro-Cathedral, Baltimore, on Easter Morning and confirmed a class of eighteen there in the afternoon. He preached at Memorial Church at the eleven o'clock service.

On Easter Monday he made his annual visit to the United States Naval Academy and confirmed a class of sixteen.

N. E. P.

WASHINGTON.

Rt Rev. James E. Freeman, D. D., Bishop

Massing of the Colors Service.

Notices have been sent to the several patriotic organizations in Washington, asking that they participate in the second annual "Massing of the Colors Service", to be held in Washington Cathedral Open Air Amphitheatre on Sunday, May 26. The announcement and invitations are sent out by the District of Columbia Chapter of the Military Order of the World War. One of the military bands will furnish instrumental music and the Cathedral choir, augmented by other choirs, will lead the singing. A feature of the occasion will be the procession of massed colors, headed by Victory Post Drum Corps of the American Legion. All organizations intending to participate are asked to signify such intentions by notifying Captain George F. Unmacht, Chairman of the Committee in charge, 3510 Munitions Building.

Dr. Phillips Under Doctor's Orders.

The Rev. Z. B. Phillips, rector of Epiphany Church, has been obliged, under doctor's orders, to give up all active work for a while, and has been for a week or more confined to his bed. He has shown encouraging improvement, however, in his condition and he and his family hope to be able to go abroad some time during the summer. The trip to the Holy Land, which they had planned to take, has, of course, been cancelled. The vestry of Epiphany Church has granted a six months' leave to Dr. Phillips and all of his many friends in and outside of the parish, wish for him a speedy recovery and return to his usual vigorous life of usefulness.

Cathedral Building Age.

The Washington Cathedral Committee held its regular winter meeting in Washington, at the residence of Mrs. Alexander Mackay-Smith, and the Very Rev. G. C. F. Bratenahl, Dean of Washington, presided. The Rev. Caleb R. Nelson, D. D., rector of Trinity Parish, New York, was the principal speaker. Dr. Stetson outlined the spiritual as well as the physical fabric of a Cathedral and illustrated his address with lantern slides. As chairman of the building committee of the Cathedral of St. John the Divine, Dr. Stetson has studied closely the problem of Cathedral Building and presented his subject in an interesting and helpful way. He said that this is peculiarly a cathedral building age, to an extent which has not been equalled since the middle ages. He also said that the three greatest cathedrals now being built are Liverpool Cathedral, Washington Cathedral and the Cathedral of St. John the Divine. Liverpool Cathedral he characterized as the most original in type now being built, the Cathedral of St. John the Divine of the most majestic proportions, and Washington Cathedral as the most beautiful of all. Dean Bratenahl, when introducing Dr. Stetson, acknowledged much in the way of advice and counsel for Washington Cathedral from the Cathedral of St. John the Divine.

M. M. W.

NEW YORK.

Rt. Rev. William T. Manning, D. D.,
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, Suffragan.

Church Music in New York City.

Bach's Passion Music had an unusually fine presentation in New York during Lent, placed, as it should be, in a religious and reverent setting, when it was given in St. George's Church by the Friends of Music, a New York choral society, and members of the orchestra of the Metropolitan Opera, with Arthur Bodansky conducting and Lynnwood Farnam at the organ. The service was partly a thanksgiving for the organ, which is new and one of the finest. Throngs of people filled the church and chapel and many were unable to get in.

Members of leading New York orchestras assist each year at another glorious service, which takes place in Trinity Church on Ascension Day, when Henry Hiles' exquisite Crusaders' Hymn is sung as a prelude to the choral Eucharist.

Trinity Church has recently completed five years in which organ recitals have been given after the noon-day service on Wednesdays and Fridays

(Continued on page 22.)

Family Department

APRIL.

1. Monday.
7. First Sunday after Easter.
14. Second Sunday after Easter.
21. Third Sunday after Easter.
25. Thursday. S. Mark.
28. Fourth Sunday after Easter.
30. Tuesday.

COLLECT FOR SECOND SUNDAY AFTER EASTER.

Almighty God Who hast given Thine only Son to be unto us both a sacrifice for sin and also an ensample of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ Our Lord. Amen.

For The Southern Churchman.

LIFT UP YOUR EYES.

Lillie Vass Shepherd.

Lift up your eyes unto the hills—
I seem to hear Earth say—
Behold the miracle of Spring
My yearly Passion-play;
Here where you stand is holy ground,
Fall on your knees and pray.

Mine but the voice of one who cries
"Prepare the Lord a way!"
My symbol hath Reality;
My dawn, an Easter Day:
The focus of the soul is God—
My hills are only clay!

A Lilving Christ.

The world needs a living Christ. A missionary once was approached by a Mohammedan who said to him something like this: "We Mohammedans have one advantage over you Christians. When we go to Mecca, we find a coffin, but when you go to Jerusalem, you find nothing but an empty grave." It is **the empty grave** that gives to Christianity its power. "Behold I am alive forever more" comes sounding in thunder tones from that empty tomb. Dr. Dale tells of his experience when first his heart laid hold of the truth that Christ is alive. He was half way through the writing of an Easter sermon when he said to himself, "Christ is alive, alive". Then he paused and repeated again, "alive!" "Can that really be true? Living as really as myself am?" said Dale. He arose from his chair and walking about his study kept repeating, "Christ is living, Christ is living". At first it seemed strange to him and scarcely true, but at last said he, "It came upon me as a burst of sudden glory that Christ is living. I thought all along I'd believed it, but not until that moment did I feel sure about it." It is indeed a wonderful truth. It is the living Christ that commands the homage of the Christian. There were two pictures that were exhibited some years ago. In one a king is represented as lying on his bed the moment after his death. This king was the mightiest monarch of his day. His scepter had just fallen from his relaxing hands. The servants, who an hour before trembled at his look, were grimacing. Beneath were written these words, "The Conqueror". Two thousand years ago on a Roman cross a Jewish peasant died. Today that peasant rules the policies of empires and is swaying the destiny of a world. He is no dead Christ. On the third day He arose triumphant over the grave and lives forever more. The world needs a living Saviour.—Richmond Christian Advocate.

For The Southern Churchman.

Star in the Mud.

Margaret McIlvaine.

A throng pouring into the city streets. A mill city at five o'clock, on a Saturday afternoon. Crowds. Men, women, girls, lads, children old and young. Trolleys loading at station for suburbs.

A conference of Church workers had met at a North End Parish to consider efficient methods of reaching the masses. They were here, the masses. The workers having chosen the rush hour of Saturday for disbanding, found them annoyingly massive, wanting seats without reserve of personality.

One of us, after our band had been added to the jam, kept giving up her place to first one and then another. Oh, she was just a crank, one could see.

As she left to cross the aisle the vacancy was quickly accepted. Soon she rose again to give her narrow space to a new arrival. This passenger, pressing through the standing crowd was a very stout and dirty woman steering with one fat hand a little girl, while with the other she clutched at successive straps that dangled tantalizingly overhead, swinging fairly out of reach until a favorable moment permitted one to be siezed. The Fat One lodged herself upon the bordering space holders who by judicious shrinking permitted her by time and gravity to subside to their level.

A Christmas shopper, loaded with the tangible expressions of goodwill, had the good luck to leave the car within a few blocks. She had but a moment in which to express her mind facially, and she did it.

An old and also dirty man slipped into the seat left vacant by the eloquent shopper, and the little child was snugly wedged in between the two.

Hardly a workman, for he seemed too unkempt and decrepit, and too dejected for an honest son of toil. The reading of his face was all forlornity. What were his thoughts? He was beyond thought-activity even. The dull apathy of failure had settled upon him. Was he going home? What **home** had he to go towards as night drew on? Clearly there was no inspiration in the vision of it. Not the glimmer of a hope of even creature comforts, warmth and food, lightened his faded eyes. Nothing worth saving there.

The Fat Woman was perceived to be a kind, indulgent soul. She had provided the Dirty Little Girl with a cone of ice-cream just before boarding the car, and now, in the warm human atmosphere, the cream was oozing, oozing—There!—running down over her dirty little fingers, which she licked —upon her dirty little frock—upon her shoes—the floor, despite her rapid and rapturous licking. The woman got, out of some pouch, a dingy handkerchief or rag, and dabbed the child's face and hands. They remained sticky.

Soon the last dripping crumb was gone. The child, compressed between the fat woman and the dejected old man, sat, contented, with her two little shoes out straight in front of her; and the old man, glancing down at her, laid one faded sleeve around her shoulders, and with feeble hand patted the little arm.

Snuggling to this support the tiny one placed her two, sticky, rosy hands outward, palm to palm, and lifted up shining eyes and red cheeks to gaze at the lights that swung far above. What ecstasy of still rapture!

A wonder! At once one could see again the Miracle that men call Love, of which some had lost sight between the Conference and the car. There, before all, was Love. Mother-love, protecting love, and the clear high love that is worship. As a star may be perfectly reflected in the tiniest pool on a muddy sidewalk, and the down-bent head of the wayfarrer be lifted to forgotten skies, so, right through the dirt, the sordid weight of humanity, shone the Divine. A painter would have seen a Samuel, a Sanctus, or the Christ-Child Himself in the round, upturned, baby face. A Jesuit might well have dreamed a-new the mystery of Redemption in the change upon the old man's countenance.

What matter age, and cold and hunger, since that night his dreams were sweet?

And to us came home the truth that man was made in that Image Ineffaciable, of that Substance Indestructible and shall persist to the purified personality. That whether or no man believes in Him, **God believes in man** and is able to reveal Himself not only to him, but through him, to his kind, when **we** are clean of vanity and sin.

Two Common Objections to Foreign Missions.

During a journey from Cincinnati to Nashville on the train about a year ago I had the pleasure of talking to two men, men of the world we would call them, who looked at foreign missions from a somewhat different angle from my own. I was much interested in their viewpoints.

In the course of my conversation with the first of these two men, who proved to be a doctor, some casual mention was made of the fact that I had for several years been a missionary in Japan, whereupon my companion turned to me and said, "You know, there has always been one question that I have wanted to ask about this foreign mission business. I wonder if you would mind if I asked you with perfect frankness something that has been on my mind and heart for a long time?"

"Why, no," I replied, "go ahead and I will do the best I can to answer it."

"Well," he said, "it has always seemed to me to be highly presumptuous for a people of a young civilization like our own to go over there to China, and Korea, and India, and Japan, nations whose civilizations were thousands of years old before ours was even born, and presume to tell them what they are to believe concerning God and religion; especially when we all concede the fact that these peoples have a genius for religion, and that every great religious system under the sun of which we have any knowledge, has come to us from the East. I have a nurse working for me in my hospital in Louisville, who has traveled somewhat extensively in the Orient, and she shares with me the views that I have just expressed. What do you think about it?"

"Well," I said, "before I make definite reply, may I beg the privilege of

asking you a question?"

"Certainly," he replied, "what is it?"

"Doctor," I said, "it has been a common custom until very recently in many Oriental countries, and one that still persists in some, whenever a person was suffering from certain diseases, to take a long needle, perhaps eight or ten inches in length, and plunge it into the body at various places, with the idea that the whole cause of the trouble was demon-possession, and that the only way to get rid of it was to make it so uncomfortable for the evil spirit that he would have to get out. Now," Doctor," I said, "they have been practicing these methods of cure for thousands of years—long before what we call scientific medicine was ever known in this country. Now, the question I want to ask you is this, 'Would you count it presumptuous in you yourself to leave your home and your friends and every traditional tie and go across the ocean to these far away lands, at your own expense, at no cost whatever to the people whom you go to serve; to spend your life in exile, so to speak, among a strange people, binding up their wounds, comforting their hearts and suggesting to them that there are more effective, less painful, ways of treating simple human maladies than by means of these drastic methods that they employ? Would you count that presumption, or would you consider it a kindness?"

The Doctor replied, "I believe I see your point."

A little later I was talking to the second of the two men to whom reference has been made. In the course of our conversation he turned to me rather suddenly, and said: "What's your line?"

"I travel for the Presbyterian Church in the U. S.," I said. "My business is to go from church to church and see if I can keep our people interested and informed about foreign missions."

"Foreign missions, did you say?" the man inquired with an incredulous inflection.

"Yes," I said, "foreign missions."

He turned to me and said, "You know I have never been exactly sold on this foreign mission business."

"Well," I asked, "what's the matter with it?"

"It has always seemed to me," he replied, "to be an inexcusable waste of the Church's money to send missionaries all the way across the Pacific or the Atlantic Ocean to Africa or China or Japan, as the case may be; to set them up in housekeeping over there, and give them schools, hospitals and chapels, and all the other equipment they need for their work at an enormous cost to the Church, when we still have hundreds of thousands and millions of heathen right here at our own door. Why don't we finish the job here first and make every man in this country a Christian? Then there will be time enough for us to consider those nations across the sea. Frankly, I would like to know what you think of that."

"That's a fair question," I answered, "and I am going to do the best I can to answer it, but first let me ask, 'What's your line?' "

"I sell cigarettes," he said. "My business is to go from town to town and introduce our brand of cigarettes into the market."

"That's very interesting to me," I replied. "Have you sold your brand of cigarettes to every living American?"

"By no means," he said. "There are millions in our country who don't smoke at all, and millions more who don't smoke our brand."

"Why is it, then," I asked, "that when on your own admission there are still millions here at your own door who do not smoke your brand, your firm insists on sending her salesmen all the way across the Pacific Ocean to China, putting up expensive posters all over that enormous country, sending her representatives to the most far off places, where even missionaries have seldom gone, and giving away hundreds of thousands of free packages of cigarettes each year in an effort to induce the Chinese people to smoke? Why don't you put a cigarette between the lips of every living American first? Then there will be time enough for you to consider those nations beyond the sea."

"You don't understand business," he replied.

"Well, I will admit that," I agreed. "But what's the matter with my argument?"

"Well, you see, we are looking for business expansion," he explained. "The markets in this country have been well worked over. Every man who walks the streets finds advertisements of a dozen different brands of cigarettes flaunted in his face every day of his life. But over there in China is the biggest undeveloped market in all the world, four hundred millions of people as yet scarcely touched, and we want to get in on the ground floor before the competition becomes too keen."

"Friend," I said, "in my opinion, that is an unanswerable argument; and by reason of that same argument, we who are interested in the expansion of the Kingdom of Christ, can never rest so long as there are whole areas of human life, where not even one hint has ever gone that a Saviour came and bled and died, that man might be saved."

"I believe I see your point," he said. —C. D. Fulton, in Presbyterian of the South.

For The Southern Churchman.

THE HOLY GARDEN.

Julian R. Meade.

These's a legend in Nazareth of a Carpenter's Son
Who made a garden ineffably fair;
In the cool of dusk when His work was done
He would rest with His mother there.

The breath of lilies suffused the night
With sweetness unexcelled.
And the Boy spoke in the twilight
As the darkness fell.

"You'll care for the roses when I am gone?
And the lilies so silver-white?
You will see them by moon or at dew-kissed dawn
And recall this blessed, tranquil night."

Mary smiled and nobly quelled her tears
And the surging in her breast.
"Serene I shall be, my Son, without fears,
For I know His will is best."

Some say those roses still are growing
And more lovely as the years pass by:
In the garden the wind is softly blowing
And placid blue is the Nazareth sky.

U. T. O.

Mrs. Smith took her list of numbers and seated herself at the phone, and said: "7369-J—Is this Mrs. Lighthead? This is Mrs. Smith, the custodian of the United Thank Offering . . . No, THANK Offering, T-H-A-N-K Offering . . . Yes, you have heard of it! we collect it twice a year . . . No, it wasn't last week, it was last spring . . . Well, you're supposed to place an offering in it every time there is something for which you are especially thankful—No, you put it in the little blue box . . . I gave you one last April . . . Lost it? Well, I'll bring you another . . . Yes, there are lots of demands made upon us, but this is different; it's a thank offering; and it isn't a demand anyhow, it's a privilege . . . You say you'll give a dollar? . . . Yes, I'll call for it about three . . . Good-bye."

Then Mrs. Smith called up Mrs. Great heart, who said: "Hello . . . Yes, this is Mrs. Greatheart . . . Oh, Mrs. Smith, I was just going to call you . . . Yes, I know; I heard the rector give it out last Sunday . . . Oh, we will do better I'm sure; mine seems quite full . . . He's much better now; the poor man might have been killed . . I was so thankful, I put a dollar in my blue box; I told John he was worth more than a dollar to me, but that was all I had in the house at the time . . . Yes, First in her class; I was so proud, and thankful, too, so I put in fifty cents for Mary; I can never give as much as I would like to . . . Wasn't that terrible? I feel so sorry for them . . . Yes, the sparks were flying all around and if the wind hadn't changed, I think our house would have burned, too . . . I certainly did; I made everybody make an offering that time . . . No, I'll bring it myself; you have enough to call on already. I hope you collect the biggest offering we've ever had."—St. Paul's Church, Lynchburg, Va.

I'VE LAID THEM DOWN TODAY.

"Well, I am done. My nerves were on the rack.
I've laid them down today.
It was the last straw broke the camel's back;
I've laid that down today.
No, I'll not fume, nor fret, nor fuss, nor fight;
I'll walk by faith a bit, and not by sight.
I think the Universe will work all right.
I've laid it down today.

"The dread of sorrows I may have to sup,
I'll lay that down today.
The circumstances which rubbed me wrong way up
I'll lay that down today.
It will not matter in the age to come,
Whether I sucked the stone or had the plum,
But it will make a difference to some,
If I keep nice, today."

—From Homely Talks of a Homely Woman.

Undevout Worship.

The captain of a whaler went ashore one Sunday, and entered a little Chapel. After the Service the Minister spoke to him, and found that no impression had been made on the man's mind. "The fact is, sir," said the captain, "all the while you were preaching I was thinking about where I should be likely to find a whale. There is no room in my heart for anything but whales." If all were equally honest, they would confess that the real reason that the Services of the Church did them no good was that their hearts were too full of business to listen—Sunday School Chronicle.

"Great faith is not simply to trust God to do great and apparently almost impossible things. But it also to trust God in the very little things, as not beneath notice. Some are straining to trust God in great things who do not trust Him in the ordinary affairs of life."

For the Young Folks

For The Southern Churchman.

RESURRECTION.

Maude Mumma.

The Resurrection, and the tomb,
How nearly one they seem;
For in the night of Death's dark gloom,
Heaven's light shall gleam.

The morning of eternal life,
Shall dawn beyond the grave;
From toil and struggle, sin and strife,
Jesus comes to save.

For life and death will ever go
Hand in hand, as one;
Today we see the shadows low,
Tomorrow, see the sun.

Then labor with each fleeting breath,
Till life's short day is done;
For Life will triumph over Death—
Salvation will be won!

The Men God Wants.

When God wants a worker, He calls a worker. When God wants a great servant, He calls the busy man.

Moses was busy with the flock at Horeb. Gideon was busy threshing wheat by the winepress. Saul was busy searching for his father's lost beasts. David was busy caring for his father's sheep. Elisha was busy plowing with twelve yoke of oxen. Nehemiah was busy bearing the king's wine cup. Amos was busy following the herds. Peter and Andrew were busy casting the net into the sea. James and John were busy mending their nets. Matthew was busy collecting customs. Saul was busy persecuting friends of Jesus. Wm. Carey was busy making shoes. John Milton was busy mastering the classics. John Bunyan was busy tinkering pots and pans. Martin Luther was busy performing penance. Adoniram Judson was busy investigating religious truth. Charles Spurgeon was busy as a preacher. Roger Williams was busy as a stenographer.

God never called an idler into His service. The indolent young man who looks longingly toward the gospel ministry will never get a call from God. The busy workers are the men who God wants.—H. L. Hastings.

Lucille Finds a Way.

Lucille reread the letter she had been holding in her hand from the first word to the very last one. "It is very evident," she said, "that mother wants me to come home at the end of this quarter, and how can I go when this has been something I have wanted to do all my life?"

Lucille was finishing her sophomore year at the Monroe Teachers' College. Her parents had put her through high school, but at the end of that time had told her that she must work and take care of herself. If there was any more school for her, she must earn the way to it herself. So far three years she had labored at teaching in a rural school, going early each morning to make fires, or maybe sweep and dust the room, because she had been too tired to do it the night before.

There were days when her twenty-eight pupils of all ages would just not see that each one could not do just as he or she pleased, just because they did at home. There were days when the stove that was in the schoolroom seemed to delight in dropping its old grate and putting out the fire.

Good days or bad days, these were past now, and she had saved money enough to finish her sophomore year in college, her freshman year having been done in the summer at summer school.

Now she would teach in town school. No more cold rooms, muddy floors or long walks in all kinds of weather.

The second quarter of school was drawing to a close, and, although mother had hinted in several letters that she thought Lucille should quit, she had never exactly said so until now. She had written thus: "Dear Lucille: Your second quarter is almost nished, and your father and I feel that you should quit going to school, and try to find a position. Your account is getting low. You will spend most of it this quarter, and will have nothing with which to buy necessities this summer. Please think diligently of this, and remember, we cannot help you in a financial way."

Take a position, leave now, when she had always wanted to spend a whole year in college? She felt as if she could not leave all her friends and beloved teachers now. No, she would not, either. There must be some way for her to earn money in her spare time so that she might stay.

Till late that night Lucille was wide awake, conjuring in her mind how she might earn money. What could she do? There were no babies to take care of; or, at least, all those near were taken care of very well by her friend, Mary Dagger, who needed the money to help her through school. She couldn't clerk in a store, because all the stores seemed to have a superabundance of clerks.

When at last Lucille fell asleep, it was not to sleep deeply, but to dream and toss fretfully.

The next day Lucille went to school, but between her and her books seemed to come mother's words: "We cannot help you." She was still thinking of these words when a bunch of lively girls coming up behind her shouted: "Come on, Lucille; we are going coasting. Go with us."

In a minute Lucille's mind was made up. "Of course I will," she answered.

The gay crowd started at a brisk pace for the hill, which was just back of the railroad station.

"Look, girls!" cried Margaret Weston. "See that old woman over there? She looks as if she were lost. See, she doesn't seem to know which way to go."

"Oh, well, let's hurry on!" exclaimed one of the girls. "We'll not get to coast very much. Let's go."

This voiced the sentiments of the whole crowd—that is, all except Lucille. "Oh, girls," she said, "I expect she is a stranger here, and doesn't know which way to go, and I believe I will go help her."

"Oh, don't bother. Come and go with us. You know it will be lots of fun."

"Yes, I know," said Lucille, slowly; "but she must be some one's mother, you know," and, turning swiftly, she walked with sure steps toward the old lady, while the gay crowd resumed its way.

"Is there something I may do to help you?" asked Lucille, as she came up to the old lady.

"Oh, if you please!" answered that person. "I am really lost, I believe. I have never been here before, and I do not know which way to go. Perhaps you can direct me."

"Of course I can," said Lucille, "if you will tell me where you wish to go."

"Well"—and the old lady brightened visibly—"you see, I have come to stay all winter with my son. They do not expect me until later. Now that I have gotten here, I don't know the way to reach his home, for he only moved here in December."

"Yes," said Lucille, patiently. "If you will tell me his address, I will take you there."

Lucille gave a start when the old lady named one of the most fashionable streets in the little college town, and thought surely the old lady must be mistaken. However, she started toward the address given, and in about a quarter of an hour the two were walking up the stone steps of one of the nicest homes in the village.

"I will see you safely inside," exclaimed Lucille; "then I must go." So, giving the bell a vigorous ring, she turned to say good-bye.

The door opened almost immediately, and a slender young lady gazed for a second at Lucille and the elderly lady, and then exclaimed in one breath: "Why, mother, how did you happen to come so soon? Why didn't you tell us you were coming? We would have met you. Oh, how glad John will be."

When they had satisfactorily exchanged greetings, the old lady said: "And now, Della, I want you to meet this girl, who has been so nice to me. I do not know her name, but she is my friend, because she left a party of friends to show me the way here. Come, dear, you must come in, tell us your name, and rest a bit."

"Yes," interrupted the daughter-in-law, "you and mother may get acquainted while I make a cup of tea for you both."

So Lucille found herself seated in an artistically furnished living room, chatting away to the dear old lady she had befriended.

When asked what she was most interested in, Lucille promptly said "Books". And with this thought came back those words of her mother: "We cannot help you." Before she realized it, she had told the whole story to her new-found friend. There was only time for a few words in return when Della entered the room with the tea. They drank tea, chatted awhile, and then Lucille left, after having given the older lady her address. "Because," she said, "I might want you to come to see me again, you know."

Lucille went home, and tried to forget her troubles by study. It was late that night before she retired.

She had almost forgotten the incident of the old lady. When she returned to her room at noon there was a letter addressed to her in an unfamiliar hand. Opening it, she read: "To the dear girl who was so nice to me:—During my stay at my son's home this winter, I will be left alone quite a good deal, because my son and daughter-in-law are often away. There will be nothing heavier to do than read to me or help me with crochet patterns. If you can come over soon, we will talk it over. I will be glad to pay you (here was named a sum that made Lucille's eyes sparkle). If this will not interfere with your work, I am sure you are the girl I want. Yours sincerely."

Interfere with her work? Of course not. She would arrange her course next

quarter so it could not. Wasn't it wonderful?

Writing to her mother that night, she said: "Mother, do not worry any more. I have found a way to earn money for at least part of my expense." Then, happily to herself: "I will graduate in June."—Girlhood Days.

GIVE AND LIVE.

I looked upon a sea
And lo! it was dead,
Although By Hermon's snows
And Jordan fed.

How came a fate so dire?
The tale's soon told.
All that it got it kept
And fast did hold.

All tributory streams
Found here their grave,
Because that sea received
But never gave.

O sea that's dead! Teach me
To know and feel
That selfish grasp and greed
My doom will seal.

And help me, Lord, my best,
Myself to give,
That I may others bless
And like Thee live.

—Selected.

The Sociable Lion.

This afternoon mother had gone shopping and left Harry all alone in the big house. He felt very lonely and hoped that she would return as soon as possible. Every little noise that he heard frightened him, for it was such a great big house and he was just a lonesome little boy.

Suddenly he heard a curious scratching noise at the front door, and, thinking that it was mother trying to open the door, he hurried downstairs to let her in. As the door swung open Harry received a shock that he will never quite forget. Instead of mother, he found himself gazing into the fiery eyes of an enormous lion. With a cry of terror, Harry sprang back, and, leaving the door open, ran half way up the stairs. His strange and most unwelcome visitor, purring in a very friendly manner, walked into the house just as if he had lived there all his life, looked around, growled softly to himself and then walked into the parlor, where he lay down and seemed to sleep.

When Harry discovered that the lion did not intend to chase him upstairs he hurried on up and then locked himself in the library, very much out of breath and exceedingly nervous. Harry loved all kinds of animals, including lions, when they were in cages, but he could truthfully say that he was not fond of them when they came so unexpectedly and visited his home.

"I wonder where he came from?" exclaimed Harry to himself, very much puzzled and still exceedingly frightened, for he knew that big lions did not walk around the streets like human beings did. "He must have escaped from some circus or the park. How can I ever get rid of him? If mother dear should return suddenly and find him in the parlor she would be frightened to death."

Just then Harry happened to think of the telephone, which was in the same room. He decided that central would be able to help him, so he lifted the received off the hook and cried to the puzzled central: "Oh, Central, there is a great big lion in my house. Will you please help me get rid of him before mother comes back?"

Harry had to repeat his strange request several times before central fully understood him, and then she told him not to worry, but to remain locked in the room where he was and that she would send help to him as quickly as possible. Harry hung up the receiver and then crept to the door to listen if the lion had come upstairs, but, hearing no noise, decided that he must still be in the parlor.

It seemed ages to Harry before he saw three big policemen and another man enter the house. Then it was not very long before he saw the lion being led out of the house by the man, evidently his trainer, with a rope around the lion's neck. The lion was still purring in a very contented manner. Then one of the policemen came up and knocked on the door and told Harry that he was safe now. Harry unlocked the door and let the policeman in.

"You must have had a good scare, young man," laughed the policeman. "I don't think that I would care very much myself to open the door and find a big lion facing me. However, this one is absolutely harmless, for he is very old and has no teeth. He got away from a circus and was just wandering around, looking for some one to make friends with."

The big policeman remained with Harry until mother returned, and when she heard what had happened she gave Harry a big loving hug and declared that she would never leave him alone in the house again. Harry soon recovered from his curious experience and also received a reward of fifty dollars from the circus people for the recovery of the lion.

Now, when Harry opens the door he always asks first who is on the other side of it.—The Child's Gem.

Lucky "Lindy."

"Lindy" is a little gray kitten who lives in a grocery store in the Fenway section of Boston. Like his famous namesake, he seems to find life quite adventurous. Of course in the city a little cat has to make his playground on the sidewalks and in the street, espea little store cat. So from the very first day that the spring weather was warm enough to permit the store door to be left open, Lindy found it highly exciting to dash out upon the broad sidewalk, and in and out of doorways, dodging the canine promedaners, who liked nothing better than to engage him in a lively marathon.

Lindy discovered that another door further down the block often stood invitingly open, and it was there he made friends with Bill, the taxi-man. Kind-hearted Bill enjoyed the antics of the playful little Lindy cat, and his visits became a daily affair. The children also enjoyed playing with Lindy, and although the genial grocer tried to persuade the little fellow to keep inside his own store, there were too many interesting things out on the broad sidewalk, and Lindy ran about so much he got a little careless, as very little folk sometimes will.

One evening, just at dusk, when the gay lights began to shine along the street, Lindy was on the sidewalk playing with a piece of paper. He pranced about and tossed the paper, and then chased it, and in his play came suddenly to the edge of the curb. Now all the city children know that the edge of the sidewalk is about six inches above the street level, and at intervals there are sewer inlets which make openings in the curbstones. These inlets drain off the rain water which falls in the streets, and while that part of the opening that is in the street is protected by an iron grating, that part which is in the curbstone is uncovered.

Little Lindy-cat didn't know that there was one of these inlets in the very curbstone on which he was madly chasing his piece of paper, and when it fell off the sidewalk, he dashed after it, but it had fluttered through the inlet. Lindy was a very little kitty, and he didn't know that this hole under the sidewalk had no bottom, and he was so excited about catching his bit of paper that he wasn't very careful, and somehow he slipped and fell right through the inlet into the sewer. My! what an excitment there was. Of course he mewed and wailed, and the children who had watched his play and his sudden accident wept and wailed, too, when they heard him splashing in the water several feet below, and realized that they couldn't reach him.

They ran and told the grocer. They appealed for help to the passers-by, but although willing hands were ready, there didn't seem to be a thing they could do.

Just then Bill, the taxi-man, came driving by, and seeing the crowd he asked a few questions and soon discovered the plight of his little friend. Now a taxi driver has to know how to think quickly and act quickly in an emergency, and Bill did some quick thinking now. He thought of a bar to pry up the street grating, and some one thought of a ladder in the school-yard across the street. The ladder was put down into the sewer, but the opening was rather small, and Bill was a big man. So he asked one of the small boys to volunteer to climb down the ladder. It was already quite dark, and of course it was very dark down in the sewer. It took a good deal of courage for a small boy to voluntarily go down there, but a Boy Scout did it. There was no sound now from the little victim in its depths, and they had to light matches and hold them down to see, but very soon a dripping, muddy little form, apparently lifeless, was laid on the sidewalk, and the valiant Bill and his helpers proceeded with first aid to the drowned, until, lo! and behold! the litle cat breathed again.

Having accomplished this, Bill carried the scrap of a kitten on one hand to his office, where willing hands cleansed the mud from his eyes and ears and his little fur coat, and warmed and dried him until he was revived sufficiently to be restored to his own little box in the grocery store.

In a couple of days Lindy was dashing about as full of play as ever, but although he doesn't realize what it was all about, he knows that something very disagreeable happened to him at the edge of the sidewalk, and now he keeps a safe distance away from the street edge, when he arches his back and humps his saucy tail, and prances down to the taxicab office to visit his friend, Bill.—A. M. Lord, in Our Dumb Animals.

Juanita's Gardens.

Her name was Juanita, but her eyes —well, they were as blue as the bluebells of Scotland, and her hair, perhaps some people might have called it red, because at times it looked as if some of the rays of the setting sun were imprisoned in it. However, the little girl, Juanita, thought little of all that. What was worrying her most, one beautiful morning, as she came rushing down the broad stone steps, her cheeks aflame, was her quick temper. She hated it very, very much, and was trying her best to keep it under control. So Juanita kept

two gardens, and the one that she found herself in that morning was the one she called her ugly garden. Nothing grew in it at all; it was just a small enclosure, where the earth showed black and dirty-looking, and where there was nothing attractive to look at. It had to be hidden from the eyes of passers-by.

Here Juanita came to fight down bad feelings. She had, a few minutes before, spoken some very ugly words, and now, on reaching her garden, sat down to think it all out. Juanita shut her eyes tight; she did not want to see the lovely sunlight that crept even into her small garden of ugly thoughts. Gradually the minutes passed by, until at last the deep pink in her cheeks paled into the tint of a wild rose, and her hands, instead of being clinched tightly together, lay quiet in her lap. Then Juanita opened her eyes. "I'll do it," she said aloud, jumping quickly to her feet. "If you **did** get the better of me again, old temper, I'll get it back on you now, because I'm **sorry** for what I said, and I'm going to **say so, too; so there!**" Of all things Juanita hated to do, it was to say that she was sorry, but she was a brave little girl, and she knew that she had been in the wrong. As quickly as she had come into her ugly garden Juanita rushed out again and back up the steps and into the house. Then, a few minutes later, she again came out, with her blue eyes shining and a smile on her lips. This time she turned in another direction, and fairly flew into her garden of good thoughts. Row after row of bright pansy faces greeted her; pretty butterflies circled in and out, and altogether it was the loveliest little garden that one could wish to come upon. Juanita sank down and clasped her hands joyously together. Here it was that she came to plan good deeds and think only good thoughts, and so no wonder that the little spot grew **very** beautiful.

And by degrees Juanita's visits became fewer and fewer into her ugly garden, and more and more frequent into her pretty garden of good thoughts, where the bright pansy faces and the butterflies always greeted her, and where the sunlight shone warmly in and welcomed her, too.

Will **you** try, as Juanita did, to turn the key on **your** ugly garden, and keep it locked? **Then** the little gate to **your** garden of good thoughts, too, will stand open and ready to welcome you in The other can then be forgotten.—Kathleen Hay, in Child's Gem.

The Little Girl With the White Coat.

This Little Girl lived quite near a big city park. It was a beautiful park with flower beds of tulips and daffodils in the spring, and evergreen trees that looked like fluffy snow balls in winter.

In the park there were some squirrels and the Little Girl used to watch them. At first they would scamper away and run up the trees, and she could only look up at them and call, "Come down, little squirrels, I won't hurt you." Always she talked to them with a soft voice and gradually the little squirrels began to watch for the Little Girl in the White Coat. She nearly always wore white. The squirrels noticed that none of her clothes were trimmed in the skins of their fathers or mothers that they had loved, so she never reminded them of guns or nets when they looked at her. One day her father suggested that she take nuts along for the squirrels, so she began to fill her pockets with them. When she went to the store she would think about the little squirrels that liked nuts as well as she did and would buy nuts for them. Each sunny day when she and her father walked in the park, he counted as the best part of the walk the calling of the squirrels and feeding them.

"Why do the squirrels come to me, father? They never used to come," queried the Little Girl in the White Coat.

"Because they have learned to know that you love them. Even with people, if you want them to come to you, you must love them."

That was a good answer from her father.

"But don't you think they come for the nuts I give them?"

You see, the Little Girl really wanted to know.

"Yes," was the wise answer of her father, "but you gave them nuts because you love them, don't you? Now, when you grow up, if people get from you gentleness and kindness and graciousness, you will find them coming to you."—Our Dumb Animals.

We sometimes hear it declared that "time is the test of all things". Nay, not so. It is eternity that is the test.

"No man could tell me where my soul might be;
I searched for God and God eluded me;
I sought my brother—and I found all three."

A clergyman one day announced from the pulpit: "Next Sunday I shall preach on 'Liars and Lying', but meantime I wish you would all study the seventeenth chapter of St. Mark."

The following Sunday when he arose to give the sermon he inquired: "How many of you have studied the seventeenth chapter of Mark?"

Half of the congregation held up their hands.

"You are the ones I mean to preach to," declared the clergyman. "There is no seventeenth chapter of Mark."—Selected.

WHAT A LITTLE GIRL HEARD.

I just ran away to the buttercup lot
When mamma told me I'd better not,
And a little brown birdie up in a tree
As true as you live kept a-saying to me,
"Naugh-tee May ran away!"
Till I didn't know what to do.
Now how do you s'pose he knew?

And once we went to the meadow brook,
Josie and me, with a fishing hook,
And the very same birdie sang again
Over and over just as plain,
"Naugh-tee May ran away!"
And Josie she heard him, too.
Now how do you s'pose he knew?

Josie she guesses what I heard
Was just my conscience 'stead of a bird,
But the water looked so scowly and black
We took hold of hands and ran right back.
And all the way we heard it say:
"That is the best thing to do."
And mamma she said so, too.

—Emily Huntington Miller.

OUR PLAYROOM.

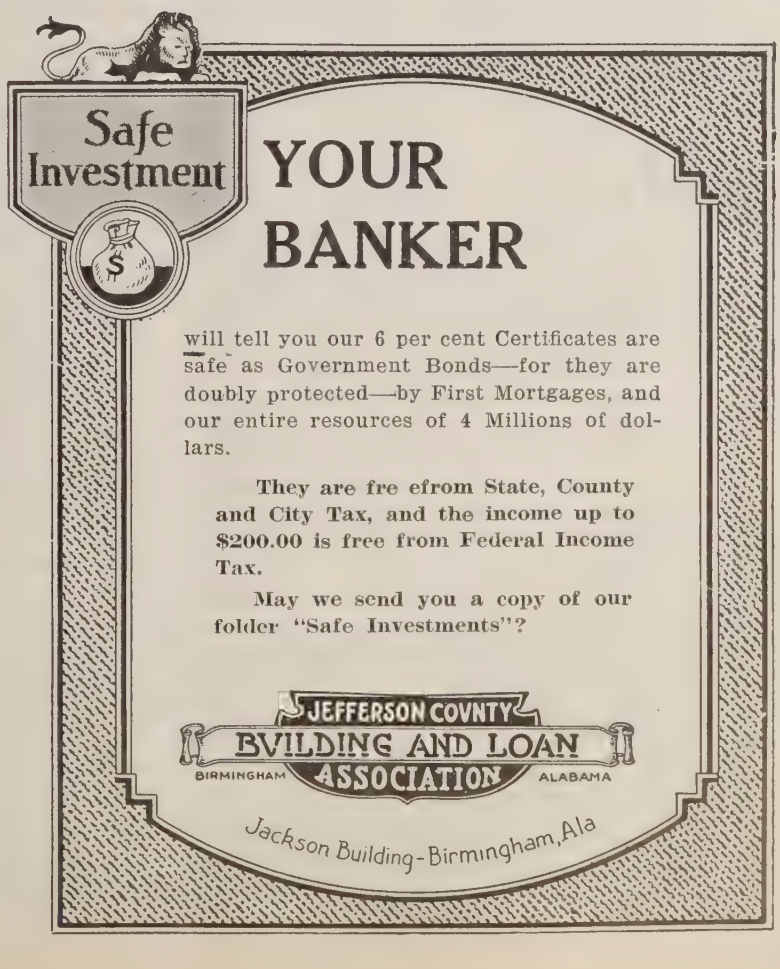
It's strange that what is taken
Inside our playroom door
Is sure to turn to something
It never was before.

My grandma's shawl, like any
Old-fashioned shawl, of course,
Becomes a tent for gypsies
And every chair a horse.

The bed and crib are wagons
In which we children race,
Or else they're puffing steamboats
From some queer foreign place.

And when we go a-fishing
Our pole is papa's cane,
And all the floor is water—
Till we get home again.

—Anna C. Ayer,



Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

SOLD BY A SHUT-IN.

JUMBO FOUNTAIN PENS WITH 14-K solid gold, Iridium tipped points; 14-K gold band, clip and filler. Special comb feed prevents leaking. Needs no coaxing. Writes when you want it. Color of staff, mahogany. Guaranteed for two years. Price, $2.50. Edward Broxton, Keysville, Ga.

PARKWOOD CLUB.

3003 Parkwood Avenue, Richmond, Va. For business girls receiving small salaries. Room and board, $6.00 per week. Financial assistance for girls desiring vocational training. Phone Boulevard 5561.

—CATHEDRAL STUDIOS—
Washington London

Church Embroideries and Vestments, Silks, Fringes, Gold Thread, Stoles with crosses from $7.60, Burse and Veil from $15. Surplices and exquisite Altar Linens, Church Vestments imported for the Churches free of duty.

MISS L. V. MACKRILLE,
11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Cleveland 52.

HERALDRY.

COATS OF ARMS, PAINTED. Address M. B. Mattison, 607 First Street, Lynchburg, Va.

BOARDING—WASHINGTON.

MISS BOULDIN, AT 1346 PARK ROAD COURT, Apartment 208, could accommodate two ladies (D. A. R.) Lodging and Breakfast.

RETREAT.

INVALIDS AND ELDERLY LADIES. NURSE in charge. Address "H", care of Southern Churchman.

SITUATION WANTED.

GENTLEWOMAN WISHES POSITION IN home of widower, to rear children and direct home, or as companion. Address "P", care of Southern Churchman.

CLERICAL.

PRIEST, MODERATE, LONDON PARISH, England, and Chaplain British Emigration Department, visiting America, interest of Emigration, would supply church, July to August. Highest recommendations from Bishops, Clergy and Laity. Address Chaplain, 49 Aldwych Road, Cricklewood, London, England.

Deaths

MONCURE: Entered into life eternal Sunday, February 24, 1929, MICHAEL WALLACE MONCURE. Born at "Belle Fonte", Stafford County, Virginia, June 16, 1861. He is survived by his widow, Bettie Ashby Moncure; one son, Michael Wallace Moncure, and two daughters, Elizabeth Ashby and Virginia Buchanan Moncure.

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

HATTON: Entered into rest, 6:45 A. M. Tuesday, April 2, 1929, at the residence, 421 North Street, Portsmouth, Va., GOODRICH HATTON, son of the late Edward Alexander and Susan Rebecca Nash Hatton, aged 66 years. Funeral from the residence, 3:30 P. M., Thursday, April 4, 1929.

PICARD: WILLIAM HOWARD PICARD, son of the late Rev. William Thomas Picard, of Jackson, N. C., fell asleep in Jesus March 15, 1929, in Colorado Springs, Colorado, leaving a widow and two daughters of that city and one sister, Mrs. B. H. Hardy, of Jackson, N. C.

MINNIE EMILY ASHCOM.

In Baltmiore, Maryland, March 6, 1929, MINNIE EMILY ASHCOM entered upon the great adventure of the higher life.

Always devoted to the Church, the last ten years had been given generously to the Girls' Friendly Society in Maryland. She had been a Vice-President for ten years, Head of the Holiday House for six years, was Head of the Housing and Activities Departments and had many contacts with the Church and the Girls' Friendly Society beyond the Diocese.

Her quiet power of leadership, her unremitting efforts for others won for her a place in her work and in the hearts of her friends that can never be filled. An ardent Churchwoman, of deep spirituality, she has left a priceless heritage in her constant effort to measure everything in which she took part, as she did her whole life, by the standard of Jseus Christ.

The Church has lost one of its strongest supporters. The Girls' Friendly Society has suffered an irreparable loss.

The funeral services were at the Church of the Ascension, conducted by the Right Reverend Edward Trail Helfenstein, D. D., Bishop Coadjutor, assisted by Rev. Robert E. Browning. A celebration of the Holy Eucharist, in memory of Miss Ashcom, was held at St. Paul's on March 25, with Father Hughson as Celebrant, assisted by the rector, Rev. Arthur B. Kinsolving, D. D.

CHURCH INTELLIGENCE.
(Continued from page 14.)

throughout the year. Over 290,000 persons have attended. The rector and Mr. Channing Lefebvre, the organist, have received hundreds of letters in gratitude for these half-hours of tranquil beauty, freely provided in the midst of the turmoil of Wall Street and Broadway.

The first church organ made in this country was for Trinity Church. When the church was first built in 1696 it contained no organ, but when it was enlarged for the second time, in 1737, one was installed.

CALIFORNIA.

Rt., Rev. E. L. Parsons, D. D., Bishop.

"The Building of the Ship."

The young people of the Church School of St. Mark's Parish, Berkeley, Cal., took part in a unique Easter Festival Service on Easter afternoon at five o'clock in the Church. Mr. R. L. Hirst trained the school for the service called "The Building of the Ship".

The whole school participated in it. The Rev. Penrose Hirst acted as Master Builder; the boys brought each separate part for the building, presenting it with an appropriate recitation. It was a real ship, built of wood, and was put together from keel to masts and sails, right before the eyes of the congregation. It was five feet long from bowsprit to stern. It was a most interesting service, and quite different from the usual Easter Festivals. Special songs went with it, and the Church School choir led the singing, in which all boys and girls of the upper division of the school joined. The younger children helped in the loading of the ship with the Lenten Offering boxes.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Bishop Tucker Improving.

As announced last week, the Rt. Rev. H. St. George Tucker, D. D., Bishop of Virginia, was operated on for an emergency case of appendicitis, April 2, at the hospital in Alexandria. It is reported that from the condition of the appendix the Bishop must have been suffering for some time without mentioning it. If the operation had been delayed two hours there might have been very serious consequences. It is, therefore, a great relief and source of thankfulness to the Bishop's many friends, within and without the diocese to learn that his condition is as well as possible, and that he will probably leave the hospital in about a week or ten days.

Record-Breaking Offering.

The Sunday School of St. Andrew's Church, Richmond, of which the Rev. W. R. G. Irwin is rector, has reported an Easter offering of $1,600. This surpasses contributions of any other parish the contributions of any other parish in the diocese and is thought to be a record-breaking contribution in Virginia diocesan history.

St. Thomas' Sunday Schools holds second place in Richmond with a contribution of over $1,100.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

An Unusual Story.

At the close of the Easter morning services at St. Peter's Church, Michigan and Trumbull Avenues, Detroit, gifts aggregating $200,000 were promised to the parish. The announcement was made by the rector, the Rev. Robert B. Kimber, at a parish meeting and dinner held Thursday evening, April 4.

The story is an unusual one. Three years ago a discouraged vestry met to review a situation whose main features were a little old stone church, much the worse for wear, a dilapidated parish house and an ancient dwelling which was being used as a club-house, and a congregation almost at the vanishing point. Mr. Kimber, who had just taken charge, asked what could be done in the way of raising money for better equipment. The answer was: "Possibly $15,000 or $20,000 at the outside. A month later, however, $67,000 was pledged for a new parish house, and a year later $64,000 more was pledged towards a new church. A splendidly-equipped parish house was erected, and there was also built the "undercroft" of the new church. Thus the foundations of the church were built, and nearly all the heating equipment that will needed in the whole building when completed was installed. A rapidly growing congregation took fresh heart of courage and set to work under vastly improved conditions.

Nevertheless there was a heavy burden of interest charges, and a review of the finances during Lent show arrearages on the pledges of $32,000. Now comes the other good part of the story.

After church on Easter Day a gentleman who prefers to be anonymous for the present approached Mr. Henry Otis, the Senior Warden of the Parish, and said: "Mr. Otis, this old church building is not an adequate setting for the splendid work being carried on here by the rector and this loyal congregation. If you will contribute one-half of the cost, I will pay the other half so that the new church may be erected fully paid for and consecrated on Easter Day, 1930." Mr. Otis agreed, and the joint offer of the donors was presented to the congregation at the parish meeting referred to above, the only condition being that the present arrearages on pledges shall be made up, and that a further $15,000 be subscribed so that the church may not be left with interest

charges too heavy for it to bear.

The two donations provide for the completion of the church building, the equipment of the new sanctuary, a new organ, and an endowment fund of $120,000.

The final unit of the new parish house, an endowment building five stories high, with stores and offices, will not be erected until the completion of the widening of Michigan Avenue.

McE.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

Memorial to Bishop Weed.

On Sunday, March 3, the Bishop dedicated a tablet, erected within the sanctuary, by the congregation of Trinity Parish, Saint Augustine, as a memorial to the Rt. Rev. Edwin Gardner Weed, D. D., the third Bishop of Florida. This tablet is of pure white marble and identical in design with the memorial to the former Bishops, erected in the same church.

Colored Congregation Build New Rectory.

In the presence of a very large gathering of Negroes, Bishop Juhan opened the new rectory of St. Cyprian's Colored congregation, in Saint Augustine, on Sunday afternoon, March 3. This rectory is a modern stucco cottage and was built through the efforts and largely at the expense of St. Cyprian's congregation. The cost of the structure being $5,000. Archdeacon Wm. T. Wood, in charge of this, and other Negro missions, has taken residence with his family in this new and attractive home.

Jacksonville Noon-Day Services.

The Churchmen of the Jacksonville parishes prepared and organized so well for the Lenten Noon-day services that the attendance and appreciation of the public reached a new high-water mark.

These services were held for two weeks only, March 11-22. They were conducted in one of the down-town theatres and the preachers were the Rev. Willis G. Clark, of St. Andrew's Church, Tampa, Fla.; the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, and Chairman of the National Commission on Evangelism; the Rev. Henry D. Phillips, D. D., rector of Trinity Church, Columbia, S. C., and the Rev. Julius M. Schaad, rector of St. Paul's Church, Augusta, Ga.

Educational Institutes.

Under the direction of the Diocesan Department of Religious Education, of which the Rev. Ambler M. Blackford, of Jacksonville, is the Chairman, a very successful series of Educational Institutes were held in Florida during the Lenten Season.

Miss Annie Morton Stout, of the Department of Religious Education of the Province of Sewanee, was the leader of these Institutes, and has expressed herself as being most pleased and satisfied with the attendance and results obtained.

In St. John's Parish, Jacksonville, where Church School teachers from all of the city parishes, and several of the nearby congregations, met for a course on "The Teacher", some thirty teachers were regular in their attendance and some eighteen of this number took examinations for credits in the National Accredited Teachers' Association.

In St. Mark's Parish, Palatka, among the thirty teachers who gathered for five consecutive evenings, were the teachers of St. Paul's Mission, Federal Point. This mission is twelve miles distant from Palatka, but this was no hindrance to the devoted body of teachers of that little school—100 per cent of whom were present every night. Some eighteen of these students likewise have taken their examinations for the N. A. T. A. credits. This time the course taught was "The Curriculum". The closing Institute of the series was held in St. James' iMssion, Lake City. Here, too, "The Curriculum" was taught. Eleven teachers attended from the local Church School, and five have taken their N. A. T. A. examinations.

In addition to the above mentioned Institutes, Mission Study Classes have been very generally held throughout the diocese, both among the women of the Auxiliary and the Church School Service Leagues. The New Africa, The Program of the Church, and Building the City of God were the predominant subjects under discussion.

Church of the Good Shepherd, Jacksonville.

A very complete and modern, as well as beautiful church structure was opened for its first service in Jacksonville, Fla., when the Easter services were held in the new Church of the Good Shepherd.

The building is the final unit of a group of buildings which have been under construction for some nine years, the first completed being what is now the gymnasium, which has been in use for Church services, and the swimming pool with its accessories, the two kitchens and serving pantries, the guild rooms, and men's club room, the Boy Scout Rooms, Sunday-school departments, and chapel.

The new church, which was designed by Corbusier and Foster of Cleveland, and Mellen C. Greeley, of Jacksonville, associate architects for the entire group, is the dominating feature because of the materials used, its great height and size. The whole group is of Gothic design, leaning somewhat to the continental. There has been invested approximately $600,000 in this group of buildings.

On Easter the attendance was good at the 6 A. M. service, more than 500 made their communions at the 7:30 service, and, though provision had been made for about 1,200, the church would not accommodate the crowd at the 11 o'clock service, and the same was true of the Sunday-school celebration in the afternoon.

The furniture of the new church is in keeping with the beautiful building, many pieces being memorials. The Rev. C. A. Ashby is rector of the parish; the building committee are W. M. Stockton, E. Vivian Toomer, Harry E. Osborne, C. H. Lloyd, C. S. L'Engle, R. D. Knight and Walter Hawkins. The builders are A. Bentley Sons Company.

Personal Notes

The Rev. Josiah R. Ellis is now living at Amherst, Va., and may be addressed there.

The Rev. Samuel S. Marquis, D. D., rector of Christ Church, Cranbrook, Bloomfield Hills, Mich., has returned from Summerville, S. C., where he has been recuperating during the winter from the effects of a serious operation. He was in his own pulpit April 7.

The Rev. John S. Wellford has accepted the rectorship of St. Thomas' Church, Abingdon, Va., as of September 1, 1929.

The Rev. Wolcott Coit Treat has become rector of the Church of the Atonement, Westfield, Mass., instead of Vicar.

The Rev. Phillips Brooks Franklin, formerly rector of Christ Memorial Church, North Brookfield, Mass., has accepted a call to St. Alban's Church, Marshfield, Wis.

The Rev. Charles F. Brooks has resigned as Curate of St. Stephen's, Pittsfield, Mass., to become Curate of Trinity Church, Wilmington, Del.

The Rev. Henry Gleaser has accepted a call to St. Stephen's Church, Pittsfield, Mass.

The Rev. Bayard H. Goodwin, formerly rector of St. Philip's Church, Easthampton, Mass., has accepted a call to St. Mary's Church, Amityville, Long Island.

ORDINATIONS.

The Rev. John Alexander Betcher, Ph. D., formerly a Methodist minister, was advanced to the priesthood on the Fifth Sunday in Lent, March 17, 1929, by the Bishop of Springfield, the Rt. Rev. John C. White, D. D., in St. John's Church, Decatur, Ill.

The sermon was preached by the Rev. Stanley Allan Macdonnell, rector of the parish; the Litany was said by the Rev. Robert Hall Ratchison, rector of St. Paul's, Alton, who with the Rev. Mr. Macdonell, united with the Bishop in the Laying on of Hands.

The Rev. Dr. Betcher was formerly a prominent minister of the Methodist Episcopal Church, where he was very highly thought of and has done splendid work in his various charges in Illinois. He became rector of Trinity Church, Lincoln, immediately upon his ordination to the priesthood. He has served that parish during his diaconate and candidateship.

J. C. W.

The Proof of Easter.

The best evidence for the resurrection of our Lord is the resurrection of His Church. It is possible for scepticism to make much, if it will, of the fragmentary records of Christ's risen life, and the apparent discrepancies between the records that exist. But the change that passed upon the mind and outlook of the disciples is past the power of scepticism to obliterate. Who can deny the grief and despair of the little mourning company who followed Joseph of Arimathaea in paying honor to the Dead? But just as little can be denied the joy and triumph into which they were quickened after a few short hours had passed. The attempts to give a naturalistic explanation of that change have ludicrously broken down. There remains only one reasonable and adequate explanation of that revived faith, that overflowing gladness, those trumpet-toned proclamations. It is that when they said "The Lord is risen indeed" they spoke what was true. The resurrection of the Master is needed to account for the resurrection of the Church, and the resurrection of the Church is only explained by the resurrection of the Master.—J. M. E. Ross.



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—Canon Liddon.

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CONTENTS

	Page
Thoughts for the Thoughtful	4
The Fulfilment of a Strange Prophecy—Canon Dyson Hague	6
The Only Alternative—A. Z. Conrad	7
We Believe That Thou Shalt Come—Kenneth Mackenzie	8
Third Sunday After Easter—Berkeley Minor	9
Rays of Light From God's Lamp—W. W. Rugh	10
Favorite Scripture Verses	13
The Fool's Prayer	11
Book Reviews	11
Letters to the Editor	12
Church Intelligence	13
Family Department	17
Children's Department	19
Personal Notes	23

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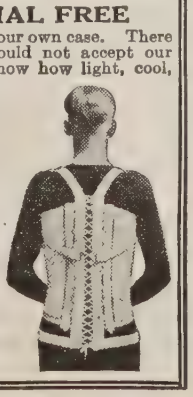
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Thoughts For the Thoughtful

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The purpose of prayer is not to get God to see things as we see them, but to get ourselves to see things as God sees them.

In the alchemy of the strength of the Infinite, a sodden sorrow has time and again been transformed into loving sympathy for all who suffer.

Nothing is ever done beautifully which is done in rivalship; nor nobly, which is done in pride.—John Ruskin.

There is no greater mistake than to suppose that Christians can impress the world by compromising with it.—Selected.

"Why shouldst Thou fill the day with sorrow,
My heart?
One watches all with gaze most tense;
Doubt not that He will give thee too
Thy part."

"He will guide us in a sure path, though it be a rough one; though shadows hang upon it, yet He will be with us. He will bring us home at last."

When persons are brought into pews not otherwise used, they are in position to receive the Word of Life. They are guests at the table where the Bread of Life is given them. No other form of hospitality is the equivalent of this act of neighborliness.—Lutheran.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolation, but they never pass away.—Dean Stanley.

What does the apotheosis of the Cross mean if not the death of death, the defeat of sin, the beautification of martyrdom, the raising to the skies of voluntary sacrifice, the defiance of pain? By long brooding over this theme—the agony of the just, peace in the midst of agony, and the heavenly beauty of such peace—humanity came to understand that a new religion was born, a new mode, that is to say, of explaining life and of understanding suffering.—Amiel.

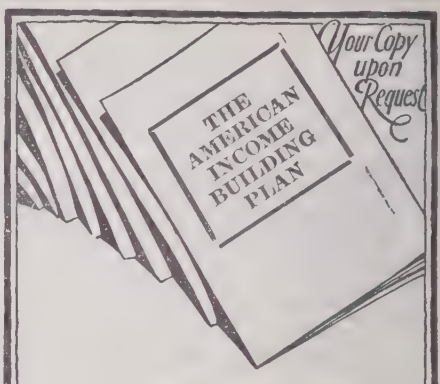
When the bitter trouble or a dark perplexity is spread out before God in prayer, it has the bitterness taken out of it or the darkness enlightened. Over its narrow, thorny path the high stars shine in peace. The pain may not be taken away, but power to bear is given. —Young People.

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EDITORIALS

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FRATERNALS

Rough but fairly accurate estimates give the United States sixty-eight million legal voters. The number is stated in words because we Americans are so accustomed to long rows of figures that they are meaningless. Official statements show that thirty millions of us, nearly half our possible voters, far more than half our actual voters, are members of fraternal orders, not including the vocational bodies, like the labor unions and farmer co-operatives, nor the political, like the Ku-Klux. This is a feature of American life and progress to which, considering its importance, remarkably little attention is given. No other country has such a condition. No nation of the past has had anything approaching it—half the adult population enrolled in organizations, members of which are pledged to mutual helpfulness, fraternity, recognition of the brotherhood of mankind, to united action, influence and giving for benevolence, alleviation of human miseries, service to God by obedience to the Golden Rule expressed for us by the words and life of His Son. All these organizations, by their declaration of principles and the teachings of their rituals, inculcate the lessons and spirit of the New Testament. Most of them, wisely, disclaim special allegiance to denominations or to Christianity; but their purposes, proved by act, and precepts, put to shame the type of professed Christian who, like Scribes and Pharisees, endeavor to bargain with the Almighty, offering so much morality, compliance with the laws, lip service and carefully measured contribution in exchange for redemption and eternal life.

In a recent number of the Saturday Evening Post John Chapman Hilder, managing editor of the Elks' Magazine and, therefore, in intimate touch with the subject, says more than 800 fraternal orders, or societies, of varying extent of scope and membership, exist in the country, a number of them having branches in our dependences and Canada. "The basic admonition in every ritual," Mr. Hilder writes, "is, Be kind to your fellow man." The Free Masons, of course, have the oldest order and, in some respects, the strongest. According to the testimony of Masons who join other orders, much of the ceremonial, "secret work" and ritual of all are based on Masonry. Masonic literature, accessible to all, states the fundamentals thus—

"There is one God, the Father of all.

"The Holy Bible is the great Light in Masonry and the rule and guide for faith and practice.

"Man is immortal.

"Love of man is, next to love of God, man's first duty.

"The cornerstone of the Masonic spirit is Charity."

Three and a quarter million men are organized and held together by solemn obligation and mutual fellowship on this faith. This number includes the degrees above the Blue Lodge, known as "Christ Masonry", because belief in the Saviour is understood to be essential to membership. So-called Masons in Europe, reputed to be atheistic and to be perverted to political agitations, are repudiated by the Masons of this country and Great Britain. They are few, but their conduct in the past has brought on nearly all secret societies the ban of the Roman Catholic Church. Most of the most numerous and widely spread orders in the United States follow the Masons, it is understood, not only in principles and ritual, but in excluding women, for whom, however, special branches—like the Eastern Star in Masonry and the Rebekahs of the Odd Fellows—are established, with many thousand members, entitled to all the benefits accorded men.

The value of the fraternities to the country and religion is incalculable. They make an enormously powerful, organized, underlying force for the prevention and destruction of atheism and anarchy and the dangerous forms of socialism. Thirty million men instilling and cultivating among themselves belief in God and immortality and loyalty to law and government make potent defence we do not see and which few of us comprehend, far more effective than any army of soldiers. The good these orders do in protecting the helpless, preventing and relieving poverty and suffering and educating and training to good citizenship is beyond estimation. We are moved to wonder how we would do without the fraternities when we consider some of the figures and facts of their activities. The beneficiary orders have ten billion dollars of life insurance, a large part of of it held by and for those who would not or could not carry policies in the regular companies. The Odd Fellows, numbering two and a half millions, maintain sixty-four homes for the aged and disabled and contribute, through local lodges, liberally and systematically to all local welfare work. Woodmen of the World, half a million, maintain a $1,000,000 hospital for tuberculosis victims. The Modern Woodmen, more than a million, have a $2,000,000 tubercular hospital, which they maintain at cost of $400,000 a year. Their special work, however, is Americanization, development of love for country, constitution and flag. The national flags given by it wave over thousands of schoolhouses from sea to sea. The Shrine, the high degree of Masonry, supports ten hospitals, with total of 600 beds, for crippled children of poor parents. More than 7,300 such children had been sheltered and treated at last obtainable reports. The Elks, composed largely of theatrical, newspaper and sporting people, with 800,000 members, spent last year nearly three millions in such work as summer camps for poor children, caring for crippled children, providing Christmas bounty for the poor, sending flowers to hospitals, contributing for special needs, such as flood and storm relief. This was in addition to maintaining a beautiful home for aged and indigent members at Bedford, Virginia. The Loyal Order of Moose has a home for children and widows of deceased members on a thousand acre farm, with comfortable and attractive cottages, vocational and other schools, in which 2,000 boys and girls are taught to be good and useful citizens and to believe in God. Mr. Hilder names eleven other orders supporting free hospitals, including Maccabees, Knights of Columbus (affiliated with the Roman

Catholic Church), Tribe of Ben Hur, Foresters, Ancient Order of United Workmen. Masonic homes for the aged and poor and orphans are scattered widely. All these are in addition to constant and countless benefactions and charities by individual members and lodges. Workers for charitable purposes and relief for emergencies and disasters testify that their calls on lodges and members of the fraternities for aid are rarely in vain.

We read with delight and admiration of the magnificent benefactions of our rich men. There is yet more delight in thought of these millions of ordinary citizens, most of them far from rich, going on year after year unostentatiously doing beautiful things in recognition of their duty and obligations to God and brother man. There is infinite comfort in realizing, amid all the wickedness and crime and vice and darkness in high places, of which we see and hear so much, how many really good people there are, many of them making little show of goodness.

There is an old story of Sam Jones, said to have been told, with much gusto, by that evangelist himself. It is that he and a friend found themselves hopelessly stranded in a strange place. The friend proposed to seek the local Methodists.

"Methodists nothing," Jones replied. "They want too many credentials and references. I'm going to hunt a Mason. All I need for him is a grip of the hand and a dozen words." Results proved Jones right.

The secret orders are apart from the commercial organizations, like the Kiwanis, 100,000 strong, and Rotary clubs, boards of trade and chambers of commerce, but, in the last analysis, all these millions of Americans really are working, thinking and giving, concentrating their vast united strength for the same great general purpose of making the world and their own parts of it better to live in, increasing opportunity for hope and happiness, uplifting and cleansing mankind and leading us to mutual usefulness. All alike, too, are objects of the derision and sneers of the professionally Superior Persons, the ultra artistic and refined and aesthetic, dilettante talkers and writers to whose transcendental taste all who are practically useful are abhorrent and despicable. Yet the thirty million real and really working and doing people go on, preparing behind the lodge doors kindly benevolences and enterprises for the general welfare, seen and felt by thousands every year, drilling their members to be deligent factors in promoting and upholding the decencies, sustaining honesty and all the basic virtues, the sanctity of the home and the stability of civilization and orderly government. To occasional enjoyments for themselves in parades, demonstrations, frolics, conventions and wholesome fun they surely are fully entitled while they continue to constitute, as surely they do, safeguards from dangerous internal strifes among us and a huge, living, impregnable fortification against agencies of decay and destruction.

The real importance to religion, the churches and communities, the government and our national life, of the fraternal societies and orders is not understood nor appreciated properly even by their own membership. Many Episcopalians, including bishops and clergymen, are active and earnest and always welcome and honored brothers of some one fraternity or of several of them. It is a live question, however, whether our Church, as a whole, and rectors and laity individually, co-operate with, help and encourage the fraternals as cordially and consistently as wisdom requires. The Christian religion is the great conservative influence in this republic and the world. In our country the fraternal orders may be regarded fairly as ranking next to the churches as influences for good. Close alliance and association of the two vast powers will be for the advancement and strengthening of both, and powerfuly in making this country of ours more than ever the dominant force among the nations, successful leader and guide in honoring and serving the Almighty and establishing peace and good will among men.

Alfred B. Williams.

THE FULFILLMENT OF A STRANGE PROPHECY

Daniel's Prediction of the Dictatorship of the Proletariat: An Interpretation of Daniel 2:33, 41-43

By Dyson Hague of Toronto

IN many respects there is no more remarkable prophecy in the Bible for today than the words of Dan. 2:32, 33, 42, 43, with regard to the great image seen in a dream by King Nebuchadnezzar: "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

Now, the arresting thing is the element of clay; "his feet part of iron and part of clay" (v. 33); "the iron mixed with the miry clay" (v. 42); "the toes and the feet, part of iron and part of clay" (v. 42); "thou sawest iron mixed with the miry clay" (v. 43). Read in the lurid light of the events of the last few years, these verses are arresting to a degree.

Of course, no true believer can afford to accept the interpretations of the Pagan infidel, Porphryry, popularized by modern German rationalists, that the Book of Daniel contains no prophetic elements, and was written by some literary forger in the days of the Maccabees. With a myriad of other Christians, the writer believes that Daniel's great image represents monarchy during the Times of the Gentiles, and also delineates the gradual tendency through the ages to the principles of democratic right in government. The gold head (Dan. 2:32-37) represents monarchy absolute, a sole autocracy; the silver breast and arms, the Medo-Persian phase, monarchy plus the aristocracy; the body and thighs of brass, the Macedonian phase, monarchy plus the aristocracy, plus the military, a new phase emerging; the legs of iron, and the feet part iron and part clay, the Roman Empire, with monarchy, plus aristocracy, plus the military, plus the people, as set forth in the Latin symbol, S. P. Q. R., Senatus Populus Que Romanus, the Roman senate and people, the rights of the people being politically recognized.

Down through the ages, and through the ten (more or less) kingdoms in which, as was notorious, the Roman Empire was divided, and is divided today; the eastern and the western sections representing the two mighty divisions of the thighs, and being broken into the various kingdoms into which the face of modern Europe has been divided. As the eye of the prophet became illumined by the Holy Spirit, he saw in the wonderful vision the final phase of the Times of the Gentiles before the Coming of our Lord and Saviour Jesus Christ. And there he saw—what? He saw what we see with eyes of amazement today—the coming into view of the clay, as a ruling power, in the place of autocracy, monarchy, and the might of emperors and kings.

The Rise of Bolshevism.

Now, the marvelous thing to the writer is this. Not that the clay stands for democracy in the sense of the people coming into the rights of liberty, justice, and a living wage, free education, better housing, voting privileges, and the like. Not merely that the prophet here saw the tumbling of crowns, and the crumbling of thrones, and the displacement of ancient kingdoms and kings, and the unbelievable rise in a day of republic after republic, which is indeed marvelous. No one could ever have believed that within the last few years the face of Europe would be fairly evenly divided between five republics and five monarchies; Britain, Belgium, Holland, Spain, Italy, still have kings, and France, Switzerland, Portugal, Germany and Austria now being republics.

But the more marvelous thing seems to be that the prophecy of Daniel refers to the clay taking **the position of monarchy, and the autocracy of a ruling power.** In other words, what Daniel foresaw, was the menace of Bolshevism, and communistic tyranny. He saw the people, not merely claim-

ing their rights as people, as subjects obedient to law and rejoicing in liberty, order, and legal rule; but rather a mysterious uprising of the people in their strain after rule —their claim to the right of the sceptre of dominion, and of world dominion. In one word, the clay, as a part of the monarchic image, seems to represent the noisy, truculent, uncontrolled dictatorship of the proletariat. If Daniel had lived in 1917 and 1928, he could not have more literally described that strong uprising of the clay into its place of power, with its cry: "Down with all authority and law."

The writer had in his hand as he wrote a pamphlet, circulated through some of our largest cities, in which the writer made a fiery appeal to the working classes to unite with the soldiers to overthrow the capitalists of the world, and to take all power from existent government bodies. That these sentiments today are menacing the future of the world, no thoughtful man can deny.

Their objective is to divide mankind into two warring classes; ultimately to destroy all classes of society, save the communist working class, and in place of the nations of today to have a world combination of working class republics, dominated by the proletariat, and they by the central Bolshevistic government in Moscow, the capital of the world. And so in the name of the brotherhood of man, they would fain destroy all brotherhood, reduce to poverty and slavery all classes of people higher than the so-called laboring classes, and propagate the hideous doctrine of communistic murder under an anarchistic socialism which has its basis in atheism, and whose basic principles are: No Bible, therefore no rule nor authority; no Law, therefore no order, no obedience; Communism, therefore the destruction of the rights of man and the claims of God.

It was this Twentieth Century vision that the Spirit of God, the Revealer, gave to Daniel (Dan. 2:19-22, 28-30) about twenty-five hundred years ago, and if the writer's exegesis is correct—and he suggests it, not as final or exclusive, but as an interpretation for consideration—it looks as if we were in the final phase of the Times of the Gentiles. The next thing in the Divine program is the setting up by the God of Heaven "in the days of these kings", the monarchic kings, the iron, and of the communistic kings, the clay, of "The Kingdom which shall never be destroyed" (Dan. 2:44; Dan. 7:14)..

THE ONLY ALTERNATIVE

By A. Z. Conrad D. D.

TAKE it or leave it. There is no other alternative. Christianity is not the complicated thing many would have us believe. It professes to be a revealed religion. As such it is nowise conditioned on human opinion. It is revelation or it is not. If it is, then it is not a matter for discussion except as to application. If it is not, then it can make no claim to recognition. If it fails to be what it pretends to be it is unworthy of further regard. It is utterly beyond the influence of mere human opinion. Its pre-eminent claim to acceptance is that God has **spoken.** Has He? Either He has or He has not. If He has, that settles it. If not, then why consider it at all? Now, the fact is, Christianity is all false or it is all true. It is no fanciful thing to be juggled with or to be used as a conjurer's wand.

Eccleticism has no more place in dealing with Bible Christianity than it has in dealing with the law of gravity. Christianity is not fanciful, it is factual. By no law of true thinking can the New Testament story of Jesus be made to be conditioned upon human acceptance. Either Jesus lived taught, worked, and died as the Gospels declare, or He did not. Either we have Salvation through the voluntary Sacrifice of Jesus Christ or we have no Salvation whatsoever, either from the guilt of sin or the love of sinning.

Either Christ was born of a virgin precisely as the Inspired Narrative proclaims, or no such person as Jesus is **known** to be historic. Either Christ rose from the dead or there is no guarantee that death does not end all. Juggling with words and trying to accept a part and deny the rest according to preference or caprice is simply ridiculous.

The erudition and the intellectuality of any man or any group of men does not qualify for an interpretation of the supernatural. It is not a question of what God Almighty might have done; the question is what did He do to save a lost world.

The Gospel is good news or the world has no good news. The very significance of the term itself would indicate that a message of extraordinary import and incomparable satisfaction has been given to the world. There it stands despite the caviling and contentions of men. Take it or leave it. Not even God can compel acceptance of it, against predetermined and persistent opposition.

There,too, Christ stands. Take Him or leave Him. It is just as simple as that. What you cannot do is this: you cannot take the Gospels in part and reject them in part. They constitute a unit of truth. This unit is unbreakable. The moment you repudiate the authority of the Bible you have no Christianity. It stands or falls with the credibility and the reliability and the authenticity of the whole.

Christianity presents the conditions and the provisions of pardon for sin. Take it and be saved, leave it and be lost. Now that is the hard, cold, simple fact. No living mortal ever did or ever will guarantee Salvation apart from Jesus Christ.

If you do not believe the Bible, then make no claim to being a Christian. You may make a claim to being religious, but not to being a Christian. Christianity is wholly identified with the Gospels **just as we have them.** If you reject Christianity yourself, which has been such an unspeakable comfort and source of power to accounted multitudes, why is it necessary to go about unsettling the faith of those who **do** find salvation and peace in the acceptance of the Word at its face value?

So far not one thing has ever been presented by scientists or philosophers that has in any degree met the deep want of the human soul, conscious of its own transgressions.

When praised by the Athenians, Pericles said: "The most praiseworthy fact of my life you have not mentioned; it is this: no Athenian has ever been caused to put on mourning through any act or word of mine." There are thousands of men, blind guides of the blind, who have caused their fellowmen to put on mourning because they have robbed them of their faith. Of all banditry the very worst is that which robs a man or woman of saving faith in Jesus Christ as Lord and Saviour.

A **deleted** Gospel is not merely a diminished Gospel, it is a destroyed Gospel. A Gospel without the supernatural is like a watch without a mainspring. It may retain the outward form, but is not rythmic with the spheres. It does not do the one thing a real watch does, viz., keep time.

The Christ of the Gospels is not "the Man that nobody knows". The Jesus of that book is utterly fictitious. Nobody knows such a Jesus because he never existed. The Jesus whom regenerated disciples **do know** is the Christ who was born of Mary, supernatural as the true Son of God; who wrought miracles, who died voluntarily on Calvary; who redeemed a lost world, who rose again from the dead, just as He had predicted, and who ascended to "The Glory which He had with the Father before the world was". This same Jesus is today the intercessor of believers, the strength of the sad, the comfort of sufferers and the companion of all who are willing to obey and trust Him. He **is not** the Man that nobody knows. Every one whose life has been trustfully surrendered to the Jesus of the Gospels, **"Knows Him".**

And how is He known by His disciples? From the fact of His indwelling in the soul and the fact produced in life and character. "His Spirit witnesseth with our Spirit that we are the Sons of God." You can no more reject miracles and keep Jesus Christ as a Saviour, than you can reject the sun in the heavens and keep the solar system. Artificial light, however brilliant, is not sunlight. It is utterly futile to waste time arguing with men who deliberately mutilate the Word of God until it is eviscerated, emasculated and fragmentary.

The gospel of modernism is no more a gospel of salvation than is Buddhism or Mohammedanism. It is merely the shell of the acorn with the potential oak missing. Until the grace of God has done its regenerating work in the heart, man is no more able to pass on the Christian doctrines than a deaf man is to pass on an oratoria, or a symphony. Neither philosophy nor science can ever give to the world healing for its hurt, nor balm for its wounds.

Speculation about the possibility of forgiveness without an atonement is just as valuable as a dissertation on the kind of a world God might have made, but did not. The fact is unalterably true, that God **did** provide an atonement. **The atonement He provided is clearly revealed in God's Word. It is adequate. It works. Take it or leave it. If you take it you have peace and assurance of life everlasting. If you leave it, you leave sin with its virus, leading steadily toward wreck and nothing can eliminate it or change the fact.**

Could not God have forgiven sin without the death of Christ? Certainly not, or He would have done so. There was a moral necessity. Only that moral necessity ever lifted Calvary's Cross. **The fact** of the Cross is incontrovertible. The full and final meaning of it is hidden within the counsels of the Infinite. No explanation beyond that of the Gospel as we have it satisfies. Jesus Christ does not need fully to be **explained.** He does need to be **savingly known.** Trust and acceptance of the Jesus of the Gospels results in clarity of vision, whereby He is spiritually visualized and sufficiently known to meet every spiritual requirement.

Once more, let us say Christianity is not theoretical, but factual. There it stands in all of its completeness and beauty. It is subject to neither revision, modification, nor improvement. It is **perfect** in all of its provisions. It is adequate to every human requirement. You can no more tamper with it and still leave it affective than you can qualify or limit the Infinite Personality. You may deny it if you will, but "God manifest in the flesh" and the fact that "Christ died for our sins according to the Scriptures" are unalterable facts constituting the very essence of Christianity. **Take it or leave it.** You cannot change it, you cannot improve upon it. It stands.—Bible Champion.

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

XII.

HAVING asked some pertinent question regarding those who may not be embraced in the translation of 1 Thess. 4:13-18, we are now to consider what awaits those who have shared in that honor. We have emphasized the dignity of standing before the Son of Man as disclosed in Luke 21:34-36. There is ample room for our contemplation of this wonderful privilege in the various passages which imply its verity and significance. In 2 Cor. 5:10, we have a sound platform upon which to stand as this perspective opens to us. A permissible translation of this text would read, "We must all be manifested before the Bema of Jesus Christ that every one may receive in his body (the resurrection or translation body of vs. 1-4) the things he has done, whether good or worthless." Let us strongly urge that this is

Not a judgment for sin,

but a tribunal for the bestowment of rewards. The word Bema may be construed to mean the raised **dais** on which sat the superintendent of the Grecian games, when conferring the laurels upon the successful competitors. St. Paul has this scene in mind, when expatiating on the winning of the crown, he pleads, "Lest having preached to others I should be rejected (a castaway)", 1 Cor. 9:25-27. There is also in his commentary of the gain or the loss of reward in 1 Cor. 3:11-15 a like comprehension of the responsibility of being a believer. He shows how a man may be saved, and yet miss the joy of meriting the highest honor which the King longs to confer. Herein lies the significance of our Lord's parables of the talents and the pounds (Matt. 25:14-30; Luke 19:12-27). We do well, then, to appraise our position and responsibilities as related to this judgment seat.

Once more, let us assure our hearts that we do not stand before the Bema of Jesus Christ that our sins may be exposed and our guilt determined. For, to the spiritual Christian,

The judgment for sin is forever past.

It was met on Calvary's cross by the Judge Himself. This is a marvellous mystery; and in our weak understanding we are slow to apprehend it. Traditionally, we have been taught that when He comes, He will scrutinize our unhappy past and punish us according to our deserts. If such were the revealed truth, we should have ground for dreading His coming; and in that case, it would cease to be a "blessed hope" (Titus 2:13); and we should have scant impulse to "love His appearing" (2 Tim. 4:8). No. Thank God. Our sins are done away through His meritorious redemption. Let us apply our hearts to this marvellous provision:

Even in the Old Testament, the saints of God obtained a vista of the greatness of God's mercy. David exclaims, "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12). Hezekiah triumphed in the truth that God had cast his sins behind His back (Isa. 38:17). Micah rejoices that our sins are sunk into the depths of the sea (Micah 7:19). Through the prophet Isaiah we discern the divine provision that as a thick cloud on a summer day, our sins are blotted out (Isa. 44:22). And in the light of the incarnation, the glory of this benign attitude of Deity becomes more lustrous. The trumpet call to freedom is sounded by the Apostle, "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1). This is an echo of our Lord's promise, "He that heareth my words and believeth on him that sent me, shall not come into condemnation" (John 5:24). To Him there could be only one sin that could defeat this great heartedness; and that, the rejection of Himself (John 3:19). Again we hear the exultant call of the Apostle, "God hath made him (our Lord Jesus) to be sin for us that we might be made the righteousness of God in him" (2 Cor. 5:21); which is taken up by St. Peter, "He himself bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness" (1 Peter 2:24). And the paen is continued by St. John, "If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John 1:7); and again in the Revelation, "Unto him that loved us and washed (loosed) us from our sins in his own blood" (Rev. 1:5). The song of the rejoicing hosts is, "Thou hast redeemed us by thy blood out of every kindred and tongue and people and nation" (Rev. 5:9, 10). And we are further emboldened to stand upon a firm foundation when we aver that the inner impulse of salvation lies in

The longing of God to forgive sinners.

In the incomparable parables of Luke 15, the pity-love of God for the lost sheep, the possessor-love of God in the lost coin are surmounted by the parental-love of God for the lost son. If a current writer makes bold to declare that "repentance is the sick-bed of the soul", we respond to the affirmation, that the secret of repentance should not be a cause of a cowardly fear of reaping the fruit of our guilt if we are not forgiven, but that it affords supreme gratification to the heart of God that we should be thus disposed towards His desire to restore us to Himself. That was not a superficial orientation of our Lord Jesus which moved Him to say, "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15: 7, 10). May this soul-warming truth challenge our thought and dedication.

And still more, the portraiture of the "tender mercy of our God" (Luke 1:77, 78) is enhanced by the evidently superlative purpose of God in that

He not only forgives, but forgets sins,

impossible as this may seem to us. Jeremiah, speaking for God in the contemplation of the ultimate restoration of the nation, echoes Isaiah's prediction (Isa. 43:25), "Their sins and iniquities will I remember no more" (Jer. 31:34; 50:20). And the writer of the Hebrews carries this truth over into the New Testament, transferring the provision to the life of the individual Christian (Heb. 8:12; 10:17). Can it be possible for me? may every child of God exclaim. To question it in the spirit of unbelief must be a grief to Him. So appreciating and appropriating our exalted estate, we go a step further and ask, as we perceive the revelation of the divine affection for all penitents, forgiven, restored and born-anew,

"What does God think of me?"

Our first vision of His great-heartedness is in that matchless declaration of Jer. 29:11, "I know the thoughts I think towards you, saith the Lord, thoughts of peace and not of evil to give you an end and expectation". David had already discovered this perspective of the love of the Deity in Ps. 40:5; 139:17, "Thy thoughts which are to usward cannot be reckoned, they are more than can be numbered"; "How precious are thy thoughts unto me, O God; how great is the sum of them."

We must admit the testimony of our Lord's mind concerning us, when in His prayer to His Father, He premises our superlative accession to the very love of the Father which He Himself enjoyed (John 17:20-23). And the

outflowing of grace on Pentecost confirms and enlarges this perspective.

Forgiven sinners are partakers of the divine nature by this completed relation (2 Peter 1:4). We are called "holy brethren" (Heb. 3:1), "dear children" (Eph. 5:1); and because we are translated from the power of darkness into the kingdom of the Son of His love (Col. 1:13), we are made complete in Him, in whom all the fulness of the Godhead dwells (Col. 1:19; 2:9, 10). And all this, waits not until we have left our bodies and entered into Paradise, but is our present calling and privilege.

We have purposely entered upon this excursus that our faith may be more deeply settled. For while, as by nature we are alien to God, essentially the "children of wrath" (Eph. 1:1-3) and may most properly in that category call ourselves "miserable sinners", our position in the Son of God as children of God exalts us to the heavenlies with Him (Eph. 2:4-10). Let us remark concerning this provision, that we "sit with Him". Angels are said to stand in the presence of God (Luke 1:19). Can we rise to the altitude of this provision? If we do, we shall grow more and more humble, as we confess how utterly unworthy we are of this ennoblement.

And we have traversed this territory of truth that may be able to disabuse our minds of our inherited notion that we shall have to answer for our sins at the tribunal of which this section of our study treats. So, since on the cross our sins were put away (Heb. 9:26); since by the resurrection of the Son of God we are partakers of His life and honor, there is room for the final brief word that

Stewardship for the King demands an accounting.

We belong to a working family (John 5:17) and reward for service is consequential. That is the meaning of this judgment seat of Christ which is the focal point of our present study. The portraiture of the passage in 1 Cor. 3: 11-15 is illustrative. Upon the foundation we must build something. It is for us to say whether it shall be wood, hay or stubble; or gold, silver or precious stones. The fire of His scrutiny will try our work. We cannot escape it. We may, like the man rushing from a burning building with nothing but his clothes upon his back, be saved from the fire of utter condemnation; we may, as the Apostle admonishes us, obtain an "abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:10, 11).

THIRD SUNDAY AFTER EASTER

Berkeley Minor

COLLECT.

Almighty God, who showest to them that are in error the light of Thy truth to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

ALL those who are sworn under Christ's banner," not only for us older ones do we pray, who have been long sworn to obedience and allegiance to the great Captain of our salvation, but also, and especially, for you younger soldiers of the Cross, that your consistent Christian lives may be a light to those in error, and lead them also to follow Christ. The burden of this Collect is Christian consistency, and it comes from the Epistle, in which St. Peter very earnestly urges us to walk worthy of our calling (Eph. 4:1). "Almighty God, who showest to them that are in error **the light of Thy truth".** Light is one of the most common symbols of truth in all literature, and especially in the Bible. In the Sermon on the Mount Jesus tells His disciples (Matt. 5.14): "Ye are the light of the world."

Observe in this our Collect for third Sunday after Easter a good definition of the Church of Christ, into which we have been admitted by baptism; "the fellowship of Christ's religion". 'Tis a "Fellowship" binding us together, and it is a "Religion" from the Latin word, religio, a binding fast; what **binds us fast** to Christ. And let us bear often in mind, to help us in leading the **new life**, the consistent Christian life, for which we pray in this Collect, the prayer offered for us in our confirmation by the Bishop and congregation; "that we may be defended with Thy heavenly grace, and may continue Thine forever, and daily increase more and more in Thy Holy Spirit, until we come to Thine everlasting kingdom".

THE Epistle is St. Peter 2:11-17.

As in the Collect we have prayed that we and all who are admitted into the "fellowship of Christ's religion" may lead a life consistent with our profession; so here St. Peter gives us wholesome instruction how to live "a godly, righteous and sober life", to the glory of His holy name, and so we pray, after confessing our sins, in "General Confession" at Morning and Evening Prayer. The glory of His Holy Name is to be our chief object in all things; so here St. Peter assures us that if we lead such a life, glory will be given to God by them "in the day of visitation", i. e., when God the Holy Ghost shall visit **them,** and they, too, be converted, and glorify God. St. Peter seems here to be recalling the words used by Jesus, when He taught Peter and the other disciples on the Mount, telling them that they must be light-bearers for the world (Matt. 5:16), and so shine before men that they seeing the good works of Christians (their "conversation", Peter calls it) may glorify, **not** the Christians, not the light-bearers, who shine only so far as they reflect the light of the Sun of righteousness, but Him who is the source of all light and truth, our Father in heaven.

Our Epistle begins with St. Peter's instruction how to live the Christian life. "Dearly beloved (he says); I beseech you as **strangers and pilgrims,** abstain from fleshly lusts, which war against the soul," or (as in R. V.) as sojourners and pilgrims. I like the word "sojourners" here, because it is the word used by David in his last prayer and thanksgiving, a short time before his death (as given in 1 Chron. 29:15), where he dwells upon the vanity of human life; saying, "We are strangers before Thee and sojourners, as were all our fathers: our days on earth are as a shadow, and there is none abiding". And in same prayer our entire dependence on God is forcibly set forth in the sentence (the last of the offertory sentences): "All things come of thee (O Lord), and of Thine own have we given Thee." No stronger motive could be given by the Apostle to keep us from "fleshly lusts which war against the soul", than to bear in mind always this great truth that we in this world are "sojourners and pilgrims", not yet at home.

The Christian has a far stronger motive than self-interest to lead him to "abstain from fleshly lusts, which war against the soul"; it is love, not self-love, but "the love of Christ constraineth us, because we thus judge: that if one died for all, then were all dead; and that He died for all, that they which live, should not henceforth live unto themselves, but unto Him which died for them, and rose again". The latter part of our Epistle (more than half of it) is St. Peter's instruction to guide our behaviour toward the civil authority: "Submit yourselves to every ordinance of man for the Lord's sake." We miss the full force of this injunction, unless we bear in mind that this letter of St. Peter's was written about A. D. 60, in the reign of Nero (54-68), sixth of the twelve Caesars, and the last of Julian blood, one of the worst emperors, and, perhaps, one of the worst rulers that ever lived, and written, too, in the latter part of his reign, not in the first five years ("Quinquennium") of it, in which his rule was just and clement through the counsels of Seneca and Burrus. It was from this teaching of St. Peter, and like teaching of St. Paul to Titus (Tit. 3:1), and Jesus' submission to Jewish magistrates, and to Roman authority under Tiberias (as cruel a tyrant as Nero), that the clergy under the Stuart kings of England deduced their teaching of "passive obedience", however great the tyranny to which the Christian is subjected. Macaulay shows to what an extreme this teaching was carried.

And Macaulay goes on to show how under certain degrees of tyranny obedience to "the powers that be" ceases to be virtue. Yet, it is difficult to draw the line where the obedience commands by Paul and Peter to the ordinances of man should cease, and (human nature being what it is) lest we refuse obedience too soon. But this difficulty arises only as to unjust laws and ordinances, like King James II's order to the clergy to read the Declaration of Indulgence to their people (for refusing which the seven bishops went to the Tower), and the Stamp Act of King George III, and Lincoln's Proclamation calling for 75,000 men to force the seceding States back into the Union. As to immoral laws, like those of the Jewish Sanhedrin, forbidding the Apostles "to speak in the name of Jesus", there can be no doubt; Peter and John's reply to this command rings out clear: "Whether it be right in the sight of God to hearken unto you more than uoto God, judge

ye; for we cannot but speak the things which we have seen and heard" (Act 4:19-20). But in questions **not moral**, as a general rule, the two short sentences with which our Epistle ends, are a good guide: "Fear God; Honor the King," so far as we may do so in the fear of God; but no further.

THE Gospel is St. John 16:16-22. A very beautiful and touching Gospel it is, being taken from our Lord's discourse in the Passover chamber, on the night before His Crucifixion. The burden of it is, "a little while", which occurs seven times in this Gospel. They were to lose Him for a little while, only three days, the three most eventful days of the world's history, in which were His death and Resurrection, and He tries to comfort them; for they would not have the Comforter in all the fulness of His power to comfort, till later, when He should come at Pentecost to comfort them for that second departure of Jesus, at His Ascension, a far longer one than these three days, to be with His Father and their Father, at His right hand in glory. Now, this great loss, which was to be their great gain (and ours), was a mystery to them, not to be fully understood, till the Holy Ghost should fill their hearts.

Jesus now comforts them by an assurance of His Father's love for them.

Jesus tells them, "Whatsoever ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full (John 16:23-24). And He tells them also, "The Father Himself loveth you, because ye have loved me, and have believed that I came out from God". (John 16:27.) Then His disciples declare their full belief in Him: "By this we believe that Thou camest forth from God", and a belief most comfortable, and in which they must have found at least some measure of the comfort their Lord sought to give them. But why does this loving and gracious Lord dash their joy so quickly by saying, "Do ye now believe? Behold the hour cometh, yea, is now come, that ye shall be scattered, every one to his own, and shall leave me alone". An answer to this question is to be found in the words of Psalm 119:75, "I know, O Lord . . . that Thou of very faithfulness hast caused me to be troubled". Looking into their hearts Jesus must have seen the real ground of their joy; that their Lord being One who came forth from God, must be a conquering, not a suffering Messiah, and so once more, and for the last time before His crucifixion, Jesus tries to make them understand that this, His first coming to the world, was for their Redemption from sin, not from Roman tyranny; and the last verse of the chapter sums it all up in words which have comforted many thousands, nay, millions of His faithful servants: "These things I have spoken unto you, that in me ye might have peace; in the world ye shall have tribulation; but be of good cheer; I have overcome the world."

In the next three days two great victories will be won: over Satan and over the grave, and these disciples, now so sad, can sing.

"Satan conquered and the grave, Jesus now is strong to save."

RAYS OF LIGHT FROM GOD'S LAMP

By W. W. Rugh

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Note: These simple studies in God's Word are intended for home and class use by those who wish to know our blessed Lord and to make Him known.

PSALMS.

Purpose.

The purpose of this precious portion of God's Word, the "Psalms", is to reveal to us the experience of Christ, and our experience in Him.

The experience of His people, individually and nationally, as far as they walked by faith, typifies the experience of Christ, because "in all their afflictions He was afflicted" (Isa. 63:9). He wept with those that wept, and rejoiced with those that rejoiced (Ps. 147:11; Rom. 12:15).

Christ was the Blessed, Righteous One, who experienced fully Ps. 1:1, 3; 3:2; 4:1; 8:2; 15; 31:15, 19; 34:6, 7; 37:4; 40:8; 119:11; 121.

The eye of faith beholds the suffering and glory of the Redeemer in the Psalms, as well as in every other portion of the volume of the Book (Ps. 40:7; Luke 24:44).

Book I. 1-41. Here we behold the "Blessed Man" walking in a path of separation unto God (Ps. 1:1-3; 4:3); enjoying the victory of faith (Ps. 8:2); laying down His life for others vicariously (Ps. 22:1-21); and raised from the dead to live forever in the presence of the Father for us (Ps. 16:10, 11; Heb. 9:24).

Blessed of God in Christ we cannot help but walk with Him in a path of separation unto God (Eph. 1:3; 5:1); there we enjoy victory as we trust and obey (Rom. 12:1, 2; 1 John 5:4); gladly we lay down our lives for others (not vicariously) (1 John 3:16; 2 Cor. 5:14); and knowing the power of His resurrection life, we are filled with joy unspeakable in the fellowship of His presence (Phil. 3:8-10; 1 Peter 1:8; 1 John 1:7).

Book II. 42-72. The longing for God of believing Israelites when in exile from their land was a Spirit begotten desire which was answered by the promise of restoration, when they turn to God with their whole heart (Ps. 43; 50:15; 51:12; 57:2; 60:1; 63:1; 66:10-12; 69:35, 36).

The experience of Israel in their afflictions pictures the experience of Christ who was afflicted in all their afflictions (Isa. 63:9; Ps. 66:11; 59:13-21; 70).

That we may be delivered from walking in our own way, and learn to walk in fellowship with the Lord in His way, He permits chastening to come upon us (Heb. 12:1-11; Amos 3:3; 1 John 1:7).

Book III. 73-89. This record of Israel's experience of forgetfulness and unfaithfulness to God is like a dark background that causes the unchanging and unchangeable love of Jehovah to stand out very prominently (Ps. 74:1; 77:7, 9, 10, 13; 78:11, 32, 38; 79:8; 81:11-16; 85:10; 89:1-4).

This book of the Psalms reveals the experience of the Son of David, the One who enjoyed the sure mercies of David (Ps. 73:1, 23-28; 74:10, 12; 75:1, 9; 77:1; 80:17; 84:5; 86:1-3; 89:27-37).

Great as were our sins, greater was the mercy of God which forgave them (Eph. 2:1-4). Great as is our sin of ingratitude and forgetfulness, greater far is His unfailing faithfulness to love and care for us, His own purchased ones (Heb. 13:5-8; 10:23; Rom. 8:37-39).

Book IV. 90-106. "Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name" (Ps. 91:14).

This key verse reveals the purpose of God toward Christ, toward the believing remnant of Israel, and toward every member of His Church.

Christ set His love upon the Father, therefore, He delivered Him by raising Him from the dead (Ps. 40:8; Isa. 50:7; John 8:29; Acts 2:24).

The Father has exalted the Son to the highest place in the universe because He knew the Father's name, and was willing to humble Himself for us (Phil. 2:5-11; John 1:18; 17:6, 11, 12; Eph. 1:19-21).

This exalted One must come and reign over all the earth in righteousness, but not until He has a company of glorified ones to rule with Him (Heb. 2:5-8; 10:12, 13; Rev. 1:5, 6; 5:9, 10; 20:4, 6).

We will be exalted with Christ, and will rule with Him because we love Him, as the One who first loved us, and because we know His name (1 John 4:19; Acts 4:12; Rom. 8:29, 30).

The remnant of Israel will not worship the Antichrist because they will love and look for Jehovah to come, whose name they know.

Therefore, He will deliver them and set them on high as kings and priests to rule with Him on earth in the "age to come" (Zech. 2:13; Ps. 97:10; 103:17; Dan. 7:18, 27; Isa. 61:6).

Book V. 107-150. God's great purpose to bless the Seed of Abraham, and to make his seed a blessing, is first fulfilled in Christ (Gen. 22:17, 18; Gal. 3:16; Ps. 110).

Then in us, who are one in Christ, God will accomplish His purpose to His praise, by causing us to enjoy His blessings in Christ, and by making us a blessing (Heb. 6:13, 14, 16; Eph. 1:3; Rom. 8:1; 7:4).

From the day that the Lord took Israel by the hand

to lead them out of Egypt, He has sought to bless them in such overflowing measure that they could not help but be a blessing to the nations of the earth.

This purpose He will perfect when He restores the remnant of Israel to the place of blessing, then the knowledge of the Lord shall cover the earth as the waters cover the sea (Jer. 31:31-34; Ps. 144, 145, 147-150).

THE FOOL'S PRAYER

The royal feast was done; the king
Sought some new sport to banish care,
And to his jester called: "Sir Fool,
Kneel down and make for us a prayer."

The jester doffed his cap and bells,
And stood the mocking court before:
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head and bent his knee,
Upon the monarch's silken stool.
His pleading voice arose: "O Lord,
Be merciful to me, a fool!

"No pity, Lord, could change the heart
From red with wrong, to white as wool.
The rod must heal the sin, but, Lord,
Be merciful to me, a fool!

"'Tis not by guilt alone, the swing
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from Heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end:
These hard, well-meaning hands we thrust
Among the heart-strings of a friend.

"The ill-timed truth we might have kept.
Who knows how sharp it pierced and stung?
The words we had not sense to say,
Who knows how grandly it had rung?

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders, Oh! in shame,
Before the eyes of Heaven we fall.

"Earth bears no balsam for mistakes,
Men crown the knave and scourge the tool
That did his will, but Thou, O Lord,
Be merciful to me, a fool!"

The room was hushed; in silence rose
The king, and sought his gardens cool,
And walked apart and murmured low,
"Be merciful to me, a fool!"

—Selected.

Book Reviews

WHITHER MANKIND? A Drama of Modern Civilization: By fourteen well-known writers, among whom, Hendrik W. Van Loon, Bertrand Russell, Emil Ludwig and John Dewey. Cloth. Pp. 408. Published by Longmans, Green and Company, New York City. Price, $3.

The mention of the above authors will at once establish the character of this remarkable production. Ludwig's penchant for history in his "War and Peace", is ably illustrated. John Dewey is at home in his treatment of "Philosophy". Bertrand Russell, who followed Aristotle in his search for the secret of life, once voiced his convictions in the statement that "mathematics, rightly viewed, possesses not only the truth but supreme beauty", is still in the field of inquiry as he discusses "Science". And Hendrik Van Loon, self-poised and ever self-sufficient, masterfully discusses "Ancient and Medieval Civilizations"; Havelock Ellis treats of "The Family" and deals with frankness the ever-present sex problem. All of the writers are strong in a sense of the doubtful trend of mankind. Hence the title. We who are simple enough to take God at His Word, know what is the future of mankind. But it is interesting to see how these knowing men state the perplexity and leave the solution uneffected. A good book to have, though. For it is packed full of valuable information.

Kenneth Mackenzie.

THE IMPATIENCE OF A PARSON: By H. R. L. Sheppard. Doubleday, Doran Company, Garden City, N. J. Price, $2.

To young people for whom Church has become naught but pious phrases pronounced with neither understanding nor sympathy for the younger generation's point of view, and to older people for whom Church has no more appeal, who feel that Christianity should have been a good thing, but where is it to be found and really what is it after all, this book should bring a glorious awakening, to the reality of Christianity, to the Christ's powerful, forceful vitality, to the joy of fellowship with Christ.

The book was evidently written as a plea for applying the Christian ideals of love and self-sacrifice at the next Lambeth Conference, but first it is a plea to apply Christ's Gospel of love to our individual lives.

Mr. Sheppard has advanced some theories which by no means have to be accepted in order for his readers to receive his great teaching.

In spite of them, "The Impatience of a Parson" should prove a stimulant and a blessing to us all. We so-called Christians need more and more impatience in finding and following Jesus Christ. **S. C. W.**

THE ORIGINS OF SYNAGOGUE AND CHURCH: By the late Dr. Kaufmann Kohler. Cloth. Pp. 297. Published by The Macmillan Company, New York City. Price, $3.

An epochal contribution to the religious literature of the day. Dr. Kaufmann is at home in the critical study of the New Testament, as in his own field as a Jewish rabbi with the books of the Old Testament and the voluminous writings supplementary to it. He carries us through the interesting spheres of development of the synagogue life, consequent to the dispersion of the Jews in Roman colonies and on to the days of the restored temple which lead to the period of our Lord's dwelling among men.

The origin and growth of the sects with whom our Lord came into contact is here traced with fidelity; and the Christian reader comes to understand much that, unaided by this profound research, he would miss. And with remarkable facility, this learned Jew goes into the discussion of the birth and development of the early Christian Church, related especially to existing Jewish spirit and order.

His statement, "Jesus was by no means a social reformer," is a quiet rebuke to professing Christians who constantly harp upon this one string. Spiritual Christians regard Him as the incarnated Son of God, here on earth, first to do the will of God and then to meet the powers of darkness on the Cross for the redemption of the world. Wherever He touched social problems, He evaded any suggestion to become an instrument for upturning the social order. The rather, He would purify the old without disrupting it. Here Dr. Kohler is wiser than many Christian sociologists.

What cheers us most in this truly remarkable book, is the evidence of the approach of the Jew to the Son of David. For many Jews are now reading enquiringly, the New Testament. We may not now see him acknowledging the Messianic claims of our Lord; but he is getting ready for light; and is showing a commendable spirit in the ardor with which he pursues his quest. What the Holy Spirit will do with individuals who are thus disposed to surrender ancient race prejudices and hatreds, the prayers and attitude of devout Christians will determine. For God cannot work without our cooperation. May we sincerely accept the challenge in this day of vital, thrilling transformation. For "with God all things are possible".

We could wish that in addition to the valuable appendix, there should have been an informative and suggestive index. The work is worthy of such a channel of information, heightening its interest and effectiveness.

Kenneth Mackenzie.

HENRI BERGSON. By Jacques Chevalier. Translated by Lilian A. Clare. Cloth; pp. 351. Published by the Macmillan Co., New York City. Price, $2.50.

Those who have read Will Durant's **The Story of Philosophy** will be acquainted with Bergson and his ideality. This larger contribution to the man and his message will invite a closer study.

The chapter which most engrosses us, as believers in the Word of God, and the longest, is that relating to his book, **Creative Evolution.** Some of us have been told to claim that creation, involving intelligent purpose, and evolution are determinedly opposed. All radical evolutionists have urged that there is no possible affinity by which they can be reconciled. Indeed, the first announcements of evolution were coupled with the slogan that it would be the death-knell of Christianity.

Bergson, while not taking a distinctive Christian attitude, has the prevailing notion of Theistic evolutionists, that God and evolution **can** be harmonized. However, Bergson avers that evolution is not a fact but a **hypothesis.** And, true to the philosopher's method of reasoning, he would ascertain upon what facts the hypothesis may rest.

Still, he confesses that when he has correlated species and forms, they do not appear to be derived from one another, even by sudden leaps, in a continuous line. He cannot find continuous development, for it is impossible to connect them with a common trunk; and that, of the origin and derivation of all these forms, **we know nothing.** And there is just where evolution has stood all through the more than half century of its turbulent life. The author's testimony is striking, "Pretending to reduce life to physics and chemistry in the desire to avoid the mysterious, has not only multiplied it, but has infinitely augmented its complexity and its irrationality". To our comfort, he declares, in summing up Bergson's ideality, "Bergson has provided fresh reasons for faith and hope; he has imparted to our minds a fresh impetus towards truth". But how much more alluring is the vital assurance of the Lord Jesus, "I am the way, the truth and the life". As we wade through these ponderous tomes, enriched by scholarship and evidencing indefatigible pursuit, how simple and satisfying is the cheering declaration of the Apostle, "In him are hid all the treasures of wisdom and knowledge" (John 14:6; Col. 2.3).

The author has displayed a loyal attachment to the man whom he reveres as putting philosophy upon a new footing, wherein the purely mechanistic interpretation of creation is counter-balanced by a spiritual concept of life and its ultimate destiny.

A valuable index closes the book, by which the reader may select for special reference those topics most desired for enlightenment.

Kenneth Mackenzie.

WITH AND WITHOUT CHRIST. By Sadhu Sundar Singh. Harper Brothers, New York City. Price, $1.50.

To one who has read with very real pleasure and interest the story of Sadhu Sundar Singh's life, telling of his wonderful Christian experiences, "With and Without Christ", written by himself, is a real spiritual treat. One feels the inspiration and elevation of thought which comes from association with a genuine child of God. All he says breathes such an unshakable faith in God our Father and Christ our Saviour that one cannot fail to be impressed. Not to read this book is to miss a great opportunity.

S. N. W.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

FUNDAMENTALISM VS. MODERNISM.

Mr. Editor:

I am enclosing my check for $3.00, paying up my overdue subscription. While I often disagree with a lot of views spread in print in the Southern Churchman, I am an old-fashioned Virginian, and can't very well have a satisfied feeling when the paper is not in my home each week.

Our Diocese (Northern Indiana) is rated, I guess, as "High Church", "Catholic", etc. We have a dandy good young Southerner (Campbell Gray) for Bishop. I guess he's rated "High Church". I, myself, am "Low Church"—just as low church as you can find. The services here at Christ Church, Gary, when Bishop Gray comes to officiate are about like what I was accustomed to thirty years ago at St. Paul's Church, Haymarket, Virginia. Sometimes when I visit back at Haymarket nowdays I am inclined to think that they are more "High Church" there than we are here in Gary.

Out here we sort of respect each other, the high church and the low church, and I think that the result is we have thereby a greater appreciation of the ESSENTIALS, and a realization that the superficialities are not the whole thing worth "hollering about" as we go along trying to be Christians. I like my Bishop. I think that he likes me. I suspect that he is a good Democrat. I get along fine with him.

And this brings me to the point of saying something about things I read in the Southern Churchman—about "Modernists" and "Fundamentalists", the Episcopal Church vs. "unholy Romanism".

I take it that the Southern Churchman aspires to a place of leadership in church periodicals for the so-called fundamentalist group, as against the present day modernist. And I want to be listed as a rock-ribbed fundamentalist. I approve what I read in your paper concerning those who apparently are seeking to shake the faith of Christians, and cast doubt in the minds of those who receive religious comfort from the teachings set forth in the Apostles' Creed.

And if such is our common goal, i. e., to hold the faithful true to the Church's teachings of fundamental belief as set forth in the Apostles' Creed—do we not make a great mistake when we do and say and put to print things which are calculated to disparage, perhaps, the greatest FUNDAMENTALIST GROUP of Christians? I refer to our Roman Catholic brethren.

Show me another Christian group with a more simple faith of acceptance of the Triune God, the conception of the Virgin by the Holy Spirit, the resurrection and the ascension, the Communion of Saints, the forgiveness of sins, the resurrection of the dead and the life hereafter. And the Bible? Don't overlook the fact that Catholic children are getting the teaching of the Bible. It wonder if Protestant children are getting much of the Bible taught them nowdays? I wonder if they are going to any church on Sundays?

And so I maintain that all this fuss that we read so much about in your paper; all this dissertation concerning the "horrors of Romanism" is improper in us low church Virginia Fundamentalists. It is just a case of one fundamentalist crowd saying mean things concerning the greatest fundamentalist group of all.

And it makes poor reading for the people in Virginia. They need better leadership in these times. Somethings's wrong down there. It's embarrassing to me making apology for the intelligence of Virginia. * * *

Please publish this communication, as I think that the reading of it will serve a very real purpose.

Emmett N. White.

Vestryman and Treasurer of Christ Church,
Gary, Indiana, for the past 20 years.

HAVE PROTESTANT EPISCOPALIANS NO REDRESS?

Mr. Editor:

I am receiving a great many letters from laymen residing in different sections of the country. Among them is one which I quote below, omitting names, as I do not have permission to publish the latter. I wonder if it will suggest anything to Bishops and Clergy. Here is the letter:

"March 28, 1929.

Mr. C. L. Marsilliot,
National Secretary,
Protestant Episcopal Church League,
Memphis, Tenn.

Dear Sir:

I am disgusted with the way and manner in which our Bishop ———— of ———— Diocese, with his Clergy, are putting over the High Church, or Romish, innovations all around us here, and particularly at ———— Church, in this city, where the rector persists in carrying out what appears to be a definite plan, to which he says he got the Bishop's consent before he accepted the call to this Parish. He has had put in an Aumbrye in the church of which I, at the time, was a vestryman. I strenuously objected to the reservation of the Sacrament. Three weeks ago he had Bishop ———— consecrate a statue of the Virgin Mary in the sacristy. He holds regular confessions every Saturday afternoon, and many other minor usages, crossing himself, bowing to the altar cross, prostrating himself during parts of the Communion Service and many other unnecessary motions.

To all of this I protest. In fact, I will not go to my church, and have not been for over one year, nor do I intend attending, because it is not the Protestant Episcopal Church I joined forty years ago in ————, under Bishop ————. I am, therefore, following John Wesley's way by attending the Methodist Episcopal Church. But I did love my dear church before this High Churchman rector came here. There is no other Protestant Episcopal Church here. I have been seriously considering taking my name from the list of ———— Church's membership, as I see no hope, under our present Bishop and rector, of a change being effected.

Wishing you success,

Yours very truly,

————."

This letter comes from a man of prominence in his community, a member of the church for forty years, who, not only as a vestryman, but in many other ways, has been active in its service.

This letter is typical of many coming from widely separated communities.

Is it possible that this sort of thing is to continue until every loyal Protestant Episcopalian is driven from his Church, leaving control of it in the hands of those who say their purpose is to "Catholocize" and unite it with Rome?

Have Protestant Episcopalians no redress against this sort of thing, except to seek some other Church affiliation?

Are the doctrine, discipline and worship of the Church to be cast aside in order that loyal Protestant Episcopalians may be driven from it?

C. L. Marsilliot.

Memphis, Tenn.

OF MY FOREFATHERS.

Mr. Editor:

Enclosed please find my cheque to your order for $6.00 in settlement of my subscription to your paper.

I certainly enjoy reading the Southern Churchman, and would not be without it for anything in the world. It has been the paper of my forefathers, and I insist on my family reading it every Sunday.

H. Latane Lewis.

Washington, D. C.

ST. STEPHEN'S SOURCE OF RELIGIOUS INSPIRATION.

Mr. Editor:

In the Southern Churchman of February 23, 1929, there was published an extract from a letter of one of the readers stating that St. Stephen's College is a place where young men lose all their belief in Christianity, and that the president is a radical. I am writing in order that I may correct the entirely wrong impression given by that poorly informed individual.

My ambition is to be a scientist, and I would like to remind this "reader' that contrary to all laws of correct thinking he has drawn a general conclusion based on two individual cases. St. Stephen's does not believe in tying a blindfold over a man's eyes and then leading him into the ministry, she does not believe that the ministry is the place for those who are unfit for other situations in life; she believes in showing all the facts that science can offer, all the sociological problems that are to be confronted, and by daily chapel service to instill in a man the love of Christ. Then if the candidate is man enough he can go forward as a real power to aid the Church.

I came to college without feeling one way or another about Christ and the Church. I have been able in my four years here to conquer doubt, and next month I am to be confirmed. I attribute this firm religious foundation which I have now to two things: first, to the religious atmosphere at St. Stephen's; and, secondly, to the stimulating and helpful teaching of Dr. Bell. Those who feel that he is a "notorious radical" had better look to themselves as the source of the Church's ennui.

J. Wallace Page, Jr.

St. Stephen's College, Annandale on Hudson, N. Y.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart"—Ps. 119:11).

This week the following verses were submitted by Miss Ellie D. Bouldin, of Washington, D. C.:

"Teach me thy way, O Lord, and lead me in a plain path, * * * "—Ps. 27:11.

"In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:6.

Who will send one from the far-away places, as well as very near us?

Church Intelligence

The American Library of Munich.

The following is a quotation from the Easter letter of the Rev. James Sheerin, rector of our church in Munich, Germany. Besides the church there is a good sized library and reading room known and loved by all visiting tourists as "The American Library". As the church's income, now increased threefold over what it was two years ago, is both inadequate and precarious, it is thought that some former users of the library might care to become contributing members at an annual payment of five dollars. They could in that case have all the privileges when visiting Munich without further payment, or they could give a card to some traveling friend securing for him or her the same advantage. There are nearly 10,000 books in English, besides daily papers and magazines.

Students from a score of universities in England and America are greatly interested in the library as a social centre, from fifty or sixty of them coming together to tea Sunday afternoons, and a goodly number appearing regularly in the church services. This is a good work, justifying alone continued outside support, as the average student is not able to help much in meeting necessary expenses.

"I have felt that a simple service, depending chiefly on congregational singing, with no elaborate music, but hymns and sermons stressing only the note of personal comfort and social helpfulness, aiming to be so genuinely and simply Christian as to be appealingly helpful to Christians of all names—I was convinced that this would be by far the best plan. It is consoling to have people say, Sunday after Sunday, that the plan has had some success. Personal words and letters from many parts of the world testify to a success in this respect that encourages one to keep on trying.

"The three elements that should be reached and helped in a church like this are, primarily, the traveler who can be here only a few days or a few weeks and months, and is delighted to find the old Gospel words and ways available; the students of many universities and colleges, American or English, who find their way to the Munich university, and with them the many others, not university students, who are in Munich to perfect themselves in German or in the various esthetic arts; and then, lastly, the comparative few who have their homes here, and do not want to lose touch with the religion and language of their 'old home'."

Program Suggestions for G. F. S.

Two new booklets containing program suggestions have been issued by the Girls' Friendly Society in America for use throughout the country. "Life situations", problems that children have to face in every-day life, games, stories, suggestions for handiwork, and worship services are included in **Ourselves and Our Neighbors**, the program suggestions for work with girls from six to twelve years old. In the booklet for girls in their teens and older, **Program Suggestions for Every Branch**, the programs are grouped around three main projects: Personal Problems of Girls, The Girl and Her Community, and Africa. There are discussion topics, worship services, plays, games, stories, and service enterprises suggested under each project.

Although planned originally for the branches of the Girls' Friendly Society, these program pamphlets are equally suitable for any group or organization of girls. Each pamphlet costs twenty cents and may be had by writing to the G. F. S. National Office, 386 Fourth Avenue, New York City.

Rural Church School of Vanderbilt University.

Nashville, Tenn.—The Episcopal Church has again been the beneficiary of the Rural Church School of Vanderbilt University, at Nashville, Tenn., which closed here April 12. This school, which brought together some 400 rural clergy from Southern States and from twenty-six Protestant bodies, is one of the most significant movements for the betterment of rural life in the South.

Due to the generosity of Vanderbilt University and more particularly of its School of Religion, these clergy were brought to Nashville from all over the South, at no expense to themselves or to their church. A faculty of national prominence offered courses in almost every conceivable subject having to do with country life and the making of the rural church more effective.

The Rev. F. D. Goodwin, former secretary for rural work, and Professor C. J. Colbert, a prominent layman of Wisconsin, represented the Episcopal Church on the faculty. Twenty-three of our clergy were in attendance, from Virginia, North and South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, and one from New Hampshire. The Rev. V. G. Lowery, of Alabama, was dean of the Episcopal group.

One of the most helpful features of the school was the daily conference of Episcopal clergy, in an effort to relate the work of the school to their own work. The Rev. H. W. Foreman, secretary for rural work, was present for two days, as was Miss Eastwood, secretary for work among the isolated.

T. P., Jr.

Liberia Begging for Schools.

Behind Cape Mount, a day's march back from the coast in the African bush, a big-hearted Churchwoman is holding alone one of the front line trenches. She is well past the retiring age. That was true when she in-

sisted on returning to her station a year ago. She is not ready to give up yet, largely because there is no one to carry on in her place. She is the only white person in a wide area. She carries on hopefully with her girls' school, although she says she has reached the limit because she has made herself responsible for double the number of pupils that the appropriation contemplates. She says:

"There can be no boys' school because of lack of funds and lack of teachers. One chief at Borah, a day's walk beyond here, has been begging for a school in his town for several years. He is here in Bahlomah just now, and tells me that he is still praying for that school.

"St. John's, Cape Mount, is full, and I understand from both Mr. Reed and Miss McKenzie that they cannot take any more boys at present, unless they are civilized and can pay tuition, which means full as to supporting more boys."

Returning to the needs in her girls' school, she writes:

"I know that appropriations are being cut rather than raised at present, but if not too soon, I would like to put in a plea for next year for about $200 more. Then the number could reach to twenty-five or possibly thirty."

The woman from whose letter I have quoted is Miss Emily DeW. Seaman, of Flushing, N. Y. She has served in Liberia for eighteen years.

J. W. W.

New Chapel in Japan.

It is good to learn of the completion of a new chapel in Japan. Mr. R. Ishii, of Tokyo, is a leading Japanese authority on the care of mentally defective children. Holy Trinity School, carried on by him and his wife, has done a fine work for many years. When the earthquake of 1923 destroyed St. Margaret's School for Girls, Mr. Ishii placed most of his buildings at the Bishop's service, and St. Margaret's used them for over a year.

The only building connected with Holy Trinity School that was damaged beyond repair was the chapel. This was included in the schedule of churches whose rebuilding was to be aided by the Japan Reconstruction Fund, $5,000 being allotted to it.

Meanwhile the valuable property of Mr. Ishii's school in the crowded city was sold and the school moved out to a suburb. Now Mr. Ishii writes:

"We like our new place very much. Already its peculiar quietness, its good air and its ample space for playground for the children is favorably telling on their health. There are much fewer epileptic seizures since we moved out.

"It is with great joy and a sense of deep gratitude that I write to tell you of the completion of the chapel. It is a reinforced concrete edifice after a plan drawn by Dr. Bergamini, a plain simple church, but a lovely little house of God, in which our home group daily enjoy the worship of our heavenly Father with much inspiration and heartiness."

The International Fishermen's Club.

With the modest purpose of receiving Biblical instruction and inspiration for the winning of souls, seven young men, on Monday evening, April 24, 1906, assembled in Immanuel Presbyterian Church, Los Angeles, under the leadership of the Rev. T. C. Horton. The now famous "Fishermen's Club" is the direct outgrowth of this nucleus.

The object of the club as given in its Constitution in Article 2 is as follows:

The object of this Club shall be (1) to study God's Word and to create an interest in and love for the Bible especially among young men; (2) to do active, aggressive personal work for Jesus Christ and in addition to the regular week-night meetings of the Club, hold Sunday afternoon meetings and engage in other active, aggressive evangelistic work for men whenever and wherever practical; (3) to uphold the fundamental and evangelical doctrines of the Bible and the Church as follows:

We believe:—

The Trinity of the Godhead—Father, Son and Holy Spirit.

The personality and Deity of Jesus Christ, begotten of the Holy Spirit, born of the Virgin Mary, truly God and truly man.

The personality of the Holy Spirit.

The reality and personality of Satan.

The supernatural and plenary inspiration of the Holy Scriptures, that they are inerrant in the original writing, and that their teaching and authority are absolute, supreme and final.

The origin of man as recorded in the opening chapters of Genesis.

The sinfulness of man.

That Jesus Christ became the sinner's substitute, before God, and died as a propitiatory sacrifice for the sin of the whole world.

The resurrection of Jesus Christ; that His body was raised from the dead according to the Scriptures and that He ascended into Heaven and sitteth on the right hand of God as the believers' Advocate.

The premillennial and personal return of our Lord Jesus Christ.

The necessity of the new birth.

The evangelization of the world. The supreme mission of the people of God in this age is to preach the Gospel to every creature.

The resurrection of the body, both of the just and the unjust.

The everlasting blessedness of the saved and the everlasting punishment of the lost.

All applicants for membership shall be between the ages of sixteen and thirty years, inclusive. There is also a provision for honorary membership.

Applications for charters are being received from many different places and new Clubs have been formed. Mr. W. R. Hale, formerly Assistant Superintendent of the Bible Institute of Los Angeles, is now giving his whole time to this work, as Field Secretary.

The **Primary Purpose** of the Fishermen's Club is the saving of the souls of young men. Its motto is the command of our Lord Jesus Christ: "Follow Me, and I will make you fishers of men". Soul-saving is the greatest need of the day. The Lord gave it first place, though too often in church and school it has the second or no place. In the Fishermen's Clubs has been demonstrated what can be done.

The report of practical work done during one year by the Fishermen's Club of Cicero, Illinois, is as follows:

Gospel meetings conducted	3,126
Gospel meetings assisted in	1,680
Persons dealt with	16,332
Personal calls made	13,545
Tracts distributed	49,571
Bibles and New Testaments distributed	638
Professions of Christ	4,432
Backsliders restored	8
Song services conducted	111
Letters written	907
S. S. classes taught	553
S. S. conducted	197
S. S. organized	3
Prayer meetings conducted	231
Dedication of life	82

Full information will gladly be sent to all inquirers. Address: V. V. Morgan, Secretary, 4220 Chestnut Avenue, Long Beach, California.

Bishop of Eau Claire to Be Consecrated.

The Registrar and Secretary of the House of Bishops has issued notice that the Presiding Bishop has taken Order for the Ordination and Consecration of the Rev. Frank Elmer Wilson, S. T. D., Bishop-elect of the Diocese of Eau Claire, on Wednesday, May 1, 1929, being the Feast of St. Philip and St. James, in Christ Church Cathedral, Eau Claire, Wis.

The Rt. Rev. Dr. John Gardner Murray, Bishop of Maryland, Presiding Bishop, will be the consecrator, assisted by the Rt. Rev. Dr. William Walter Webb, Bishop of Milwaukee, and the Rt. Rev. Dr. Reginald Heber Weller, Bishop of Fond du Lac.

The presenters will be the Rt. Rev. Dr. Charles Palmerston Anderson, Bishop of Chicago, and the Rt. Rev. Dr. Benjamin Franklin Price Ivins, Bishop-Coadjutor of Milwaukee.

The Rt. Rev. Dr. Thomas Frank Gailor, Bishop of Tennessee, will preach the sermon.

Attending Presbyters will be the Rev. Dr. George Herbert Thomas, rector of St. Paul's Church, Chicago, Ill., and the Rev. Henry E. Hubbard, rector of Trinity Church, Elmira, N. Y.

The Rev. Robert D. Vinter, rector of Christ Church, La Crosse, Wis., will be master of ceremonies, assisted by the Rev. Harry S. Ruth, rector of St. Andrew's Church, Ashland, Wis.

The Rev. Albert H. Head, rector of St. Alban's Church, Spooner, Wis., will be deputy registrar.

Hobart College's Memorial to Bishop Brent.

Gifts made to the Bishop Charles Henry Brent Memorial Foundation at Hobart College planned to commemorate the services of Bishop Brent as chancellor and president of the Board of Trustees from 1918 to the time of his death now total over $100,000, it was announced today by Rev. Murray Bartlett, D. D., president of the college. The Foundation is a part of a $2,000,000 Building and Endowment Fund, which was initiated largely by Bishop Brent before his departure for Europe last fall, and in which he had planned an active part on his return to this country. The names of donors were not revealed, but it was stated that the gifts had come in without solicitation.

The funds of the Foundation would be used, Dr. Bartlett stated, to carry out development plans which Bishop Brent was instrumental in drawing up. They include the erection of a new science hall, an extension to the library and a new gymnasium for William Smith College, Hobart's co-ordinate institution for women. They also include endowment of professorships in Art, Education, Government, History, Ancient and Modern Languages, Philosophy, Psychology and Science—subjects in which there are now no endowed chairs. Each $100,000 subscribed to endowment, it was said, will establish one of these professorships as a part of the Brent Foundation, and a tablet so stating will be erected in the class room principally used by the holder of the professorship.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor

The Opening of St. Luke's Church.

Although it has been in use for the past three months, the formal opening of St. Luke's Church, South Richmond, took place April 14. The occasion marked the completion of the furnishing of the church and choir. The services were largely attended both morning and night. The choir repeated a part of the Easter music and the rector preached the sermons.

For many years the congregation of Meade Memorial Church have desired a new church and Sunday-school building. The old building, erected sixty years ago, was not provided with a Sunday school and class-rooms. Ten years ago a legacy from Mr. John Charleton began the building fund which grew until two-thirds of the amount needed was raised. A large lot had been purchased on Cowardin Avenue and paid for, and in May last construction was begun and the church was received from the builders in December and used with chairs until the pews arrived in April. The total cost of the church and lot will be about eighty-five thousand dollars, all of which has been paid except fifteen thousand dollars.

The vestry chose a very simple plan of the New England colonial type. Outwardly the building presents a very attractive appearance, cruciform in shape. The church, choir and chancel are on the main floor, and at either end the class-rooms are arranged on three floors. Under the church the social and Church school room, with ample stage, will seat three hundred persons. Back of this room a large, well-equipped kitchen is placed for social purposes. The vestry decided to call the new church St. Luke's.

Many memorials have been given. The principal one is the chancel window, a triple stained glass picture of "The Resurrection". Two other windows have been placed on either side of the church. The Holt memorial, "The Good Shepherd", and the O'Brien memorial, "The Ascension".

The rector announced that over fifty persons have been added to the church in the past year by confirmation and transfer, and that the Church school attendance had doubled. Among the congratulations and messages received was a series of commendatory resolutions sent by the largest and oldest Baptist church on the Southside.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Service of Light.

A service of light, which was the occasion of the rededication to their task of the members of the Washington Branch of Toc H, was held in Washington Cathedral, by the courtesy of the dean and chapter, on Wednesday, April 10, at 8:15 P. M. About fifty Toc H men marched in procession following the Cathedral choir and took special seats assigned them. A regular Toc H ritual followed, and music consisted of inspiring hymns sung in an unusually beautiful way by choir and congregation. An impressive feature of the service was the lighting of the Toc H lamp, from which each Toc H member lighted his taper, and with all other lights out, raised them high and rededicated themselves to their task.

The lamp was held and the service was led by the Rev. M. P. G. Leonard, D. S. O., chaplain to Toc H. Bishop Freeman, who was expected to make the address, was detained unavoidably out of the city, and in his place Rev. Edwin Niver made an address, bringing out the significance and symbolism of light. The lamp was brought in and carried out by Mr. Craig Wylie, the first to bring Toc H to America. On the following day Mrs. Wylie entertained in her home on Thomas Circle a group of people who listened to the Rev. Mr. Leonard in an address which explained Toc H as a "world-wide fellowship of service for youth".

Diocesan Sunday-School Institute.

The monthly meeting of the Diocesan Sunday-School Institute was held on Tuesday, April 16, in St. John's Parish Hall, Sixteenth Street, at 8 o'clock. There was no principal address, but a general discussion of summer schools under the heading, "Which Summer School Shall I Attend". Those who had attended summer schools in recent years described the advantages of their particular school, and others who had never attended a summer school, but were interested in various forms of church work, were present to learn more of the summer schools. The schools discussed were Ocean City, Md., June 23-28; Sweet Briar, Va., June 24-July 5, and Fredrick, Md., July 8-19. Mrs. Mary C. D. Johnson was in charge of the meeting.

Choir Sings in Jail.

The choir of Christ Church, Georgetown, assisted the Rev. Mr. Dow, Episcopal City Missioner, in his service at the District jail by singing a group of Easter anthems on Sunday afternoon, April 14. Mr. Dow has services there on the second and fourth Sundays of the month and Christ Church choir has sung on these occasions several times before.

M. M. W.

Church Bequests.

Mrs. Rose J. Coleman, of Washington, D. C., who died recently, left $25,000 for installation in the Washington Cathedral of a window in her memory. She also bequeathed $25,000 to be used toward the building of a cathedral at Baltimore, $150,000 to Union Memorial Hospital, Baltimore, and $50,000 for the Women's Hospital of the same city.

Mrs. Rose Keeling Hutchins, of Washington, bequeathed $51,700 for the Episcopal Church Home, Washington. The fund will be used for a proposed home for elderly women. The present Home was opened in 1924 with five guests, the money with which it was organized being given by Mrs. Cornelia B. Jones. It has expanded until now it cares for thirty-one women.

Easter Greetings from Byrd.

At the evensong service at Washington Cathedral Easter Sunday Bishop Freeman told of having received Easter greeting, by radio, from Commander Byrd and his comrades at the Antartic. The Bishop sent a cordial, affectionate reply, assuring the party from the capital of their nation of earnest prayers for their safety and success.

In March 39,921 persons visited Bethlehem Chapel in the Washington Cathedral. The visitors represented every State of the Union. The number was more than 25,000 in excess of that of March of 1928.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

Clinic for Well Babies.

The Clinic for well babies has been held regularly every Saturday at the Church of the Messiah, Hamilton, and is proving a great boon to the community. The total babies attending up to April 1 has been 147, of whom 45 were new Hamilton cases. Dr. Dorf, Miss Bedsworth and a Messiah volunteer are in attendance each week.

Maryland Clericus.

The Maryland Clericus held their April meeting at St. Mark's Church-on-the-Hill, Pikesville. The Rev. Roger A. Walke is rector, and extended the Clericus a hearty welcome.

After the business meeting and luncheon, Dean Lathrop read a paper based on Dr. Peck's book, "Divine Society".

Annual Visit.

On Sunday, April 14, Bishop Murray made his annual visit to Tome School, Port Deposit.

M. E. P.

NEW YORK.

Rt. Rev. William T. Manning, D. D.,
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, Suffragan.

Historical Interest in New Memorial Window at St. James'.

Historical significance attaches to the memorial window dedicated on Sunday morning, April 14, at St. James' Church, New York City, by the Rev. Dr. Frank Warfield Crowder, the rector. The window is in memory of Edith Henderson Sutro, and is the gift of Victor Sutro, her husband, and Victor Henderson Sutro, her son.

Three figures notable in the history of the Episcopal Church in America are the theme of the window, which is the last in a series of twenty-one chancel and nave clerestory windows in the church, all of them designed and executed by Henry Wynd Young, Inc., of New York. One figure represents the Rev. Robert Hunt, who was the first on this continent to celebrate the Holy Communion according to the Anglican liturgy. The occasion was the landing of the colonists at Jamestown in 1607, and at the simple service a board between two trees served as the altar and a common sailcloth stretched overhead answered as protection from the weather. The second figure is of George Washington, who was a staunch churchman and who served as vestryman both at the Pohick Church, Virginia, and at Christ Church, Alexandria, Va. The third historical character is the Rt. Rev. William White, first Bishop of Pennsylvania. Bishop White has been called the Father of the Episcopal Church in America, and was considered more influential than any other individual in its organization in the United States.

Marble tablets have been placed at the west end of the church bearing the memorial inscription for the series of eight nave clerestory windows now completed by the Sutro memorial. All of them represent great religious leaders, both men and women, in the history of the Christian Church since Apostolic days.

St. Paul's School Alumni Hold Annual Service at St. James'.

The alumni of St. Paul's School, Concord. N. H., held their annual service at 4 o'clock on Sunday afternoon, April 14. at St. James' Church, Madison Avenue and Seventy-first Street, New York City. Rev. Samuel S. Drury, L. H. D., rector of the school, preached The choir of St. James' sang special music, including the famous selection, "O Pray for the Peace of Jerusalem", the school anthem which was written years ago by Dr. James Carter Knox, who has been the organist at St. Paul's for the past forty-six years. The clergy assisting Dr. Drury at the service were the Rev. Sidney T. Cooke, curate of St. James', and the Rev. G. H. Brinley, a graduate of the school and a master there, who read the Scripture lessons.

St. Paul's is one of the oldest school for boys in the country, having been founded seventy-three years ago. The alumni number more than 4,000, of whom more than 1,200 reside in the Metropolitan district. The alumni serving on the Committee of Arrangements for the annual service included Bayard Dominick, chairman; George S. Brewster, Phineas H. Adam, Henry McS. Bangs, Joseph H. Coit, Arthur E. Neergaard, Bernon S. Prentice, Lawson Purdy, Reeve Schley, Winfield K. Shires, Jr., and Carll Tucker.

"From Prize Ring to Pulpit."

"From Prize Ring to Pulpit" will be the subject of the address at Calvary Episcopal Church, Twenty-first Street and Fourth Avenue, on Sunday, April 21, at 8 o'clock. Theodore H. Dorsey, who will give the address at this special service, is a young layman who is studying for the ministry at Berkeley Divinity School. Since he left his home in Maryland ten years ago for a life of wandering dissipation, he has been known to the sporting public of the South as "Chick" Dorsey. With a sparring partner he gave sparring exhibition matches wherever a small sum of money could be picked up. His conversion, which occurred ten months ago, completely changed his life. In addition to his work at the Divinity School, he is preaching daily on the green at New Haven, where amplifiers carry his voice at noon each day to a great crowd. He will tell at this service his own personal experience.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Bishop-Elect Visits Diocese.

The Rev. H. P. Almon Abbott, D. D., Bishop-elect of this Diocese, with Mrs. Abbott, was a guest of Mr. and Mrs. George R. Hunt, of Lexington, for three days the week of April 1. They were entertained with a reception at the Hunt home for the clergy and their wives, the cathedral vestry with their wives, and all officers of the Diocese of Lexington. They were also entertained at two small dinners, to which prominent church people were invited.

During his stay in Lexington Dr. Abbott became familiar with the beautiful old cathedral, in the parish house of which he will establish his office, planning to keep regular hours when in the city. He also visited the Diocesan School for Girls, Margaret Hall, Versailles, and informed the principal, Miss Sara McDowell Gaither, that he was so pleased with the school he and Mrs. Abbott would enter their little daughter, Faith, as a freshman in the fall.

Dr. Abbott was most enthusiastic over the cordial reception he received in the Blue Grass, and he is already making many ambitious plans for his new Diocese. Among them will be the creation of several archdeaconeries with the hope that services may be held regularly in many points not now having that privilege. As he expressed it, "the field is white unto harvest". Bishop Burton labored for thirty-three years to give his Diocese a strong foundation, and upon this foundation Dr. Abbott plans to erect a splendid structure.

News from all over the Diocese shows that the Lenten season increased spirituality and enthusiasm to a great degree, and the personnel of fine clergymen in the Diocese, backed by their congregations, are ready to give to their most energetic new Bishop their full cooperation and loyalty.

Dr. Abbott will remove to Lexington early in the first week of May. His consecration will occur on the fifteenth of May. Cards of admission, given on a pro rata basis among the congregations, have been mailed by the Rev. C. S. Hale, secretary of the Standing Committee, and a full representation from all over the Diocese is expected. Letters of consent from the various Standing Committees were received by the middle of April.

Theatricals in the Churches.

Two Drama Leagues have recently been organized in the Diocese of Lexington: one at St. John's, Versailles, Mrs. J. C. Branham, president, the Rev. Robert J. Murphy, advisor; one at St. Paul's, Newport, under the direction of Miss Bessie Thompson. For some time the Young People's Service League of Christ Church Cathedral has presented various beautiful pageants under the direction of Mrs. W. W. Anderson.

Cooperating With Other Denominations.

Christ Church Cathedral, the Church of the Nativity, Maysville, and Trinity Church, Covington, cooperated with clergymen of other denominations during Lent, notably at the three hours' Good Friday services.

Diocese Loses U. T. O. Worker.

Deaconess Gertrude J. Baker has left her position at Harlan, Ky., to become a teacher in the Deaconess School, Berkeley, Cal., April 15.

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

Honoring a Venerable Church.

The annual service at St. James' (Goose Creek) Church, near Charleston, S. C., was conducted Sunday, April 7. The old church has been abandoned practically many years, except for these annual services, attended usually by descendants of the wealthy rice and cotton planters who constituted a flourishing congregation before the Civil War. These descendants are scattered widely, but all for whom the journey is possible gather once a year at the ancestral altar, hallowed by so many memories and traditions, family and historic, of the vanished past.

The congregation this year was larger than in a long while—perhaps the largest since the old days of family coaches. The service was read and the sermon preached by the Rev. Harold Thomas, rector of St. Luke's Church, Charleston.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Annual Convention.

An address on the Program of the Church, delivered by the Rev. Elmer N. Schmuck, D. D., was the outstanding feature of the one hundred and seventh annual convention of the Diocese of Georgia, held in the Church of the Good Shepherd (Rev. H. Hobart Barber, rector), Augusta, April 9, 10 and 11. Seldom has the cause of missions been so ably and thoughtfully presented in the Diocese. Dr. Schmuck built up a strong background for the cause by bringing forth all of the characteristics of this age before he showed how these forces have their bearing on Christian missions. "Christ told us to go into all the world," he said, "but He is not waiting for us, He is forcing us to do His work, and all of these things are becoming channels in His hands." Few resolutions were passed, but one, making the Episcopal Orphans' Home for Girls, which has been under the Bishop's supervision in Chatham county, a diocesan institution, received the sanction of the convention. All of the officers of the Diocese were re-elected, as were the members of the Standing Committee, but changes were made in the Executive Council, the members of which were elected as follows: The Rev. J. A. Schaad, of Augusta, and the Rev. Royal K. Tucker, of Brunswick, re-elected, and the lay members re-elected are: Messrs. J. Randolph Anderson, W. W. Williamson and O. T. McIntosh, of Savannah, and Roy E. Breen, of Jesup. The new members are: Rev. Jackson H. Harris, of Augusta; Rev. C. C. J. Carpenter, of Savannah; Rev. C. H. Lee, D. D., of St. Simon's Island, and Rev. David Cady Wright, D. D., of Savannah, and Messrs. G. Morton Jones, of Augusta, and George W. Urquhart, of Savannah. Four trustees were elected for the Board of the Fort Valley High and Industrial School, which the Diocese has agreed to help sustain with the Diocese of Atlanta, and these are: The Rev. Dr. Lawrence, the Rev. Dr. Lee, Mr. J. A. Davis, of Albany, and Mr. Frank Harold, of Americus. The delegates elected to the Provincial Synod are: Clerical—Rev. Lloyd W. Clark, of Waycross; Rev. R. K. Tucker, of Brunswick; Rev. Bobb White, Jr., of Thomasville; Rev. Dr. Lawrence, of Americus; Rev. Henry Bell Hodgkins, of Savannah, and Rev. S. B. McGlohon. Lay—Messrs. W. W. Williamson, of Savannah; W. J. Pamphlin, of Waycross; W. E. McKee, of St. Simon's Island, and John D. Twiggs, G. Morton Jones and Dr. W. J. Cranston, of Augusta.

In addition to his inspirational address, Dr. Schmuck, representing the National Council, gave an excellent talk at the afternoon session on Wednesday, followed by a conference which was spoken of on the floor as one of the most important matters to come before the conference, and this was followed by an address on "Jails", by Mr. Thomas B. Mimms, Director Adult Division State Department of Public Welfare, who was presented by the Diocesan Department of Christian Social Service. At the evening service the Diocesan Department of Religious Education held a short conference, at which time the Bishop's Banner offered to the Church school which has the largest per capita Lenten Offering was presented to Stanley Cousins, representing St. Andrew's Mission, Darien, and having a per capita offering of $1.56. It was announced, due to the failure to secure a site, the Annual Camp for young people cannot be held

(Continued on page 23.)

Family Department

APRIL.

1. Monday.
7. First Sunday after Easter.
14. Second Sunday after Easter.
21. Third Sunday after Easter.
25. Thursday. S. Mark.
28. Fourth Sunday after Easter.
30. Tuesday.

COLLECT FOR THIRD SUNDAY AFTER EASTER.

Almighty God, Who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profesison, and follow all such things as are agreeable to the same; through Our Lord Jesus Christ. Amen.

COLLECT FOR ST. MARK'S DAY.

O Almighty God, Who hast instructed Thy Holy Church with the heavenly doctrine of Thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may b eestablished in the truth of Thy Holy Gospel; through Jesus Christ Our Lord. Amen.

PRAY WITHOUT CEASING.

Pray evermore, the Apostle said.
I try, but I am hard bestead,
I cannot pray all day.
There are so many things to do,
So many ends I must pursue,
Which draw my thoughts away.

My mind is caught up by my work,
By joys that please, by cares that irk,
And God is quite forgot.
I should do all as in God's eye—
Things urgent drown His memory,
And thought of Him is not.

But I could love the whole day through,
And who sees love has God in view,
Always and everywhere.
Learning to love, I should gain peace,
Able to pray and never cease
Since love is highest prayer.

—Selected.

What Is Divine Providence?

The Providence of God is a special aspect of his relation to the world, but it calls for special exposition and application.

Providence is the process by which God carries out His plan and purpose. God is immanent in the world in continuous creation, which is the widest aspect and application of His providence. Our universe whether in our own galaxy or in the spiral nebulae whose enormous arms studded with stars appear to be other systems condensing into other galaxies like our own, are still on the anvil of creation in the mighty workshop of God in which we see suns flying off like sparks of fire. Our solar system is undergoing constant changes, and our earth is still in the factory and is being hammered and carved into shape and use. God is carrying on the work of creation in every star and root and leaf as certainly as He ever did and is immanent in every atom and vibration. "My Father worketh hitherto," said Jesus, meaning that God is ever at work.

But is God present and active and struggling and suffering in our human world as it slowly and painfully fights its way up from the slime of savagery and the ethics of the jungle to the heights of our moral and spiritual civilization? Or is He only a spectator of the scene, sitting upon His throne in ease and splendor while His human children are involved in this awful strife? This is the point that pinches and pains our modern thought. At this point, also, there has been a climatic change in our modern views. Ancient thought and medieval art represented God as eternally resting. The Greek and Roman Gods reveled in everlasting dissipation, and the Italian painters picture God as reclining on a luxurious throne or floating in gorgeous clouds. The impression has not yet wholly passed from our minds that God has nothing to do. It is pleasant to think of Him as an eternal idler always having a good time. Labor is a disagreeable thought to us and seems a degradation to God. But the Bible boldly represents God as a laborer, and this is an infinitely higher and nobler view of Him than that of pagan thought and medieval art.

The Scriptural doctrine of Providence puts God right down in the midst of our human world, appointing unto us the bounds of our habitation and numbering the very hairs of our heads. And this appeals to His control over our human wills and actions, which is involved in the doctrine of predestination which is a special aspect and application of providence. If God could not thus control human wills He would be shut out from the larger part of our human world and would have little control over it. He would then be ignorant of what is coming and would be as a blind God plunging through uncharted seas without knowing where He was going. This view is an intolerable thought of God and leaves us with no real God at all.

It is true that the problem of how to reconcile God's sovereignty with man's free agency is insoluble to our finite minds, but we are not without some experience of it in our own lives. We are constantly controlling others and yet they are exercising their own freedom and responsibility. An architect draws up the plans and specifications of a great building, and the moment the contract is signed a multitude of men, perhaps all over the world, are set at work doing His will and yet they are also freely doing their own will. What we can do in a finite and imperfect way, God can do in an infinitely perfect way, and so known unto God are all His works from the beginning of the world and He hath foreshadowed whatsoever comes to pass.

The notion of an inactive and impassive God has vanished from our theology. He toils with the toiler and weeps with them that weep and rejoices with them that rejoice. He is in the spirit of widening good will that is drawing all men into a new sense of unity and brotherhood and preparing the way for the Republic of God on earth. God is indeed struggling and suffering with us that He may help bear our infirmities, overcome our enemies, and bring many sons to glory.

If it be asked, Why does not God in His omnipotence cut the struggle short and bring instant victory? the answer must be that moral results cannot be effected by mere power, however great, but can be achieved only by moral means and processes. Truth and persuasion, sympathy and love, are the only proper means to this end. God having endowed us with personality must respect our moral free agency and deal with us as persons; He can win us only as He struggles and suffers with us. God is limited in His omnipotence, not by any lack of power on His part, but by the lack of capacity on our part. This is the solution of the problem that embarrassed so sincere a seeker after religious truth as John Stuart Mill and led him to believe in a finite God. God is helping us and we are helping God, and this enables us, in the language of Mill, to cherish "the feeling of helping God", "inasmuch as a battle is constantly going on, in which the humblest human creature is not incapable of taking some part, between the powers of good and those of evil, and in which every even the smallest help on the right side has its value in promoting the very slow and often almost insensible progress by which good is gradually gaining ground on evil, yet gaining it so visibly at considerable intervals as to promise the very distant but not uncertain final victor of God". This puts God in direct sympathetic and helpful relations with our human world and life and makes Him a co-worker with us so that even in all our afflictions He is afflicted and is indeed our Friend and Father at every point.

And so the doctrine of divine providence assures us that "God is a very present help in trouble", and that "He is not far from each one of us", for His "Word is nigh thee and in thine heart". —Presbyterian Banner.

The Silent Christ.

Matthew tells us that Christ was silent before Pilate. Mark tells us that Christ was silent before Caiaphas. Luke tells us that Christ was silent before Herod. Pilate was ruled by worldly policy and a consuming selfishness. Caiaphas was influenced by jealous rage and pride. Herod was a prey to sensuality and hardness of heart. All of them were haughty unbelievers. When the crowd cried, "Away with Him", they simply echoed the attitude of the world man, the proud man, and the sensual man toward the gracious and life-giving Saviour of men.

Why was Christ silent? It was not because of fear or contempt or sullenness or consciousness of guilt. He was silent because there was really nothing to be said. He had proclaimed His message in the clearest terms. He had gone about doing good. He had wrought blessing to every needy one who looked to Him for help. His lips had spoken mercy, and His hands had brought salvation. All men knew of His holy deeds.

He could have opened the ears of these three men of power to sublimest symphonies. He could have opened their eyes to the most wondrous visions. He could have led them into ways of peace and righteousness. But "they would not". Now He is silent, because they had not ears with which to hear, no eyes with which to see, no feet with which to walk.

It is a terrible hour in a man's life when Christ ceases to speak to him. There are many men today who hear no voice and see no Saviour. They have become "gospel hardened", as our fathers used to say. Their day of opportunity has passed. Selfishness or pride or sensuality has so captured their lives

that they are dead to the righteousness and grace of Christ. Christ has not condemned them. Their sin has condemned them, and no word of Christ can avail to deliver them.

It is the supreme tragedy to face a silent Christ.—Selected.

For The Southern Churchman.

THE TRAGEDY OF LIFE.

Julian R. Meade.

The tragedy of life is neither pain
Nor want of home or friend;
Nor that love of youth shall wane
And the time of man shall end.

The tragedy of life is a man
Whose eyes no beauty see;
Who doubts that of so fair a land
A Noble Maker there must be.

For The Southern Churchman.

"Now, I Lay Me Down to Sleep."

W. R. Savage.

When I was a student of the Alexandria Seminary and calling on our beloved Professor Kinloch Nelson, he told me that he "yet used" the evening prayer of his childhood, the one which he learned at his mother's knee—"Now, I lay me down to sleep".

I had long since laid that aside with the "childish" things of my early youth, but when I pictured that great, good man on his knees, hands clasped, eyes closed and face turned uponward "toward the Throne of Grace", as he repeated the sacred words made so by the fact that they were taught us by our mothers in the days of our innocence and purity of heart, I determined to readopt that beautiful prayer as my regular evening offering in place of the substitute long in use: "Lord, keep us safe this night, secure from all our fears, may angels guard us while we sleep, 'Til morning light appears".

Many criticisms have been flung at that precious heirloom of our childhood, chiefly on account of the line: "If I should die before I 'wake". William Howard, a little boy friend, has solved the difficulty by giving this version of the sweetest prayer of childhood: "Now, I lay me down to sleep, I pray Thee, Lord, my soul to keep, If I should die 'fore time to wake, I pray Thee, Lord, my soul to take. And this I ask for Jesus' sake. Amen."

THE PARABLES OF SAFED THE SAGE.

The Parable of the Lead Pencil and the Eraser.

I own a Fountain Pen, and sometimes I carry it, and sometimes it is Full. Likewise do I own a Neversharp Pencil, and sometimes I use that. But when I meditate and wish my thought to Express Itself rapidly even if illegibly, then I do I like the Old-Fashioned Lead Pencil such as my friend Eberhard Faber doth make. And the kind I buy from him is rather more than a Pencil, for at one end it hath a Rubber.

Now, I was using a Pencil, and I made a mistake, and I reversed the Pencil and erased the Error with the Rubber. And I said, I owe to my friend Eberhard Faber a Few Thanks, for there was a time of yore when I kept a Separate Rubber at hand for purposes like this.

But again I made an Error, and I tried to use the Rubber, and behold I had worn it down to the Metal, and it would not erase.

And I meditated, and I said, I have been at this Writing Game since ever I could hold a Pencil and make a mark therewith. By this time I should have learned to say what I have to say the First Crack out of the Box, and not need to use an Eraser. And now, behold, I have used up the Eraser with the Pencil only Half Gone.

And I said, O, my God, is it so with my life? Am I making Errors in that proportion?

And I said, Nay, I will not thus think of myself. This Pencil doth not represent my Average. For sometimes I have used Pencils till they were down to a stub, and the Rubber was almost as good as new.

And I said, Why doth Faber place Rubbers on Pencils? Is he a Mind-reader?

And I knew that he placed them there because he felt sure that I would make Errors, and he wanted to help me out.

And I cried, Oh, My God, Thou knowest my frame, and rememberest that I am dust; it is Mighty Good for me that Thou hast provided the Pencil of my life with a Good, Generous Eraser.

For I remembered the comforting words which are in Holy Writ concerning the Good God who made us. And I resolved to use the Pencil of my life with reasonable care. But I am very thankful for the Eraser.—Exchange.

Philip Calls the Roll.

Philip, the youngest of five children, had not only his parents to adore and serve him, but brothers and sisters as well. Philip's ringlets held the sunlight; Philip's cheeks wore a rosy tint; Philip's eyes shone and Philip's piping voice brought homage. What was more, Philip was beginning to realize his kingship. In his precious baby way he ruled the other children with a firm, unyielding hand. Whatever he wanted, he got. No matter who was using a toy, Philip usually merely mentioned his desire for it, and it was his. Should the rightful owner hesitate, at least one of the other children remembered personal grievances against the offender and used little Philip as an opportunity to even matters. Expressions of disapproval became so vehement that the delinquent repented speedily and Philip profited. It was amusing, but led to no good end, so one day while Philip had his nap, the mother talked with the four older children.

"We love Philip, don't we?" she began.

Warm agreement in varied forms met this question.

"Who loves Carl Craig?" was the next question.

"Nobody could!" came the quick answer.

"Why?"

"He always wants his way," Henry said.

"He's selfish with his toys," David answered.

"He wants our toys, too," Mary added.

"Oh, Mother, why, Mother?" Katie almost whispered in her surprise, "surely you do not think our Philip is at all like Carl Craig?"

The comparison startled the other children, still when they thought about it, the two had several traits in common.

"But, Mother, Philip is just a baby," Mary defended.

"And so sweet," David added.

"We do not mind giving up to him," Henry assured her.

"But Philip is growing older," Katie meditated aloud. "He must not grow up like Carl Craig!"

"Every one must love our Philip," Mary declared warmly.

Henry and David agreed.

"It is better for those who love him to correct him, than for those who do not care for him to try to get even with him," their mother reasoned. Then she and the four children laid a plan to help Philip overcome his unsocial habits.

When Philip waked up he was in good humor. For more than an hour he played in a most friendly manner, then he took a sudden notion that Henry's toy elephant was exactly what he wanted, though Henry was playing with it himself at the time.

"Dive it to me," Philip demanded in his queer little voice that every one loved.

Henry played on, though it was evident to the other children that he had lost his desire to play with the elephant.

"Henwy, Henwy, Henwy!" Philip wailed.

Henry weakened; only the thought of Carl Craig and the family's plan for Philip held him firmly to his course.

Seeing that Henry refused to give him the elephant, Philip turned to his older sister and chief ally. "Katie, Katie, Katie!" he implored and added an energetic, "Wow, wow!"

Katie read her book, seeming not to hear.

"Mawy, Mawy, Mawy! Wow, wow!" Philip yelled, turning to his other sister.

Mary went on dressing her doll without looking up.

"David, David, David!" Philip screeched in despair.

David walked to the window and looked out.

Philip had called the roll. No one was present to take his part. He felt he must do something to win approval. Picking up his fire engine which he knew Henry liked, he offered it to him. When Henry accepted it and thanked him, Philip did not ask for the elephant nor touch it.

Suddenly there was a sound of glad voices. What a relief to have the first lesson over and Philip not hurt. Really he seemed helped. Bless him!

"Let's play tag," Katie suggested. This was Philip's favorite game.

"You be IT," four happy voices said to Philip.—Minerva Hunter, in National Kindergarten Release.

For The Southern Churchman.

HEAVENLY FATHER WE THANK THEE.

Anne Horner Thomas.

For life, the gift of life;
Strength to resist sin and strife,
Strength to separate pure gold
From worthless dross of earth mold.

For Thy unfailing power,
Our need of Thee every hour;
For blue skies, the starlit way,
The precious privilege to pray.

For sunshine, flowers and rain;
Joy, and purifying pain.
For faith through grief and sorrow;
Today ours, Thine tomorrow.

For the wonders of a tree,
When its mystery we see;
For Thy loving grace and mercy,
Thy promise of Eternity.

For the Young Folks

PLAY THE GAME.

Make me to play the game of life like a man:
To do the big and noble things if I but can,
And battle squarely.

Make me to see the right the finer way to do,
And then unswervingly to see the issue through
With self-possession.

Make me to treat with kindness every brother man:
To be considerate and thoughtful in the van
Of strife and struggle.

Make me to love my honor more than earthly gain:
To keep my reputation high and free from stain,
Unspotted ever.

Make me to end each day with mind and conscience clear:
Unsullied by the breath of shame; not touched by fear
Of what may follow.

—Selected.

The Rainy Day.

Yesterday had been a warm, sunshiny summer day, but this morning while she was still half asleep, Betty heard the rain-drops on the roof.

"Pitter-patter! Pitter-patter! Pit-a-pat-pat!" they said, striking it in showers.

It was a pleasant, drowsy tune, and as Betty listened she heard the rain-drops talk. They had really been saying something all the time.

"Get up, little girl, get up! It's time everybody was out of bed. Pit-a-pat-pat! Tump-a-tump-tump! We've been working ever since twelve o'clock last night. There's work for everybody to do—little girls too. Tap-tap-tap. Pit-a-pat-pat. Tump-a-tump-tump!"

"That's a joke," giggled Betty. "Rain-drops don't work, and I don't either; I'm too small. There's nothing five-year-olds can do."

"Oh, there isn't, isn't there? Listen to that!" The raindrops danced with merry laughter on the tin that led down into the drain-pipes. "You're all wrong, Betty dear; you're all wrong. There's something for everybody to do, big or little; sometimes that just that person can do and nobody else. Every little drop of dew, every leaf, every blade of grass, every tiny star that twinkles in the sky, every little seashell on the shore, every bird, every thing—even the earthworms in the ground and the snails in the garden have work to do just as much as elephants, or engines, or anything else big that you can think of."

"I suppose they do," said Betty, hoping the raindrops would go on.

"Of course they do. We raindrops begin in the spring by melting away the dirty snow and ice of winter. Then ever so often we give the earth a good wash. The tiny pores in the leaves of all the plants and trees get choked up so they can not breathe, and we freshen them into new life. Their roots get a drink, too, and the thirsty earth itself soaks up our drops and stores away moisture for them. Sometimes when our friends —Thunder and Lightning and the Big Strong Wind—help us we wash and clean the whole region of air above the earth, and the ocean water is tossed about and mixed with air for the thousands of plants and animals that live in it. The animals on the land need us too. We fill the wells where the horses and cattle get water, and the brooks and rivers where the wild creatures come to drink.

"You must be very busy."

"We are, but being busy is fun. Try it and see."

"I will," declared Betty.

She jumped out of bed, dressed herself without calling for any help, and went downstairs for a happy "Good morning". She watched the toast that it didn't burn when mother was called to the telephone; she finished dressing the baby. After breakfast she put away the dishes while mother wiped them and got a splendid start on a happy day.

"You're a great help, darling," said mother.

"We told you so! We told you so!" sang the raindrops dancing on the roof. —Christian Index.

The Ten Servants.

There was once a king who had a little daughter whom he loved very much. He wanted to make her a beautiful and wise princess, so he sent her to a country where she was to pass through many schools and learn lessons that would it her for her father's home. This kind father did not send his daughter alone. He gave her ten servants to wait upon her and care for her.

Two of these servants were to show her all the beautiful and useful things that she would meet in her absence; and when she got homesick they were to tell it to her father, and he would hear and comfort her.

Two more were to help the little girl to hear sweet music and sounds that would tell her about what she saw and bid her always remember her father's love.

Two more carried her wherever she went; and poor indeed would she have been without the little servants.

Another told her all she wanted to say to those around her, and sang songs of praise to her father, the king.

Two of them helped her to do everything to make herself and others happy.

But the last servant was seen only by her father and herself. This last servant always told his little mistress to love her father dearly, and not want to guide the other servants to do what would displease him.

Sometimes the princess would say to herself, "Father is not here, and I will do what I please"; then, in spite of this servant's pleadings, she sought to guide the others into forbidden paths, and thus brought upon herself trouble and pain.

At last the loving father gave a command to each one of his daughter's servants colling them by name as he spoke. The names and commands were these:

Little Eyes, look up to God;
Little Ears, hear His word;
Little Feet, walk His ways;
Little Mouth, sing His praise;
Little Hands, do His will;
Little Heart, love Him still.

—Buds of Hope.

What To Do With Adversity.

Basil King, the well-known novelist, who has recently passed away, was a man of peculiarly fine character. An Episcopal clergyman, deeply in love with his calling, he lost his eyesight almost entirely, and had to give up his Church work. But he had taught himself to operate a typewriter, and in his affliction he gave the world many powerful and helpful novels. He turned his misfortunes into opportunities, and I never saw him when he did not appear cheerful and even merry. The nearest approach to a complain of which I have heard was his saying, half-humorous, wholly stout-hearted, "I have more adversity than I know what to do with".

In reality, he did not have. No one of his heroic spirit ever has. He knew just what to do with every bit of adversity—transform it into a bit of heroism. For no one can make heroism out of ease or pleasure or good fortune; the raw materials of heroism are difficult and pain and untoward fate. And heroism means the loftiest uplift of any life.—Dr. Amiss Wells, in Christian Sun.

Count Moore's Banana.

Every morning Count Moore would listen for the call of the banana peddler's boy as he came down the highway toward the castle. Then the count would hurry to reach the kitchen door by the time the boy got there with his basket. Of course, he got the first banana, and many more during the day. For often, when he was playing with his sister, Lady Olive, Count Moore would say, "I don't want to play any more. I am going to get just one more banana."

So the count would go straight to the castle dining-room and take the fruit from the fruit-bowl.

"Oh, dear," the castle maid would sigh; "if only the count would go to the kitchen to get his fruit! It seems that I never can keep the fruit-bowl filled."

One day the banana boy heard the maid say this, and he smiled to himself as though he had a splendid idea. The next day when he came to the castle, he brought a basket of bananas and a bowl of fruit.

"This bowl is for the dining-room," he told the maid. "My uncle sent it; but it is a magic bowl. All day long the count must not take any fruit from the bowl, but must get it from the kitchen. If he doesn't promise to do this, I have to take the fruit-bowl and all the bananas home with me."

Many times during the day the count looked longingly at the fruit in the dining-room. But he passed it by and went to the kichen when he was hungry, just as he should do.

Finally night came, and he went to bed. But as he lay there in the dark thinking, Count Moore said to himself, "Oh, dear, I wish I had just one more banana!"

The more he thought of it, the more he wanted it. He knew that the cook had locked the bananas in the cupboard. Then he thought of the fruit-bowl in the dining-room that held grapes and oranges and apples and two smooth, yellow bananas. How he did want them!

The boy slipped out of bed and went down the long, winding stairs. He reached the dining-room and felt along the top of the table for the fruit-bowl. Then his fingers found a banana. He tried to pick it up, but it stuck fast. He picked up the bowl and gave one jerk! The banana came loose in his hand. He tried to peel it, but he could

not start an opening. So he started to set his teeth into it.

Just then he saw a light in the next room that moved toward him. The count backed away, but the light came nearer and nearer.

Count Moores heart beat faster and faster. The banana boy had said that there was a charm on the bowl. Maybe something dreadful was going to happen.

The boy backed farther away as the light came closer. Suddenly there was a crash! Then somebody screamed.

From everywhere in the castle servants came running, bringing great candle-holders full of candles. "Who screamed?" they asked.

"I did," answered Lady Olive. "I came downstairs with a candle to get my doll. As I was walking along, I heard a crash, and it frightened me."

"I came down to get a banana," explained the count. "I got one; then I dropped it when I saw the light coming. That was what crashed."

"A banana crashed!" exclaimed the servants; "impossible! bananas are soft."

But when they looked, there lay the yellow banana on the floor, broken in several pieces.

The maid picked it up. "This," she said, "belongs to the fruit-bowl. It isn't real fruit. The banana boy's uncle made it so we could always have a dish of fruit for the dining-room. It is made of plaster and painted to look like fruit."

After that the count never went downstairs at night to hunt bananas that would break. He waited until daytime and always got them from the kitchen. —Christian Sun.

A DUTCH LULLABY.

Far over the waters so blue and deep
The little Dutch babies are going to sleep.
Bright yellow tulips are nodding their heads,
And fluffy young ducks are safe in their beds;
While slowly the windmills go whirling around—
Go whirling around—go whirling around.

Far over the waters the sails are furled,
And the stars peep out on a sleepy world.
The moo-cows moo softly beneath the trees,
And the white sheep browse in the evening breeze;
While slowly the windmills go whirling around—
Go whirling around—go whirling around.

Far over the waters comes down the night,
Fading and fading the silvery light.
While storks on their nests stand white and tall,
And over the treetops the shadows fall,
While softly the windmills go whirling around—
Go whirling around—go whirling around.
—Selected.

Bobby's Lesson.

It was baking day and Mother was busy as could be creaming the butter and sugar for the cup cakes. Baking day at this house was always a joyous occasion for Ruth and Bobby, for they were allowed to stay in the kitchen and taste and sample the different things that were finished, but today something had happened to Bobby's temper. Nothing that was done seemed to please him. He was usually such a happy little four-year-old that when he had these fussy little spells Mother always tried her best to find out the reason and correct it. So, today she watched him carefully as he and Ruth played.

"Look, Bobby, here's a picture of the cakes that Mother is baking. Don't that look good?" asked Ruth and indeed the picture looked almost good enough to eat.

'N'aw, it would be better if it was cocoanut 'stead of caramel," Bobby complained.

Ruth was a little disappointed, but tried to get him interested in guessing how many cakes the batter would make.

"I'll guess fourteen,' volunteered Ruth.

"I don't care what it'll make. Don't want to guess," rudely answered Bobby.

Wasn't that ugly for him to act that way?

Several more attempts made by Ruth to get him to playing made him still worse. He sat down in the floor and sulked.

Up to this time Mother had not said a word, but she decided to try her hand at making Bobby happy again, for you know, mothers can't have little ugly boys around. They make every one uncomfortable.

Mother decided that the best thing to do was to leave Bobby to himself, so she helped Ruth onto a stool and gave her a small mixing bowl with a little batter.

"Now dear, you help Mother and we'll soon have the baking done. Bobby doesn't care to play or talk to us so we'll play he isn't here."

Soon Ruth was having such a good time helping Mother that she really forgot that Bobby was there, but Mother did not forget. She watched him out of the corner of her eye. First he sulked, then he began to fidget; then he began to try to see what they were mixing, but Mother wisely kept herself in the way. After a little while of being really lonely and left out of the fun, Bobby got up and came over to the table.

"Let me see, too," he begged.

"Why, hello Bobby. I had almost forgotten that you were here. Are you sure you want to help us?" said Mother.

"Yes, Mother, and I'm sorry I was so cross. I must have been a little sick."

Mother smiled a knowing smile, for she knew that in spite of his flimsy excuse he had learned his lesson.—Baptist Standard.

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"God's Little People."

What a delightful place this world would be for "God's little people" were each person to undertake his share towards providing food for the birds and stray animals during the winter months! We would not miss the crusts and crumbs and scraps of meat, which mean so much to our friends, when snow has covered the ground. It is merely a matter of placing these where access can be gained to them, instead of putting them in the garbage-can, which is often thoughtlessly done.

Too frequently we ease our conscience with the knowledge that we care for our own pets. We fail to realize that these outsiders feel the pangs of hunger and thirst just as keenly as the favored few.

It is not an uncommon sight, but shocking in my opinion, to see birds lying dead in the snow, their little lives snuffed out through lack of food. I think we should each accept a share of responsibility for this condition and endeavor to remedy it throughout the coming winter.

We cannot forget the joyous part "God's little people" play in the plan of things, and their importance, in the Creator's sight, of whom it is written: "Not a sparrow falleth to the ground wthout His notice."—Willa Hoey, in Our Dumb Animals.

Why We Shake Hands.

Did you ever wonder why it is that folks usually shake hands when they meet? Perhaps you know that many things we do have come down to us as customs from our early ancestors Shaking hands is just such a custom.

In the olden days every one had to carry a sword to protect himself from robbers or enemies he might meet. He always kept his right hand on the handle of the sword in order to use it if necessary.

Of course, when he met a friend it was customary to hold out his right hand to show that it didn't hold a sword ready for attack, and the friend did likewise. They shook hands then, as a token of their trust in each other.

Of course, the custom doesn't mean that any more! Imagine grandfather or Uncle Jim holding a sword in his pocket! Men no longer need to carry such weapons, but the custom remains with us.—Selected.

For The Southern Churchman.

COURAGE.

William Allen Ward.

Courage
Is a little ant
That tries to push away
A stone that has fallen
Across its path.

Full well I know there is a Power
That makes the crooked straight—
And turns defeats to stepping stones
Which lead to Heaven's gate.
And so upon Life's surging sea
From anxious thoughts I cease—
I thank Thee for the Perfect Word
That bring Thy Perfect Peace.
—Henry Victor Morgan.

To be aware of God means that we must see Him in nature and in history, that we must perceive Him in the lives of our fellow-men, and we must find Him in the recesses of our souls.—George Wharton Pepper.

Today's RELIGIOUS Books!

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Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

CONTRIBUTIONS LEPER MISSION JANUARY, FEBRUARY, MARCH, 1929.

Grace Chapel Sunday School (2 Junior Classes, Haymarket, Va.)	$ 2.00
Miss Lucy Mason, Richmond, Va.	5.00
Miss M. T. Bargamin, Richmnod, Va.	3.00
Mrs. W. T. Yancey, Woodville, Va.	5.00
Miss Lulie Nolting, Richmond, Va.	25.00
Dr. Margaret Nolting, Richmond, Va.	25.00
January Meeting	16.75
A Friend, Dyke, Va.	50.00
Woman's Auxiliary Branches, Virginia:	
Alexandria, Grace Church	5.05
Fairfax, Zion Church	5.00
Gloucester, Ware Church, Sect. B.	5.00
Little Helpers of Virginia	2.50
Little Helpers of Virginia, F. L. W. Children	2.50
Marshall, Trinity Church	5.00
Montross, St. James	1.40
Richmond, Christ Church	5.00
Richmond, Brook Hill Emanuel	5.00
Stafford County, Aquia (Canal Zone)	3.00
Tappahannock, St. John's Church	10.00
Warrenton, St. James Church	5.00
White Post, Meade Memorial	2.00
	$ 56.45
Mrs. Eugene Massie, Richmond, Va.	25.00
Miss Lucile Carlton, Richmond, Va.	2.00
In His Name, Los Angeles, Calif.	5.00
Miss Margaret Mason, Woodville, Va.	2.00
Emmanuel Chapel, Boyce, Va., Woman's Bible Class (Dr. Wilson's Lepers)	10.00
For Pete	.02
Miss Byrd Wormley, Richmond, Va. (Xmas Fund)	8.00
Mrs. Langbourne Williams, Richmond, Va. (Support of Child)	25.00
Mrs. Randolph Williams, Richmond, Va.	5.00
Holy Innocence Mission, Home List. Virginia	2.90
St. Stephens, Lynnwood, Va.	.54
Mrs. H. M. Mordecai, Richmond, Va.	1.00
Mrs. R. R. Harrison, Richmond, Va., (General Funds) (Pete Banks)	350.00
Mrs. Maria B. Walker, Farmville, Va.	5.00
Miss Ethel Carlton, Richmond, Va.	5.00
Woman's Auxiliary Presby. Church, Winchester, Va. (Korean Leper Work under Dr. Wilson)	12.85
Thomas W. Blackstone, Accomac C. H., Va.	2.50
Mrs. E. D. Winstead, Milton, N. C.	10.00
Milwood Branch Support of 3 Lepers Purulia, India	50.00
Mrs. Benj. Franklin, Richmond, Va.	2.00
Miss J. F. Grosvenor, Utica, N. Y.	2.00
Interdenominational Prayer Day, White Post, Va. Assn.	2.60
Miss Celestine Wingo, Richmond, Va.	1.00
N. River Circle King's Daughters and Sons, Ware Neck, Va.	5.00
Mrs. J. A. Kratz, Richmond, Va. (Easter)	5.00
Church of the Good Shepherd, Rocky Bar, Rockingham Co., Va.	2.00
Miss Roberta Jeffrey, Richmond, Va.	5.00
W. Aux., Second Pres. Church, Richmond, Va.	25.00
Misses N. and T. Carmichael, Fredericksburg, Va. (In Memoriam, Easter)	10.00
Mrs. Richardson and Miss Mary Jones, Christiansburg, Va.	2.00
Mrs. C. N. Colhoun, Cumberstone, Md. (Support of Leper Child)	5.00
Mr. T. A. Turner, Richmond, Va.	40.00
March Meeting	3.85
Mrs. Virgie Pleasants, Monument M. E. Church and S. S., Richmond, Va.	4.88
Mrs. H. H. Edmonds, Halifax, Va.	3.00
St. Stephens Church, Yancey, Va.	1.13
Miss Lena Ramstetter, Rd., Va.	.50
Mrs. Charles Warren, Smithfield, Va.	2.00
W. B. Class, Emanuel Chapel, Boyce, Va. (Dr. Wilson's Work in Korea	10.00
W. Aux. Presbyterian Church, Winchester, Va. (Korean Leper Mission)	138.28
Mrs. John B. Stanard, Charles Town, W. Va. (In Memoriam, Easter)	5.00
Miss Gabriella Hunter, Richmond, Va. (In Memory of her Mother, Easter)	5.00
Mrs. T. W. Meriwether and Miss Evelyn Meriwether, Madison, Conn. (Pete Banks)	20.00
Total in three months	$970.25

I want to tell you in this Report how much Mrs. R. B. Harrison has accomplished for the Leper Mission in the last two years with Pete Banks. In Mana Madura, Southern India, under the care of Rev. Mr. Vaughan, she has built a little church for the lepers which they long desired, costing $2,000.00. It is now completed and will be called Christ's Church; she has received recently several lovely pictures of the church. She says:

"This is the most wonderful church I have ever heard of. I am sure you will agree with me when I tell you my reasons for saying this. It is an Inter-Denominational Church; Baptists, Methodists, Episcopalians and Presbyterians have all had a part in it. Did you ever hear of a Church with a Communion table, a memorial to an Episcopal minister (Rev. Mr. Ribble, formerly of St. Andrew's Church), the communion service a memorial to a Baptist boy, young Mr. Crowder, Bible, hymn book and reading desk to an Episcopal minister (the Rev. W. B. Williams), musical instruments form a Methodist woman's Bible class, and the bell, in memory of a dear mother, a gift from a young woman in an Episcopal church. All of the memorials come from Richmond people. This church is a living, breathing, vital argument for church unity. If you want to know what church unity really means, study the Missions to Lepers and still not one of its members has felt called upon to give up his or her own denomination. The Leper Mission lives church unity and talks very little about it. The little leper pigs have built two cottages and one church, still "the field is white already to harvest". With two million poor people suffering with the dreadful disease of Leprosy and only one in one hundred has any care at all, you can see we cannot weep because there are no more Lepers to cure."

All contributions gratefully acknowledged by Miss Evelyn P. Meriwether, President-Treasurer, Richmond Branch, Leper Mission. Address 2346 Grace Street, Richmond, Va.

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

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CLERICAL.

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Deaths

NORTON: Entered into life eternal, Wednesday, March 27, 1929, at his home, in Alexandria, Va., JUDGE JAMES KEITH MARSHALL NORTON, aged sixty-eight.

"Blessed are the dead, who die in the Lord."

REV. GEORGE FREDERICK DEGEN.

REVEREND GEORGE FREDERICK DEGEN, died April 11, 1929, at the home of his daughter in Boston, Mass. He was born in Boston May 7, 1849, son of the Reverend Henry Vassall Degen, and was educated at the Boston Latin School, Wilbraham Academy, Griswold College and Cambridge Theological Seminary.

Mr. Degen was ordained to the priesthood in the Diocese of Iowa in 1883, and his first parish was at Chariton, Iowa. Later he was dean of the cathedral at Little Rock, Ark., rector of St. John's Church, Fort Smith, Ark., city missionary, Charleston, S. C., rector of the Church of the Advent, Nashville, Tenn., of St. Mark's Church, Augusta, Maine, of Grace Church, Chanute, Kansas, and assistant in St. Alban's Parish, Washington, D. C. He remained a member of the Diocese of Washington until his death.

While diligent in parish affairs, Mr. Degen was known throughout his life for the breadth of his interests and for his extra-parochial activities. Among other positions held at various times he was a canon of the cathedral in the Diocese of Maine and diocesan secretary, examining chaplain and rural dean in the Diocese of Kansas. Always keenly interested in sports and in affairs of the stage, he maintained an accord with actors and professional ball players at a time when members of those occupations were not considered with present-day liberality, and he always numbered members of both professions among his congregations. He was for many years a chaplain of the Actors' Church Alliance and it was through his influence that an actors' bed was endowed in St. John's Hospital, Fort Smith, Ark. That hospital was the first in that part of the country and he and Mrs. Degen were the prime movers in its establishment and in its operation during its first years. Mr. Degen was also one of the first to propose and to organize interdenominational clerical associations for the discussion of matters of general welfare.

Since his retirement from active parochial work in 1918 he has made his home at South Byfield, Mass. Immediately after his retirement he was for several years, and to the extent his health permited, a volunteer assistant at St. Stephen's Church, Boston. For many years, and to the end of his life on earth, he was chaplain of the Society of the Companions of the Holy Cross, Adelynrood, South Byfield.

He is survived by his wife, Edith May (Hill) Degen, South Byfield, Mass., his daughter, Miss Jessie Degen, principal of The May School, Boston, and his son, Lieutenant-Colonel John Alden Degen, U. S. Army, Retired.

Funeral services were read at St. Stephen's Church, Boston, April 13, by The Right Reverend Samuel G. Babcock, D. D., Suffragan Bishop of Massachusetts, assisted by the Reverend R. A. Chapman, of St. Stephen's, and the Reverend A. B. McKinstry, of St. Paul's Church, Albany, N. Y. A requiem mass followed the funeral service, the Reverend R. A. Chapman celebrant, the Reverend A. R. McKinstry assisting.

MRS. MARY MASON GIBSON.

After a few days of illness, from the effects of paralysis, MRS. MARY MASON GIBSON, wife of Braxton D. Gibson, was granted the Holy rest from earthly existence, under the blessings of the Almighty Father, on Sunday, March 17, 1929, at her home in Charles Town, Jefferson County, West Virginia.

Though her health had not been strong during the past year, her cheerful spirits, brightness and activity in helping friends and worthy causes in the community, led us to think there was no danger of any sudden breaking of the tender thread of life.

Mrs. Gibson had just passed her sixty-ninth year on February 27th, having been born in 1860, the daughter of Dr. Gerard F. Mason and wife Margaret Duncan Holliday, a sister of Governor Fred W. M. Holliday, of Virginia. Her father, many years a prominent physician of Jefferson County, was born near Fredericksburg, Virginia, a member of the noted Mason family of that State.

Her only child, Margaret Holliday Gibson, died in 1923. From her youth up Mrs. Gibson's friendliness and cordial greetings and pleasing personality won for her a warm place in the hearts of all who knew her.

She was never happier than when help-

ing friends and doing some good act. She took delight in making contributions to the Church societies and the patriotic organizations.

Her Christian life was devout and simple, and to her it meant more of giving to others, than of receiving for self. Especially at Christmas time she went about doing good and contributing to the needy.

When a happy young girl she embraced the Faith and joined the Protestant Episcopal Church, being in a class instructed by the beloved rector, Rev. Wm. H. Meade, and confirmed by Bishop Johns, of the Diocese of Virginia. As daughter, wife and mother she followed the Bible teachings of devotion, duty and faithfulness.

The funeral services were at the house, conducted by her rector, Rev. John F. W. Feild, assisted by Rev. Austin B. Mitchell and Dr. Granville G. Sydnor. The burial was in the Mason lot in Edge Hill Cemetery, where the sorrowing relatives and friends left her sleeping in the gracious keeping of the Lord.

WILLIAM P. REDD.

Died, at his home, 3607 Chamberlayne Avenue, Richmond, Va., April 5, 1929, WILLIAM P. REDD, aged sixty-one years. Funeral services were conducted from the residence, interment in the family burying ground at Emmanuel Church, Brook Hill.

Mr. Redd had been active in the real estate business in Richmond for the past forty years. He was president of the Richmond Real Estate Exchange for the last term and was at the time of his death first vice-president of the Virginia Real Estate Association. He was a vestryman in St. Thomas' Episcopal Church, Ginter Park.

Mr. Redd was a son of the late James T. Redd, for many years surveyor of Henrico County.

Surviving him are his widow, who was, before marriage, Miss Grace Livesay; two daughters, Mrs. Ashton H. Williams, of Florence, S. C., and Mrs. James Taylor, of Richmond; two sons, William Pleasants Redd and Thomas Redd, both of Richmond, and four brothers, E. D. Redd, T. Crawford Redd, Dr. Paul Redd and Junius Red, all of Richmond.

CHURCH INTELLIGENCE.
(Continued from page 14.)

this year, but efforts will be continued to secure one eventually, as this is considered one of the most important diocesan needs. The Ven. C. C. J. Carpenter, Archdeacon of Georgia, gave an address on Diocesan Missions, followed by that of Dr. Schmuck's on General Missions. Owing to his accepting the rectorship of St. John's Church, Savannah, Mr. Carpenter has resigned his position as Archdeacon.

While the Diocesan Convention was in session the Georgia Branch of the Woman's Auxiliary to the National Council held its thirty-seventh annual meeting, and Mrs. J. A. Davenport, of Americus, was re-elected president, as were the other officers. Mrs. T. K. Wade, Supply Secretary of the National Executive Board, addressed the meeting.

E. D. J.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop
Rt. Rev. E. W. Saphore, D. D., Suffragan
Rt. Rev. E. T. Demby, D. D., Suffragan

Four Parishes Without Rectors.

The news from Arkansas this month is rather discouraging, as two ministers have left the Diocese. That means four parishes in the Diocese without rectors at the present time.

We saw in the papers that the Rev. Conrad H. Goodwin, of St. John's, Helena, was conducting services in St. Michael's, Charleston, S. C., during Lent. And the next news was that he had accepted a call to become rector. Two or three years ago he came for Lenten services in St. John's, Helena, and soon thereafter became rector. The moral is that parishes which desire to keep their rectors had better not excuse them to go elsewhere during Lent.

The Rev. James Henry Boosey, who came to this Diocese from Mississippi a few years ago, and became rector of St. Paul's, Batesville, and later of St. Paul's Newport, also has just announced his acceptance of a call to All Saints, Grenada, Miss., and of his having moved. Mr. Boosey is at present a member of the Executive Committee of the Diocese.

Services in St. Mary's, El Dorado.

El Dorado is thirty-two miles from Camden, Ark. The vestry there asked the rector of St. John's, Camden, to give them a Lenten service some Wednesday afternoon, and this was done on two Wednesdays, the rector driving to El Dorado, and then returning to Camden for a service in St. John's Church at 7:30.

The Rev. Randolph R. Claiborne, of St. John's, offered then to conduct a Preaching Mission, hoping thereby to strengthen their morale and get them in shape to call a minister. They have had no minister since last September.

As Mr. Claiborne did not wish to neglect his own parish, he held service in St. John's at 4 P. M., and then drove the thirty-two miles and preached in St. Mary's, El Dorado. It rained each night until Sunday. The congregations were good, but on the last night the church was full, and most of them were members, or in some way interested in the church. On the last day, which was Palm Sunday, three services were held in Camden in the morning. In El Dorado the young folks were addressed late in the afternoon, and then the closing service was held at 7:30.

They could find no one to give them an Easter Day service, so they appealed to the rector of St. John's to come back to them for Easter night. Their intense desire for an Easter service could not be resisted, so he agreed to give them a service with celebration of the Holy Eucharist at 7:30 P. M.

To accomplish this, on Easter Day, Mr. Claiborne had the early communion in St. John's, Camden, then private communion for five persons at home who were sick. At 9:45 there was a Church school Easter service with presentation of Mite-box Offering. At 11 o'clock there was the full Easter festival service. The offering at the 11 o'clock service was nearly seven hundred dollars.

Next came the drive to El Dorado for the Easter service in St. Mary's. There were forty-eight communicants. And of course the question must arise, "Is it more important that people should receive the Blessed Sacrament when they have had that opportunity only once in seven months, or that it should be denied them because it could not be given in a morning hour"? If in touch with the Christ Spirit, of course there is only one answer.

The desired object was accomplished, and the rector of St. John's felt that his strenuous effort had been worthwhile. The parish is ready to call a minister, and has invited a minister of the church to come for services and a consultation on the Sunday after Easter.

In St. John's Church, Camden, on Good Friday, there was the three hours' service of devotions from 12 until 3 o'clock. Four other ministers of the city participated with their congregations, and they made the addresses. From 1 to 3 o'clock there was a splendid congregation made up of people of every faith. This service is held annually.

The Easter Offering for the day in St. John's, Camden, Ark., exclusive of envelopes for regular expenses, was a$1,105.91.

Personal Notes

The Venerable C. C. J. Carpenter has resigned his position as Archdeacon of Georgia, and has accepted the rectorship of St. John's Church, Savannah, Georgia.

The Rev. James Henry Boosey, formerly rector of St. Paul's Church, Batesville, Arkansas, and of St. Paul's Church, Newport, has accepted a call to All Saints, Grenada, Mississippi, and is already in residence there.

The Venerable James F. Plummer, Archdeacon of Middle Tennessee, has removed from Mobile, Alabama, to Tullahoma, Tennessee.

The Rev. Horace W. B. Donegan, of Worcester, Mass., has received and accepted a call to Christ Church, Baltimore, Maryland, and will enter upon his new duties May 1.

The Rev. Arthur B. Kinsolving, D. D., rector of St. Paul's Church, Baltimore, Md., with Mrs. Kinsolving and their two younger daughters, sailed on the S. S. Homeric on Saturday, the thirteenth of April, for a two months' stay in Europe. His address will be care of Morgan & Co., Paris.

Archdeacon Leicester F. Kent, formerly of Yukon, Alaska, has been called by Bishop Horner to take charge of the work in the counties of Ashe and Watauga, Diocese of Western North Carolina, with headquarters at Valle Cruis. He is now in the field. The Rev. George W. Herlburt and the Rev. W. R. Savage are for the present to assist the Archdeacon.

The Rev. J. R. Maceo, deacon, has accepted a call to be assistant minister at St. Andrew's, Fort Worth (Diocese of Dallas), Texas, and minister-in-charge of Ascension Mission, Decatur, in the same Diocese.

The Rev. Harry Rudy Ziegler has accepted a call to become rector of Trinity, Elkton, Pennsylvania, and St. Augustine's Parish, Chesapeake City. Mr. Ziegler comes from Granite City, Ill., where he has been for several years. He held services in Elkton on the first Sunday in April.

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What is the Matter With President Glenn Frank?

The president of the University of Wisconsin is more than a mere educator in the recognized sciences, for he has declared himself on that new science, which threatens the moral life of the nation. When he appeared, a few years ago, as an able second to Dr. Fosdick, we mistook him for a Modernist in theology alone; but we were far too innocent in our modest estimate of the range of his destructive criticism. Listen to this from the desk of this president of a State university:

> "I suggest that young men trying to decide upon a profession should read Bertrand Russell's 'Education and the Good Life,' for a vivid picture of the kind of education that seems to me worth fighting for, the kind of education that able young men might well dedicate their lives to bringing about. It is an education that shall rescue sex from the slime of sentimentality and sniggering, and bring it into the sunlight of sincerity and sense."

Now what does Bertrand Russell teach as to how to thus "rescue sex" in this sublime volume so warmly commended by this leader in the new morals as well as the new theology? Let Mr. Russell speak for himself: "In teaching my own children, I shall prevent them from learning a moral code which I regard as harmful." Brave man you are, august philosopher! "I shall not teach that faithfulness to one partner through life is in any way desirable, or that a permanent marriage should be regarded as excluding temporary episodes." Then he wades on in this slime about sex relations after marriage with others. And this is the recommended book of a university president.—*Editorial comment in The Presbyterian of Philadelphia, Pennsylvania, April* 4, 1929, *page* 13.

DESIGNED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 94. RICHMOND, VA., APRIL 27, 1929. No. 17.

THE BOOK OF HOLINESS

Canon G. Osborne Troop

It is probably not unjust to say that the average Christian rarely, if ever, reads the Book of Leviticus. Yet that book claims in itself to be an almost unbroken record of the Lord's own words communicated by Him to Moses. The whole spirit of the book is that of Holiness, summed up in Leviticus XX, verse 26:

"And ye shall be holy unto ME: for I the Lord am holy, and have separated you from the peoples, that ye should be MINE."

Chapter XVIII is a revelation of the unthinkable horrors practised by the heathen peoples by whom Israel was surrounded; and one readily understands why it was necessary to exterminate these awful sinners, lest they should spiritually corrupt and ruin the Hebrew people. As a matter of fact, the Hebrews disobeyed God's command to destroy these corrupt peoples, and as a result, they were mingled among them and learned to share in their abominations, to their own spiritual undoing. Finally, the Lord was driven to destroy their city and temple, and to send then into captivity to cure them of their incorrigible idolatry. Yet there are shallow Modernists who inveigh against the God of the Old Testament, who could command the extermination of the Canaanites!

How solemn is the warning given in Leviticus XX—verses 22 and 23:

"Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, vomit you not out. And ye shall not walk in the customs of the nation, which I cast out before you: FOR THEY DID ALL THESE THINGS, AND THEREFORE I ABHORRED THEM."

Moreover, the standard of Holiness set up in Leviticus is marvellously up-to-date, and might well be laid to heart by the United States and Canada in regard to questions of immigration. I wonder how many of my readers are familiar with the noble passage in Leviticus XIX—verses 33 and 34?

"If a stranger sojourn with thee in your land, YE SHALL NOT DO HIM WRONG. The stranger that sojourneth with you shall be unto you as the homeborn among you, and THOU SHALT LOVE HIM AS THYSELF: for ye were strangers in the land of Egypt: I am the Lord your God."

Those who foolishly find fault with the "God of the Old Testament," and speak of "the Tribal God" of Israel, may do well to remember that if there was any real God in Old Testament times, this real God certainly ALLOWED all that the God of the Bible allowed, without any protest whatever. The certain truth is, that the God of the Old Testament is the God of the New Testament, even the perfect Father of our Lord Jesus Christ. Long years of study of the Scriptures FROM THE INSIDE absolutely convince me that the voice of the one living and true God is heard from Genesis to Revelation, and that His Name is Holy. "Holy, Holy, Holy, is the Lord of Hosts: the whole earth is full of His glory." AMEN AND AMEN.

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CONTENTS

	Page
Thoughts for the Thoughtful	4
Editorial	5
The Easter Message—Rt. Rev. William T. Manning	6
Do Episcopalians Really Believe That God Expects Them To Evangelize the World That Is Ignorant of the Gospel?—J. McCarthy	7
Fourth Sunday After Easter—Berkeley Minor	9
Favorite Scripture Verses	9
The Near East Relief in Greece—Rev. C. S. McClellan, Jr.	10
The Bishop Gives Thanks	11
Book Reviews	11
Letters to the Editor	12
Church Intelligence	13
Family Department	17
Children's Department	19
Personal Notes	23

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Thoughts For the Thoughtful

"Jesus loves the great undertaking."

"Be sure of God, and nothing can overthrow you."

The main business of a Christian life is to go through the world turning its water into wine. The true Christian learns to make the best of everything and everybody, not because it is the wisest, but because it is the truest thing to do.

"The richer the jewel, the harder the cutting."

No man can hold a title to the skies in his wife's name.

"If none were sick, and none were sad,
What service could we render?
I think if we were always glad,
We scarcely could be tender."

"Teach me to feel another's woes,
To hide the fault I see;
That mercy I to others show,
That mercy show to me."

Dr. Thomas Chalmers, the great Scotch preacher, said: "Our chief business with Christianity is to proceed upon it."

You have not to be a genius in order to do great good: you have only to receive Christ and carry Him hidden in your heart, a secret link with God into all your relations with men.

Unless there is a Divine Person behind all things, then our human personality is no more than a bubble on the stream of time—an iridescent emptiness.—Dr. E. Y. Mullins.

It is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—F. W. Robertson.

When thy days are veiled in night,
Christ shall give thee heavenly light;
Seem they wearisome and long,
Yet in Him thou shalt be strong.

Tolerance is not craven avoidance of issues merely because they are fraught with danger; that is weakness and cowardice. Tolerance is an avoidance of prejudice, mendacity and passion. Tolerance is open-minded, intelligent facing.

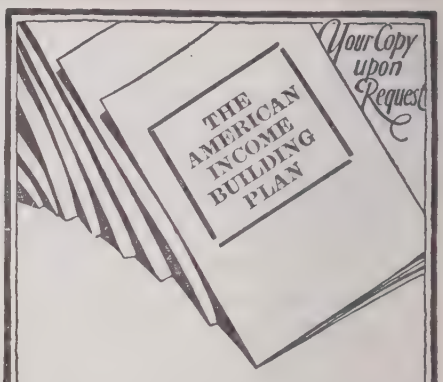
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EDITORIALS

Vol. 94. RICHMOND, VA., APRIL 27, 1929. No. 17.

SOWERS

Those who write for the public hoping to convey useful thought and stir the higher and finer sentiment are given dismal cause to fear that their hope is futile and their labor wasted. So with the preachers. No human experience can be more pathetically disheartening than that of the man who works with all the skill and thought he can command to weave into words a message to the souls of others which he knows to be of vital importance and is confronted by rows of cold, listless, indifferent faces, Sunday after Sunday. Innumerable pastors are living evidences of Divine grace and compassion when able to go on striving and believing, knowing that many of the minds in the pews before them are wandering far from the subjects of sermons, from prayers and the Bible lessons, or—worse yet—watching for pretext for criticism, from enunciations of words to expositions of doctrine; or for material for silly joke. Tribulations and sorrows of writer and preacher are shared by the teacher honestly intent on real teaching and training. The men and women supposed to read and inwardly digest and who occupy the pews and are supposed to join earnestly in prayer and listen intelligently to appeals to their consciences and thought are, after all, but the same boys and girls who idled and forgot in school, only a little more matured, sometimes somewhat wiser, sometimes more sophisticated and harder and more foolish; but with the same faults and temptations and weaknesses.

The parable of the Sower who went forth to sow is given for the comforting and strengthening of preacher, teacher, all who try to do service for God and fellow man. The more it is studied the more beautiful and reassuring it becomes. The sower of whom the Saviour tells us broadcast his seed, not with the wisdom of the practical farmer selecting only cultivated and promising soil, but with the higher wisdom that aspires to leave long lines of blessings here, to increase the hosts of the blest and redeemed in the hereafter. He sowed lavishly, with magnificent generosity, not measuring his labor and sowing by what he could see of prospects of yield, but giving, as God gives His rain, on the just and the unjust, hoping humbly, as did St. Paul—most powerful of all mortal preachers—that God, with infinite mercy, would give the increase. The meaning of the parable is illustrated by the Saviour Himself in His tender pity for the woman who was a notorious sinner, the Samaritan woman, the thief hanging on the cross.

All the conditions described in the parable are familiar now—the quick, emotional springing up of fine impulses and purposes and the withering equally quick because of lack of depth of conviction and earnestness; the choking of good intents by crowding temptations to greed and worldly ambitions. The busy, eager creatures stealing the seed for gratifications of their appetites and vanities and malice are all about us, as they have been since the beginning. The enemy sowing tares is yet active by day and night, secretly and openly, in high places and low.

Those trying to sow the good seed may not be permitted to see much of results. This side of eternity none ever is entirely safe or irretrievably lost. The complexities, vagaries, vacillations, changes, of the human mind and heart are beyond the knowledge of any of us. We may not know nor trust even ourselves without ceaseless vigilance and dependence on Divine aid. From our own experiences, however, we may draw comfort and endless hope. If we may not know how much of our endeavor is in vain we may not know, either, how much of what we have said, or done, or taught, which we think useless or wasted and which we regard but lightly is gloriously and beautifully and widely productive. Proverbs, texts, narratives in the Bible, simple hymns, stories of common human life, tell us that the Almighty grants magnificent rewards to apparent failures, uses sometimes the feeblest and poorest instruments for fulfillment of vast purposes. Most of us carry within ourselves memories supremely effective in leading us to good or evil, downward or upward, given us perhaps casually and carelessly and long ago. A sentence read or heard, a word, an intonation or gesture, a tone or line from the singing of a hymn or ballad, a scowl or smile—each of us carries in the illimitable storehouse of recollection countless things, large and little, all seed of one kind or another. By the mercy of God not all the seed falling on the thin soil, by the trampled highway, amid the thorns and exposed to the ravenous emissaries of destruction, is lost. Sometimes—many times—it is brought to lovely life and bountiful fruitage, overcoming its weakness, rising triumphant above the choking, shadowing, poisonous surroundings. All of us know, have seen and felt this. In times of stress and fear and darkness, in times of exultation and success, in the stillness of wakeful, troubled nights, amid the bustle and noise of crowded days, the long sown seed, the old memories, may awaken in us, suddenly and we know not how, to warn and guide, to deliver us from despair or deadly peril, the doubts and bewilderments of tangled paths.

Occasionally on country roads we may pass a gaunt, blackened, lonesome chimney marking the site of a burned home, or the home itself, deserted, desolate, falling to ruin; and in the weed grown, neglected yard a snowball or lilac bush or a few forlorn, struggling perennials, planted, probably, by the patient, loving hands of some woman. She may be buried and forgotten, or thousands of miles away, but her shrubs and flowers bloom faithfully at their appointed times, breathe out their fragrance and do their humble, unconsidered parts to gladden and beautify. Seed sown by preacher or teacher, parent or friend, where there is no aspect of promise may spring to vitality and grand increase in the uttermost parts of the earth and when the sower is gone to the final accounting—like the plants at the forsaken house. Our grandparents knew and loved the verses one line of which was, "They may forget the singer, but they'll not forget the song". Perhaps nobody now knows the writer of that line; but the line lives and is true of many a song and hymn and prayer and sermon and sentence and chapter.

Courage and hope and faith undismayed and gathering new fire and warmth from bleak chill, brighter light from black darkness, going steadily, patiently, staunchly on through bog and wilderness and thorns, over steep and desert; vigilance and diligence and purpose never relaxing, however barren and arid or rich and fertile the field, are demanded of every sower. The ways of God are mysterious beyond and far above our comprehension or imagination. For all we know, any one of us may have been created, given life and moulded and led for some one purpose which we execute unconsciously. We may not know the harvests from our sowing, whether great or small. We do know that we have no higher duty or nobler

privilege than to sow whenever, wherever, however, we may the seed of righteous thought and good counsel, of kindly act, clean and helpful example, however crude and unskilled word and act may be, however useless our effort may seem to be. We can not know. We can try and continue to try and to hope. Sowing as we can, with humbled hearts and bowed heads and ascending souls, we may believe confidently that our honest striving and anxious prayer will not be in vain, that the seed will live, however thin the soil, dense the smothering growth, eager the enemies; will be blest abundantly in the Creator's own time and way, to bloom presently in unfading glory in the sweet vales of Eden, beyond Jordan.

Alfred B. Williams.

THE EASTER MESSAGE

Christ on the Throne of God still with us and ministering to us in His Church.

By the Right Reverend William T. Manning, Bishop of New York

A Sermon preached in the Cathedral of Saint John the Divine.

"But God raised Him from the dead."—Acts 13:30.

THOSE words tell us not of a speculation, or a doctrine, or a theory, but of an event, an event which has produced greater results, and has influenced the world more, than any other in human history. They carry us back to the sepulchre in that garden just outside of Jerusalem nearly 2,000 years ago.

Picture to yourself the situation as it was on that first Easter morning. The enemies of Christ had triumphed. They had had Him condemned and crucified, and buried, and they supposed, naturally, that this was the end of Him. The disciples were completely overwhelmed in defeat and despair. Their association and fellowship with Him was ended. Around the tomb where the body of Christ had been laid all was quiet. The soldiers were on guard. The great stone securely blocked the door.

And then something happened that changed everything. From men utterly defeated and despairing the disciples were changed into men whose faith nothing could resist, and note that this was the case not with one or two only but with all of them, those who were least inclined to believe as well as those who were most inclined to believe. The Christian Church sprang into life and began its Divine and beneficent work in this world. Something happened there which changed the course of human history, which brought a new spiritual and moral power into this world, which has produced the Divinest faith, the noblest hopes, the highest and most heavenly influences that this earth has known.

Now it is a law of reason that consequences such as those must have a cause adequate to produce them. And we know that the cause was an adequate one. For what happened in that garden was that Jesus Christ, the Eternal Son of God, Who for our sakes came down from Heaven, and was made man, and died on the Cross, rose there on the third day from the dead.

This was the event which changed the world and brought to mankind a new faith in God and in the life of the world to come.

Now what does Easter say personally to you and me.

1. Easter tells us that Jesus Christ Who rose from the dead is alive, and that He reigns today on the Throne of God. It is this alone which explains His continuing and ever increasing power in this world. It is this which explains why He Who was born in an obscure land, Who lived among humble people, Who was little heard of during His life here, is today the supreme influence of the world, ten million times more powerful than all the statesmen and leaders and philosophers of the world put together. Jesus Who worked in the carpenter's shop, Who walked the streets of Jerusalem, Who lived in this world in a human home and died on the Cross, is now—at this moment—on the Throne of the Universe. It is this, and this alone, which gives Him the right to speak those sublime words which have brought new faith and hope to mankind—"I am the Light of the World, he that followeth Me shall not walk in darkness but shall have the light of life." "I am the Resurrection and the Life, . . . whosoever liveth and believeth in Me shall never die." Who but Christ on the Throne could say that? "All power is given unto Me in heaven and in earth, and, lo, I am with you always, even unto the end of the world." Who but Christ on the Throne could say that? It is not a mere human Christ, but the Christ Who is Divine as well as human, Very God and Very Man, Who speaks to the heart of the world, and meets its need. And so this Easter Day we sing our glorious hymns of praise and send up our prayers to Him where He now is on the Throne of God.

2. Easter tells us that Jesus on the Throne of God is as real, and as near to us in His Church, today as He was to those who met and talked with Him on that day of His Resurrection. That is the very meaning of the Christian Gospel. The Gospel doesn't tell us that Jesus Christ came into this world and died for us 2,000 years ago, and then went into some far off sphere at an infinite distance from us. That would not be of much help to us. The Gospel tells us that Jesus is still continuing His work in this world, that He still lives, and speaks, and ministers to us, in His Church, that wherever two or three are gathered together in His Name there is He in the midst of them, that in the Sacraments and Means of Grace of His Own appointment Jesus Himself still comes to bless, and heal, and uphold us with His living touch. This makes the Gospel a practical thing for our daily lives. This brings Christ into the midst of our ordinary experience, into touch with us plain men and women in our needs and trials and sins. Dear friends, if the Church is to be filled with power, if our young people are to find the help that they should in the Church, if our religion is to be a reality in our homes and lives what we need is faith, full faith, in Christ on the Throne of God still continuing His work here among us.

3. Easter speaks to us of the life beyond the grave where every one in this vast assemblage to which I am speaking will soon be. Easter tells us that there is a day soon coming when you and I will stand in the unveiled presence of Jesus and speak to Him, and hear Him speaking to us, as Mary and Peter and John and the others did on the Resurrection morning.

   There is one supreme moment coming for each of us, the moment when we shall go into the other world and stand face to face with Jesus Christ. Many whom we know and love are there now, still thinking of us and helping us with their prayers. Perhaps some who are closest to us, and on whom we have most depended in this life, some dear members of our own families are there with Christ, waiting to welcome us when our call comes. This is what Easter tells us.

And I am sure many of you are thinking of the great Bishop, Charles Henry Brent, who has just gone into that life, and for whose life here in the Church on earth we give thanks. May his example, and that of other faithful ones, cheer and encourage and strengthen us. And may this Easter Day give us a new realization of all that our religion means to us; Christ on the Throne of God still here with us and ministering to us in His Church.

Go back to your homes then, dear people, with the great words of faith ringing in your ears and strengthening your hearts and lives: "God raised Him from the dead."

"Christ being raised from the dead dieth no more, death hath no more dominion over Him. For in that He died, He died unto sin once, but in that He liveth, He liveth unto God."

"Thou only O Christ, with the Holy Ghost, art most high, in the glory of God the Father."

DO EPISCOPALIANS REALLY BELIEVE THAT GOD EXPECTS THEM TO EVANGELIZE THE WORLD THAT IS IGNORANT OF THE GOSPEL?

Juan McCarthy, Archdeacon of the Cuban Work

I SUPPOSE that some people will be surprised at our doubting for one moment that the Episcopal Church assuredly does believe that it is her duty to engage energetically in the evangelizing of the nations which know not the Gospel. Such good people are fully persuaded that any branch of the Church of Jesus Christ must necessarily be a missionary Church; since to their mind, and our own also, just as soon as any branch of Christ's Church loses the zealous missionary spirit of the Apostolic Church, such an organization is giving an irrefutable evidence to the world that it has severed its connection with Christ the Living Vine, and as a consequence, it cannot be expected to bear any spiritual fruit, as the Master originally designed. Before going to His Father, He placed a tremendous emphasis upon the necessity of carrying out His Great Commission. He said: "Go ye—Episcopalians—into all the world, and preach the Gospel unto every creature."

It is to be presumed that there are many self-righteous persons who think that when they have given an insignificant quota for their **Local Church,** and **Diocese,** that they have complied with the requirements of Christ's Commission. It is a pity to have to disturb such poor mortals in their belief, but we in no wise exaggerate when we say, that the man or woman, be he bishop, priest, or layman, who harbors such an opinion, is altogether ignorant of the genuine spirit of sacrifice which Jesus, and the Apostles possessed. In the Apostolic age, the believers brought in all their possessions and placed them at the feet of the Apostles. Nothing in this world was too big a sacrifice for those converts in the primitive Church. They felt the immense burden of the Divine Commission. They too must deny themselves as Jesus did to bring men to the knowledge of Gospel truth. Their whole lives were lived for this holy purpose. That was why the glorious Gospel of Jesus Christ made such wonderful progress in primitive times. And it might well be said, also, that the reason that we see none of the demonstrations of the outpourings of God's Holy Spirit upon our Church today, is for the simple reason that we have got away from the standards laid down by the Apostles. We have lost the spirit of self-denial; the spirit of genuine self-sacrifice. We have lost the vision of the millions who are dying without having ever heard about a loving Saviour who died for them on Calvary. How is it that we have lost the vision of those perishing souls? The great desire to become opulent has stifled the small voice of conscience. The love of pleasure has altogether smothered the little love that we perhaps formerly had for sincere cooperation in foreign missionary enterprises. It is truly sad to think that such a wonderful Church as the Episcopal has almost become blind to the spiritual needs of the nations round-a-bout; and especially to the demands of the lands bordering on her frontiers, or within what **Americans claim as their sphere of influence.**

Some good souls may get exasperated at this frank statement. But we crave their patience for a few minutes, and we are convinced that by the time we get through with this article, that such individuals will perfectly agree with our statement. Until a few years ago, the dear old Mother Church of England was supervising the evangelization of the Latin-American nations of South America, and of parts of the West Indies. I know personally their missions all through South America, and can testify to the beautiful Church structures possessed by the Church of England in all of the Latin countries in South America, and the West Indian Islands. In the Argentine Republic, Uruguay, Brazil, Chile, Antofagasta, Lima, Callao, Santiago de Chile, Valparaiso, Temperley, Lomas, Palermo, Belgrano, Rosario, La Paz, etc., in the divers republics of Latin America, that Church has erected Christian Temples at great cost. I was astounded when I saw the vast difference between those handsome Church buildings, with rectories, and parish buildings, all through South America and the West Indies, when compared with the miserable buildings that we call churches and chapels here in the West Indies, appertaining to the Episcopal Church. Our Church can only show in most cases after twenty years of labor, in Cuba for instance, but the most miserable specimens of so-called churches and chapels. Most of these **"chapels", or "churches"** are just houses which were purchased, and no change at all has been made in their outward appearance, to shew the public that those buildings really are places dedicated to the worship of God. Such edifices are generally dingy and damp places, and instead of being inviting to the public, and attractive, they are on the contrary rather unattractive, and unenticing. Now I hate to have to say these things, but they are absolutely true, and to deny same, is simply to close our eyes to facts.

But, then, those we possess, but very few of them are our own buildings. Most of the places used for services are hired or loaned buildings. Among these are the following: Cienfuegos, Cardenas, Baragua, Manati, Sola, Garden City, Santa Fe, Santa Barbara, Semillero, Sagua la Grande, Santiago de Cuba, Ermita, Naval Station, Colon, Bartle Chaparra, San Manuel, Banes, Preston, Delicias, etc. Fifteen of these twenty churches and missions are held in **loaned buildings,** for which we pay not one cent, and at any time we may get notice to quit. The other five places we are renting for a miserable sum. The Bishop can do no better, for the reason that he has no money, even to pay an insignificant rent for a dingy old place, where at least we will have the **appearance** of being stabilized. But in most of the places where we have no Church property, our missions have been moved backwards and forwards so many times, after having been established for perhaps a year, or more, in each place, that at each removal to another district, our Church becomes more discredited, and is the laughing stock of the Roman Catholic clergy.

The other denominations do nothing of this. When they go into a city, they build chapels right away. And as a rule they put up very fine edifices. Concerning their school work, many years ago when the land was cheap, the leaders of the denominations had foresight, and purchased large plots of land for a mere song, because they were bought on the outskirts of what was then the city. Today the lots referred to are within the city boundaries, and would cost a fortune to buy them at this time. Now they have erected superb colleges and schools on those large lots, and have plenty of room to add on yet a whole lot of buildings. I refer especially to the splendid Presbyterian colleges and schools, the Methodist colleges in Camaguey, Cienfueges, and Habana. To the fine Baptist colleges and schools in different parts of Cuba. To the splendid Quaker school in Gibara. All of these Churches have their own properties, and they are a great success. While we, the Episcopalians have been hiring buildings for schools for very many years in the past, simply because our members in the United States have not shown any cooperation with our Mission Board, and allowed that Board to get into debt, and so be compelled to retrench the efforts being made in foreign lands. The rents which have been paid out in one school alone for the past twenty years, more or less, would amount to very near $100,000, at least. And yet, while paying that enormous rent, the school is lacking in most of the requirements which go to make up a good school. Most important among these lackings, is that of a playground where the children can have some sport and fun. The school has no room for expansion, so it is, that even if more children wanted to enter the school, there is no room for them. Thus we are paying out nearly four thousand dollars a year in a rented building, which is not at all adapted for the school.

In Camaguey our good Bishop is doing his very best to cover this deficiency. For years he has been paying a very heavy rent for the schoolhouse there. The school is making fine progress under the wise and capable administration of Mr. Tate, A. B. His gentlemanly treatment of the students has helped to bring confidence in our school. When he took charge of the school, things were not prospering. Defects in a former administration had not aided the school, but under the present principal, the school has more than doubled the number of its students, since he has the able assistance of a consecrated Cuban teacher, who is a graduate of an American Normal School. But the house, although a large one, is not convenient for a school. Our Bishop is anxious to avoid the experience of the Havana School, to continue paying heavy rents for many years, since this means that after spending so many thousands of dollars in house rent, we are no nearer the goal than we were very many years ago, as far as acquiring school property is concerned. We have a splendid plot of land in the heart of Camaguey, which Bishop Hulse bought last year. But there is the land, and it looks as though there it will remain, unused, simply because he has no money to put up the school.

Now, the lack of these churches, chapels, and schools, shows that Episcopalians have lost their missionary spirit; otherwise all the needs of Cuba would have been supplied many years ago. Our communicants are spending enormous sums on pleasures, fashions, theatres, joy rides, banquets, cabarets, sports, etc. These sums amount to millions weekly. Yet, for the Cause of God, these same individuals are so stingy, and tight-fisted, that everything is expended on their own selfish love of pleasures, that nothing is left for God and His Church.

Now, our Church is supposed to have one million and two hundred thousand communicants, more or less. In the United States even the poorest person can give twenty-five cents each week for foreign missions, if such an one so desired. Now, suppose that each one of our communicants were to consecrate his or her all to God, and determine to cooperate with our excellent Mission Board, so as to help it carry on its great work? What would be the immediate effect upon the mission fields? The effect would be nothing short of miraculous. The missionaries who have long been sorrowful, when they see the way their brethren in the U. S. A. are failing to support their efforts on foreign shores, would again take heart; with renewed energies would they again take up the plough, laid down because the Mission Board had to limit the work to be done, owing to the lack of funds.

One million and two hundred thousand persons paying only one quarter a week, or say twenty-five cents, each, would bring into the Church treasury about $300,000 each week, the which at the end of the year would amount to over fifteen million dollars. And who is the Episcopalian that cannot pay that miserable amount each week? Those who are unable to pay that small amount in the U. S. A. could be counted on both hands. And then, supposing there are a few who might be incapacitated from contributing that sum, the which I doubt very much, yet there are thousands who can triple and quadruple that amount, and make up for the deficiency on the part of the poor non-givers. I would earnestly request our readers to study with sincere prayer the following portions of Scriptures: Mal. 3:7-12; Gen. 228:16-22; Neh. 10:14; Romans 10: 13-16; Matthew 23:23; also, peruse over these words of the Apostle John, which are addressed to the Church of Christ in our own times: Revelation 3:15-22.

Think of what our Mission Board could do with an annual income of over fifteen million dollars! Suppose that only one million of that amount was given to Cuba for Church extension, how would the money be used? One of the first things to be done would be to build a nice church for the West Indian Negroes in Havana, so that they would not be handicapped by the Cuban or American congregations. That would cost probably about $40,000. We would have to build a good church for that important city of Cardenas, to cost at least (with land) about $25,-000. Another in Cienfuegos to cost more or less the same amount, or perhaps a little more. A school building in Havana for our Vedado School, about $100,000 to begin with. Schoolhouse in Camaguey, and church another $100,-000. Small church in Sola (the land is offered to us gratis, just as soon as we are ready to build), to cost $5,000. Church and rectory in Moron, $20,000. Church and rectory in Esmeralda, $20,000. Church and rectory in Santiago de Cuba, $100,000. Renovate the church in Jesus del Monte (Cuban), and school house, $20,-000. Two churches on the Isle of Pines, one in Santa Fe, and the other in Santa Barbara, $16,000 for the two. Renovate the church of Bolondron, $2,000. Renovate the church and rectory, with the schoolhouse in Matanzas, $25,000. Schoolhouse and rectory with renovations of church at Los Arabos, $15,000. Church and rectory at Colon, $12,000. A chapel at Ceballos, $3,000. Three residences for the Archdeacons of Oriente, Camaguey and Habana, to cost more or less $10,000 each. A chapel in San German, $5,000. A church in Sagua la Grande, $10,000. These buildings would incur the expenditure of about $600,-000. This would leave four hundred thousand dollars for advance work, for the purchase of land in very important cities, and capitals of Provinces, with an idea of carrying on future work in them. If we are hoping to extend our work in Cuba, this is most essential. If this is not done then in a few years we will have to pay ten times more for the land than we will pay for it **now**, which has happened over and over again, and still we have not learned the lesson. Twenty years ago in the Vedado we could have bought the whole block on which is found the Bishop's residence at four dollars a square metre, which today will cost ten times more money.

The Episcopal Church is a Church of many millionaires. Have we not among us a single millionaire who will give Bishop Hulse, **as a loan**, without charging interest on same, one million dollars, for twenty years? Then with the interest produced by that sum of money the Bishop could build up all of the aforesaid institutions, and buildings, and purchase land everywhere for the advancement of the Cause of Christ, and when twenty years had expired, return the million dollars again to the generous person who had made such a loan. In this way the money would still be in the possession of the wealthy man, or woman, and he would have the joy of knowing he is doing a noble work for the Kingdom of God, and cooperating with the Church in sending the Gospel to those who know it not. But the far better plan, and the most Christian plan is that every member of our Church get under the burden that is oppressing the Church, and in this way the heavy load will be made lighter, and the great task will be easily consummated.

Some years ago I was in a great meeting in Battle Creek, Mich., when an appeal was made to about 1,500 persons who were present, to come up to the help of the Lord. That particular church wanted to extend its missions in other lands, but did not have sufficient money to do so. I well remember the fervor with which the orator spoke: he pictured the needs so vividly, that every heart present was touched by the spirit of sympathy. When the offertory was taken up, the people actually rushed to the platform to deposit thereon their rings, ear-rings, gold and silver watches, bonds, shares in large corporations, title-deeds of their properties, gold and silver coins and paper bills were piled up to a great height. It was a truly marvelous scene. It reminded me so much of the Pentecostal Church, when the people gave all they had to the Apostles. And again, when Solomon wanted to build the temple, it was wonderful to see how the people, whose hearts were touched by the Spirit of God, thought not of themselves, but brought their gold and their silver, and precious jewels, etc., to God. See 1 Chron. 29:1-17, and placed it all at the feet of David and Solomon. Every time the people's hearts have been stirred by the Holy Spirit, there has been also a liberal outgiving of riches, to show to God that the spiritual awakening was really sincere and not merely a passing emotion. See Exodus 35:4, 5, 20-29. In this manner the needs of the Church were supplied.

Would to God that the Holy Spirit would stir the hearts of Episcopalians today. There is a tremendous need of such contact with God. We have become short-sighted in a spiritual sense. Our spiritual vision is very defective, being blurred with love of money, and pleasures. We need to cleanse out the channels of our lives, so that God may make us channels of blessing to mankind. To become useful in God's service, we have got to return to the foot of the cross, there to repent of our past negligence in neglecting to carry out Christ's Commission. Let the blood of Jesus Christ cleanse us from all egotism, which in the past induced to abandon the first principles of Christianity, which are based on self-denial, and thus forget the duty we owe to the world for which Christ died. No power can be expected in our midst unless we cast aside those things which have hindered the advent of heaven's blessings. As long as we refuse to do this, we are Achans in God's encampment, and obstacles to the outpouring of the Holy Spirit. That is the very reason that we lag behind in the payment into the Church treasury of **God's portion.** That is the reason that our mission is compelled to ask the Bishops in foreign fields to reduce their budgets greatly, as the Mission Board must cut down the yearly allowances granted to Missions in foreign lands by at least three per cent of the whole. That means that when those foreign missions received the whole amount of the yearly allowances, they were unable to make a single advance move, and were enabled barely to cover the running expenses. But now these same missions **are forced to reduce their expenses by three per cent** of the sum granted to them; they instead of going forward, as is logical, are constrained to take a backward step, thus proving to the world, that Episcopalians have lost their first love for souls, and with it the spirit of the Blessed Master; for which reason we are shorn of Pentecostal power.

I would pray our Heavenly Father that every Episcopalian will get right with God, by making a honest confession to Him, and being resolved from now on to faithfully comply with the Divine Commission, by giving a whole-hearted cooperation to the efforts put forth by our splendid Mission Board, so that from now on, the words **defeat, or retrocession,** may not be found in the Protestant Episcopal vocabulary, but that every lay member will join heart and hand with our Bishops to help our Mission Board to efficaciously extend the important work which has been commended to its charge by the General Convention. This will be done if every communicant of our grand old Church will only take to heart the remarks made above. May God give us each the grace to accomplish His divine will by aiding in the evangelization of the nations living in spiritual darkness.

Note.—The Venerable Juan McCarthy, D. D., was Field Missionary in South America for nineteen years and Missionary in Cuba 1908-1918. He has been Archdeacon in the Province of Camaguey, Cuba, since June, 1924.

FOURTH SUNDAY AFTER EASTER

Berkeley Minor

COLLECT.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so among the sundry and manifold changes of the world our hearts may surely there be fixed, where true joys are to found, through Jesus Christ our Lord. Amen.

THE teaching of the Church for this Sunday in Collect, Epistle and Gospel is "conformity with God", and as a necessary consequence, non-conformity with the world". The teaching of our Lord in that greatest of all sermons, "on the Mount", is very plain: "No man can serve two masters; we cannot serve God and Mammon" (Matt. 6:24). The Collect is a prayer for this life of single service, the service of God. We cry to God as the only source whence can come such conformity, who **alone** can order our unruly wills and affections. In the three-fold petition we **ask** more than mere **submission** to the will of God; 'tis but a slavish obedience that **merely submits;** in this prayer we ask that we may learn to love His commands, to love to find out not merely what He wills, as almighty, but what He **wishes,** as our loving Father, "that we, being ready both in body and soul may **cheerfully** accomplish those things which He commands". A careful study of the one hundred and nineteenth Psalm (which Mr. Spurgeon calls "the mirror of the gracious heart") will help us much in learning to love God's commandments; for almost every one of the one hundred and seventy-six verses teaches some new excellence and beauty of God's law. "Oh, how sweet are Thy words unto my throat (says the Psalmist); yea, sweeter than honey unto my mouth." And the result of such love of God's commands appears in the last clause of our Collect; our hearts will "surely there **be fixed** where (and where alone) true joys are to be found".

THE Epistle for this Fourth Sunday after Easter is St. James 1:17-21. As in the Collect we pray for conformity with God's will, so here in the Epistle we are taught and urged to conform our will to the will of our Heavenly Father, who "of His own will begat us with the word of truth, that we should be a kind of first fruits of His creatures". St. James here refers to the new birth of the Christian by which he became a "member of Christ, a child of God, and an inheritor of the kingdom of heaven"; that change of heart which we call conversion, and which comes by the word of truth, that is, the Gospel. It is our Heavenly Father's wish and will that we should be converted and live unto Him, and "walk in newness of life" (Rom. 6:4). Observe the great force of St. James' words; no variableness, no **shadow** of it, in the life of Christ, a life lived in the world when it was very evil, much more so than now, evil as it now is. A life exposed to every temptation that can befall one whom Satan is seeking to turn aside from the narrow way, yet a life without sin; a life that we might be hopeless of imitating in any degree, but for the many gracious promises of guidance and assistance given us in that same word of truth, by which we were brought within the walls of salvation. St. James tells us to receive the engrafted word "with meekness". Meekness or gentleness always goes hand-in-hand with true lowliness and humility, as in Eph. 4:2, Paul bids the Christian to walk with all lowliness and meekness. These are the most necessary qualities to make the heart "good ground", in which the good seed, the "engrafted word" will surely take root, and bear abundant fruit unto everlasting life. In such "good ground" the seed, the word, the blessed word, will not be wasted, but watered and nourished by the grace of God, there will be a fulfilment of Isaiah's beautiful words (Is. 55:10-11): "For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may bring seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

THE Gospel for this Sunday is St. John 16:5-15, and is a portion of that chapter just preceding the Gospel for last Sunday. In this Gospel Jesus tells the Apostles how the promised Comforter, the Spirit of truth, will guide them into all truth, assuring them that it is expedient for them that He should go away and leave them "a little while".

Our Gospel begins with Jesus telling His disciples: "Now ber He had told them what He was going away for, to prepare a place for them, and Thomas, though he dared not ask the question directly, showed his deep concern in what was impending over Him (Jesus) and them, by saying, "Lord, we know not whither Thou goest, and how can we know the way?" and Jesus tells him the way, saying, "I am the way," but whither that way leads He tells not, except that it leads to the Father.

Much is told us of this strait and narrow way that leadeth to the Father, and to everlasting life, how to get into it, by repentance and faith, and baptism, and how to keep in it by sacramental grace; with this we must be content, surely it is enough. It is a part, and a very important part, of our probation in this period of our existence that we should be satisfied to wait and see in His good time what are the mansions that He promises us, where "He will receive us unto Himself, that where He is there we may be also." "We walk by faith, not by sight" (2 Cor. 5:7), so St. Paul says; may we have such faith as his, when he says at beginning of the chapter: "For we **know** that if our earthly house of this tabernacle (that is, our bodies) be dissolved, we have a building from God, a house not made with hands, eternal in the heavens." And observe the **true** faith, the **happy** faith, is that which is content to see one step at a time, to be content with today's supply of bread, of nourishment for body and soul, without anxiety for tomorrow's.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart," Ps. 119:11.)

This week the following verse was submitted by Dr. Arthur H. Howitt, of St. Johns, Newfoundland:

> "I am crucified with Christ; Nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Galatians 2:20.

Who will send one from the far-away places as well very near us?

THE TWO MYSTERIES.

The young daughter of a dear friend of Walt Whitman's died a few years ago. The old poet sat in the night-watch about the dead girl and wrote the following, which combines religion and philosophy:

We know not what it is, dear, this sleep so deep and still;
The folded hands, the awful calm, the cheek so pale and chill;
The lids that will not lift again, though we may call and call,
The strange white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart-pain;
This dread to take our daily away, and walk in it again;
We know not to what other sphere the loved who leave us go,
Nor why we're left to wonder still, and why we do not know.

But this we know: Our loved and dead, if they should come this day—
Should come and ask us, "What is life?" not one of us could say.
Life is a mystery as deep as ever death can be;
Yet, oh, how sweet it is to us, this life we live and see!

Then might they say—these vanished ones—and blessed is the thought!
"So death is sweet to us, beloved, though we may tell ye naught;
We may not tell it to the quick, this mystery of death,
Ye may not tell us, if you would, the mystery of breath."

The child who enters life comes not with knowledge or intent;
So those who enter death must go as little children sent.
Nothing is known. But I believe that God is overhead,
And as life is to the living, so death is the dead.

THE NEAR EAST RELIEF IN GREECE

Reverend Clarence Stuart McClellan, Jr.

A FEW months ago, very early one morning I, a voyager on the Mediterranean Sea, reached the Harbor of Phaleron with the ports of Pireus, the entry into Athens, before me. Never shall I forget the sunrise over the harbor, and the Acropolis with the Parthenon coming gradually into the picture. Among the first aboard the ship was Dimitrios Lezos, a splendid young Greek from the Near East Relief in Athens, who met me on deck and escorted me on the tender which took us to the pier. From here we drove into Athens following a good road which runs beside the ancient fortifications of Pericles. When we reached Athens, that city whose beginnings are lost in the shadows of history, I went at once to the Near East Relief headquarters, where I met the Director of the Grecian Area, Mr. Christopher C. Thurber, who is a lay reader in the Episcopal Church.

Mr. Thurber has seen more than eight years of service with Near East Relief. At one time when the plight of the Christians in Turkey was most terrible, he had the oversight of an orphanage of 3,000 homeless children. He had been given orders to take in no more, but who could see little children left without food and shelter and make no effort to save them? Not Mr. Thurber. He put the matter up to the children and they were willing to have their food supply cut down to two scant meals a day. The Director gave the same orders for his own meals, ate the same plain fare that was served to his wards, and by this means and the most careful economy along other lines, he was able to take in 4,000 more children. Twice he was imprisoned by the Turks, and like St. Paul who on one of his missionary journeys had passed through that region in Asia Minor, he was beaten with rods, once left to die unconscious on the floor through the entire night. He was invalided home but when health and strength returned he sailed to take up again the work for the children he loved. I give these facts concerning Mr. Thurber entirely without his knowledge or consent to show you what kind of men are on the firing line of the Near East Relief and to ask you if such souls as these are not worthy of every help we can give them?

The School for the Blind.

In the Kephissia Building in Athens with its fine views of the city I visited every room. Here are housed two hundred and twenty-eight children. I saw the wonderful work there being done for the blind children. I heard these blind children read and recite and answer questions in a most intelligent fashion. I saw the work of the four deaf-mute boys, who attend the deaf-mute schools. I visited the Manual Training Department and the bakery, where boys are learning to make good bread, and I saw the printing establishment where boys are being instructed in the printer's trade. I noted how neat and well ordered the dormitories were, with plenty of fresh air and sunlight. I was impressed by the organization of the work in this building and how happy every one seemed to be. Fitting two hundred and twenty-eight children for their life work, and doing it with uttermost efficiency and in the spirit of love. Worthwhile? There is only one answer from those who have actually seen this work of the Near East Relief.

With Professor Michaelides, who is carrying on so much fine educational work here among the Armenian children, Dimitrios Lezos and I spent part of the morning in roaming about ancient Athens.

Homes for Working Boys and Girls.

After luncheon with Mr. Thurber and Dimitrios Lezos I visited the Working Girls' Club opened in October, 1927, through the gift of $1,000 from the Anglican Church of Victoria, British Columbia. It is a fine old Greek residence near the ancient Arch of Hadrian on the road to the Acropolis. Here Near East Relief cares for girls, all of whom are seeking to overcome some handicap. Through the efforts of the Near East Relief workers openings have been found for these girls in millinery, dress making and other establishments, where they will soon learn a trade and become self-supporting.

There is also a Home in Athens for boys who have been "graduated" from the orphanages. This place has only sleeping quarters much like our Y. M. C. A. dormitories. These boys have a night school, reading rooms, clean beds with clean sheets and towels, and the privilege of hot baths. For these they pay fifteen cents per month, one day's earnings. No boy is kept here after he receives a wage amounting to more than $20 per month.

In the House of Hadrian's Arch I visited the Near East Relief Industrial Shop, where there are for sale all kinds of interesting articles, such as handkerchiefs, luncheon sets, sewing bags, doilies, pocket-books, scarfs—all beautifully embroidered and offered for very reasonable prices. These are made by the older orphan girls and refugee women. This shop is very popular with the tourists.

The Refugee Camp.

From this shop by Hadrian's Arch I drove out to the Fix Refugee Camp on the way back to harbor. Here hundreds of Armenian families are housed. From this vast camp site I could look up at the Acropolis bathed in the glory of the afternoon's sun and I thought of that ancient and cultured civilization that had reared the Parthenon and then of our own times and the Armenian Massacres that drove into Greece these refugees and I thought, too, of that hospitality of Greece in taking in these homeless men, women and children and of the Near East Relief that is so tenderly taking care of them.

The Fix Refugee Camp is one of the most interesting places I have ever visited. It is a place, too, that appeals strongly to one's emotions. From such junk as could be picked up the little huts that line the crooked alleys have been constructed by loving hands that worked along while memories of the old home in Armenia crossed and recrossed the thoughts of the builders. I went into many of these hut-homes and visited the refugees. In some little room fitted up with the bare necessities of comfort sat an old Armenian woman sewing. In another hut was an aged woman sitting alone and thinking of the terrible days of massacre and persecution—alone with all her loved ones gone. I saw many little children playing in the yards of the kindergarten and singing old songs from Armenia. I shall never forget how those songs touched me. Here in a strange land, like Israel at Babylon, boys and girls were singing the ancient songs of their tragic Armenia.

It was my pleasure while in this Fix Refugee Camp to assist in the distributing of the pretty dolls sent to Greece by American friends for little Armenian girls. I wish you could have seen the expressions on the faces of those little girls as each tot received her doll! I would that you could have seen the hugs and kisses those dolls received! What tender arms pressed them and what loving hands caressed them! Just to have seen all this was worth a trip around the world! "Surely of such loving, trusting little ones is the Kingdom of Heaven". This humanitarian work that cares for hundreds of refugees of persecuted Armenians and puts dolls into the arms of baby girls—Is it worthwhile?

The Camp Sunday School.

I went to that little room, where the Camp Sunday School is held and was impressed by its order and by the religious pictures that adorned the walls. I heard about the many services held in this place and of the spiritual uplift the talks, the singing and the prayers brought to the refugees.

Late in the afternoon I left the Fix Refugee Camp and drove with Dimitrios back to the Harbor of Phaleron and just as the setting sun's light streamed in glory over the Acropolis, bringing to mind Byron's lines about burning Sappho and the setting sun, our steamer sailed away, bound for the Adriatic and the port of Venice, there to begin our trip across Italy, to Bologna, Florence, Rome and Naples.

From my contacts with the Near East Relief work in Jerusalem and Athens, I have brought home with me definite impressions, expressions and appeals. I know that the Near East Relief is doing a stupendous work for good and that its influence cannot be measured. I know that this work is being carried on by consecrated leaders in a most efficient and economical manner. I know that the Armenian and Asia-Minor Greek orphan boys and girls, and even those older than they who have been outplaced are getting through the Near East Relief high standards of living and schooling that make for magnificent citizenship. The orphans' bodies are being fed and advanced into health; their minds are being trained and their souls are being inspired. The Armenian and Greek people are witnessing a rebirth, largely through the work of the Near East Relief. I appeal to you, my American friends, to press on and on and on in this great cause until you have fully rehabilitated these worthy Christian peoples and given them in all its fullness and power LIFE resurrected out of the despair and tragedy of persecution and massacre into a new hope, a new faith and a new love.

THE BISHOP GIVES THANKS

Report for the Year Ending December 31, 1928, by the Bishop of Alaska, the Rt. Rev. P. T. Rowe.

Another report! And it is my Thirty-third! It is said that "To think is to thank"; so thinking of the Providence of Almighty God; His preservation of me through the year, and the past thirty-three years, I am thankful. And thinking of the Board, its great Secretary and the many friends, I am thankful. Without the Divine help and the assistance of the Board of Missions, the Secretary, Dr. John W. Wood, the innumerable host of friends, there would be nothing for me to report. I am mindful of the Clergy, the women, who are doing the work in Alaska, faithful, loyal and devoted. To these beloved co-workers, to the friends who are partners in the work by reason of their gifts and confidence, I am thankful.

A report calls for statistics. They will be given in another place. Here, one is obliged to give a story of what has been going on.

In February I started out for Fairbanks, visiting the Missions on the way. At Cordova, the Rev. L. F. Kent joined me. I had to have his help for the ordination at Fairbanks. The journey to and from Fairbanks meant for him near two thousand miles, and for me, four thousand miles. And the expense—of which I cannot speak. Only think of this—just to carry out an ordination!

So here in Fairbanks, after due examination, I ordained in St. Matthew's Church, the Rev. Mervin L. Wanner, to the Priesthood; Arthur G. Fullerton to the Diaconate. Mr. Fuller came by dog team two hundred and fifty miles; it was cold—some 55 degrees below zero. Fairbanks was putting on its Derby Dog Races. There were many "outside" visitors. Captain George Wilkins and his aviator, Ben Eileson, were there preparing for their flight over the North Pole. All Fairbanks people were greatly interested in this ordination.

In May I left for a visit to the Yukon region—the interior of Alaska. While in Dawson I confirmed fourteen, at the request of Bishop Stringer. Then I visited the Missions at Eagle, Fort Yukon, Beaver, Stephens Village, Rampart, Tanana, Nenana, etc. On the way I met tourists—held services on the steamers—told them of our work. It was a great opportunity. They were surprised to learn and see that the Missionary work in this great interior of Alaska was being done solely by our Church, and they were interested. It was a surprise to them to see the fine Hospital and Church equipment at Fort Yukon.

At Tanana I met Mr. and Mrs. L. F. Monteagle, of San Francisco. As Church leaders they are well known. In making the trip to Alaska their chief interest was in the Missions of our Church. They saw them and they were most enthusiastic about them. If more of our Church folk would do as they did, the Missionary interest would be increased.

In September I visited Prince Rupert, B. C., and participated in the consecration of Archdeacon Rix, as the Bishop of Caledonia. In September I also left to attend the General Convention at Washington, D. C.

For several years we have been doing much building work; much in the way of restoring, renewing old buildings. I have been fortunate in having the help of Mr. N. J. Nicholson, a practical mechanic. He moved the Hudson Stuck Memorial Hospital at Fort Yukon nearly a mile, to remove it from a dangerous place. He also rebuilt the Mission residence at Fort Yukon; built the new school, church and house at Nenana; and I am using him still to build the Mission House at Allakaket, and transform the Hospital building at Tanana into a School for Orphan Children. He is invaluable.

Plans were made towards building a new Mission residence at St. Johns-in-the-Wilderness, Allakaket. Like all buildings erected thirty years ago, the present Mission House suffers from the ravages of time and decay, and "chink" it as we may, yet it is not habitable during the spells where the thermometer goes down to sixty-ve degrees below zero. Mr. Nicholson took the Pelican, with a scow loaded with lumber, looked over the situation—but I had to withdraw him. The building work at Allakaket must now wait until the spring of 1929. The reason for this change is that—due to Deaconess Bedell's suggestion—we decided to close the Mission at Stephens Village, wreck the buildings there and transfer them to Tanana. And this has been done. The Pelican was used to do this work. The logs, effects, etc., were duly rafted and taken to Tanana—Deaconess Bedell being transported on the raft.

St. Andrew's Mission was abandoned because many of the older people had died and the young generation, upon marriage, moved to places more suitable for hunting and trapping. But we hope to take care of the children at Tanana.

There has been and is at Tanana a Hospital building, similar to the one at Fort Yukon. We have not been able to use it as a hospital because we could not get the necessary workers. Now such a use of it is unnecessary. To convert it into a home for children seemed the best thing to do—and it is done. Mr. Nicholson has done this work. It has cost much. But here Deaconess Bedell is transferred. The house will be filled with children—as many as Deaconess Bedell's friends enable her to take care of.

In addition to the above, the church at Fairbanks has been completely restored. Built under the direction of Archdeacon Stuck in 1905 it was the most picturesque, artistic building in Fairbanks—not even excepting our George C. Thomas' Library. The people wished to destroy it and build a new church. I objected and arranged to have it restored—repaired. Nicholson did this. It is most satisfactory. It stands now, as through all the past years, the most artistic building in Fairbanks.

We are building at Anvik—our first Mission in Alaska. The epidemic in the spring of 1927 carried away so many parents—leaving us some forty orphan children—that the Rev. John W. Chapman appealed for the help to care for these children. And the help came. So we are caring for these children, preparing to do so in a satisfactory way. New buildings are necessary and this year we have been getting out logs, sawing lumber, for building purposes. It was deemed advisable to let the materials "season" before beginning to build. The building will be done in 1929. Though our veteran Missionary, the Rev. Dr. J. W. Chapman, was entitled to his furlough in 1928 he did forego it in order that he might get things in readiness for the building work in 1929.

Work has been done in repairing our properties at Skagway, Douglas, Juneau, etc., for I am desirous of having all our Church property in the best condition possible.

St. Thomas Mission, Tigara, Pt. Hope, Arctic Alaska, Archdeacon Frederick W. Goodman, has built an annex to the Church, doubling its capacity. It was greatly needed. It spells also of progress and growth. In 1929 he hopes to enlarge Browning Hall, double its present capacity. What with his ministerial-medical duties, I am surprised that the Archdeacon in a short Summer season can do anything else—to say nothing of time given to building. It is a place, too, where you have no mechanics, no trained labor upon which to depend.

The above surely indicates that we are doing something—building materially—but I hope spiritually as well.

Hospital Work.

Among the people of Alaska our Church has been called "The Hospital Church". And there is good reason. In every new camp in Alaska I was the first Minister of Jesus Christ to enter. The first request made to me was, "Bishop, give us a Hospital, if you can". I responded. Hence, I established a Hospital at Circle City, in Skagway, Valdez, Ketchikan, Fairbanks, Fort Yukon and Wrangell. Owing to the decadence of camps and for other reasons, these Hospitals were given up, so that today we have but three—The Hudson Stuck Memorial Hospital, Fort Yukon; The General Hospital, at Wrangell; The St. Thomas Hospital, at Tigara. But we have, in a minor way, hospital service at Nenana, Anvik and Allakaket. To recite the story of our merciful work, through our Hospitals, would be interesting, but there is no room for it in a report.

Tourists, doctors, travelers, know something about the Hospital at Fort Yukon. Mr. V. Stefansson, the explorer, knows. He was a patient in it for some months. Heads of the Geological Survey know of it for some of their company were in it and received successful treatment. No words can express fully the great services of this Arctic Hospital, and its head, Dr. Grafton Burke.

The Hospital at Wrangell is an institution which has the loving affection and interest of the public and wins an admiration from all sorts of people for our Church.

The Hospital at Point Hope is perfect—it waits a doctor and a nurse.

Then, in other places, the Church meets the needs of many through its dispensary work.

The educational work of the Church on behalf of the natives, is evident through its schools, industrial, at Anvik, Nenana, Fort Yukon and Tanana, and its day schools in every native Mission. I refrain from details, but through

these we have developed young men who in the years to come will carry on the work of the Church among their own people.

The Workers.

We are blessed with a staff of workers—unexcelled. They are loyal, faithful, devoted and self-sacrificing. As furloughs due to them occur yearly, we have our trouble to fill their places. Without the workers of fine spirit, we can do little or nothing.

All Saints' Church, Anchorage, and its large district, has been without a clergyman for two years. St. John's Church, Ketchikan, is vacant—has been so for over a year. It is unnecessary to go on—we have vacancies and it is not possible to do the work if you have not got the workers. For the summer months I had two students, one at Skagway and one at Ketchikan, at my expense, who did very satisfactory work.

I have applications from good and true men—men outside our Church—whom I hope to use, for if our own Church cannot "give of its sons" then I am going to use, if I can, men who offer from some other branch of the Church.

In conclusion, I beg to say that our work in Alaska makes some progress. We can only advance as the District advances. The District advances in population, etc., but slowly. Why, I cannot say, because it is a great country and has great opportunities. But there is the fact. I think our Church and its work is regarded highly, by all classes. I would love to see more progress, but how can you progress when there is no progress in the District? However, we are here—we are doing our part—and I think it is an influential one. Alaska is a part of the United States, whatever the conditions may be. The Church is doing her part in the good of the country and holding aloft the banner of our Lord Jesus Christ.

Our quota was $1,080—we have paid $1,510.80.

The statistics are given on blanks sent from the Board of Missions.

My financial statement is submitted.

January 30, 1929. **P. T. Rowe.**

Book Reviews

DEEDS DONE FOR CHRIST: By Sir James Marchant, K. B. E., LL. D. Cloth. Pp. 335. Published by Harper and Brothers, New York City. Price, $2.50.

If in this rushing, impetuous age we could get people to sit still awhile and regard with sympathy those whose lives in the far past shone lustrously for the Lord, there would be less discussion of the Christian Faith; more absorption of the Christian Spirit. Dr. Marchant has wisely chosen the present time for a call to meditation. Have all those wondrous souls, "Saints, apostles, prophets, martyrs", given themselves to a psychological delusion? Here is a challenge. A whole library of fascinating history, tingling with evangelical zeal, luminous with all-compelling light, strong with divinely imparted energy, lives laid down in joyous hope of the resurrection, is here spread before us. Our ancestors received their inspiration and unction from just such literature. There is every reason why we should. What God has wrought through others; what God has conferred upon others, He lovingly waits to make expressive in us.

Kenneth Mackenzie.

PRINCES OF THE CHRISTIAN PULPIT: By Harry C. Howard. Cloth. Pp. 448. Published by The Cokesbury Press, Nashville, Tenn. Price, $2.50.

This is the second of a series on this theme by this lucid and convincing writer. How man lived and preached, struggled and strove with but one consuming passion—to reach and save souls; how the Spirit of God fell upon the honest hearers, subduing their hardness, winning their penitence and flooding their hearts with melting desire for God's reconciliation may well engage our serious thought. Dick Sheppard's "Impatience of a Parson" is based upon the lack of this very thing in our modern preaching and appeal. Dr. Howard confesses his embarrassment in selecting such of luminous leaders of Christian thought as may be comprehended within the scope of this survey. We might all have other choices; but he has done well. For in his list of great men who have inspired and moulded the lives of their generation are evangelists, mystics, ecclesiastical princes, reformers, and hard-headed men of studious thought and popular insight. A valuable asset to the lay and clerical library. **Kenneth Mackenzie.**

PILGRIM'S PROGRESS IN PAGEANT: By the Rev. Bernard C. Claussen and Florence L. Pruington. Paper bound. Pp. 73. Published by The American Tract Society, New York City. Price, 60c.

While Bunyan's anniversary is passed, there is room for this brochure in Church Schools and other organizations. The plan is simple and no elaborate settings are required. The introduction of well-known hymns gives a familiar atmosphere and promotes deeper interest and engagement on the part of the congregation.

Kenneth Mackenzie.

GIRLS' PROBLEMS OF TODAY: Discussed by Mother Ruth. Cloth. Pp. 224. Published by The Bible Institute Colportage Association, Chicago, Ill. Price, $1.50.

Readers of the Sunday School Times will at once recognize this production. It may well be placed in the hands of every adolescent girl whose mother would have saved from pitfalls everywhere evident to snare the unwary. There seems hardly a difficulty which besets our modern girl that has not come to the attention of Mother Ruth and been judiciously treated. There is nothing of the seamy sexual herein. But good, sound, sensible ideals for the Christian girl, who is red-blooded and full of the joy of living. An excellent index is appended.

Kenneth Mackenzie.

PRAISE TO THE HIGHEST IN THE HEIGHT! PRAISE MY SOUL THE KING OF HEAVEN! PRAISE THE LORD! YE HEAVENS ADORE HIM! ALL GLORY, LAUD AND HONOR! Four booklets, illuminated by striking and appropriate illustrations. Published by the Morehouse Publishing Company, Milwaukee, Wis. Price, 40c. Paper.

Herein are praise songs by such writers as Henry Alford, Christopher Smart, George Herbert, Lancelot Andrewes, John Mason, T. B. Browne, Charles Wesley, John Milton, St. Francis of Assisi, H. F. Lyte, Thomas Ken and Reginald Heber. Attractive and appealing to those who would reach out to the spirit of praise and adoration by means of dignified poetry.

Kenneth Mackenzie.

PROTESTANTISM IN THE UNITED STATES: By Archer B. Bass, A. M., Th. D. Cloth. Pp. 364. Published by Thomas Y. Crowell Company, New York City. Price, $3.

A veritable thesaurus of the subject. The history of the various communions and sects, and even individual cults, claiming the imprimatur of Christian, is here faithfully and exhaustively treated. Such a painstaking product deserves a large reading. The appendix A is itself worth much to the student of modern Protestantism; and the Addenda and topical index rank as well in importance.

The great and grave problem is that of finding a way to unite the separated units for more efficient service and satisfaction. The enormous waste of money in supporting six churches where one would serve the end; the evident rivalry and bitterness accruing thereby; the far-removed fulfillment of our Lord's petition, "That they all may be one"; these are considerable elements for discussion in this valuable book. Yet, allowance must be made for "differences of administration". Unity in organism always spells indifference to ideality; for the surrender of marked doctrinal positions for the sake of unity must create a supineness which could extract the very marrow of doctrine from the body of believers. This the author is frank to admit.

It is on the mission field that the problem is most easy of solution. For the accentuation of divergent views and dogmas has not sunk deeply enough into the lives of the new Christians of the Orient. There may come a day when the insistence upon immersion by the Baptists will give way to alternate choice; when even the Anglican communion will admit to service in its limits those who may not have had episcopal ordination. If that can be found to afford a workable system for the saving of souls, the coming generation will, despite our present protest, make a way to effect it. The onward sweep of independence is too strong to be held back by our conservatism. The problem must be solved, if we are true to our trust, by a faithful dependence upon the Holy Spirit, the administrator of the Church. This worthwhile contribution to the burning question will set us to thinking and thinking hard.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

A PLAN FOR COLORED MISSIONS.

Mr. Editor:

Many years ago I was very much impressed by a remark of the Rev. Dr. E. L. Goodwin, then Editor of The Southern Churchman, with respect to the Colored Work. In substance, he said to the writer, while I favor the Missionary District plan, understand me, I also favor the use of all and any plans which will accomplish the desired end.

Here is one plan which I believe can be most successfully worked in the large cities of the South: Organize a church for the Colored people, with a white vestry, judicially selected from among the most friendly white Churchmen of that city. The said white Vestry to continue until a sufficient equipment has been realized, and the congregation, fully and entirely self-supporting. The white Vestry to retire upon the recommendation of the Bishop. By such a plan (provided the proper white men can be secured), the parish, for a number of years, would be represented in convention by one of their number: the vestry would provide funds necessary, over and above that raised by the congregation; likewise, upon them would devolve the responsibility of adequate equipment, in buildings, etc.; such association would bring them in sympathetic touch with the Colored race, which would prove a helpful connecting link. And, lastly, the Vestry, together with the Bishop, would find a proper Colored priest to be called by the Vestry as rector. This last point is important with respect to two definite aspects. The Vestrymen being men of practical business experience, would secure the best that could be had, and the man so selected would set himself strictly to work on moral and spiritual lines, and not be burdened with money raising, and, in the second place, by his constant association, and contacts, with such men receive a sort of most helpful education which could not be received otherwise. By the time that a large and numerous Colored congregation, with adequate buildings, was built up, in that community, it is more than probable that there would be little or no feeling with respect to the reception of a lay representative of the Colored race in the Convention. A local business committee, representing the Vestry could be appointed in such congregation. This is simply one plan, among many, for more efficiently prosecuting this work. In the large cities we must make a strong appeal to the race. When the race sees the leading white men of that community interesting themselves, in realizing a proper equipment, and obtaining for the benefit of the Colored people the wisest and ablest race leadership, doubtless they will be more resigned to work and wait patiently for the consummation of the ideal, when a vestry of their own race will enter fully into the goodly heritage.

We learn from experience. I have been in the ministry long enough to know thoroughly well that there is no help so vitally necessary as that intimated in the above plan. The spirit of this advice has been conscientiously, and unfailingly, observed during my entire ministry.

George F. Bragg, Sr.

..Baltimore, Md., April 12, 1929.

EVOLUTION.

Mr. Editor:

Scientific men have always prided themselves the world over that they wanted only the facts, but notwithstanding this, many of them profess to believe in evolution as a really existant thing. Yet no real proof exists of this, but everything in nature really points to the contrary. A lifelong story of plants and animals of all kinds as well as man goes to show that no matter how long the care and culture has been, the moment that care is relaxed the improvement or evolution begins to go back at once. Take a man who has been brought up with every luxury and refinement and turn him loose among savages and, unless he is careful at all times to keep up, he will soon relax into a barbaric condition and this reversion takes place very quickly. Thus no breed of birds, plants or animals, can be kept up to the mark without constant care, and man is no exception to this law of the Creator.

While we have plenty of men who can act like monkeys, they cannot change the length of their arms or change the shape of their skulls to correspond to their antics, and the more the ways of nature are studied the less will the doctrine of evolution be accepted. It is only by bringing out and developing the best strains and traits of character that man can ever attain the perfection intended by the Creator, and eternal vigilance and high moral courage is required as well as faith and a pure religion to attain this end.

H. W. Hales.

Ridgewood, N. J.

PROOF.

Mr. Editor:

A few days ago the Protestant Episcopal Church League mailed out to the Diocese of Dallas a circular letter, inviting Protestant Episcopalians to become members of the League. One of these fell into the hands of an "Anglo-Catholic" (to which there was no objection, as the League has nothing to conceal), and he mailed it to the writer, with the following notation:

"I want to thank you for the free advertising you are giving the so-called 'Anglo-Catholic' party.

Sincerely yours,

Louis C. Taylor,

Anglo (Pro-Roman) Catholic."

Many thanks for furnishing Protestant Episcopalians with the proof.

C. L. Marsilliot.

Memphis, Tenn.

COVENANT TESTAMENT.

Mr. Editor:

Whenever the Greek word for "covenant" is used—diatheke, it should be translated "covenant", notwithstanding that thirteen times in the Authorized Version it is rendered "testament".

Of these thirteen passages it will be seen that in eleven, the word could be translated covenant with evident advantage, for it is well-known that they refer to the new covenant that God has made in Gospel time.

The only two passages that present any difficulty are Heb. 9:16 and 17; and these present no difficulty when correctly understood.

When God made a covenant, He required sacrifice, to remind men of the great propitiation. See Gen. 15:10; Jer. 34:18. So that testator in Heb. 9:16, should be rendered, instead of "testator", "appointed" (victim).

As to Heb. 9:17, it should be remarked that "men" is not in the original. It should be translated in a covenant is sure over (Greek epi) the dead appointed (victims) and is of no strength at all while the appointed (victim) lives.

B. R. Phelps, after The Companion Bible of the late Rev. E. B. Bullinger, D. D.

DIVES AND LAZARUS.

Mr. Editor:

Your correspondent, L. R. Combs, makes it an open question whether this of our Lord's to the "Pharisees who were covetous", is a parable or history. Unless it be a parable, then fire to burn and water to alleviate the pain of it, are precisely the same agencies in the spiritual world as is this, and the body of the rich man was not where we are told it was "buried", but in Hades and the emphasis of "torment" is placed on physical pain.

The dramatic setting in all its arresting features, is clearly in keeping with the Master's favorite method of compelling attention: "Without a parable spake He not unto them". To save space, we do not amplify on details. Is it not possible that the prime point of this illustrative "possible actual scene" (!) is mostly overlooked? I, for one, am disposed to think it is; and that it may be found in this. To show that there is nothing in death, to change character, disposition.

Dives was so inhumanly self-centered, that he heeded the piteous plight of his suffering kinsman, less than the dogs did. He is the same in Hades. So entirely, that not only has he no word of either regret for the past of Lazarus, nor of congratulation for the present, but actually thinks of him even as simply a possible agent for his own relief, without a syllable of regret for his former utter indifference towards the hunger and thirst he could have relieved at no cost to himself. "Father" Abraham, but not "brother" Lazarus, even now: The same aloof selfishness. His interest in those he has left behind, is confined to "my father's

house", who presumably were enjoying the amplitude of his barns in the same way he did. And again, the beggar of their "afar off" acquaintance was of concern in proportion as he might serve as an agent of selfishness. Then as to prayers for the dead, although one could not see how the discussion of that use is germane in this connection, it is certain that the Christ "Who went and preached to the spirits in prison who were some time disobedient", will have no rebuke for you or me, if our hearts are big enough and our faith keen enough to pray for those there now. And that He who "took little children in His arms and blessed them", should frown on the mother whose baby was taken from her arms yesterday, because she cannot yet realize how her infant must not miss her yet, and must pray for it or break her heart! No, a million times no. "Prayers for the dead" is an unwarranted putting in any case, if we believe as we profess, that there are no dead. One hates to seem captious, but do spirits "Yell?" As to "the judgment of the court of last resort, happily the New Testament tells us that is a long way off yet—"the great Assize". And there must be good reasons; quite irrespective of resurrection for bodies are not judged, but what was done in them.

Mobile, Ala. **Edmonds Bennett.**

Church Intelligence

1929 Church Congress April 30-May 3.

The 1929 Church Congress will be held at Ann Arbor, Mich., beginning with the evening of Tuesday, April 30, and ending with the afternoon of Friday, May 3, 1929.

Any one desiring to secure accommodations at Ann Arbor during the period of the Congress should communicate with the Rev. Henry Lewis, 725 Oxford Road, Ann Arbor.

The complete program follows:

Tuesday, April 30.

Evening.

What Can We Believe About God? (1) The Rev. Angus Dun, Professor of Systematic Divinity at the Episcopal Theological School in Cambridge, Mass. (2) The Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill.

Wednesday, May 1.

Morning.

Corporate Communion of the Congress—Preacher, the Rt. Rev. Warren L. Rogers, Bishop Coadjutor or Ohio.

Afternoon.

To What Extent Are the Articles of the Christian Faith as Contained in the Apostles' Creed Subject to Change or Revision?—(1) the Rev. Harold A. Prichard, rector of St. Mark's Church, Mt. Kisco, N. Y., and Canon of the Cathedral of St. John the Divine. (2) the Very Rev. Frederick C. Grant, Dean of the Western Theological Seminary, Evanston, Ill.

Evening.

What Should be the Relation Between Church and State in the United States?—(1) The Very Rev. Percy C. Kammerer, Dean of Trinity Cathedral, Pittsburgh, Pa. (2) the Rev. Robert Johnston, rector of St. John's Church, Washington, D. C.

Thursday, May 2.

Morning.

Round Table Conference: What Do We Mean by the Spiritual World as Distinguished From the Natural World?—(1) The Rev. Leonard Hodgson, Professor of Christian Apologetics, General Theological Seminary, New York. (2) the Rev. Frederick J. Foakes Jackson, Professor of Christian Institutions, Union Theological Seminary, New York.

Evening.

Are There Any Unchanging Standards for Moral Behavior?—(1) the Rev. C. Leslie Glenn, Secretary for College Work, Department of Religious Education of the National Council. (2) the Very Rev. Robert S. Chalmers, Dean of St. Matthew's Cathedral, Dallas, Texas. (3) the Rev. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis, Minn.

Friday, May 3.

Morning.

Round Table Conference: The Relation of the Pulpit to Social and Economic Problems—(1) the Rev. Royal Y. Graham, rector of Christ Church, Stratford, Conn. (2) the Rev. Samuel Tyler, rector of St. Luke's Church, Rochester, N. Y. (3) the Rt. Rev. John C. Ward, Bishop of Erie.

Afternoon.

Why Should We Pray?—(1) the Rev. James O. S. Huntington, O. H. C., Father Superior of the Order of the Holy Cross. (2) the Rt. Rev. Theodore I. Reese, Bishop of Southern Ohio.

First Meeting, Chinese Library Association.

At last, after delays resulting from the disturbed conditions of recent years, the Chinese Library Association was able to hold its first "annual" conference early this year, meeting in the new capital, Nanking, from January 28 into February, attended by one hundred and twenty-two delegates, from sixteen of the eighteen Provinces.

All who know the important work of the American Library Association, founded in 1876, have some idea of the enormous possibilities ahead of its young brother in China. Indeed the relative value may be even greater in China, for the need is greater and similar organizations are few.

The Director of Boone Library School writes; "It is remarkable that in this period of civil war and general disturbance, libraries, with very few exceptions, have remained unmolested and have actually gone forward."

The conference had six sectional meetings, in due form, discussing library administration, architecture, classification and cataloguing, filing and indexing, bibliographies, and library training. Daily meetings were held from 8:45 to noon, from 2 to 5, and from 7 until after 10, and the delegates remained throughout. Prominent members of the central executive committee of the government gave a cordial reception to the conference members, and the Minister of Education gave them a banquet. The executive committee contributed $2,000 to defray the conference expenses and made an additional grant of $1,200 to the organization.

Boone Library School made a good showing at the conference; four of the staff and all six students of the present training class attended. Seven graduates came from other libraries.

The genesis of the C. L. A. is as follows: Miss Mary E. Wood, who went to China in 1899, built up Boone Library. In 1920 she started Boone Library School, the only library school in all China. Its graduates have served in twenty-one libraries, in ten leading Chinese cities. As the appreciation of modern library methods and service increased, a successful appeal to the United States Government was made jointly by Chinese and Americans, that a portion of the Boxer Indemnity Fund should be used to further library progress in China. The remitted fund was placed in the hands of a Foundation, made up of Chinese and Americans, and the American Library Association in 1925 sent over Dr. A. E. Bostwick on a friendly mission, during which he proved to be technical adviser, diplomat and excellent friend to China. The Chinese Library Association was organized during his visit.

The need of further provision for library training was emphatic, and the Foundation, instead of starting a new school, made an annual grant of $10,000 to the only existing school, at Boone. The recent conference re-emphasized the increasing need of trained library workers, and requested the Foundation to increase the grant. It was further requested that the national universities, through the Ministry of Education, offer short-term courses of library training.

American Church people, through their own missionary, Miss Wood, and their own special agency, the Church Periodical Club, as well as by direct contacts with Boone, have long felt a personal interest in the whole subject. Given adequate and increasing support, especially at Boone Library, the whole modern library movement can contribute immeasurably to the sound development of China and the welfare of its people.

Albemarle Convocation, April 29-30.

The spring meeting of the Albemarle Convocation will be held in Christ Church, Charlottesville, April 29 and 30, 1929. The program is as follows:

Monday, April 29—8 P. M., Evening Service, address by Bishop Tucker. Business session.

Tuesday, April 30—9:30 A. M., Quiet Hour, conducted by the Rev. Beverley D. Tucker, Jr. 11 A. M., Holy Communion. Convocation Sermon by the Rev. Douglas Neff. Business Session. 1 P. M., luncheon. 2:30 P. M., essay, "The Relation of Modern Scholarship to Modern Theology." Essayist, the Rev. Noble C. Powell; speakers, the Rev. F. L. Robinson and the Rev. R. F. Gibson. 3:30 P. M., Business Session. 8 P. M., Evening Service and Missionary Address. speaker, the Rev. George P. Mayo.

Bishop Brent and the Commission on Faith and Order.

This Minute on the death of Charles Henry Brent, Bishop and Doctor, was adopted by the Commission on Faith and Order, April 4, 1929:

To Charles Henry Brent, Bishop and Doctor, belongs the high praise of giving to the Episcopal Church the im-

pulse which, for the past twenty years, has kept it seriously and constantly at prayer and work for Christian unity. At Richmond in 1907 he stirred the heart and conscience of the General Convention by a passionate appeal for unity in view of the disastrous effect in missionary fields of the present divisions among Christians. His words lingered in many memories and undoubtedly prepared the way for the unanimous response which, three years later at Cincinnati, the Convention gave to his stirring call for instant action.

It was then that this Commission was created, and we, its present members, do now thankfully acknowledge that to Bishop Brent is due, not alone the origin of our work, but also the chief measure of success vouchsafed to it since its beginning up to the notable consummation of the Lausanne Conference in 1927, over which he was chosen to preside.

Bishop Brent's influence and leadership within his own Communion proved to be a prophecy of the influence and leadership which he was destined to exercise among those who, representing almost every Christian group throughout the world, have had the cause of unity at heart. He had outstanding gifts of spiritual insight and devotion, of intellectual and moral courage, of ardent missionary zeal, and of loving human sympathy. These, joined to his wide and fruitful experience in international affairs, fitted him, as men are seldom fitted, to carry through to a high point of accomplishment the purpose which possessed him.

In view of the great things wrought by the grace of God in and through the Bishop's life of arduous labor and sacrificial service, his death, however deeply mourned by multitudes in many lands, is rightly seen more as a triumph than a tragedy. For those associated with him in what was his absorbing aim and passion, especially for us who were privileged to be his fellow workers in this Commission, the memory of his dauntless confidence that, as our Lord wills unity, so unity shall be accomplished according to His will, must endure not only as an inspiration, but, even more, as a solemn and holy obligation.

He being dead, yet speaketh,
And his works do follow him
That they all may be one.

Bishop Brent.

Bishop Brent once said that he could not think in terms that were less than world-wide. Now, after his death in Lausanne on March 27, the world is reciprocating, and appreciation of him is as wide as his own interests. Great movements, national and international, and great leaders at home and abroad unite in paying splendid tributes.

Child Health Day.

By the President of the United States of America:

A Proclamation.

Whereas the future of our nation rests with the children of today; and

Whereas the good health and protection of childhood is fundamental to national welfare and the march forward of our country must be upon the feet of children; and

Whereas a joint resolution of Congress authorizes and requests the President of the United States to proclaim annually May First as Child Health Day; now

Therefore, I, Herbert Hoover, President of the United States of America, do hereby designate May First, of this year, as Child Health Day and do invite the people of the United States and all agencies and organizations interested in this most important subject to make every reasonable effort to bring about a nation-wide understanding of the fundamental significance of healthy childhood and of the importance of the conservation of the health and physical vigor of our boys and girls throughout every day of the year.

In Testimony Whereof, I have hereunto set my hand and caused the Seal of the United States to be affixed.

Done at the City of Washington this twenty-fifth day of March in the year of our Lord one thousand nine hundred and twenty-nine, and of the independence of the United States of America the one hundred and fifty-third.

Herbert Hoover,
By the President.

Frank B. Kellogg,
Secretary of State.

First Objective of W. A. Completed.

The Corporate Gift of the Woman's Auxiliary has reached the amount of $27,500. This means that the first of the four objectives, $25,000 for a church in Santo Domingo, is completed.

Boys' Work.

A conference of leaders in boys' work gathered from fifteen dioceses, was held under the auspices of the National Brotherhood of St. Andrew in Philadelphia, April 4 to 5. Among the subjects discussed at the conference was: "Developing the Spiritual Life of the Boy," "Promoting Church Attendance," "Work in Colleges and Preparatory Schools," "The Problem of Sex," "Personal Evangelism by Boys Among Boys," "The Correlation of Parish Organizations for Boys' Work," etc.

While only a minority of those present were connected with Junior Brotherhood Chapters, it was the consensus of opinion that this work should be stressed as being normally the most practical and effective plan for discovering and developing youth leadership in the Church.

At the request of representatives of educational institutions present, a special committee on Brotherhood work in preparatory schools and colleges, was appointed to make a study of the needs and methods and report at a later meeting. It was voted also to have two conferences next year, similar in character to this, but located in different sections of the country.

A Great Summer Conference Center Secured for the Episcopal Church in the South Atlantic States.

As the result of a quiet, but persistent campaign sufficient money is now in hand to assure the purchase of Lake Kanuga for the use of the Episcopal Church as a center for a wide variety of activities.

This beautiful property in North Carolina, located six miles from Hendersonville, and about the same distance from Flat Rock, and some twenty-eight miles from Asheville, includes a hotel, annexes and cottages, giving a total of about three hundred bedrooms. Just in front of the hotel is one of the most beautiful of the smaller lakes of the section, which provides fine swimming and boating. In every direction roads and trails provide fine opportunities for walking and horseback riding. Some of the most beautiful scenery in North Carolina can be reached in an afternoon's automobile ride. A large auditorium affords splendid opportunity for indoor athletics and various sorts of entertainments.

During the coming season a comprehensive program of activity will be carried out. The first regular conference will be for boys and girls from fourteen years of age up. It will begin June 17 and last for twelve days. The forenoon will be devoted to classes and conferences. The afternoons to recreation and athletics, and the evenings to programs of various kinds.

On June 20 the junior conferences for boys and girls under fourteen will begin and last for a like period.

On July 17 the combined conferences for clergy, Woman's Auxiliary and Church School workers will open and last also for twelve days.

A strong faculty of teachers and conference leaders has been secured for all three of these periods.

Beginning July 28, the property will be operated on the hotel basis. During the hotel period last summer, the first year of operation as a church center, some twelve states were represented among the guests.

The Rt. Rev. K. G. Finlay, D. D., Bishop of Upper South Carolina, will again be president of the conferences and general manager. Circulars giving full information may be obtained by addressing him at Columbia, S. C.

"Victory Offering."

The Committee on Ecclesiastical Relations of the National Council has sent forth to the clergy the following letter asking support for a "Victory Offering" for the Near East Relief on Sunday, May 12:

To the Clergy:

General Convention was advised that Near East Relief was organizing a final appeal to the American people in the form of a "Victory Offering" to provide $6,000,000 for the purpose of final training and permanent placement of the more than 30,000 orphans then in its care. This plan includes provision for the conservation of religious forces of the Near East through the strengthening of the ancient native churches and for the future welfare of the neglected Assyrian race.

General Convention approved this appeal by passing the following resolution:

> Resolved: That we heartily endorse this final effort of the Near East Relief to discharge its duty, and urge both clergy and laity to respond generously and cooperate wholeheartedly.

Enclosed are Near East Relief pamphlets explaining the urgency. Its object is almost accomplished. It is a "last stand" on which hangs fulfillment or failure. They call it a "Victory Offering" in which they trust every congregation and Church School will do its share.

Americans, including in the front rank our own Church people, have been responsible for establishing and maintaining for ten years this great mission for relief and service, and we are responsible now to see it through to the end. We therefore earnestly urge your participation. The Near East Relief officials ask us to suggest that the final "Victory Offering" in our parishes be made on the Sunday after the Ascension, May 12.

Faithfully yours,
Frederick F. Reese,
Chairman.

William Chauncey Emhardt,
Secretary.

If you desire additional material to help you present the matter to your people or for distribution, this may be obtained from the Near East Relief, 151 Fifth Avenue, New York, N. Y. The offering should be sent to that address or else through our own National Treasurer.

21 Dioceses Represented.

The semi-annual meeting of the National Council of the Brotherhood of St. Andrew, held in Philadelphia, April 6-7, was notable for the large attendance and wide representation, twenty-one dioceses being represented.

A message of greeting from the Presiding Bishop was brought by the Rev. C. E. Snowden, Executive Secretary of the Field Department, and the Council pledged its hearty cooperation in the program of the General Church.

The report of General Secretary, Leon C. Palmer, showed a healthy growth in the number of active Chapters, due especially to the recent Extension Campaign of the Brotherhood.

The quarterly report of the auditors showed for the past quarter all bills paid and a cash balance in bank, with no obligations outstanding. Walter Kidde, as Chairman of the Finance Committee, outlined the present business policy of the Brotherhood, providing for an equitable allotment of the budget among the dioceses, to be personally secured by members of the National Council without the employment of a financial representative. Diocesan quotas were accepted and in many cases underwritten by Council members present.

Joseph A. W. Inglehart, of J. A. W. Iglehart and Company, Baltimore, was elected Treasurer, succeeding Dr. Chas. E. Beury, of Philadelphia, resigned. Four new Council members were elected as follows:

Paul Rusch, Tokyo, Japan.
John W. Jacobs, Williamsport, Pa.
E. L. MacVicar, Seattle, Wash.
Charles E. Cole, San Francisco, Cal.

Special consideration was given to the work of the Junior Department, based upon Findings presented by the Junior Leaders' Conference held immediately preceding the Council meeting.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Bishop's Guild Meeting.

The annual meeting of the Bishop's Guild was held in St. Alban's Guild Hall on Wednesday morning, April 17. Splendid reports were read from practically all the women's organizations in the diocese. Some of these were: Woman's Auxiliary, B. Branch, Little Helpers, Episcopal Eye, Ear and Throat Hospital, Episcopal Home for Children, Episcopal Church Home (for the Aged), St. John's Orphanage, Daughters of the King, St. Monica Guild, National Cathedral School for Girls, House of Mercy, Church Periodical Club, Church School Service League, Girls' Friendly Society, All Hallow's Guild.

Annual Council of Daughters of the King.

The thirty-third annual council of the Order of the Daughters of the King was planned for Thursday, April 25, at St. Stephen's Church. The program was as follows:

Quiet Hour, 10 A. M., conducted by the Rev. Calvert E. Buck, Superintendent of the Episcopal Eye and Throat Hospital.

Celebration of the Holy Communion, 11 A. M., celebrant, the Rev. George F. Dudley, D. D., rector of St. Stephen's Church, assisted by the Rev. E. M. Thompson, vicar of the Chapel of the Nativity, the Rev. J. Manly Cobb, rector of Trinity Church, Takoma Park, and the Rev. F. Bland Tucker, rector of St. John's Church, Georgetown.

Prayers for Missions, 12 noon.

Organization, roll call, appointment of committees and prayers of the Order, 12:30 P. M.

Luncheon in the new parish hall, 1 P. M.

Memorial service, followed by business session and election of officers, at 2:15 P. M. During this session Mrs. A. K. Anderson read an historical sketch of the Daughters of the King in the Diocese of Washington. Mrs. A. A. Birney, Past National President and member now of a local chapter of the order, was present, as were also visitors from nearby Maryland and Virginia.

Venerable Box Trees Change Abode.

Much interest has attached recently to eight large box trees, which have been moved to the Cathedral grounds to be planted near the College of Preachers in accordance with landscape plans for the whole Cathedral Close. These box trees were brought from Bowling Green, Va., and are very old, one being seventy-five or more years old. This and other work done on the grounds have been made possible by generous gifts for the garden.

Potomac Lodge Attends Service.

A delegation from the Potomac Lodge of Georgetown, one of the oldest Masonic Lodges in the District of Columbia, attended the afternoon service at Washington Cathedral on Sunday, April 21, as a part of their observance of the one hundred and fortieth anniversary of the founding of the lodge. This service was preceded by the dedication of a memorial stone which members of the lodge have contributed to the Cathedral.

M. M. W.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

Churchman's Club.

Over two hundred and fifty members of the Churchman's Club attended the spring meeting at the Emerson Hotel, Baltimore, on Monday evening, April 15. The dinner was preceded by the annual business meeting and election of officers. All the old officers were re-elected—Mr. Edward Guest Gibson being the President.

Bishop Murray made an address on his visit to Haiti, telling of the work of the United States Government and of our own Church, dwelling especially on the new Cathedral, which he consecrated, and the need of a residence for Bishop Carson.

After the Bishop's address, Senator David McIntosh, of Baltimore County, told of Maryland's own "Billy Barton" in the famous Aintree Race, in England. His lecture was illustrated by separate slides of the race and later by movies of the entire race.

New Office of Instruction Used.

Upon the occasion of Bishop Helfenstein's recent visit to the Church of the Messiah, Hamilton, the new office of instruction was used in the Confirmation Service for the first time in the Diocese of Maryland. The responses were clearly made and the service left a deep impression upon the people. He confirmed a class of thirty-six. The Rev. James A. Mitchell is rector of the church.

St. Alban's Church.

On Easter Sunday, St. Alban's Church, Glen Burnie (the Rev. F. M. Heil, rector), enjoyed for the first time their recently organized vested choir, consisting of twenty-two members. At the same service, Mr. Heil dedicated a processional cross, given by Mrs. Henry Baldry, to the Glory of God and in loving memory of her husband.

Toc H.

The Rev. M. P. G. Leonard, padre of Toc H, will visit Baltimore from Friday, April 19 to Wednesday, April 24.

Mr. Leonard is an English clergyman and wartime chaplain of the British Army and was decorated by King George with a Distinguished Service Order for unusual gallantry. During the war he was champion light weight boxer among the officers of his Division and is a Boy Scout Commissioner of his home town district at Manchester, England.

Since the World War he has devoted his time to Toc H, an organization for young men, which originated in a rest house known as the Talbot House, in France, where the chance was given for recreation and spiritual refreshment.

Mr. Leonard will speak at the Church of St. Michael and All Angels, Baltimore, on Friday. On Sunday next, he will be at the Church of the Messiah and Emmanuel Church. On Monday he will speak to the student body of the Baltimore City College, and at St. Mark's Church-on-the-Hill, Pikesville. On Tuesday he will address the boys at Donaldson School, Ilchester, and the girls at Oldfield's School, Glencoe. In the evening he will be at the First Presbyterian Church. On Wednesday he will be the guest of the local Toc H at their rooms, 1002 Madison Avenue, Baltimore.

N. E. P.

Hannah More Academy.

Bishop Murray rededicated St. Michael's Chapel and opened the "Anna L. Lawrence Memorial" building at Hannah More Academy, Maryland's Diocesan School for Girls at Reisterstown, Md., on Saturday afternoon, April 13.

The service in the chapel was a simple and impressive one, conducted by Bishop Murray and Bishop Coadjutor Helfenstein. Others in the chancel were Canon Fletcher, of the Washington Cathedral, formerly Principal and Chaplain of Hannah More; the Rev. Hobart Smith, Chaplain of the School, and the Rev. Philip J. Jensen, one of the members of the Board of Trustees. Mr. Edward N. Rich, a Trustee, read an account of the early history and development of St. Michael's Chapel.

After the service, the new building was dedicated with proper prayers said by Bishop Helfenstein, and Bishop Murray delivered the address in which he praised Miss Lawrence and her work. She was a teacher at Hannah More for twelve years and principal for ten years. The blessing was pronounced by Bishop Murray.

Miss Laura Fowler is the principal of the school and it is largely through her efforts that the new building, with its light, spacious classrooms and attractive dormitories has become a reality. In addition to the Lawrence Memorial,

(Continued on page 22.)

Family Department

APRIL.

1. Monday.
7. First Sunday after Easter.
14. Second Sunday after Easter.
21. Third Sunday after Easter.
25. Thursday. S. Mark.
28. Fourth Sunday after Easter.
30. Tuesday.

COLLECT FOR THE FOURTH SUNDAY AFTER EASTER.

O Almighty God, Who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people that they may love the thing which Thou dost prom-and desire that which Thou dost promise; that so among the sundry and manifold changes of the world our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ Our Lord. Amen.

COLLECT FOR ST. PHILIP'S AND ST. JAMES' DAY.

O Almighty God, Whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way the truth and the life; that, following the steps of Thy holy apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ Our Lord. Amen.

For The Southern Churchman.

GROWTH.

Eunice Wingate Quimby.

Gray hair fast-thinning, wrinkles, slower hearing,
Frame stooping, dimmer eyes,
Are not decay. A chrysalis is forming
From which there soon shall rise
A new embodiment to fresh surroundings,
And in its newer guise
Called by the name by God on white stone written,
His welcoming surprise.

"Love Your Enemies."

What does Jesus mean by loving our enemies? Fortunately, He has left us in no doubt. Accustomed as we are to think of love as an affectionate relation based upon intimate comradeship, we may wonder if we are to love our enemies as we love our parents, a husband or wife, or a confidential friend into whose sympathetic ear we pour our aspirations, desires and problems. That sounds absurd. And it is absurd. That seems impossible. And it is impossible "Love your enemies," said Jesus, and then He goes on to explain what He means. "Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." The love which we are to entertain for our enemies is not the love of intimate friendship, but a goodwill that harbors no resentment or revenge, a good-will that is actively displayed in philanthropy and prayer. "Do good . . . pray . ." It is the noble quality of neighborliness that is ever ready to do a kind deed because the desire of the heart is for our neighbor's well-being and happiness. That this is difficult when one is confronted with active dislike goes without saying. That it is possible, we cannot doubt unless we doubt the power of God's Holy Spirit upon hearts given wholly to Him. Moreover, there is nothing unwholesomely weak or sentimental about this feeling and attitude of good-will. There are severe elements in good-will as Jesus plainly showed in His stern rebukes to Peter and His frank exposure from time to time of unworthy motives behind His followers' actions. Yes, good-will is difficult, nobly difficult, but it is not soft or cringing; it is kind, but never dishonest. To love our enemies is to have in our hearts a good-will for them that is secretly displayed in prayer on their behalf and openly displayed in active kindness that promotes their welfare.—Canadian Churchman.

The Nonpareil or Painted Butterfly.

The Spaniards, exploring the land they called Florida, were so delighted with a bird they found there that they bestowed upon him the daintily graceful name "Painted Butterfly". If you have ever seen the nonpareil flash his prismatic form against the green of June you will conclude that Spaniards were none too fanciful in their estimate of him. The French of Louisiana call him "pape". Another of his common names is "painted bunting"—again the touch that hints of Spain.

Months ago a song came from the feathery foliage of a locust tree. It sounded like an indigo bunting's song that had been denatured; an indigo bunting's song with the brilliancy washed out. When I sought a closer view of the singer he took flight, revealing himself a smallish bird with drab plumage.

Another time I saw him quite plainly. His body and bill were sparrowlike, his coat a dingy greenish gray. He was a bird who had a none-too-remarkable appearance and who sang a none-too-remarkable song. Yet he interested me as day after day he sang from the thorn tree, chiefly because I could not identify him. When he slipped south he left the question of who he was piquantly dangling.

The following spring a brilliant bird flashed gaily before me one bright morning. Winging close—he had swung within three or four feet of me—his coat radiant against the green of a wall of honey-suckle, he produced an effect little short of startling. He lit on top of the banked vines and rested for a spell, his coat gleaming bright blue and yellow, scarlet, green and purple. A bit of rainbow sitting on a green wall!

He flamed to a nearby elm where again he perched; and sitting there on an outer twig he lifted his voice in song. It was a none-too-remarkable song. It sounded like an indigo bunting's song that had been denatured; a bunting's song with the brilliancy washed out. It was the same song precisely that the drab fellow had sung last year from the locust tree.

There could be no mistaking his identity now; not in that crying coat! The Spaniards' painted butterfly!

And that is how I came to know the nonpareil, the "pape", the painted bunting. First, a bird plain to the point of drabness; next, a creature clothed in rare bits picked up from some gorgeous sunset.

The female nonpareil retains the greenish gray dress throughout life. Nor does the male, until he is about two years of age, don the dazzling coat that marks him the most gaudily plumaged bird of the United States. Nature seems to pursue an unhurried way in working out a masterpiece.

The painted bunting winters in Central America. He reaches his breeding range, Southeastern United States, in April. The individual that gleamed against the honey-suckle that June morning probably had been in the neighborhood the full two months before I glimpsed his chromatic form. That he, dressed so conspicuously, could have lived practically at my doorstep for that long unobserved seems a bit of a mystery. Yet he had—for many days of the two months at least. Proof of this was quickly forthcoming. Three or four days after that June morning the painted bunting's nest was revealed—in the cool retreat of a brief-festooned elm shrub, less than two hundred yards from my back yard. Nor was the nest a bran new home. When I parted the greenery three very recent nonpareils made mouths at me!

A bird, once met with, is apt to flit into your view thereafter with surprising frequency—perhaps because you then know how and where to look for him—and this richly caparisoned fellow was no exception to the rule. During the rest of his summer stay it was no hard matter to catch sight of him. He showed preference for the outer branches of the larger trees, sitting half hidden in the leafy green. From his not-too-conspicuous yet elevated perch he did most of his singing. He often would quit his tree to dart into the dense cover of low-grown shrubs, or would plunge swiftly to earth, where sparrow-like he would quest the ground.

He was pugnacious, a quality that came more and more into evidence as the young nonpareils advanced from nestlings to bold world-adventurers. The day the three youngsters left the nest was for the gaudy parent a period crammed with much excitement; excitement intense; excitement prolonged; excitement more than enough to wreck him. If his parts had had the frailty of a mere human the next day must surely have ended him. But the next morning he was as radiantly blithe as ever.

Some time later he plumped down for a parade on my lawn. If his journey across nearly two hundred feet of turf was a search for food, then the search was curiously casual. Rather he seemed bent on showing off a lot of brilliant colors against the lush green of a freshly clipped lawn. Leisurely he hopped his iridescent way through spaces of sunshine and stripes of shade—a polychromatic promenade. Then leaping suddenly into air he disappeared behind the honey-suckle wall like the burst of a pigmented bubble.

It was the last I saw of him that year. A fittingly colorful farewell for even a painted butterfly.—Our Dumb Animals.

The Truth in Love.

Speaking the truth in love, and indeed doing it, does not mean turning love into sentiment or truth into compromise. It may be a long and difficult road which will lead us to the place and the time when a synthesis between truth and love is accomplished, but the road must be trodden if the Church is to be loyal to its Lord. We search for truth in love, and we search for love in truth. In love we work and serve, and at long last will come that reorganization of society which is worth the having because based on love. It is love of God which brings the vision of

truth in its train, it is love of man which is touched with the unselfishness of Christ, and brings that unselfishness into common life, it is love of truth and right which seeks first the Kingdom. Thus and thus only can all other things be added, all controversies settled, and all problems solved, for He giveth us not the spirit of fearlessness, but of power and of love and of discipline, and perfect love casteth out fear.—Bishop of Chelmsford.

Auntie Makes a Helpful Suggestion.

Auntie May was spending the day at Jeanne's house. The two had just stepped out for a walk when they met Baby Louise and her mother. They were about to start on after chatting a moment when Jeanne asked Auntie to wait a few minutes. She ran back into the house to return presently with her brand new "bye-lo" doll in her equally new carriage.

She had a moment of indecision when she saw Louise, her face beaming, running joyfully to it, shouting, "Louise push, Louise push", but she came on toward the group with her prize possession, and though looking somewhat rueful, allowed Louise to catch the handle of the carriage. In a moment Louise had abandoned the idea of pushing and had taken the doll in her arms, but as quickly Jeanne took it from her, anxiously, and carefully replaced it, while she warned, "Mustn't touch the dolly, Louise, only push."

Louise's momentary joy of possession made her eager for more, so again she dragged the dolly from her covers and again Jeanne recovered her, this time to rush into the house with her treasure, leaving only the carriage, which of course no longer satisfied Louise. There followed shrieks of dismay while her mother, the unspoken words, "How selfish!" plainly written on her face, tried to comfort her.

Auntie May said nothing, as she felt that a discussion of the conduct and traits of her niece was imminent, and she objected to discussing them with a neighbor.

Because Jeanne was an only child and because she had always been showered with beautiful toys, every one predicted selfishness except Auntie May. For the moment, however, Auntie May became a bit troubled. "It did appear selfish," she thought, "but then Jeanne has always been painstaking, quite beyond her years, to keep her toys in good condition. I can't believe it was pure selfishness."

When they were once more at home and Jeanne was playing happily with her doll, Auntie May said, "You love your dolly, don't you, dear?"

"Oh, yes! better than all my other toys."

"She is such a lovely dolly. Baby Louise loved her, too, didn't she?" continued Auntie May.

"But Auntie! I was so afraid she would let her fall!"

"Well, of course, Louise is too little to think of being careful. She could play better with Raggedy Ann, couldn't she?" suggested Auntie May.

"Oh, yes! she can have Raggedy Ann any time. I don't mind who plays with my toys if they will only be as careful as I am. You know Arlene broke my big dolly and Jackie smashed my washing set, and—"

"Of course, Arlene was too little to play with your big dolly and Jackie was a boy and did not know just how to play with a little girl's washing set."

"Well, I just won't take my dolly out when Louise is there, any more. She can have my balls and blocks and such things, and I'll let Evelyn and Ruth play with 'bye-lo' dolly—they're bigger, you know."

"Hardly a selfish decision and surely a justifiable one," though Auntie May. "It's just as easy to be sympathetically suggestive as to be hastily condemnatory, and very much more profitable."—Paulene Thomas, in National Kindergarten Association Release.

For The Southern Churchman.

JUBILATE.

Eugenie du Maurier Meredith.

The fairy part of me lured me
Along a winding country road,
And lead me to the nearby woods.
Those woods are a wonderful place—
A huge, wide forest primeval.
The pines form a vast, dim cathedral:
The green bows, with glimpses of blue
sky between,
Are the stained-glass windows,
With sunlight drifting through in a hazy
shimmer;
The murmur of the bay is like
The muffled din of street noises outside;
There are great, massive rocks tomb-
shaped,
With lichened, clear-cut inscriptions;
A mosaic of brown needles paves the floor;
A delicious piney odor provides the in-
cense;
Little flowers blossom in the shadows,
And twinkle like candles on an altar;
The windows are opened wide;
Through the fluttering curtains come
glimpses of the garden;—
A huge bed of crocuses, looking like daubs
of paint
Splashed on an artist's palette,
The trees are almost in full leaf;
Millions of flower-buds are bursting with
eagerness
To unfold their curling petals;
Some stately old apple trees, twisted and
bent
Have been allowed to remain in the gar-
den,
Like worthy old pensioners;
Their spreading bough are leafy;
Their buds are like pink pearls set in
green;
Another warm day will turn these old
trees
Into glorious bridal bouquets. My heart
is filled
With a dizzy-fizzying stuff called joy;
The sun has polished every thing warmly;
The air is a-tingle with triumph;
The breezes are dancing on tiptoe;
Oh! I must keep in step with the world;
For something good is coming to it!
"Springtime is here!" laughed the bay.
The warm sun writes the message all over
the sky—
Words of sunlight on a parchment of blue.
"Spring is here! Spring is here! Spring
is here!
Awake! Awake!" Mother Nature calls.
Birds and trees and flowers answer;
Here their whispering echoes singing,
"Spring is here! Awake! Sing! Sway!
Bloom!"
Oh, I can't help being happy!
Rapturously, joyously glad!
It's such a beautiful, shiny-bright world,
Now Spring is here!

Slang.

A prominent doctor of foreign birth recently said some pointed things about the difficulty he encountered in mastering the English language. It ought to bring a sense of shame to our hearts to hear him say that we, the greatest nation on earth, ruin the greatest language on earth with our abominable use of slang.

The Doctor is right. We need an "anti-slang society" to organize against it. This society should spread over the country and set itself to the task of ridding our native language from the vicious and vulgar slang that has fastened itself upon us. This anti-slang movement should spread in all our schools and homes, and our people should be appealed to to carry forward this much needed reform.

It is a strange and inexcusable fact that this habit is more pronounced among students in our educational institutions than anywhere else. The very ones who are supposed to give themselves to the proper use of the most beautiful tongue are using their efforts to violate and corrupt their wonderful language. As a matter of pride and loyalty we should join the "anti-slang society" and help save our great English language from this vulgar abuse.—Richmond Christian Advocate.

PRAYER.

Alone I climb the hanging crags of
prayer
Steep beyond steep, cry beyond broken
cry,
And never a sluggard is more slow than I,
And never a dullard falls more heavily
where
The aim is rising, climbing to bright air,
To watch with God while Heaven and
earth go by.
O bruised and fallible into His far sky
I reach. I clutch at Him for Whom I
care.

Steep beyond steep I climb above my pain
When the bright answer wavers and grows
dim;
Cry beyond broken cry, again, again,
From the rough crags up to heaven's
high rim,
Until His light is shed in me like rain
Until I lose the light and rest in Him.

—Marguerite Wilkinson.

The True Hope of Glory.

Jesus, the Great Lover, was so sure of the future life that He looked upon the doubters of it with a sort of wonder. And he imparted His own assurance to those who loved him, as Livingstone put it, "on the honor of the perfect Gentleman". That which imagination cannot grasp, that which the eye hath not seen nor the ear heard, has been revealed by the Master to those who truly love Him. The deep wisdom of mothers and martyrs and little children has never doubted. Christ in us is the true hope of glory. And the New Testament word "Hope" is not our weakly and attenuated word, but a full-blooded word thrilling with confidence and assurance. Through it we catch the echo of the chord which sounded on the first Easter Day.—Dr. C. F. Wishart.

Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others. If thou canst not make thyself such an one as thou wouldest, how canst thou expect to have another in all things to thy liking?—Thomas a Kempis.

Years ago a young American girl visited the home of Beethoven. She sat down at the piano of the great artist and played through with pride his "Moonlight Sonata". When she had finished she turned to the stern, old guardsman of the house and said to him, "I suppose many great people come here?" "Yes," said the man, "Paderewski was here last week." "And did he play on Beethoven's piano?" she asked. "No," said the old man, "he said he wasn't worthy."

For the Young Folks

WITH THEE.

Up, though the path is steep,
On, through the shadows deep
  Forward with Thee;
Till the glad morning shine
Thy hand is clasping mine,
  Forward with Thee.

Closer the shadows press,
Greater the strain and stress
  As the hours fly;
O for the dawning light,
Herald of morning bright,
  Flooding the sky!

Pitch black may be the night
Yet I can see the light
  Hid in Thy face;
Sweet is Thy company,
Faithful Thy Word to me,
  Sure is Thy Grace.

—Selected.

The False Alarm.

Jack heard a whistle outside his window. He was a yellow-haired boy about nine. He put his head out of the window, only to see Allen, his black-headed friend, looking up.

"Let's go fishing," said Allen. "I'll ask mother." A moment later he put his head out of the window. "I'll be right down, Allen. Just wait until I get bacon and some bread. We can have lunch in the woods."

In a few minutes, he reappeared. The two boys sauntered slowly towards the river. The day was hot, so they did not want to hurry. Their way led down a steep gravel road, through a green, dewy pasture, along the railroad track, across the golf course, and then into the woods.

The woods trail was damp and fragrant. They walked silently, enjoying the green beauty on every hand. The birds were warbling with full throats.

At last the pair emerged from the woods upon a shaded river. Here they set up some small sticks, lighted a fire, and toasted the bacon and bread which they had brought with them. After this lunch, as they called it, they wandered along the stream bank.

Jack threw in his line. Before long he felt a bite. He jerked his line, felt a sudden pull, and drew out a struggling trout.

"I got the first one," he shouted to Allen.

"I'll get the next two," replied the other boy.

It was a long time before either of them got another bite, perhaps Jack's shout had frightened the fish, after a while, Allen got a trout, and then another. Then they began fishing in earnest.

Jack did not like to feel that his friend was a better fisherman than he was. There was quite a lot of excitement between them as to who would catch the next fish.

So busy were the two boys that they were not aware of the approach of two bears behind them. Suddenly Allen heard a rustle of paper at his back. He looked around. There stood a bear busily nosing the fish which tney had wrapped up in paper.

Allen shouted. Jack looked around then he, too, saw the bears. There was but one tree close, a very thin maple. But both boys immediately flew to this tree.

In their excitement, neither one of them could get up the trunk of that small tree. They were both crowding each other. At last Jack shinnied his way to the branches. He reached down to help the now nervous Allen up into safety.

"That was narrow escape," panted Allen. "They weren't chasing us," replied Jack, noticing the bears carefully for the first time.

Allen looked. There the two animals were eating the fish they had caught. There was no excitement whatever about the mother bear or her cub. They finally finished the fish, and licked the paper until it was clean.

Neither animal seemed to have noticed their presence.

"They'll go away pretty soon," said Allen.

"I hope so," shivered Jack. "I'd hate to have them get me. They'd eat me alive."

But the bears were in no hurry to leave. After sniffing around for a few moments, the mother curled up in the shade of the tree and fell asleep. The cub nosed about for a few minutes longer until he, too, curled up by his mother to fall asleep.

"Now we're in a fine fix," said Jack. "We've got to stay up here until that fool bear wakes up again."

"Don't you suppose it would be safe to go down?" inquired Allen. "We might not awaken her."

"You can go down if you want to," declared Jack. "But I know when I'm safe."

"Then we can awaken her."

"How?"

"With these maple buds."

Allen began to pick off the maple buds and hurled them at the sleeping bears. Many of the buds hit the bears, but did not seem to disturb the sleeping creatures. Jack began picking the buds, too; and he tried to do his share towards awakening the bears.

At last the mother bear rolled over sleepily, for a maple bud had hit her on the nose. But she did not appear to be angry in the least. The cub sat up as well.

The boys began throwing more and more buds, in the hope of driving the animals away. The buds were becoming scarcer and scarcer. They had to lean farther and farther out on the slim limbs of the tree to pluck them.

All at once, the limb that he was stripping of buds went downwards, and Jack almost fell out of the tree. He clung tightly to the bending limb, hanging up in the air like a birdhouse.

Finally the limb cracked and then broke.

The bear had approached in evident curiosity. Jack landed with a bang, almost on the creature's back. He was so frightened at the bear's closeness that he could not move. The bear's nose was close to his. Then of a sudden the bear stuck out her tongue and licked Jack's nose. The boy was too alarmed to even scream.

Then the animal backed away.

A voice sounded, "Come here, Flossie."

The boys looked in the direction of the voice. There stood a man calling the bears. They approached him eagerly. They must be tame bears, the boys decided.

"I'm glad you didn't hurt my pets," the man said, and immediately left with the two bears following him.

"Now what do you know about that?" demanded Allen, after he had climbed down the tree, and stood beside his friend watching the disappearing trio. —The Presbyterian.

The Prince's Playmate.

There was great excitement in King Cymond's kingdom by the sea, for on this day the king was to choose a playmate for the little Prince Hubert. From all over the little kingdom gathered the boys of about Hubert's age, some in poor clothing and some in fine waists and coats, and all hoping to be the one chosen to play in the sunny playground with the prince.

"Surely I'll be chosen," thought the merchant's son, "for the king will choose a boy who can climb and run and is strong. And I can win a race with any boy who is even a year older than I."

"The king will choose me," thought the wood-cutter's son, "for I have learned to carry myself straight and tall and I have learned court manners from the king's courtiers."

Then the king rode by on a prancing white horse and every eye was turned toward him. The king rode in and out along the path, watching, looking and hoping.

"If only I could find one worthy to be the playmate of the prince," thought the king, and then he spied a little boy behind a bush who was not mingling with the others.

"Come here," called the king, and the boy came closer. He was just about the size of the prince and his face was bright and his clothes plain but clean. "Why are you not out with the other boys?" asked the king, kindly.

"Kind king," replied the boy, "none would like better than I to be the prince's playmate, but my little brother here is not strong, and I am caring for him, lest he be trampled in the crowd."

The king rode on. His face looked puzzled, but exceedingly happy. Suddenly he turned his horse about. He rode back to where little Olaf was caring for his fretful brother. A broken rose branch lay in the path.

"Who broke my rose bush?" demanded the king.

Little Olaf might have said it had been broken by the crowd. But he did nothing of the sort. Instead, he looked squarely at the king. "Good king, it was I," he said. "It was an accident. If I may, I will come every day and water the rose bush and help it to send up another branch. I am so sorry it happened."

The king got down from his horse and the crowd looked on in astonishment. "Kindness and truth," thought the king to himself, "are more to be desired than wealth and honor." Then, while the baker's boy and the gatekeeper's boy and the money exchanger's boy and all the other boys of the realm crowded closer, the king took little Olaf by the hand and gathered the baby brother into his arms.

"This is Olaf, and he shall be the playmate of the prince," announced the king, turning to the surprised boy at his side. "He shall share the royal playground with Prince Hubert, and this baby brother shall play with them whenever he likes."

Such a clamor of shouting and handclapping! Many crowded up to get a glimpse of the stranger boy who had been chosen by the king. And they followed to get a glimpse of the playground in the courtyard. No one had ever dreamed of such a playground! There was sunshine and shade, there

was grass and a pool and swings and two dappled ponies.

"I wonder why Olaf was chosen," mused the guard's son. "He is not known in the kingdom like I am, and his clothes are so funny and old.'

The king knew why he had chosen little Olaf, but he said nothing. Closer to the playground the crowd pushed. And there, over the archway to the courtyard, was the answer to why Olaf was chosen. For, in letters of black and gold, gleamed these words:

"There is nothing so kingly as kindness and nothing so royal as truth."—The Home Story Book.

Bobby Flicker Learns How to be Friendly.

Bobby Flicker stood on his front porch. He cocked his red head this way and that. "Cheerio," called Billy Robin from the grass. Bobby Flicker did not even rap his shiny young bill upon the bark behind him for answer. He stood on the edge of his porch looking disdainfully out into the blue distance.

Below him locust leaves waved and lilacs were in bloom and far, far down grass showed green. Bobby Flicker could see it all. On the left side of his porch Tommy Cardinal had built in the walnut tree and in the pine to the right Bessie Thrush had made her nest. Billy Robin had his nest in the lilac bushes, Billy Robin and his mate were low minded, they like to keep too close to the ground, Bobby Flicker told himself scornfully.

"Easier to get the worms," boasted Billy Robin singing up to Bobby Flicker. "Why don't you come down and get some? I'll show you where they are. I keep listening, you see. I hear them underground. I know where they are."

"I like it better up here," Bobby Flicker was disdainfully unfriendly. "Plenty of worms out on my front porch, fat ones and white." And Billy Robin who had started to fly up to Bobby Flicker's porch and have a friendly chirp flirted his tail and lighted on the pine and began to sing. It was too lovely a morning to bicker.

Bobby Flicker was willing to be left alone. He liked to be by himself. He could stand there on his porch and look around, he could peek into the soft fungus floor and find all the worms he wanted to eat. He could slip back into the deep round hole behind him and sleep. Father Flicker and Grandfather Flicker had all helped make that hole rounder and deeper. In the still coolness of it Bobby Flicker could doze and dream. Bobby Flicker was a lazy bird.

He was an unsociable bird, too. He had all he wanted, and he kept it to himself. He seldom flew abroad. From the few trips he made he came home joyfully. The brown spongy fungus which spread before the ancestral door looked beautiful to him, it was cool and soft to his wiry feet. He poked that sharp bill of his along the crevices between the porch, and tree, drilling hole after hole. Best of all Bobby selfishly congratulated himself that when it rained he could keep safe and dry in that deep home and then the very minute the rain stopped he could step out on his porch. Rain brought a fresh food supply wrigging out for fine damp air. Bobby Flicker shook the bright crest on his young head when he thought of it.

The day after the hardest rain Bobby had ever heard he hopped out as soon as a streak of light found him. He flirted about. Here between his porch and the bark of his tree had come a great crack. Bobby ran his bill deep into it. He found something. He leaned back and pulled. Down from under his clinging feet fell the pretty brown porch, down tumbled Bobby Flicker. His frightened wings spread out only when he was close to the green, wet grass and right beside Billy Robin.

Billy cocked his head. He was going to say something which might have sounded like a song with a laugh in it, but he saw how troubled Bobby looked, he saw the fallen porch and the bare place under Bobby's front door, so, instead he sang wisely, "Come to visit? Good. Listen to the worms, tap here and there. Look at this," he boasted.

"Brown," shuddered Bobby. "I like 'em white. I think I shall try up in the tree again." Yet Bobby Flicker's sharp young bill rapped out a strange new note as he tried. It said, "Thank you," it said, "it's nice to have friends."

"Cheerio," Billy Robin's call answered back.

"Cheerio, my friend," beat Bobby Flicker's new note against his ancestral tree.—Methodist Protestant.

For The Southern Churchman.

THE STORY THE WIND TOLD.

William Allen Ward.

The wind with a story to tell,
Went leaping and running at play,
To the valley where flowers dwell—
Went running at close of day.

And this is the story it told:
A story grown old with the years—
"I've learned that silence is gold;
A wise man keeps what he hears!"

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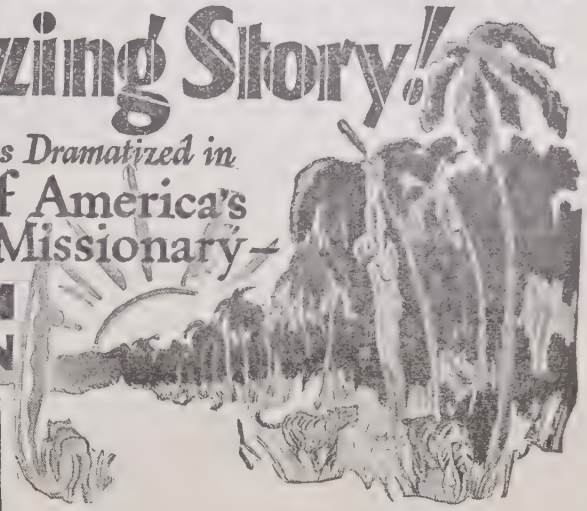
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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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PRIEST AVAILABLE FOR PARISH; married, 36, good references. Address "D-4", care of Southern Churchman.

Deaths

ALDRIDGE: Entered into rest, Thursday, March 21, 1929, at her home in Charles Town, West Virginia, MRS. CLARA SHIRLEY ALDRIDGE, widow of the late James Green Aldridge.
"Blessed are the pure in heart."

I. C. ABBOTT.

Resolutions.

Whereas, it has pleased Almighty God to take from our midst our beloved friend and brother, I. C. ABBOTT, we, the members and Vestry of Christ Church, wish to express our sorrow and loss at his passing. For many years Brother Abbott was Senior Warden of Christ Church and one of its most devoted members; therefore be it

Resolved. That a copy of these resolutions be sent to his family; a copy sent to the Southern Churchman and a copy spread on the minutes of this meeting.

Minutes of Christ Church, Brandy, Va.
D. THRIFT,
W. G. WALKER,
E. J. NOTTINGHAM,
Committee.

April 1, 1929.

CHURCH INTELLIGENCE.
(Continued from page 14.)

a wing of the old building has been completely renovated so as to provide a large study hall and a well equipped infirmary. A new system of heating and ventilation has been installed in the old wing.

The Hannah More Academy is located near Reisterstown, about fifteen miles from Baltimore, with its beautiful colonial buildings and attractive grounds.

Mr. Walter B. Lawrence, headmaster of the Lawrence School, Easton, Pa., has been elected headmaster of St. Paul's Boys' School, Baltimore, Md.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Bishop Tucker Leaves Hospital.

Bishop H. St. George Tucker, who was taken to the hospital in Alexandria on April 2, for an emergency operation for appendicitis, is now well on the way to a speedy recovery. He left the hospital exactly two weeks later on Tuesday, April 16, and every indication shows that he will be out and about his usual tasks in the near future.

The Rt. Rev. G. W. Davenport, Bishop of Easton, made visitations and confirmed candidates in Bishop Tucker's place in Charlottesville and at the Blue Ridge Industrial School on Sunday, April 21.

Joint Services for Annual Council and Centennial Celebration.

The sessions of the one hundred and thirty-fourth annual council of the Diocese of Virginia will be held in St. Paul's Church, Richmond, May 15-16. The Council was at first planned for Orange, but was changed to Richmond in order that the delegates attending it might also attend the Centennial celebration of the Diocesan Missionary Society of Virginia, which is being held in Richmond on May 14 and 15, in commemoration of the past hundred years of Church life in Virginia.

The Diocese of Virginia is issuing invitations for the Centennial celebration to all the clergy in the three Virginia dioceses (Virginia, Southern Virginia, Southwestern Virginia), the Diocese of West Virginia, to all bishops in the Province and to the Presiding Bishop.

Hospitality will be gladly extended to clergymen desiring it. Notice to this effect should be given before May 1 to the Rev. B. D. Tucker, Jr., D. D., 815 East Grace Street, Richmond, Va.

Canadian Minister Speaks at Virginia Theological Seminary.

The Rev. Dyson Hague, M. A., D. D., of Toronto, Canada, rector of the Church of the Epiphany and Professor at Wycliffe College, a theological school of the Church of England in Canada, delivered a lecture at the Virginia Theological Seminary on April 18. The subject was the Book of Common Prayer. It was very interestingly discussed and was enjoyed by both professors and students.

Dr. Hague is a frequent contributor to the columns of The Southern Churchman.

Let Us Help to Save a Colonial Churchyard!

Wicomico Parish in Northumberland County is one of the oldest parishes in the diocese, having been established before 1650. At the time of the Revolution, there was a very beautiful cruciform brick church in the parish. This church was abandoned in the general prostration of the Church, the building torn down and its bricks and the property taken possession of by adjoining land-owners. For many years the old churchyard with its tombstones stood in the midst of farm lands. These tombstones have since been taken for utilitarian purposes by people in the neighborhood.

When the parish was revived the site of the old building was secured and the present church erected upon it; but the old churchyard with its graves of five or six generations remained in private hands. The present owner has determined to sell the churchyard, and the diocese has the opportunity of securing and saving it from further desecration. If it is not so secured there is danger of some one's buying it to erect a filling station or other commercial building.

In this day when we are realizing the importance of preserving the relics of our Colonial life, the effort to save this old churchyard will commend itself generally to our people. It will cost $350 to secure it, and the Colonial Churches Commission of the Diocese has undertaken to raise the money. Contributions for this purpose are asked from Church people throughout the diocese. Gifts should be sent to the Rev. G. MacLaren Brydon, Treasurer of the Diocese, 110 West Franklin Street, Richmond, Va.

Dr. Gibson Conducting Conferences.

The Rev. Churchill Gibson, D. D., rector of St. James' Church, Richmond, is this week conducting a series of conferences for the College of Preachers at the National Cathedral in Washington, D. C.

Final Appeal For Near East Relief.

On Sunday, April 21, at the 11 o'clock service at St. James' Church, Richmond, instead of the sermon, Dr. J. Calvitt Clarke delivered a most stirring address and made an earnest appeal for the final drive for the Near East Relief. Envelopes had been distributed in the pews for pledges and contributions to this great cause, and when the collection was taken immediately following the address, the alms basins received many of these envelopes as an immediate response to the plea.

Prize Winning Church Designs Exhibit.

The Mayo Memorial Church House, Richmond, this week, is holding an ex-

hibition of twenty prize-winning designs for modern church plants. Architects of the city are on hand each day to explain the plans in detail. All drawings shown are of churches which have been finished and are in use, and each of them has a cost ranging from $64,000 to $700,000.

The interdenominational contest, just recently over, was sponsored by the Christian Herald. It was nation-wide, with leading architects from the United States and Canada submitting designs. A committee consisting of Ralph Adams Cram, architect of the Cathedral of St. John the Divine, New York; Joseph Hudnut, of Columbia University, and A. F. Wicks, of the bureau of architecture of the Disciples Church, passed upon the plans. All plans submitted represented finished churches with a seating capacity in auditorium of about 500, the prize-winning church costing $75,000. This is a Methodist Church at Trainer, Pa.

It is planned to show the plans in other larger cities of the country, the showing in Richmond having been made possible through the efforts of R. E. Magill, secretary of the Presbyterian Publication and Sunday School Board of Richmond, who was present at the first showing in Atlantic City. The exhibit comes to Richmond from the University of Florida, where it was shown at an educational conference. It will go to the church assemblies and conferences to be held through May, June and July.

St. Paul's, Richmond, Scene of Memorial Service.

St. Paul's Church, Richmond, was the scene of an interesting and colorful service Sunday afternoon, April 21, at five o'clock, when the General Society, Sons of the American Revolution, brought their three-day annual session to a close with a memorial service. An elaborate musical program in which the full vested choir of St. Paul's participated, was given under the direction of F. F. Flaxington Hacker.

The address was delivered by Dr. Thomas Edward Green, General Chaplain.

Dr. Green, author and lecturer, was for several years in the active ministry. After a number of years in the Presbyterian Church he became a priest in the Episcopal Church and was rector of St. Andrew's College, and then of Grace Church, Cedar Rapids, Iowa. Since 1903 he has been lecturing. He declined election as bishop of Iowa in 1896. He journeyed around the world in the interest of international peace in 1910-11, and has been international lecturer of the American Peace Society since 1913. He was a lecturer in the Army Y. M. C. A. in 1917 and a special lecturer in the American Red Cross in 1917 and has been director of the Red Cross National Speakers' Bureau since 1918. He was decorated with the Medal of French Red Cross, Medal of Honor by the French Government, Medal of Merit by the Polish Red Cross, Medal of Honor by the Chinese Red Cross and Chevalier of the French Legion of Honor.

A spectacular feature of the service was the massing of the colors in the chancel by the color guard, representing various branches of the Sons of the Revolution.

The Rev. Beverley D. Tucker, Jr., D. D., rector of St. Paul's, conducted the devotional service.

Personal Notes

The Rev. John Cole McKim, D. D., of Konyama, Japan, is recovering from pneumonia, after an illness commencing January 29, caused by exposure encountered while visiting one of his stations.

The Rev. Robert Arch Goodwin has accepted a call to the rectorship of Christ Church, Martinsville, Va., and will take charge May 1.

The Ven. James G. Glass, D. D., Archdeacon of South Florida, has accepted a call to take charge of the mission at Ormond Beach, Fla.

The Rev. George B. Scriven, recently in charge of the mission at Hollywood, South Florida, has accepted charge of St. Gabriel's Church, Titusville, and St. Mark's, Cocoa, Florida, his residence being at the latter point.

The Rev. Robert E. Bunn has become General Missionary for the colored congregations along the lower part of the Florida East Coast, beginning this work April 1. His home is at Delray Beach and his field includes Fort Pierce, Stuart, Boynton, Deerfield, Fort Lauderdale and Hallandale. He was formerly in charge of St. Cyprian's, Waverly Mills, S. C.

The Rev. Henry E. Payne, of Punta Gorda, Fla., and **the Rev. Randolph F. Blackford,** of Leesburg, Fla., attended the Rural School of Religion, held April 1-12, at the Vanderbilt Mission, Asheville.

The Rev. J. Cyril Marsden, rector of St. Paul's, New Smyrna, Fla., plans to leave the latter part of May to spend the summer with his parents in England.

Chaplain and Mrs. Evan A. Edwards, of St. Peter's Church, St. Petersburg, Fla., leave soon to spend this summer in England.

FP 2-1-29 Newspapers PO 9488 Ad 216A Rev.

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THE FINALITY OF CHRISTIANITY

BY THE REV. SAMUEL A. WALLIS, D. D.

Easter Day naturally brings us from one point of view to consider the Finality of Christianity, for while it is true that Christ remained on earth forty days after His Resurrection, which we commemorated on Easter Sunday, He went no longer among the people teaching and preaching and working His wonderful miracles. That work was forever done. He remained on earth, as we have just remarked, for the sake of His apostles alone, as we are told plainly in the second and the third verses of the first chapter of the Acts of the Apostles:—"Until the day that He was taken up after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen; to whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." These words are very important as we believe, for first they tell of the high position of the Holy Ghost, the third person of the Blessed Trinity, in His relation to Christ as giving commandments through Christ to the apostles, then of Christ shewing Himself to them for forty days, speaking of the things pertaining to the kingdom of God. Surely the revelations that came to them at that time those things recorded in the Gospels and Acts and the Epistles, as St. Paul himself afterwards received a call to the apostleship from Jesus appearing in glory from heaven. So all the history of Christ in the Gospels, all the history of the works and words of the two chief apostles in the Acts and their teaching as given in the Epistles and the Revelation of St. John as well as the signs and prophecies of the Old Testament together reveal the Finality of Christianity.

It may be truly said as has been proclaimed by many writers and speakers that Christianity is either final or futile. And Christianity has proved its finality which is being strengthened from generation to generation. Christianity in religion claims everything for itself. For it claims to be not one of many good religions, but the only true religion. It offers men not only one way of life, but the only way of life. And wherever it has been revealed it proclaims Christ as the one and only Saviour of men. Therefore the best definition of Christianity is that it is Christ as the late Rev. W. H. Griffith-Thomas, D. D., showed in one of the best books he ever wrote, "Christianity is Christ."

Again, Christianity is the message of the whole Bible, for Christ is the theme of the whole Bible from Genesis to Revelation. Indeed Christ and the Bible are identified in a wonderful way that, as a writer has said, goes beyond our comprehension in this life. Each is called The Word of God; the one is the written Word, the Other, the Living Word, for both are manifestations or revelations of God to man. In that great vision which came to St. John the Divine in the isle that is called Patmos, he writes that he heard a great voice as of a trumpet saying, "I am Alpha and Omega, the First and the Last, I am He that liveth and was dead; and behold I am alive for evermore, and have the kets of hell and of death." It is possible that some one may ask: "Why does Christ call Himself Alpha and Omega?" The reason is that these are the names of the first and last letters of the Greek alphabet, which language was commonly spoken in that day, and for that reason the New Testament was written in Greek, as we see in all the New Testaments published by The British and Foreign Bible Society, "Translated from the Original Greek."

Now we will turn our attention to the Old Testament. There are some remarkable statements there as interpreted by St. Paul. For example, St. Paul in the third chapter of Galatians and the eighth and ninth verses says, "And the Scripture, that is the Old Testament in the Book of Genesis, foreseeing that God would justify the heathens, that is the Gentiles, through faith preached before the gospel (note the word gospel) unto Abraham saying, "In thee shall all nations be blessed." Then let us pass on to the sixteenth verse of the same chapter. Now to Abraham and his seed were the promises made. He saith not to seeds as of many; but as of one, And to thy seed which is Christ. Then going on to the seventeenth verse, "And this I say that the covenant that was confirmed before of God in Christ the law which was four hundred and thirty years after cannot disannul that it should make the promuse of none effect." Note here again the sure statement of St. Paul that this ancient covenant made to Abraham was confirmed even then of God in Christ, Who was from everlasting with the Father. Some of our readers will doubtless remember how Milton in Paradise Lost when the fall of man made in the image of God saddened the inhabitants of the heavenly world, Christ the Eternal Son of God offered Himself to His Father for the redemption of sinful man and was accepted by His Father. The story of His accomplishments of this blessed work is told in Paradise Regained, revealing again the wonderful truth of Christ's eternity with God.

So because Christianity is Christ and Christ is God we have something that is everlasting in this great and final religion. Nineteen centuries before Christ came to earth Abraham called on the name of the Lord the everlasting God. We remember what Christ Himself said to the Jews as recorded at the close of the eighth chapter of St. John's Gospel:—"Your father Abraham rejoiced to see my day and he saw it and was glad." The Jews doubted this and Christ replied, "Verily, verily, I say unto you, Before Abraham was I AM," that is fully declaring that He was the eternally Self-Existent One. Moses, the great leader of the people of Israel from Egypt to the gate of the Promised land, prophesied of Christ when he told the people of Israel, "A Prophet shall the Lord God raise up like unto me, and Him shall ye hear in all things," referring of course to the Everlasting Son of God Who became The God-Man Jesus Christ. As the centuries rolled on the Incarnation of Christ Isaiah, who is called the evangelical prophet, told God's people that they should be saved in the Lord with an everlasting salvation; ye shall not be shamed or confounded world without end." Christ Himself proclaimed that "whosoever believeth in Him should not perish, but have everlasting life." The New Testament, made possible when "God brought again from the dead our Lord Jesus, that Great Shepherd of the sheep through the blood of the everlasting covenant," and in the book of Revelation we read again of "the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people."

We must remember then that there is no finality beyond the everlasting. There is no finality beyond God, and Christ and the everlasting life that He gives to those who receive Christ as Saviour and Lord through the everlasting gospel which gives its Finality to Christianity. The uniqueness of the Bible is that it makes these stupendous claims. No man would dare to make them. They could only be revealed by God Himself. That is what the Bible is; not a record of man's search for God, or man's discovery of God, but a record of God's revelation of the everlasting truth to man. If Christianity were only something that imperfect, sinful, fallible man had discovered, it could not possibly have the stamp of finality upon it. Those who deny the authority of the Bible fall into this fatal error; they make Christianity merely a search for God on the part of fallible man and their religion becomes merely a futile and blind groping. Such are under the condemnation of God's Word as "ever learning and never able to come to the knowledge of the truth." But those who accept God's Word as a supernatural revelation, divine, authoritative, infallible and final, and receive Him Who is the Living Word as their Saviour and Lord have a peace and joy and power in their lives that can never come to unbelief because they have accepted the Finality of Christianity revealed in the Bible as coming from God in Christ.

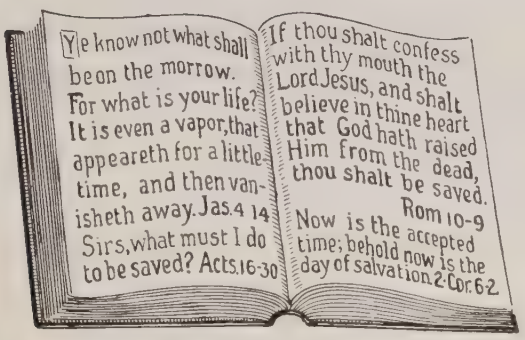
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Southern Churchman

1835 DOMINUS NISI FRUSTRA

Vol. 94. RICHMOND, VA., MAY 4, 1929. No. 18.

JESUS CHRIST OUR SAVIOUR



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See
Jesus for pardon
And Jesus for peace;
Jesus for blessings
That never will cease.
Eph. 1:3, 7; Jno. 14:27.

Jesus for freedom
From sin's awful pow'r;
Jesus for comfort
When dark is the hour.
Mat. 1:21; Ro. 6:14; Ps. 23:4.

Jesus to cleanse you
From self and from sin;
Jesus to make you
All holy within.
1 Jn. 1:9; 1 Th. 5:23, 24.

Jesus to heal you
When sickness assails;
Jesus whose power
Forever prevails.
Js. 53:5; Mat. 4:23; 28:18.

Jesus to rule you,
And Jesus to keep;
Jesus, the faithful,
Who never will sleep.
2 Cor. 1:3, 4; Ps. 121:3-5.

Jesus whose merit
Makes prayer avail;
Jesus whose vict'ry
Will ever prevail.
Jn. 14:13; 1 Cor. 15:57.

Jesus to help you,
And Jesus to guide;
Jesus forever
To walk by your side.
Ps. 121:2; Mat. 28:20.

Jesus, the faultless,
To perfect you, too.
Jesus, your Saviour,
For all the way through.
1 Pet. 1:19; Jude 24.

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CONTENTS

	Page
Thoughts for the Thoughtful	4
Editorial	5
Radio Religion—Edwin J. Van Etten	7
Prayers for the Countryside for Rogation and Other Days	7
Favorite Scripture Verses	7
The Bible: Whence Is It—From Heaven or of Men?—C. H. M.	8
Permanent Assets of the Near East Relief—W. C. Emhardt, Ph. D.	9
The Meaning of the Resurrection	9
The DuBose School and the Rural Problem—E. Dargon Butt	10
Letters to the Editor	10
Church Intelligence	11
Three Persons Constituting One God—Robt. E. Neighbor	12
Family Department	16
Children's Department	18
Personal Notes	23

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The eye sees what the mind gives it the power of seeing.—Carlyle.

When God would do any mighty work in the world, He stirs up His people to pray for it.

"To educate a man in mind and not in morals is to educate a menace to society."—Theodore Roosevelt.

"If I did not believe that the Kingdom of God would spread over the whole world, I could have no hope. I could do no work and I would give my office over this morning to any one who would take it."—Stanley Baldwin, Prime Minister of England.

O Voice of God, we hear Thee,
Above the shock of time;
Thine echoes roll around us
And the Message is sublime.
No power of man shall thwart us,
No stronghold shall dismay,
When God commands obedience,
And Love has led the way.

A boy in a print shop used to pretend that he was the superintendent. Whenever he did a bit of work, if it was only to clean the rollers on the press, he did it as he imagined he would want it done if he were superintendent. He became superintendent.

"We can all do more than we have done,
And never feel a whit the worse,
Loving never emptied a heart,
Nor giving emptied a purse."

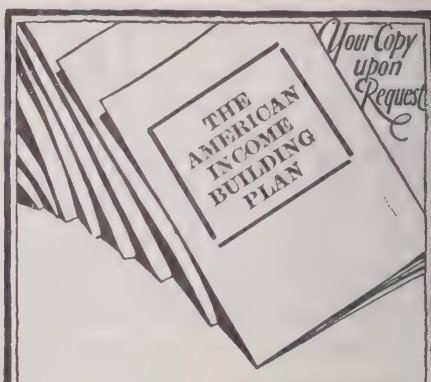
The more we trust God the more shall we inspire the confidence of others in ourselves.—Rev. Dr. Wm. Porkess.

"Let us ask ourselves, upon what ground would we believe that God is love if we had not Jesus to turn to, if we had not for a supreme argument: Jesus, the crucified for love's sake?"—Albert D. Belden.

If you look for the stars in the daytime with your unaided eyes, you cannot see them. But the stars are there just the same, and you can see them through the telescope. Isn't faith like a telescope that lets you see what you couldn't see without it?

We cannot be good without having consented to be made good. . . . . If we could grow good without trying, it would be a poor goodness; we should not be good, after all; at least, we should only be not bad. God wants us to choose to be good, and so be partakers of His holiness.—George MacDonald.

"Jesus, these eyes have never seen
That radiant form of Thine,
The veil of sense hangs dark between
Thy blessed face and mine.
I see Thee not, I hear Thee not,
Yet are Thou oft with me;
And earth hath ne'er so dear a spot
As where I meet with Thee."
—Ray Palmer.



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EDITORIALS

Vol. 94. RICHMOND, VA., MAY 4, 1929. No. 18.

NICE

Like the delicious, gentle fragrance of old lavender from a long cherished cedar chest, comes the flavor of the meeting of the heads of women's colleges of the South, just held at New Orleans. The Associated Press sent out very little of it. Even that little was unused by most of the Northern and Western newspapers, and some of their feeble and pitiful imitators in the South. In all the proceedings, reports and addresses there was not one whiff of the salacious, one touch of the sensational or loud or coarse or lurid; consequently nothing to the taste of the queer and queerly monotonous small human machines entrusted with the filling of the news columns of so much of the press—machines trained to quest for filth and carrion, eager as that of buzzard or jackal or sewer rat.

"What Nice Girls Don't Do" was one subject of discussion. It was agreed that cigarettes and flasks virtually are unknown among the girls at the leading Southern institutions. "All this stuff about flaming youth is just story book bunk, I think," said Miss Frances Willis, president of the Virginia State Teachers' College. "Nice girls don't do things like that." Just those two words "nice girls" are delightfully refreshing. They tell of life and atmosphere and conditions wholesome, pure, sustaining, giving assurance for the present and future. Yellow and yellowish and yellow-as-they-dare newspapers bring us continually the reek of loathsome and fetid miasma in institutions in other parts of the country supposed to be educational and centers of high culture. If we accepted as truth the impressions these publications attempt to give us, we would think mournfully of the nice girl as extinct, a vanished memory of the often derided Victorian era—which gave to history so many brilliant immortals and shining deeds, so much glory to literature, so many vast forward strides to humanity and to us the mothers and grandmothers we yet love and revere. There be flippant, cackling fools, dwelling amid coarse superficialities and artificialities, and credulous pessimists who believe and proclaim constantly that the sweet, fine, womanly nice girl of dainty and cleanly thought and habit and speech exists no more, is "out of date"—gone.

Most of us, let us be devoutly thankful to be able to say, are so fortunate as to know some, or many, of the nice girls who do not do nor say nor countenance the things so graphically and joyously narrated by newspapers. When we observe clearly and consider obvious facts honestly, we must realize that the nice girl and the nice, well-bred, well behaved, useful woman, chaste and intrinsically good and pure, make the great majority of their sex, certainly in our country. Strident, loud, cold, screaming women, assiduously and aggressively elbowing themselves to temporary limelights and the front pages, are not new. Shakespeare drew them in Lear's cruel daughters. Dissolute, flaunting, brazen women have been evilly conspicuous since the days of Jezebel and Delilah and before their times. Women who think, or pretend to think, outpouring of nauseous slime to be the acme of high art supply copiously the lower kinds of magazines and book factories, just as they supplied literature for prurient appetites 'ere Sappho sang. Others who assume alternately affectations of excessive refinement and excessive lack of it and looseness of manners, as the fashion of the moment directs, have paraded themselves absurdly and lamentably through all the recorded centuries, as they do today. Yet others ostentatiously defy the decencies and restraints of civilized society, and boastfully repudiate God and virtue, believing themselves to be demonstrating intellectual strength and soaring souls. That type, too, is very old—and very stale and fatiguing. All these, startling to the timid and forgetful, may be found and identified distinctly in narratives, plays, novels, tales, from oldest to latest. There is dreary sameness in their fates. The great majority of them disappear from public view. They make ghastly successions of cases through the morgues of great cities, populate in dreary lingering charitable institutions of various grades, help crowd the potter's field, quite frequently after a few blissful days of exciting eminence in divorce courts, or of conflict with the law. The nice girl, as Miss Willis says, does none of these things. To her immodesty, immorality, vulgarity, rowdyism, in her own sex are abhorrent and contemptible as are cowardice, cheating and trickery to the manly man.

This nice girl is with us to the number of a good many millions. She is tremendously important, because she is the real hope of this country and the world. Her white soul and clean heart are untainted by the contaminations always ready to be absorbed by the weak, the diseased and neurotic. She may pass unpolluted through the foulest and most sordid surroundings. Her purity and beauty of character may survive unsoiled and unspoiled even the neglects, sins, follies, misguided ambitions and shameful vanities of parents. She is in all social stations, in country, village, city. The same inborn instincts for righteousness, honesty, purity, duty, fidelity, that safeguard a girl amid blackguard and obscene environment in a pretentious college or university of depravity may carry her more obscure, and more fortunate, sister spotless through slums to faithful, useful, splendid womanhood.

It is very comforting to know from those in direct touch with conditions that our Southern institutions continue to be intent on training for us a new generation of nice girls who do not do vulgar and indecent things, do not familiarize themselves with vice that they may pose as "liberal" and "advanced", who in thought and speech and conduct and purpose will be gentlewomen—a name grander, even, than that grand old name of gentleman. We of the South may well rejoice and be grateful that we are to have from our colleges and schools nice girls—gentlewomen—not a generation of feminine freaks and deformities and hazardous experiments.

One of the beauties of Dickens, overlooked too often, is in the subtitle contrasts in which he delighted. n "Little Dorrit" he pictures his heroine born and reared amid the

squalor and humiliations of a debtors' jail, swept into sudden affluence, retaining through all the changes patient loyalty to love and duty, her gentleness, tenderness, nobility and beauty of character; her sister, undergoing the same experiences, frivolous, vain, ungrateful. Of "Little Dorrit" and the man to whom she had clung faithfully through times of dire misfortune and apparent hopelessness and who became her husband, Dickens wrote, in the final chapter of the book:

"They went into a life of usefulness and happiness, inseparable and blessed; and as they passed along in sunshine and shade, the noisy and the eager and the arrogant and the forward and the vain, fretted and chafed and made their usual uproar."

Alfred B. Williams.

RADIO RELIGION

A Sermon Preached in Calvary Church, Pittsburgh, on Sunday evening February 18, 1923 by the minister,

Rev. Edwin J. van Etten

"The wind bloweth where it listeth."—St. John 3:8...

I.

I SUPPOSE that every great value has its corresponding dangers. Every gain seems to be offset by certain losses. Every change means a certain readjustment. This is the way it is with every new discovery and invention. Every improvement of machinery means changed conditions and necessary readjustments. So it was with the steam engine. So it was in the textile industry. So it is with all the forms of electricity and the invention of the telephone and telegraph. There has been a revolution in the various fields of industry due to these new inventions. Many men have been thrown out of work. Many forms of business have had to "go under". Conditions of living have been greatly changed. More than half of our people are now living in cities. With the great gains of centralization and efficiency have come also great losses and many inevitable readjustments.

Tonight we are thinking about the case of radio in connection with the broadcasting of church services. The marvelous development of this new invention, especially during the last two or three years, brings us face to face with certain very real problems. It is absolutely certain that we face many changes and readjustments in connection with church services. It would of course take a prophet or the son of a prophet to say exactly what these changes are going to be. Yet any one today thinking earnestly on the subject, can perhaps note certain lines of inevitable change. We want if possible, to guard against losses and dangers and at the same time make fullest use of the possibilities of this new invention.

II.

First of all as to some of the dangers. It may be that the radio broadcasting of church services will prove something of a disintegrating force to the church organizations themselves. People may stay home from church and "listen in" at home. There may be a decrease in the church attendance and of course a corresponding decrease in the churches' financial support. I should hate to see the day when radio were in any way used for collections or financial appeals. If the radio keeps people away from church to any large extent, it seems likely that certain results will follow.

The day will come when every parson will not be a preacher. Of course this does not mean that he will leave the ministry. He may do something very much better along the lines of education and pastoral work, but people will "listen in" to the sermons they like the best. Some one has ventured the rather surprising guess that 90 per cent of the present preachers will quit preaching. The preaching business faces a tremendous economic conflict and perhaps many preachers will be "out of a job". There is no way to avoid this fundamental sifting process in the economic field. The fittest preachers will survive. Many others will quit preaching and do something else.

It may be that the churches will learn the lesson of the automobile and the moving pictures and will themselves use the radio services in such a way as to hold their people. Two years ago in our convention of the diocese, plans were suggested for using the radio to supply mission stations and remote places having no minister. Last Sunday night we sent greetings to St. Thomas Church, Canonsburg. They were receiving our service in their church for a good sized congregation. When all is said however, it may be true that many struggling churches will more or less go to the wall. Their people will prefer the better city church's services. It seems to me very likely that we are facing days of greater centralization and indeed competition in church services. I do not see what is gained by blinking these almost inevitable results. We may deplore them. To a certain extent we may prevent them, but they would seem to be part of the price of this new development.

III.

On the other hand I want to speak of certain advantages. These are adantages to particular persons.

Think of the parson himself. When a man realizes that he is speaking to a vast unseen congregation, there comes a certain broadening of view and a certain access of spiritual force. He simply must look out beyond his own four walls and realize that the life of the spirit is not confined by any such barrier. If religion is anything at all, it is something common to all men. He must meet it and speak of it in this way.

When I go down the street Monday morning I can realize as never before a great sense of common humanity. The newspaper boy, the policeman on the corner, the man in the automobile garage, the clerks in the shops, the cashier in the bank, all greet one with a friendly comment on the last night's sermon. Many of them are people who at present could not be induced to go to church. I think that it is good for us parsons to have our horizon extended even though the growing pains may be somewhat painful.

Every week I get dozens of letters. They are mostly from people who are sick and shut-in. They are pathetic letters and yet they shine with a new interest and a new hope. Sometimes persons have been shut off from church services for years and never expected to hear another service. Many of them are in hospitals. Some of them are in remote country districts, in coal mining villages and distant farms, snowbound tonight by impossible country roads. Some of them are boys and young people staying at home with this new and wonderful interest in the radio instead of hanging around the street corners. There are many family groups sitting around their table or fireplace. There is the possibility of a rediscovered family altar in some very real sense. If the family could again be made the source of moral and religious teaching, I venture to say that this gain alone would compensate for every loss to the churches.

IV.

There are advantages to the churches. I believe that the radio offers a wholesome challenge to the churches themselves. I rejoice that at last in this way we may perhaps be compelled to "make good" or to go out of business. I accept the challenge with great enthusiasm and trust to the underlying values in the church to win the day. When I remember that more than 50 per cent of our American people have no connection with the churches or with organized religion, it seems to me high time that we confronted some kind of a challenge. Maybe we must change our methods and our manner of work. Perhaps I can sum up what I feel the churches should do by saying that we must speak a language better understood by the people. Our own church has an incomparable liturgy written in the most beautiful and wonderful English. I do not suppose that one person out of three can really understand or appreciate it. Even worse are the formal and set phrases which come to be used in extempore prayer and extempore worship. They are every bit as formal and simply lack the beauty of a liturgical form of worship. Many of our words are hollow and unreal. We speak in set phrases, we repeat old words. I mean such words as "sin" and "salvation" and "grace". I do not say there are no such realities. I say that we do not put any real meaning into them. This danger in antiquated and meaningless phrases is to me far more real than any dangers of the radio. If the radio can help to "show us up" and drive us to something better it will indeed serve a real turn. I hear with dismay the repetition of age-worn words which can no longer hold the stirrings and aspirations and point of view of the men of today. I hear with even greater dismay the manifestations of ignorance and fear and ill will which seem to greet any departure from the old and meaningless conventionalities. Cries of "Heretic," "Radical," "Bolshevist," "Red" seem all too ready to fly at the head of any one who dares suggest any new departure. I think it is

high time to develop a new manner of speech and to break down old walls of pride and prejudice.

V.

As I speak these words I suppose there are tens of thousands of people listening in. The fact that you have radio receiving sets probably disposes you somewhat in favor of the radio services. You are not predisposed to think that you are doing the "work of the devil" in listening in tonight! I want to tell you as plainly as I can two things: **Radio religion is not a substitute for public worship. You can hear the spoken words and the music, but I doubt if one in ten of you can really enter into the spirit of worship. You are sermon tasters, and service tasters. Many of our churches have put false emphasis on the sermon. That is one reason why they are already half empty. You can read better sermons at home.** Two of my old grandfather ancestors were parsons in little New England towns. The word "parson" really means "person". They were indeed the persons of the town. Most of the people did not have newspapers or books in any wide extent. They came to church for information. That day has largely gone. Many persons in the pews are far better informed than the parson in the pulpit. But listening to a sermon or to a service is not religion. Religion is always a matter of the second person, singular. Boys and girls in grammar school will know what I mean. The first person is the speaker, I. The second person is the person spoken to, you. The third person is the person spoken of, he, she or it. Radio religion makes the mistake of being a religion of the third person. You are listening to me talk about religion. You are listening to the choir sing about it. You are not yourself engaging in a religious service. Worship is a matter between you and God. Unless you yourself are trying to speak to God or "listen in" for God to speak to you, you are not religious. You are missing the essential part of a church service. I do not mean the collection! I mean the whole atmosphere of common prayer to God and praise to His Holy Name. "Listening in" over the wireless can never take the place of the church service because it utterly fails to provide the real nub of the matter. I remember when the phonograph first came into general use, people said it would mark the end of musical concerts. They were quite wrong. It simply advertised music far and wide. It could not produce personality and the atmosphere of a real human occasion. Of course radio religion omits entirely the sacraments of the church. You can not be baptized over the radio, nor can you come to the Holy Table by means of wireless. I have heard of a case of marriage, so-called, by radio. One is so sorry to hear of so solemn an occasion made the vehicle of a cheap sensationalism. Dozens of persons speak to me after church service and say they thought they would come round to see what the church was like. There is a human personal touch in the fellowship of people meeting together which cannot possibly be provided over the wireless.

The second thing I want to say to you is this: **Radio religion must become active and not passive.** It is all very well for you to sit at home smoking your cigar in your big arm chair. It may be very pleasant on a cold winter night to sit there in front of the fire. There is always a danger in the easier way. To slouch back in one's seat in matters of religion is just as distressing as to slouch back in one's seat in society. It is distressing, if I may say so, not so much to God as to yourself. It is disrespectful not so much to God as to your own spirit. The vital things of life and of the spirit require effort and constant sacrifice. You cannot be a "stay-at-home" religious man. You may stay at home but you will grow less and less religious. I am speaking now not so much for the sake of the churches as for your own sake. Of course I am not referring to those who are ill or shut-in by sickness or by distance. I am not speaking to those who have gone to some place of public worship on this Sunday morning. I am talking to those who may be tempted to rest satisfied with an arm-chair sort of religion. You will admit that I have spoken with some frankness and I hope with fairness to the short-comings of the churches. I feel it is a fifty-fifty matter. Half of the fault may be with the churches. Where is the other 50 per cent?

Why don't you come and help us make the churches what they ought to be? In any case you must see to it that there is some definite and regular response in your life to the suggestions and the inspirations which come to you by means of the radio religion.

Prayers For The Countryside

For Rogation and Other Days: Rogation Days—May 6, 7, 8.

For Those Who Sow and Reap.

O Eternal God, Thou Lord of springtime and harvest, bless, we beseech Thee, those who sow the seed and reap the harvests of the world. Grant that they may receive the due reward of their labors and enjoy not only the fruits of the earth, but those of the Spirit as well, love and joy and peace, through the merits of Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

For the Children of the Countryside.

O Saviour of the World, who didst say, "Suffer little children to come unto me and forbid them not", bless, we beseech Thee, all children and young people at work and play in the country districts of the world. Raise up friends, we pray Thee, who will seek them out and bring them within the blessed influence of Thy Church, that so they may know and follow Thee, who art with the Father and the Holy Ghost, ever one God, world without end. Amen.

For the Isolated.

O Gracious Father, Thou companion of all men everywhere, bless, we beseech Thee, all those who by reason of distance, illness or neglect, are deprived of the ministrations of Thy Church. Encourage them in their loneliness and grant that, by the power and presence of Thy Holy Spirit, they may have part with Thee in the building of Thy Kingdom, through Jesus Christ our Lord. Amen.

Prayer of the Rural Fellowship for the Laborers in His Harvest.

O Lord, the great Shepherd of the sheep, whose flocks are upon a thousand hills; and who hast put into our hearts the hope of a better country, even a heavenly; bless all those who search for Thy sheep in scattered places, that they may bring them home to Thee, who art with the Father, and the Holy Ghost, ever one God, world without end. Amen.

For the Solution of the Economic Problems of Country Life.

O God, by whose inspiration we are taught to know the things that are for our good, guide, we beseech Thee, all those who are endeavoring to solve the problems of country life and income. Grant that just and adequate solutions of those problems may be found shortly and surely, so that they who till the soil and herd the flock may enjoy the things which belong to their peace, through Jesus Christ our Lord. Amen.

For the Spirit of Brotherhood Among Churches.

O God, who has taught us that Thou art our Father and that all we are brethren, bless, we beseech Thee, the churches which are laboring for the welfare of Thy people in rural fields. Direct them in their use of the resources Thou hast given them for the up-building of Thy Church in country places. Save them from needless duplication of effort and give them grace to minister to Thy people in unity of spirit, in the bond of peace, and in righteousness of life. All of which we ask in the name of Jesus Christ our Lord. Amen.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart"—Ps. 119:11.)

This week the following verse was submitted by Miss Virginia A. Smoot, of Rome, Italy:

> "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
> —St. John 3:16.

Who will send one from the far-away places, as well as very near us?

THE BIBLE: WHENCE IS IT? FROM HEAVEN OR OF MEN?

By C. H. M.

"All scripture is given by inspiration of God."

PRECIOUS words! Would they were more thoroughly understood in this our day! It is of the utmost possible importance that the Lord's people should be rooted, grounded and settled in the grand truth of the plenary inspiration of Holy Scripture. It is to be feared that laxity as to this most weighty subject is spreading in the professing church to an appalling extent. In many quarters it has become fashionable to pour contempt upon the idea of plenary inspiration. It is looked upon as the veriest childishness and ignorance. It is regarded by many as a great proof of profound scholarship, breadth of mind, and original thinking to be able, by free criticism, to find out flaws in the precious volume of God. Men presume to sit in judgment upon the Bible as though it were a mere human composition. They undertake to pronounce upon what is, and what is not, worthy of God. In fact they do, virtually, sit in judgment upon God Himself. The present result is, as might be expected, utter darkness and confusion, both for those learned doctors themselves, and for all who are so foolish as to listen to them. And as for the future, who can conceive the eternal destiny of all those who shall have to answer before the judgment seat of Christ for the sin of blaspheming the Word of God, and leading hundreds astray by their infidel teaching?

We shall not, however, occupy time in dwelling upon the sinful folly of infidels and sceptics—even though called Christians— or their puny efforts to cast dishonor upon that peerless volume which our gracious God has caused to be written for our learning. They will, some day or other, find out their fatal mistake. God grant it may not be too late! And as for us, let it be our deep joy and consolation to meditate upon the Word of God, that so we may ever be discovering some fresh treasure in that exhaustless mine, some new moral glories in that heavenly revelation which speaks to us with a point and freshness as if it were written expressly for us—written this very day.

There is nothing like Scripture. Take, for instance, any human writing of the same date as the Bible; if you could lay your hand on some volume written three thousand years ago, what would you find? A curious relic of antiquity, something to be placed in the British Museum, side by side with an Egyptian mummy, having no application whatever to us or to our time, a musty document, a piece of obsolete writing, practically useless to us, referring only to a state of society and to a condition of things long since passed away and buried in oblivion.

The Bible, on the contrary, is the Book for today. It is God's own Book, His perfect revelation. It is His own very voice speaking to each one of us. It is a Book for every age, for every clime, for every class, for every condition, high and low, rich and poor, learned and ignorant, old and young. It speaks in a language so simple that a child can understand it; and yet so profound that the most gigantic intellect cannot exhaust it. Moreover, it speaks right home to the heart; it touches the deepest springs of our moral being; it goes down to the hidden roots of thought and feeling in the soul; it judges us thoroughly. In a word, it is, as the inspired apostle tells us, "Quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

And then mark the marvelous comprehensiveness of its range. It deals as accurately and forcibly with the habits and customs, the manners and maxims of the nineteenth century of the Christian era as with those of the very earliest ages of human existence. It displays a perfect acquaintance with man, in every stage of his history. The London of today, and the Tyre of three thousand years ago are mirrored, with like precision and faithfulness, on the sacred page. Human life, in every stage of its development, is portrayed by a master hand, in that wonderful volume which our God has graciously penned for our learning.

What a privilege to possess such a Book!—to have in our hands a divine Revelation!—to have access to a Book, every line of which is given by inspiration of God!—to have a divinely given history of the past, the present, and the future! Who can estimate aright such a privilege as this?

But then, this Book judges man—judges his ways—judges his heart. It tells him the truth about himself. Hence man does not like God's Book. An unconverted man would vastly prefer a newspaper or a sensational novel to the Bible. He would rather read the report of a trial in one of our criminal courts, than a chapter in the New Testament.

Hence, too, the constant effort to pick holes in God's blessed Book. Infidels, in every age and of every class, have labored hard to find out flaws and contradictions in Holy Scripture. The determined enemies of the Word of God are to be found, not only in the ranks of the vulgar, the coarse and the demoralized, but amongst the educated, the refined and cultivated. Just as it was in days of the apostles, "Certain lewd fellows of the baser sort", and "Devout and honorable women"—two classes so far removed from each other, socially and morally—found one point in which they could heartily agree, namely, the utter rejection of the Word of God and of those who faithfully preached it. (Compare Acts 8:50, with 17:5.) So we ever find that men who differ in almost everything else agree in their determined opposition to the Bible. Other books are let alone. Men care not to point out defects in Virgil, in Horace, in Homer or Herodotus; but the Bible they cannot edure, because it exposes them and tells them the truth about themselves and the world to which they belong.

And was it not exactly the same with the Living Word—the Son of God, the Lord Jesus Christ, when He was here among men? Men hated Him because He told them the truth. His ministry, His words, His ways, His whole life was a standing testimony against the world; hence their bitter and persistent opposition: other men were allowed to pass on; but He was watched and waylaid at every turn of His path. The great leaders and guides of the people "sought to entangle him in his talk"; to find occasion against Him in order that they might deliver Him to the power and authority of the governor. Thus it was, during His marvelous life; and at the close, when the blessed One was nailed to the cross between two malefactors, these latter were let alone; there were no insults heaped upon them;; the chief priests and elders did not wag their heads at them. No; all the insults, all the mockery, all the coarse and heartless vulgarity—all was heaped upon the divine Occupant of the centre cross.

Now, it is well we should thoroughly understand the real source of opposition to the Word of God—whether it be the living Word or the written Word. It will enable us to estimate it at its real worth. The devil hates the Word of God—hates it with a perfect hatred; and hence he employs learned infidels to write books to prove that the Bible is not the Word of God, that it cannot be, inasmuch as there are mistakes and discrepancies in it; and not only so, but, in the Old Testament, we find laws and institutions, habits and practices unworthy of a gracious and benevolent Being.

To all this style of argument we have one brief and pointed reply; of all these learned infidels we simply say, They know nothing whatever about the matter. They may be very learned, very clever, very deep and original thinkers, well made up in general literature, very competent to give an opinion on any subject within the domain of natural and moral philosophy, very able to discuss any scientific question. Moreover, they may be very amiable in private life, estimable characters, kind, benevolent and philanthropic, beloved, in private and respected in public. All this they may be, but, being unconverted, and not having the Spirit of God, they are wholly unfit to form, much less to give, a judgment on the subject of Holy Scripture. If any one wholly ignorant of astronomy were to presume to sit in judgment on the principles of the Copernican system, these very men of whom we speak would, at once, pronounce him utterly incompetent to speak, and unworthy to be heard on such a subject. In short, no one has any right whatever to offer an opinion on a matter with which he is unacquainted. This is an admitted principle on all hands; and therefore its application in the case now before us cannot justly be called in question.

Now, the inspired apostle tells us, in his first epistle to the Corinthians, that, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; **neither can he know them**, because they are spiritually discerned." This is conclusive. He speaks of man in his natural state, be he ever so learned, ever so cultivated. He is not speaking of any special class of men; but simply of man in his unconverted state, man destitute of the Spirit of God. Some may imagine that the apostle refers to man in a state of barbarism, or savage ignorance. By no means; it is simply man in nature, be he a learned philosopher or an ignorant clown. "He cannot know the things of the Spirit of God." How then can

he form or give a judgment as to the Word of God? How can he take it upon him to say what is, or what is not worthy of God to write? And if he is audacious enough to do so—as alas! he is—who will be foolish enough to listen to him? His arguments are baseless; his theories worthless; his books only fit for the waste paper basket. And all this, be it observed, on the universally admitted principle above stated, that no one has any title to be heard on a subject of which he is wholly ignorant.

In this way we dispose of the whole tribe of infidel writers. Who would think of listening to a blind man on the subject of light and shade? And yet such a man has much more claim to be heard than an unconverted man on the subject of inspiration. Human learning, however extensive and varied; human wisdom, however profound, cannot qualify a man to form a judgment upon the Word of God. No doubt, a scholar may examine and collate MSS. simply as a matter of criticism; he may be able to form a judgment as to the question of authority for any particular reading of a passage; but this is a different matter altogether from an infidel writer undertaking to pronounce judgment upon the Revelation which God has, in His infinite goodness, given to us. We maintain that no man can do this. It is only by the Spirit who Himself inspired the Holy Scriptures that those Scriptures can be understood and appreciated. The Word of God must be received upon its own authority. If man can judge it or reason upon it, it is not the Word of God at all. Has God given us a Revelation or has He not? If He has, it must be absolutely perfect, in every respect; and being such, it must be entirely beyond the range of human judgment. Man is no more competent to judge Scripture than he is to judge God. The Scriptures judge man; not man the Scriptures.

This makes all the difference. Nothing can be more miserably contemptible than the books which infidels write against the Bible. Every page, every paragraph, every sentence only goes to illustrate the truth of the apostle's statement, that "The natural man receiveth not the things of the Spirit of God; **neither can he know them,** because they are spiritually discerned." Their gross ignorance of the subject with which they undertake to deal is only equalled by their self-confidence. Of their irreverence we say nothing, for who would think of looking for reverence in the writings of infidels? We might perhaps look for a little modesty, were it not that we are fully aware of the bitter **animus** which lies at the root of all such writings, and renders them utterly unworthy of a moment's consideration.

Other books may have a dispassionate examination: but the precious Book of God is approached with the foregone conclusion that it is not a divine Revelation; because, forsooth, infidels tell us that God could not give us a written revelation of His mind.

(To be continued.)

Permanent Assets of the Near East Relief

By W. C. Emhardt, Ph. D.,
Member National Board of Trustees, Near East Relief.

This is not an effort to extol the permanent assets of the Near East Relief in terms of the hundred thousand or more children who have been saved from death, educated and given back to the world as productive agents, nor of the moral and economic inspiration given to races suddenly freed from Turkish thraldom and committed to a program of National expression. It is merely an effort to answer a question so often asked; what will happen to the property acquired to meet the needs of humanity's greatest charitable endeavor?

Accounting for the use of property valued in millions of dollars would be a serious problem, if this property represented direct purchase or unentailed gifts. As a matter of fact the Near East Relief has clear title to but a small amount of property in Syria, partly because native churches, mission boards and governments have generously provided buildings and land free of charge. Of the buildings used in Syria those in Sidon were loaned by the Presbyterian Board of Foreign Missions, and naturally revert to the owners. There remain in Syria two properties, the orphanage at Antilyas and the rug factory at Ghazir. Naturally these could not be transferred to existing mission boards, an act never contemplated by the Near East Relief. The alternatives are either their sale or dedication of their use for the welfare of the refugees. The latter is the only plan receiving serious attention. Under proper management the rented buildings and rug weaving equipment at Ghazir should be maintained as an opportunity for self-help. The Antilyas property offers the only place available as a centre of Armenian life in Syria. Whether this shall become a centre of social and economic or of religious life, or both, is yet to be determined.

In Russia the problem is very simple. Valuable property has been placed at the disposal of the Near East Relief to be used in the interest of Armenian orphans and refugees. As long as this service is performed the property may be occupied. When the work ceases it reverts to the government.

In Greece the property holdings are all government grants. They are now reduced to tracts of land in the Island of Syra. Valuable buildings of a permanent nature have been erected. The American minister to Greece, Robert P. Skinner, is urging that these be conserved for a greatly needed vocational school for sons and daughters of Greek farmers and tradesmen. This is being discussed with the Greek Government. It is possible that some part of the property heretofore supported by certain clientele of the Near East Relief may be held by that group as a continuing agency.

Naturally there have been expectations and hopes, and recently even requests, on the part of American agencies, that these properties or part of their equipment could be transferred to them or purchased at a nominal sum. Even should the Trustees of the Near East Relief be willing to entertain such propositions, such transfers would be impossible. The Near East Relief is chartered by Congress as trustee for the American people. The greater part of the support has been contributed by the Churches, the Presbyterian and the Episcopal Churches leading. Manifestly under these conditions the Trustees of the Near East Relief could give no preferential consideration to requests of any religious, social or educational organization without the consent of the other donors.

The Meaning Of The Resurrection

Dr. Temple on the Vindication of Victory.

The sermon at the Easter Day service at York Minster was preached by the Archbishop of York.

Speaking on the meaning of the Resurrection, he said it was not so much the victory of Jesus Christ as the vindication of that victory by the supreme power of the universe. His victory was won on Good Friday, because He had triumphed over the worst that evil could do. The forces of selfishness, hatred, greed, and pride had been marshalled against Him, and had done their uttermost, but through it all He had remained unmoved, the sovereign Lord of life, and His kingdom untouched, for His kingdom was love. And yet that victory, won by Him for His own soul, would have remained a barren victory if that had been the end of the whole story.

The resurrection of Jesus Christ set upon the victory of the Cross the seal of the Divine acceptance. There the ultimate power of the world was seen to vindicate precisely the life that had been lived by Jesus Christ, and, if that was so, then Easter Day was something more than even our common thought had made of it. It was something more than the proclamation of the Messiahship of Jesus Christ, something more than the assurance of immortality. It was the vindication of the Deity of God Himself. By the name of God we meant the union of utter power with utter goodness. When men said they believed in God the Father Almighty they were saying not merely that they thought there existed a ruler of the world, but that in practical ways they would put their trust in omnipotent goodness.

So Easter Day was first and foremost for us the festival of God's divinity, the assurance that perfect goodness and ultimate power were truly one and the same in God the Creator, sustainer, and redeemer of the world. And this revelation was wrought not in neglect of the evil of the world either in sin or in suffering, but through taking these as the very material in which the Divine artist would compose His masterpiece. The cross of Christ was at once the devil's worst and God's best. Never could God Himself be more divine than in the life which remained perfect through all the suffering, all the passion and death. Sin sent Him to the cross, and by the cross, from that moment to this, He had been conquering sin. So henceforth all evil was seen to be subservient to God, and defeat became the very stuff of victory, and love was revealed as enthroned over all, even in the world in which greed and hate were so familiar. Upon that life which was dedicated to love in its perfection and in its purity was set by the first Easter Day the seal of divine acceptance.—London Record.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

A REPLY TO MR. EMMETT N. WHITE'S LETTER.

Mr. Editor:

I read with great interest Mr. Emmett N. White's letter on Fundamentalism versus Mordernism and recognized at once the evident sincerity of the writer. But I must confess I was astonished when he spoke of the Roman Catholics as the greatest fundamental group of Christians. It is true that the Church of Rome accepts the Apostles' Creed and undoubtedly admits the truth of the general teaching of the first five articles of our Church. That she has held steadfast in the main to the great facts of the Virgin Birth, and the vicarious atonement of our blessed Lord and Saviour, and to His bodily resurrection, must be thankfully admitted. But the fact still remains that she has been throughout the ages the great antagonist of personal liberty and Scriptural truth, and that she has covered up the fundamental doctrines of salvation with accretions of false doctrine and soul-destroying decrees, must be admitted by any person who has intelligently read the history of the past. Take, for instance, Mariolatry, by which a woman, no matter how holy and beautiful and honored to be the mother of our Saviour, was nevertheless only one who needed the washing of His precious blood as a poor sinner to be saved by grace, is exalted into practical equality with the Father and the Son, venerated as the Queen of Heaven, and given equal worship with the Father and the Son and the Holy Ghost. Or the monstrous doctrine of transubstantiation, and the doctrine of indulgences, and the accumulated falsehoods of the false decretals and the forged writings of the fathers. "The Roman Church," said an earnest modern writer, "which professes to worship Him who said, 'I am the Truth', is honeycombed through and through with accumulated falsehood." And as to its final doctrine of the infallibility of the Pope, it has been said that "there is no question in the history of the human mind, theological, philosophical, historical or otherwise which has been so disgraced by falsehood, bad faith and the whole work of the gorgers as papal authority". The Creed of Pious the Fourth declares: "I admit the whole Scripture **according to that sense which Holy Mother Church has held and holds.**" But our Church teaches very clearly that the Church of Rome has erred in matters of faith not in living and ceremonies. As to Catholic children getting the teaching of the Bible, this will be news to many who know how, in spite of the many public declarations of the Roman ecclesiastics that they are anxious for their people to have and read the Bible, it is a most difficult thing for a Roman Catholic to secure a Bible, and a rarer thing to ever hear of their ever reading one. I speak of the cities and country generally, not of a few places where there may be a liberal-minded bishop or priest. The Roman Church has always been afraid to let its people have the Bible. This, of course, is too well-known a fact to need enlargement. At the same time, Mr. Editor, let me say that every true Christian should be so filled with the love of Christ that he must love all men and that it is the imperative duty of every Protestant to love his Roman Catholic brethren, even though he may recognize the absolute falsity of the system to which he belongs and its dangers politcally, thologically, morally.

A. M.

APPROVAL.

Mr. Editor:

I have read with approval your "review" of Dr. Bowie's book in your issue of April 13.

As I sat and meditated upon the thing which we are up against now, I began to wonder if it was really worth while to waste paper and ink upon a book which our Almighty intends some day to cast into a fire. Let us pray for the author, that he may not, with his gray brain matter, be also consumed by the same fire. God help us each one to adhere strictly to what God tells us, no matter how many enemies may be made on the road. If only we are assured of His approval, there need be no fear in our heart. Certainly "churchism" has already crumbled into the dust. I wish that you would subscribe for The Dawn, published by Thynne and Jarvis, Ltd., Whitefriars Street, E. C. 4, London. It is invaluable to all Christians in this day and time.

"Reader."

Greenville, S. C.

THE DUBOSE SCHOOL AND THE RURAL PROBLEM

E. Dargon Butt

President DuBose School Alumni Association.

OF the many forward steps which our Church is taking, one which has attracted much attention is its awakened interest in rural work.

For too long a period there has been in many quarters but a half-hearted interest in the need and opportunity of the Church in the country districts. Happily, this condition is rapidly changing, and it can be truthfully said today that something is really being done. A Department of Rural Work has been established under the National Department of Christian Social Service; serious conferences on the relation of the Church to rural work have been held; a Rural Fellowship has been established, which publishes its own paper: earnest appeals for a fresh interest in this vital work have been widely made: and many men among the several dioceses have dedicated their lives to its service.

There is unquestionably, however, in this movement a need for what might be called a centre of gravity, or focal point, around which the work can revolve.

This need, it is believed, is in process of being adequately met, by the foundation and work of The DuBose Memorial Church Training School, situated at Monteagle, Tennessee, on the Cumberland Plateau, six miles from the University of the South at Sewanee.

So far as our own Church is concerned, it is accurate to say that this School is entirely unique. It is in no sense another Seminary, but on the contrary is an institution equipped to prepare men for rural work, especially those who, through no fault of their own, have not had a college education, but yet are eager to serve God in the Ministry. It must never be forgotten that Our Lord was a countryman, whose whole life was spent in the rural districts, ministering to the people of the soil. It is to bring the Gospel to these people, many of whose children will ultimately gravitate to the cities and become either an asset or a liability to the Church, that the DuBose School has its existence.

An absolute essential in country work is an ability on the part of the clergyman to understand the conditions, the needs, and the characteristic point of view of rural work. Inasmuch as the majority of men entering the ministry are drawn from the city churches, it is necessarily difficult for them, no matter how consecrated they may be, to understand and sympathize with the point of view of the simple people in isolated areas. Could there be imagined, for instance, anything more fatuous or ineffectual, than for the city bred and educated clergyman, addressing a group of farmers, to discuss the latest theory of the Synoptic Problem, or to discourse on the composite character of the book of Genesis? What interest have they in the question of who wrote the Fourth Gospel, or the meaning of the Hypostatic Union, or whether the Procession of the Holy Ghost is from the Father and the Son, or from the Father only? They can understand a simple vital religion and every member of the congregation can appreciate and make his own such a saying as "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The above samples, which every Bishop knows might be multitplied indefinitely, merely serve to illustrate the fact that if a man is to take up the high privilege of country work, something more than a college and city seminary

training is required. This "something" it is believed the DuBose School gives. It offers a singular opportunity for a man to enter into and absorb the outlook of "the children of the soil". By the time he is ready to graduate, he has for some years shared their life, and is adequately equipped to take up his task in the rural districts.

All this is largely made possible, because the school, "far from the madding crowd", is located in the very centre of a rural people. Then, too, it owns and its students operate its own farm and dairy. Hence these boys and men come into closest contact with the type of person among whom their future work is to lie, and gain that which, as said above, is at once so vital and so difficult for the city bred priest to obtain, a sympathetic understanding of the countryman's outlook on life. Each student must regularly visit and care for one of the many little country churches which for their spiritual maintenance depend so largely upon the School. Through these and other media, centering in the School Chapel and farm, the prospective clergyman is able to correlate many phases of country life.

It is hoped that ere long the School farm will become a centre for modern agricultural development throughout the Southwest, and that the farmers and toilers will come to understand that the Church is really their friend.

Another feature of the School which is to be developed is the Rural Conference. Quite apart from the inspiration accruing to the students and returning Alumni from such gatherings, it is felt that many, both clergymen and laymen, may thereby be encouraged to give themselves to country work.

Yet another adavantage of the School is the fact that it is physically equipped to receive older men who desire to enter the ministry. Not infrequently to men of mature years, some with families, comes the call to work in Christ's vineyard. For obvious reasons they cannot go to a regular seminary, yet on the other hand many of them are inherently suited for successful rural work. Such, if they are of proper calibre, are gladly received and trained for this noble work.

There can be no doubt that the DuBose School has already secured for itself a peculiar place in the educational life of the ministry, and is rendering a unique service to the Church.

To sum up.

It has an ideal location, in the very midst of a wide and varied country population. It possesses a splendid physical equipment, thoroughly adapted to its peculiar needs. It has an able Faculty, selected for its particular work. It is able to receive and to train high-grade men who for many reasons, as for instance, maturity in years or family responsibilities, would otherwise be lost to the ministry. Do you not think that such an Institution deserves the active support of every single member of the Church, including your own?

Church Intelligence

Sunday, May 5, 1929, is Rural Life Sunday.

Rural Life Sunday will be observed in all parts of the world on **May 5, 1929.** The Home Missions Council, representing twenty-eight denominations in the United States and Canada, is promoting this day for the purpose of uniting the thought and interest of the Christian Church in the following:

(a) Prayer for God's Blessing on Fields and Pastures.

(b) The Spiritual, Social and Economic Welfare of the Husbandman and His Family.

(c) The Importance of the Country Church and Its Place in the Life of the People.

Bishop Rowe Encouraged.

Writing from Ketchikan just after Easter, Bishop Rowe sent $170 to count on the quota of Alaska, from St. John's Church and Sunday school. This is a congregation of white people. The Bishop says:

"The native church, congregation and Sunday school here are a joy and comfort. The Lenten and Easter services were most encouraging. The Communicants on Easter were one hundred and fifty. I confirmed seventeen."

Dean Abbott To Be Consecrated Bishop May 15.

The Registrar and Secretary of the House of Bishops has issued formal notice that the Presiding Bishop has taken Order for the Ordination and Consecration of the Reverend Henry Pryor Almon Abbott, D. D., Bishop-elect of the Diocese of Lexington, as follows:

Time and Place: Wednesday, May 15, 1929. Christ Church Cathedral, Lexington, Kentucky.

Consecrator: The Rt. Rev. John Gardner Murray, D. D., Bishop of Maryland, Presiding Bishop.

Co-Consecrators: The Rt. Rev. Charles Edward Woodcock, D. D., Bishop of Kentucky, and the Rt. Rev. Lewis William Burton, D. D.

Presenters: The Rt. Rev. Edward Trail Helfenstein, D. D., Bishop-Coadjutor of Maryland, and the Rt. Rev. Frank Du Moulin, D. D.

Preacher: The Rt. Rev. Philip Cook, D. D., Bishop of Delaware.

Attending Presbyters: The Rev. Theodore S. Will, Calvary Church, Ashland, Kentucky, and the Rev. James D. Gibson, Trinity Church, Covington, Kentucky.

Master of Ceremonies: The Rev. William B. Dern, St. Andrew's Church, Fort Thomas, Kentucky.

Mystical Element in the Christian Faith.

The Boston Conference on the Mystical Element in the Christian Faith under the auspices of the Confraternity of the Mystical Life will be held in the Cathedral of St. Paul, Boston, Mass., on Monday, May 13.

The speakers will include: The Rt. Rev. Charles L. Slattery, D. D., the Rev. E. B. Holmes, the Rev. Canon H. Adge Prichard, D. D., the Rev. T. F. Marshall, the Rev. Thom Williamson, the Rev. L. W. Snell, the Rev. H. Robert Smith, the Rev. Lee W. Heaton, the Rev. Grey Taber, the Rev. Joseph Fort Newton, D. D., the Rev. Herbert Parrish.

Those desiring luncheon or supper are asked to so notify Dean Sturges (Very Rev. Philemon F. Sturges, D. D., 30 West Cedar Street, Boston, Mass.) **not later** than Thursday, May 9, so that he may know the number for whom this provision will need to be made.

College of Preachers.

A study of the technique and purpose of parochial and preaching missions was made the week of April 21 by a group of clergymen from eleven states, who were assembled at Washington Cathedral for a five-day conference under the leadership of the Rt. Rev. Irving Peake Johnson, Bishop of Colorado.

The sessions which were sponsored by the College of Preachers began Monday and continued throughout the week, ending with a final service Saturday morning. Bishop Johnson was assisted in directing the studies by the Rev. G. M. Williams, of Brooklyn, N. Y., and the Rev. Dr. Churchill J. Gibson, of Richmond, Va.

One of the purposes of the College of Preachers, as the evangelistic agency of the Cathedral Foundation, is to give selected clergymen special training in preaching intended to reach the millions of people in America who are out of touch with any form of organized Christianity.

Among the clergymen in attendance were: The Rev. Fred Clayton, D. D., Omaha, Neb.; the Rev. Thomas A. Conover, Bernardsville, N. J.; the Rev. Dr. Edmund P. Dandridge, Nashville, Tenn.; the Rev. Hiram K. Douglas, Detroit, Mich.; the Rev. Frederick T. Henstridge, Elmira, N. Y.; the Rev. Howard I. Johnson, Jersey City, N. J.; the Rev. Stephen E. Keeler, Akron, Ohio; the Very Rev. John M. McGann, Springfield, Mass.; the Rev. Dr. Henry D. Phillips, Columbia, S. C.; the Rev. Malcolm S. Taylor, Greenville, S. C.; the Rev. Frederick D. Tyner, Minneapolis, Minn.; the Rev. John M. Walker, Charlotte, N. C.; the Rev. Dr. William Way, Charleston, S. C., and the Rev. E. Reginald Williams, Milwaukee, Wis.

Dr. Patton Returns From Liberia.

The Rev. Dr. Robert W. Patton returned to New York April 24 from Liberia, where he has been studying the possibilities of establishing a school similar to those in the United States operated by the American Church Institute for Negroes, of which he is the director. He visited the outstanding centers of work in Liberia, and while he has not yet made his formal report to the Institute and to the Presiding Bishop, it may be said in advance that he is enthusiastic about the great opportunity presented.

Kansas City Has G. F. S. Spring Conference.

Seventy-five leaders and members of the Girls' Friendly Society from fourteen states have just met in Kansas City, Mo., for a national conference. A forward-looking program developed the theme "Growing with the Girls' Friendly Society"; and personal contacts between persons from all parts of the country led to a better understanding of mutual problems.

One of the most outstanding features of this conference was a talk on **The Art of Living Together** by Dr. Valeria H. Parker, well-known throughout the country as Director of Field Extension

(Continued on page 14.)

THREE PERSONS CONSTITUTING ONE GOD

Robert E. Neighbor, D. D., Evangelist and Bible Teacher, Chicago, Ill.

	THE TRIUNE GOD IS ONE GOD	THE FATHER	THE SON	THE SPIRIT.
1	**ONE IN DEITY** The Lord (Jehovah) our God (Elohim) is one Lord (Jehovah)—Deut. 6:4.	**THE FATHER IS GOD** We have one Father, even God—John 8:41. If God were your Father—John 8:42.	**THE SON IS GOD** God our Saviour—Titus 2:10-13. His Son, Jesus Christ, this is the True God—1 John 5:20.	**THE SPIRIT IS GOD** Now the Lord is that Spirit—2 Cor. 3:17. Satan filled thine heart to lie to the Holy Ghost, * * thou hast * * lied unto God—Acts 5:3, 4.
2	**ONE IN ETERNITY** The eternal God—Deut. 33:27.	**THE FATHER IS ETERNAL** The Everlasting God—Rom. 16:26. From everlasting to everlasting, Thou art God—Ps. 90:2.	**THE SON IS ETERNAL** From everlasting—Mic. 5:2. Thy throne, O God, is for ever and ever—Heb. 1:8.	**THE SPIRIT IS ETERNAL** The Spirit of God moved upon the face of the waters—Gen. 1:2. The eternal Spirit—Heb. 9:14.
3	**ONE IN INHERENT LIFE** For with Thee is the fountain of life—Ps. 36:9.	**THE FATHER HAS INHERENT LIFE** The Father hath life in Himself—John 5:26. The Living Father—John 6:57. The life of God—Eph. 4:18.	**THE SON HAS INHERENT LIFE** So hath He given to the Son to have life in Himself—John 5:26. In Him was life—John 1:4. The Word of Life—1 John 1:1. Rev. 1:18, Matt. 15:16.	**THE SPIRIT HAS INHERENT LIFE** The Spirit is life—Rom. 8:10. The Spirit of life—Rom. 8:2. 2 Cor. 3:3.
4	**ONE IN IMPARTING LIFE** The gift of God is eternal life—Rom. 6:23	**THE FATHER IMPARTS LIFE** But God * * quickened us—Eph. 2:4, 5. I said unto thee, * * live * * Live—Ezek. 16:6.	**THE SON IMPARTS LIFE** He that hath the Son hath life—1 John 5:12. Shall live by Me—John 6:57.	**THE SPIRIT IMPARTS LIFE** Born of the Spirit—John 3:5, 6, 8. If we live by the Spirit—Gal. 5:25, A. S. V.
5	**ONE IN CREATION** In the beginning God created the heaven and the earth—Gen. 1:1.	**THE FATHER IS CREATOR** The creation which God created—Mark 13:19. One God, the Father, of whom are all things—1 Cor. 8:6.	**THE SON IS CREATOR** Who created all things by Christ Jesus—Eph. 3:9. One Lord Jesus Christ, by whom are all things—1 Cor. 8:6.	**THE SPIRIT IS CREATOR** Thou sendest forth Thy Spirit, they are created—Ps.104:30. By His Spirit He garnished the heavens—Job 26:13.
6	**ONE IN GLORY** The glory of the God of Israel was there—Ezek. 8:4.	**THE FATHER IS GLORIOUS** The Father of Glory—Eph. 1:17. To the glory of God the Father—Phil. 2:11.	**THE SON IS GLORIOUS** The Lord of Glory—James 2:1. The glory as of the only begotten of the Father—John 1:14.	**THE SPIRIT IS GLORIOUS** The Spirit of Glory—1 Peter 4:14. The ministration of the Spirit be rather glorious—2 Cor. 3:8.
7	**ONE IN DIVINE WORSHIP** Thou shalt worship the Lord thy God—Matt. 4:10.	**THE FATHER IS WORSHIPPED** True worshippers shall worship the Father—John 4:23. I bow my knees unto the Father—Eph. Eph. 3:14.	**THE SON IS WORSHIPPED** And they * * worshipped Him—Matt. 28:9. Let all the angels of God worship Him—Heb. 1:6.	**THE SPIRIT IS WORSHIPPED** They rest not day and night, saying Holy, holy, holy—Rev. 4:8. (This worship included the seven Spirits before the throne—the Holy Spirit.)
8	**ONE IN OMNIPRESENCE** God * * the Heaven of heavens cannot contain Thee—1 Kings 8:27.	**THE FATHER IS OMNIPOTENT** Do not I fill Heaven and earth—Jer. 23:24. He is Lord of Heaven and earth—Acts 17:24. Thou art with me—Ps. 23:4.	**THE SON IS OMNIPOTENT** That He might fill all things—Eph. 4:10. Even the Son of Man who is in Heaven—John 3:13, A. S. V. Lo, I am with you alway—Matt. 28:20.	**THE SPIRIT IS OMNIPRESENT** Whither shall I go from Thy Spirit?—Ps. 139:7. Seven Spirits of God sent forth into all the earth—Rev. 5:6. He dwelleth with you—John 14:17.
9	**ONE IN OMNISCIENCE** Known unto God are all His works—Acts 15:18.	**THE FATHER IS OMNISCIENT** Your Father knoweth what things—Matt. 6:8. O the depths of the riches both of the wisdom and knowledge of God—	**THE SON IS OMNISCIENT** Lord, Thou knowest all things—John 21:17. In whom are hid all the treasures of wisdom and knowledge—Col. 2:3.	**THE SPIRIT IS OMNISCIENT** The Spirit searcheth all things—1 Cor. 2:10. The Spirit of wisdom * * in the knowledge of Him—Eph. 1:17.

11	**ONE IN ELECTIVE GRACE** The elect of God—Col. 3:12. **ONE IN SALVATION** Isa. 12:2, 45:22.	**THE FATHER ELECTS** Elect according to the foreknowledge of God the Father—1 Peter 1:2.	**THE SON ELECTS** Having predestinated us * * by Jesus Christ—Eph. 1:5.	**THE SPIRIT ELECTS** Chosen you to salvation through * * the Spirit—2 Thess. 2:13.
12	**ONE IN RAISING UP CHRIST** Whom Goth hath raised up—Acts 2:24.	**THE FATHER RAISED UP CHRIST** God the Father, who raised (Christ) from the dead—Gal. 1:1.	**THE SON RAISED UP HIMSELF** Destroy this temple, and * * I will raise it up—John 2:19.	**THE SPIRIT RAISED UP CHRIST** The Spirit of Him that raised up Jesus from the dead—Rom. 8:11.
13	**ONE IN RAISING SAINTS** That God should raise the dead—Acts 26:8.	**THE FATHER RAISES UP SAINTS** The Father raiseth up the dead, and quickeneth them—John 5:21.	**THE SON RAISES UP SAINTS** Even so the Son quickeneth whom He will—John 5:21.	**THE SPIRIT RAISES UP SAINTS** It is the Spirit that quickeneth—John 6:63.
14	**ONE IN DIRECTING SERVICE** Whom shall I send, and who will go for Us,—Isa. 6:8.	**THE FATHER DIRECTS WORKERS** God sent * * preaching peace—Acts 10:36.	**THE SON DIRECTS WORKERS** Even so, send I you—John 20:21. Go ye—Matt. 28:19.	**THE SPIRIT DIRECTS WORKERS** Being sent forth by the Holy Spirit—Acts 13:4, A. S. V.
15	**ONE IN SEALING SAINTS** God, Who hath also sealed us—2 Cor. 1:22.	**THE FATHER SEALS SAINTS** Him hath God the Father sealed—John 6:27.	**THE SON SEALS SAINTS** In whom * * ye were sealed—Eph. 1:13.	**THE SPIRIT SEALS SAINTS** The Holy Spirit of God whereby ye are sealed—Eph. 4:30.
16	**ONE IN COMFORTING SAINTS** The God of all comfort—2 Cor. 1:3.	**THE FATHER COMFORTS** God, even our Father, * * hath given us everlasting consolation—2 Thess. 2:16.	**THE SON COMFORTS** If there be any consolation in Christ, if any comfort—Phil. 2:1.	**THE SPIRIT COMFORTS** Walking in the * * comfort of the Holy Ghost—Acts 9:31.
17	**ONE IN GRANTING PEACE** The peace of God * * keep your hearts and minds—Phil. 4:7.	**THE FATHER GIVES PEACE** Peace, from God our Father—Col. 1:2.	**THE SON GIVES PEACE** My peace I give unto you—John 14:27.	**THE SPIRIT GIVES PEACE** The fruit of the Spirit is * * peace—Gal. 5:22.
18	**ONE IN SANCTIFYING SAINTS** This is the will of God, even your sanctification—1 Thess. 4:3.	**THE FATHER SANCTIFIES** Sanctified by God the Father—Jude 1:1. Whom the Father hath sanctified—John 10:36.	**THE SON SANCTIFIES** Sanctified in Christ Jesus—1 Cor. 1:2. Christ Jesus * * is made unto us * * sanctication—1 Cor. 1:30.	**THE SPIRIT SANCTIFIES** Sanctified by the Holy Ghost—Rom. 15:16. Through sanctification of the Spirit—2 Thess. 2:13.
19	**ONE IN STRENGTHENING SAINTS** God is my strength and power—2 Sam. 22:33.	**THE FATHER GIVES STRENGTH** The God of all grace * * strengthen, settle you—1 Peter 5:10. Strengthened with all power—Col. 1:11.	**THE SON GIVES STRENGTH** Through Christ which strengtheneth me—Phil. 4:13. All power is given unto Me—Matt. 28:18.	**THE SPIRIT GIVES STRENGTH** Strengthened with might by His Spirit—Eph. 3:16. Ye shall receive power after that the Holy Ghost—Acts 1:8.
20	**ONE IN TEACHING SAINTS** All thy children shall be taught of God—Isa. 54:13.	**THE FATHER TEACHES** Ye yourselves are taught of God—1 Thess. 4:9.	**THE SON TEACHES** He went round about * * teaching—Mark 6:6.	**THE SPIRIT TEACHES** He shall teach you all things—John 14:26.
21	**ONE IN GIVING REST** Arise, O Lord God, into Thy resting place, Thou, and the ark of Thy strength —2 Chron. 6:41.	**THE FATHER GIVES REST** Shall enter into my rest—Heb. 4:5.	**THE SON GIVES REST** Come unto Me * * and I will give you rest —Matt. 11:28.	**THE SPIRIT GIVES REST** The Spirit of the Lord caused Him to rest —Isa. 63:14.

—Christian Fundanmentals Magazine.

CHURCH NEWS.

(Continued from page 11.)

of the American Social Hygiene Association. Dr. Parker discussed the problems of the young girl in her relationship to her family, to other girls, and to boys. Other interesting events were the opening session at which the Rt. Rev. Sidney Catlin Partridge, Bishop of Western Missouri, welcomed the delegates to Kansas City, the Corporate Communion, the symbolic service of lights, and a banquet and play at which about three hundred were entertained. Following the conference, there was a two-day session of the board of directors of the society.

The experiment of taking this national spring conference and meeting of the board of directors to the middle-west has been a great success and means an important step forward in the growth and development of the society.

Million More Bibles Distributed.

According to an Associated Press dispatch a report of the American Bible Society that a million more Bibles were distributed throughout the world during the past year than in any previous year will be made by the permanent committee on Bible cause for the Presbyterian Church, U. S., at the General Assembly of the Church at Montreat, N. C., May 16-23.

Meeting of National Council and Departments.

The meeting of the National Council on April 24, with Department meetings April 23, was the last meeting of the Council until October. The opening service in the Chapel of the Church Missions House at 9:30 Wednesday morning, April 24, was memorial to Bishop Brent. The Presiding Bishop celebrated the Holy Communion, assisted by Bishop Lloyd and Dean Davis. An address was made by Bishop Lloyd, commemorative of the life and work of this great leader of the Church who has passed on.

The Council at its business session immediately following the service received from the Department or Missions, with which Department Bishop Brent was so long and so honorably connected, and adopted a Minute prepared by a special committee of that department.

At the February meeting of the Council, when the reports were received from the dioceses of what they expected to pay on account of the quotas for 1929, these expectations were found to be less than the appropriations. Drastic cuts had to be made in the appropriations to all fields. After this action was taken it was found that the bishops of certain dioceses, depending upon the approval of the appropriations by General Convention, had undertaken work with the expectation of receiving the appropriation so approved. The necessary cuts in their budgets of these appropriations in some cases caused great embarrassment to the bishops, because of the fact that men had been engaged for the work and were already embarked thereon. It was decided to restore some of these cuts because of the fact that a number of dioceses which had not completed payments on the amounts promised on account of the quotas of 1928 had finally paid these amounts, thus giving the Council additional funds which were used to relieve the bishops of the difficulties in which they found themselves. Accordingly, restorations were made of the following amounts:

Idaho	$1,600
Northern Indiana	1,800
Sacramento	2,400
Western North Carolina	400
Nevada	750
Oklahoma	7,796
Philippines	1,600
Porto Rico	150

The Treasurer reported that the year 1928 closed with a surplus of $147,923.91.

Hawaii's New Governor.

President Hoover's nomination of Lawrence H. Judd to be Governor of Hawaii is a personal news items to every Woman's Auxiliary member, for Mrs. Judd is educational secretary of the Woman's Auxiliary of Hawaii, an active worker, and a charming person, as many know who met her when she attended the triennial meeting in Washington.

Mr. Judd takes office July 4. He was born in Honolulu, according to the newspaper report, and is a graduate of the University of Pennsylvania. He has served two terms in the Hawaiian Senate.

EASTON.

Rt. Rev. G. W. Davenport, D. D., Bishop.

Improvements for St. Mark's, Aikin.

Plans are under way for the improvement of St. Mark's, Aikin. It is understood that this will include the redecoration of the church, possible enlargement of the chancel and the building of a porch. The money for the porch was left by the late Rev. Henry Chamberlaine, who was for many years rector of St. Matthew's Church, New York, and for a few years prior to his death rector of Susquehanna and St. James Parishes.

New Chapel for All Faith Missions.

Plans have about been completed for the erection of a new chapel for All Faith Missions, Tunis Mills. The old building will be moved to the rear of the lot, and in time repaired and fitted up for a Parish house. The new chapel will be of Gothic design, and finished on the exterior with shingles, and while small will be attractive in appearance, and in every way suitable to the needs of the congregation. Mr. John H. Bailey and Mr. Gustif F. Mielke are the building committee of the vestry. The men of the congregation went into the woods and cut the lumber for the frame work, etc., and it is now being made ready for the builders at the mill. In a very short time the work of construction will be well under way, and the new chapel, which has been a dream of many years, will be about to be realized.

Department of Religious Education.

A series of conferences in the interest of Church schools was held in the Diocese, April 15-19. These meetings opened in the southern end of the Diocese in the field covered by the Rev. Hugh V. Clary. The following day the conference moved to Cambridge, which serves as a center for that section of the Diocese. Wednesday was devoted to Talbot County, centering at St. Michaels. Thursday meetings wer held at Sudlersville to serve for the Parishes and missions of that neighborhood. Friday, the nineteenth, the last conference was held at North East as ac enter for Cecil County.

One of our aims in these institutes is to reach to some extent those Church school workers and teachers who cannot avail themselves of the Peninsula Summer Conference at Ocean City, and also in a general way to stimulate interest in this very important department of Parish life. It would be helpful if we could get the interest in and reaction not only of all Church school teachers and workers, but also of parents to this whole problem of the Church school.

Miss Lily Cheston, of the Diocese of Pennsylvania, conducted these conferences, and she comes to us highly recommended as a successful worker in Church schools, and a teacher of exceptional ability. It was hoped to make these meetings conferences where the peculiar local problems would be frankly discussed and remedies suggested rather than just talks on the part of the leader.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Masonic Stone in Cathedral.

Bishop Freeman, of Washington, Sunday, April 21, officially placed in the Washington Cathedral a stone given by Potomac Lodge, Ancient Free Masons. The gavel used by the Bishop is the same that was used at the laying of the cornerstone of the national capital building and other historic structures. All the officers of Potomac Lodge were present, headed by John E. Chrisman, Worshipful Master.

Special Services in Cathedral.

Services of special character have followed close upon one another recently at Washington Cathedral. April 21 at 3 P. M., there was a service held for the dedication of a stone for the Cathedral by Potomac Lodge No. 5. The Society of Colonial Wars in the District of Columbia held a very special service in Bethlehem Chapel a week later, April 28, at four o'clock, when the Bishop of Washington was the preacher.

Other special services at the Cathedral have been: Memorial service for Marshal Foch, April 29, 4 P. M.; dedication of Bishop Harding's tomb, April 30, 4 P. M.; commemoration service for Admiral Dewey, May 1, the anniversary of the Battle of Manilla in 1898. On Ascension Day, May 9, there will be the dedication of the altar in the Chapel of Joseph of Aramathea, at 10 A. M.

M. M. W.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Bishop Tucker at Virginia Beach.

Bishop H. St. George Tucker, who is recovering from an operation for appendicitis, went with Mrs. Tucker to Virginia Beach on Thursday, April 25. By doctor's orders he is to rest and not to resume any of his regular duties before May 15.

In Interest of St. Luke's, Tokyo.

Bishop Tucker and our clerical and lay delegates to the last Triennial Convention are issuing invitations to a dinner on May 13, for Dr. Rudolph Bolling Teusler, Director of St. Luke's International Hospital, Tokyo, Japan.

Prominent Church members have been included in the one hundred and fifty invitations. The dinner will be held at Westmoreland Club, Richmond, at 7 P. M. There will be a charge of $1.25 per plate. It is requested that replies be sent promptly to Mayo Memorial Church House, 110 West Franklin Street, Richmond.

It is to be expressly understood that no pledges or offerings will be expected at the dinner. All are urged to come and learn about a great mission work of the Church, even if they feel unable to contribute.

Bishop Tucker, who was himself a missionary in Japan for twenty-five years, will preside at the dinner and will make the preliminary address, and then Dr. Tuesler will speak.

As many already know a $2,656,500 campaign is now well under way to provide funds to erect the new St. Luke's International Medical Centre. In this plant, construction of which already has begun, the famous Tokyo hospital, twice almost wiped out by earthquake and fire, will be established for the first time in fire-proof and quake-proof buildings.

That St. Luke's is a great Christianizing force is the opinion held by all familiar with its work. During the General Convention last October, the Hon. George Wharton Pepper, former United States Senator and former member of the National Council, stated in an address that "St. Luke's International Hospital, Tokyo, is the outstanding achievement of the Church in the mission field".

The General Convention endorsed the whole program of the campaign and left it to the various diocese to carry it through in any way they thought best.

Dioceses all over the country have been forming committees and raising large sums. This dinner is the first step taken by the Diocese of Virginia in this direction.

Virginia should be particularly interested in St. Luke's, because Dr. Teusler, its founder and directing genius since 1900, is practically "a son of Virginia". He was born in Rome, Georgia, but lived in Richmond, received his medical degree from the Medical College of Virginia, and also Mrs. Teusler is a Virginian.

Joint Program.

The centennial celebration of the Diocesan Missionary Society of Virginia will be held in Richmond May 14-15, and the annual diocesan council will be held in Richmond May 15-16.

The program for the joint services follows:

Tuesday, May 14.

11:00 A. M.—St. John's Church—
Celebration of the Holy Communion.
Address by the Rt. Rev. Beverley D. Tucker, D. D., LL. D.
(All attending clergy are requested to wear vestments and take part in this service.)

4:00 P. M.—The Monumental Church—
Address—"The Colonial Church," the Rev. H. H. Covington, D. D., rector of St. Paul's Church, Norfolk.
Address—"Diocesan Beginnings," the Rev. G. MacLaren Brydon, D. D., Historiographer, Diocese of Virginia.

8:00 P. M.—St. Paul's Church—
Address—"The Undivided Diocese, 1829-1879," the Rev. C. G. Chamberlayne, Ph. D., LL. D., Headmaster, St. Christopher's School, Richmond.
Address—"The Diocese of Virginia since 1878," the Rev. Frederick D. Goodwin, B. D., rector Cople, Lunenburg and North Farnham Parishes, Warsaw.

Wednesday, May 15.

10:00 A. M.—St. Paul's Church—
Opening Session of the Diocesan Council.
Address—"The Diocese of West Virginia," the Rt. Rev. W. L. Gravatt, D. D.
Address—"The Diocese of Southern Virginia," the Rev. W. A. R. Goodwin, D. D., rector of Bruton Parish, Williamsburg.
Address—"The Diocese of Southwestern Virginia," Hon. Don P. Halsey, Historiographer of Southwestern Virginia.

1:00 P. M.—St. Paul's Parish House—
Luncheon to the Attending Clergy.

8:00 P. M.—St. Paul's Church—
Evening Prayer.
Sermon by the Rt. Rev. Ernest M. Stires, D. D., LL. D., Bishop of Long Island.

(A missionary exhibit will be held in St. Paul's Parish House of the Missionary Work being conducted in the four Dioceses in Virginia and West Virginia.)

Richmond Convocation.

The Richmond Convocation will be held in the Church of the Ascension, Highland Park, May 8.

The program for the day follows:

10:30 A. M.—Quiet Hour, conducted by the Rev. J. C. Ambler.
11:30 A. M.—Holy Communion and sermon by the Rev. J. C. Wagner.
1:00 P. M.—Lunch.
3:00 P. M.—Business session.
8:00 P. M.—Evening Prayer and sermon by the Rev. W. H. Laird.

Acca Temple.

The Acca Temple Patrol in a body attended the Evening Service at St. James' Church, Richmond, Sunday, April 28, as a memorial to their deceased brethren.

Override Vestryman Washington—After 156 Years.

At the meeting of the vestry of old Pohick Church, near Alexandria, held April 17, a resolution which was tabled at a meeting of the vestry of the same church, presided over by George Washington, of Mount Vernon, in 1773, was taken from the table and adopted. It provides for the building of a vestry house at the rear of the church proper, in accordance with the original plans, recorded in the original vestry book. It was tabled, as the records show, because of "the burdensome condition of the church finances".

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop

Bishop Darst Holds a Mission at Salem.

A week of mission services were conducted by the Rt. Rev. Dr. Thomas Campbell Darst in St. Paul's Church, Salem, Va., of which the Rev. Roland J. Moncure is rector.

The mission lasted April 14-21, services bein held every evening except Saturday, with two morning Communions and a children's afternoon service on week days. The Bishop spoke at the high school on Monday and addressed the Kiwanis Club shortly before the Thursday evening service.

Music for the mission was rendered by the St. Paul's choir at most of the services; the Junior choir on Sunday nights. Monday night, the choir of Christ Church, Roanoke, and Thursday night the choir of St. John's, Roanoek.

In spite of the rain and cold in the early part of the week, there was always excellent attendance.

This part of Virginia is almost home to Bishop Darst. He was born at Pulaski and graduated from Roanoke College at Salem in the class of 1899, and the same institution conferred upon him the degree of D. D. in 1914.

As Bishop of East Carolina, as Chairman of the National Commission on Evangelism, as one of the foremost preachers in the Church today, as a son returned to his people, this visit of Bishop Darst is a benediction to the congregation of St. Paul's and to the entire community, among whom the splendid influence of this mission will be felt for a long time to come.

Diocesan Lenten Offering Celebration.

Following a custom adopted a few years ago, the Sunday Schools in the Diocese of Southwestern Virginia held a Diocesan Lenten Offering Celebration in Christ Church, Roanoke, in the afternoon of Sunday, April 14. The Rev. W. Taylor Willis, rector of Christ Church, opened the service and introduced the Rev. Alfred R. Berkeley of St. John's, Roanoke, who took charge as Chairman of the Diocesan Department of Religious Education.

Delegations were present from a number of points in the diocese. Since reports on the Lenten Offering had not been made by several important schools, it was not possible to announce the total. Sufficient information was in hand, however, to award the three banners.

The banner for the largest total offering, won last year by St. Paul's Church School at Lynchburg, was awarded to the School of Christ Church, Roanoke.

The banner for the largest offering per member in the school was won in 1927 and 1928 by St. Peter's at Altavista and that school retains it for another year.

The banner for the largest percentage of total increase over the previous year was returned by Christ Church School at Pearisburg and goes this year to Trinity at Richlands. Trinity won this banner in 1927, but lost it in 1928. We will see if Trinity can keep it in 1930. It's a real stunt to win this banner two years in succession.

An especially interesting part of the service was a discussion by Mr. M. A. Smythe, Superintendent of Christ Church School, which had the largest total offering this year. Mr. Smythe described some of the methods used in his school which were particularly effective.

T. A. S.

ALABAMA.

Rt. Rev. Wm. G. McDowell Bishop

Christ Church, Fairfield, Has Bright Outlook.

The newly-completed parish house, being the first unit of Christ Church, Fairfield, was formally opened on the First Sunday after Easter. This building will be used for services until the congregation is financially able to add the church proper, it is hoped, at no distant date.

Thus ends a long wilderness sojourn in Masonic lodges, school auditoriums, etc. Time was when it seemed that the congregation would be forced to move into the mortuary chapel of the local undertaker!

Architecturally, the parish house is a gem, and has received unstinted praise. It is located in the most beautiful section of the city. The chancel furniture was presented by the local Woman's Auxiliary. The seven-branch candlesticks and Eucharistic candlesticks were

(Continued on page 23.)

Family Department

MAY.

1. Wednesday. SS. Phiip and James.
3. Fifth (Rogation) Sunday after Easter.
6, 7, 8. Rogation Days.
9. Thursday. Ascension Day.
12. Sunday after Ascension.
19. Whitsunday.
22, 24, 25. Ember Days.
26. Trinity Sunday.
31. Friday.

COLLECT FOR FIFTH SUNDAY AFTER EASTER.

O Lord, from Whom all good things do come; Grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

COLLECT FOR ASCENSION DAY.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only Begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind hither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

ADJUSTMENT.

The light is there, else shadows could not be.
The vale is but the twilight of a day
That closes silently on land and sea
And films my eyes. I can but feel my way.
But this I know: the darkness is not cold,
Nor is it filled with spectres to affright;
The shades are kindly that around me fold,
They shelter from the glare of light divine,
Adjusting my weak vision to the shine
Of glory on the hills above the night.
I will not fear the setting of the sun,
The twilight haze and healing dawn are one.

—John McNab, In Commonweal.

The Teachings of Jesus.

What Jesus taught was, essentially, what Jesus was. He was an example of the things He said. The principles which He taught were the assertions of His inner self. They were not something which He studied and arranged in advance. They came spontaneously out of Himself. For this reason, he rarely referred to any other authority for the confirmation of His teaching. He trusted its authority to the proof of its results. Lives were meant by Him to be proof of His doctrine. He was not a mere pedegogue. He was a builder of life. His teaching was directed toward building great life purposes rather than imparting a list of petty rules. In this His purpose stood in marked distinction from the Jewish teachers of the day. To them, religion was a set of rules. To Him, it was a principle of living. The aim of His teaching was life, not dogma. He was, therefore, little interested in the doctrinal subtleties which concerned the theologians of His day.

There was about the teaching of Jesus an element of finality. He was not presenting a subject just from another angle. He was speaking with authority and conclusiveness. Walter Albion Squires, in a very helpful work on the "Pedagogy of Jesus", says that there was nothing archaic in Christ and that we are not thinking of His teachings in the sense of understanding them in the light of modern scholarship. We are, rather, trying to see Jesus and understand His teachings in the twilight of today. We have the consolation that this twilight is that which comes before the dawn and not that twilight which merges into the dusk. When we follow His teachings, we will come into a new and wonderful day.

Jesus was the teacher incomparable because He taught of life's dynamics. He indicated little concern in the settlement of incidental and theoretical questions which men brought to him. His purpose was greater than to communicate facts. One may teach something new of the clouds and he has given another fact. When he teaches of morals, he communicates a new responsibility. Jesus taught of the things of brotherhood and good will. With them came a gospel which related man actively to a duty concerning them. Also, by it he sought to transfer certain qualities in His personality to men. He tried to draw them from a set of theories to a personality. His purpose was not to get a few good deeds from people. He meant to build good men from whom would flow a constant issue of good deeds.

His task was far from easy. He had no backing from other sources. The highest class of religionists of His day opposed Him. He had to proceed alone. In addition to this, if the people learned from Him, they had to unlearn much else that they had been taught. He was under the necessity of making a deep impression and making it very quickly. He could not continue with those taught, giving them line upon line. Something must be planted so deeply in their consciousness that it would live after His personality was removed. He left no book written by His own hand. His teachings were dropped in communities, many of whose inhabitants were unfriendly and in constant campaign against Him.

He tried to broaden the thinking of His day. When they wanted to think only about a revival of the Kingdom of David, He told them of a Kingdom of moral and spiritual grandeur When they were thinking of a tribal and racial deity, He told them of the universal Fatherhood of God. They thought from man, upward to God, thus making their god a sort of exaggerated man. He led their thinking from God, downward to man, thereby making man like the Divine. They talked of a god in the temple. He told them of a God who is everywhere. They raised the question, "Who is my neighbor?" He answered, "Who is not?" They thought that a great man was one who lorded it over others. He taught them that the greatest man is the servant of all.—Herald of Gospel Liberty.

There is no holiness if Thou, Lord, withdraw Thy presence; no wisdom profiteth if Thy Spirit cease to direct; no strength availeth without Thy support; no watchfulashrdletashrdl unaun port; no chastity is safe without Thy protection; no watchfulness effectual when Thy holy vigilance is not on guard. —Thomas a Kempis.

The Abiding Presence.

We might ask ourselves just how influential the living Christ of the Eastertide is in our lives. Is Christ just a figure of history? Does He occupy in our minds a place alongside Moses, Joshua, Jeremiah, John the Baptist, and St. Paul? Is He one of the world's greatest character to be spoken of in the same list with the Greek philosophers, the Latin conquerors, and the Anglo-Saxon leaders? If He is merely one of the heroes of history Easter has not been properly observed.

Perhaps Christ is one of the resonant awakening voices of the past. His clear statement of the Golden Rule, His Beatitudes, His Great Commission still rings clearly in our ears with the voice of Socrates or Spinoza or Confucius. We hear His pleading and rebuking words and recognize Him as one whose voice has ever been that of mastery and winsomeness.

To St. Paul and to the disciples after the first Easter Christ was more than a figure of history or a voice of leadership. He was an Abiding Presence. His place of residence was in the hearts of His followers. "Christ liveth in me" was St. Paul's declaration. "I can do all things in Him that strengtheneth me" was his assertion. Christ in him was St. Paul's power for a new life.—Geo. Wm. Brown.

At the Auto Show.

We are not in a position to understand how the Romans felt after Raphael had given new immortality to their city. We may notice only the influence of successive skyscrapers upon the dispersion of sunlight. If we do get radiant architecture or painting, the environment crushes in upon it until the poor whisper of beauty is drowned in the prevailing roar. The one really important aesthetic appeal of the age is made, it seems to us, by the annual automobile shows. Of course these sedans and roadsters first suggest the force of their engines, geared to whirl you down roads at a pace which makes the seven-league-boot person of yore seem a tortoise. The entire mechanism of the automobile has been refashioned during a few years. Marvelous things have been done with pistons, so that the tiniest fraction of an inch in the diameter of trim steel rods expresses itself in momentous power. One is invited to behold, this year, a supercharger which makes possible the speed of an airplane. The rarest and most artificial of metals congregate in this engine. It is a summary of the technical ingenuity of man.

But this is not merely a cavernous beauty, suggestive of the extraordinary concordances of animal anatomy. The trim car, always individual from bumper to stop-light, achieves that structural perfection which is, after all, the secret of building. No problem of structure is more difficult, for instance, than the treatment of the upper space —the achievement of an ending against the sky which will bring what these stones have to say to a harmonious conclusion. How well the contemporary automobile triumphs over this difficulty may be seen from a comparison between the low-hung, eminently graceful bodies of the present with the top-heavy conveyances of a few years ago. Perhaps the change has been dictated less by a desire for loveliness than by the demand for swiftness of motion. But there the thing is, as unmistakable as the proportions of Georgian colonial, or an Hellenic column.

Why, then, does the ensemble fail to impress itself upon us as an art crea-

tion in the same way as a great picture or church does? "Technique" offers no satisfactory explanation. The skill of Leonardo involves just as much exhaustive knowledge of materials and laws as does the composition of a Renault Do we not still marvel at the knowledge of engineering possessed by the pyramid builders? The fact that an engine is concealed in this neat automotive house is likewise hardly decisive. After all, who would fail to admire Carcassone if it were suddenly equipped with all the mechanical devices which are known to modern war?

Well, possibly the automobile has little to say. It is not an "art for art's sake", but an art for the sake of something in which we can never be deeply interested. The haste, the luxury, the practical necessities of the modern era are phrased in the outlines of every good sedan. This summarizes all the pressure from without which the life of today exercises upon us. It is partly a confession of the extent to which we have been victimized by things not ourselves. But when we listen in the shadows of Cartres, or go to look carefully at Memling's canvases, we cross the threshold of another realm, in which every movement is startling, arresting, grandly significant. There comes home to us the pounding of the spirit's pulse, beating out rhythms as tranquil as all eternity, and yet constantly as novel as birth itself.

It may be that the automobile, viewed simply as an aesthetic thing, is actually a resume of our important modern heresies. Though it arouses us to incessant going, it brings us nowhere. By the mere fact that it does so much it may be keeping us from doing largely. At any rate we shall be wise not to forget that all the deepest hopes of our race, its reading of death and its interpretation of the universal veil, were born during moments when some man sat tense, his finger on his lips.—Commonweal.

For The Southern Churchman.

GOD'S VOICE.

Mary Beale Carr.

I hear God's Voice in whispering breeze,
I see His hand in budding trees;
I feel His touch May days like these.
And for rich blessings everywhere
I offer up a heart-felt prayer.

O God, Thou art so good to me,
Thou judgeth ever tenderly,
May I grow daily like to Thee
And may I bear the clear impress
Of all Thy love and kindliness.

Is God Waiting?

I was standing on the wall of a great lock. Outside was a huge lake vessel about to enter. At my feet lay the empty lock, waiting. For what? Waiting to be filled. Away beyond lay great Lake Superior with its limitless abundant of supply, also waiting. Waiting for what? Waiting for something to be done at the lock ere the great lake could pour in its fulness. In a moment it was done. The lock-keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch. At once the water in the lock began to boil, and seethe. As it seethed I saw it rapidly creeping up the walls of the lock. In a few moments the lock was full. The great gates swung open and the huge ship floated into the lock now filled to the brim with the fulness inpoured from the waiting lake without.

Is not this a picture of a great truth about the Holy Spirit? Here are God's children, like that empty lock, waiting to be filled. And, as that great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so here is God willing to pour His fulness of life into the lives of His children. But He is waiting. For what? Waiting, as the lake waited, for something to be done by us. Waiting for us to reach forth and touch that tiny wicket gate of consecration through which His abundant life shall flow and fill.

Is it hard to move? Does the rust of worldliness corrode it? Do the weeds and ivy-vines of selfishness cling about and choke it? Is the will stubborn, and slow to yield? Yet God is waiting for it. And once it is done, He reveals Himself in fulness of life even as He has promised; even as He has been all the time willing and ready to do. For all the barriers and hindrances have been upon our side; not upon His. They are the barriers not of His unwillingness, but of our unyieldedness. And so you say you got all of Christ, when you were saved? Doubtless you did, but the point in issue here is not whether you got all of Christ, but did Christ get all of you?—James H. McConkey.

Doing His Will.

No one can earn his way into the kingdom of God by giving, going or doing. However, it is very certain that many are brought into the kingdom after they have done the will of our Lord, and certain it is that all who have been brought into the kingdom must and will do His way. In the eighteenth chapter of Luke we are told of a very pious and highly moral sort of a ruler who came to the Lord, and yet went away from Him full of sorrow. He was filled with sorrow, we are told, simply because he would not go and do what Jesus told him to do in order that he might be what Jesus wanted him to be: "Sell all that thou hast and distribute unto the poor and thou shalt have treasure in heaven: and come, follow me." Here was an instance in which it was necessary to put the deed before the being. In order to be, he must first do. This is clearly an instance in which it was necessary for the individual to come to be through in obedience to the command of his Lord. And Jesus said, when the multitude spoke to Him about His mother: "Whosoever shall do the will of God, the same is my brother and my sister and mother." It is only by the grace of God that one is redeemed, saved, born into the kingdom. But it often requires even for grace, and more grace, that one get up and go and do something in the name and for the sake of their Lord. The ripest and the richest Christian characters this writer has known have been those who, like the Master, "have been about their Father's business", and like Him again, "went about doing good".

One may speak with the tongues of men and of angels, and one may give millions, but unless one have the spirit of the Christ and acts in the spirit of the Christ, such deeds avail nothing for the doer; but certain it is that one who has the spirit of Christ and one who wishes to develop in himself or herself the spirit of Christ and have the spirit grow stronger and stronger, will be doers of the Word and not hearers only, and will not only be willing to sacrifice, but will sacrifice and will deny one's self in order to sacrifice. Doing has its reflex influence on the life, and reenforces the life and the mood of life. Prof. James, the psychologist, pointed out that if one in a rising mood of anger will refrain from the clinched fist, the drawn muscles, the outward manifestations of anger, one will soon find the mood disappearing and the anger vanishing. Reaction is equal to action, and our deeds react upon us and change our very being. The kingdom of God and the entrance to that kingdom cannot be purchased at any price, but those who would enter the kingdom and those who would remain in the kingdom must do something more than express a belief; one must act, one must do in keeping with that belief, if one is to grow in the power of His might and become His true follower and constantly share His fellowship. Jesus said, "I must work the works of Him that sent me", and so must His followers if they would keep company with Him and enjoy the comradeship of His great and divine personality.—Christian Sun.

For The Southern Churchman.

JOHN KEATS.

Julian R Meade.

I have seen that he will come and go
As the days are dark or fair:
He will not staq for a drift of snow
Nor the lanquorous summer air.

He will ot tay fo a rift of snow
And with the lilacs and tulips of Spring:
I think he would say love shall endure
As long as there's joy in a lovely thing.

The Words of Jesus.

No other words spoken on earth have had such a history; no other words carry such cargoes of wonder. They are the birds let loose from a region above us. just out of our reach, of which we are dimly aware, and toward which both faith and wisdom point. They appeal to some identity within us half forgotten, but vaguely remembered. They operate upon something below the surface of our lives. Their influence rises and grows of itself and builds itself into a temple within men. They speak in answer to a deep cry of the soul; they quench an intolerable fear; they make this world, even at its darkest, something of a home. They bind us something within us which must not lie broken too long, lest life turn bitter. God made us to need such words, and now that they have been spoken, it is as if the silence round about us has found a voice, singing like music in the hearts of men.—Jos. Fort Newton.

The Evil of Worry.

I am more and more amazed to see how fond people are of carrying unnecessary burdens in this life. I do not wonder they find it difficult to get along The burden of unnecessary conventionalities! Some people have the burden of the tuft-hunter, the burden of the men who are always bowing down before their fellow-men, all the unnecessary burdens that Jesus never bore. Some people wonder how Jesus could ever bear such a load upon his heart and soul, but then He did not bear your burdens; He would not have borne them for worlds. He never loaded Himself down as you do with the false things in the world, the things that don't matter, that you allow to press your souls down and become a burden upon your lives. He never bore them, and so He was free to bear upon His heart the great concerns and interests of the Kingdom of God. He found room there for your care, and for your burden, and bore them in infinite compassion and love.—Silvester Horne.

For the Young Folks

GETTING ACQUAINTED

I got acquainted very quick
With Teddy Brown, when he
Moved in the house across the street,
The nearest one you see.

I climbed and sat upon a post
To look, and so did he;
I stared and stared across at him,
And he stared back at me.

I s'posed he wanted me to speak,
I thought I'd try and see—
I said "Hello!" to Teddy Brown;
He said, "Hello!" to me.

St. Nicholas.

The Tree That Sang.

Timothy Todd had heard that there was to be a May party in the village, but he had not been asked to attend it.

"Why should I be?" he asked himself. "We have been at The Lodge only a week, and I haven't had a chance to go to the village school yet? But I would like to see the Maypole and the queen."

Timothy was sure that he was going to enjoy living at The Lodge. His grandfather was to have charge of the lawn and garden and the orchard that sloped down from the big house to the water. It was so large a place that Timothy had not been able to explore it all yet.

"I'll get acquainted with the grounds and the barns and the birds first," decided the boy. "Maybe the boy on this place would be too proud to speak to The Lodge boy."

There was one spot on the grounds that Timothy liked better than any other—a part of the orchard with gnarled old apple and pear trees.

"There ought to be a dryad living here," Timothy told himself. He stood under a great pear tree, trying to look up into its green boughs, but the branches were so crooked and the blooms so thick that he could not see. Timothy did not know that he had spoken aloud, but suddenly the tree began to sing in a sweet, clear voice:

"I once had a sweet little doll, dears—
The prettiest doll in the world.
Her cheeks were so pink and so white, dears,
And her hair was so beautifully curled.
But I lost my sweet little doll, dears,
As I played in the fields one day."

Then the tree stopped singing and laughed merrily. Timothy was surprised. No doubt about it; there was a dryad in this old part of the orchard. "I don't like the idea of being alone here, for she might turn me into an old stump," thought the boy, "but I might look about a bit and see if I can find a lost doll."

May Eve was his first chance, for grandmother had needed kindling wood cut, and there was grass to be raked for grandfather. But toward twilight he started out to look for the dryad's doll. Up and down the garden and through the new and the old orchard Timothy went. After a while he did come upon a doll, exactly the kind of doll a dryad would have if she took time from her tree tending to play. It was a wee little French doll with pink cheeks and yellow curls.

"She's probably gone to the party in the village," the boy told himself. "She's gone to hide herself in the Maypole so as to be there bright and early tomorrow morning." Then Timothy laughed at himself, for he knew this could not be true. He did wonder, though, about the singing tree. Because he wondered so, Timothy went down to the old pear tree the morning of May Day. When he came to that lonely part of the orchard, he heard the tree singing again:

"I found my sweet little doll, dears—"

As Timothy came near, he discovered that the doll was gone. He discovered something else, too—a pair of sandals dangling down from a branch, and there was a sequel from the dryad. The dryad had caught herself on the way down and was about to have a tumble.

"Jump!" shouted Timothy bravely. "Jump, and I'll catch you. I'm here, just below."

There was nothing for the dryad to do but jump. Down she came safely and stood, laughing into Timothy's face, a girl, but apparently a good comrade.

"You must have found Angeline!" she said. "You must be the new boy at The Lodge. Come up to my tree house It's all fixed with streamers and flowers and a lunch for May Day."—Carolyn Sherwin Bailey.

Buttons.

Tommy Hudson was one of six children. He had two sisters and three brothers. Tommy's mother made it a rule that the boys should sew on their own buttons when they came off. Tommy knew just how full his mother's hands were and just how hard she had to work. He tried not to grumble, but he did hate to sew on buttons.

One afternoon when he was coming home from school a button came off of his coat. It was a big button and had two holes in it. Tommy did not think it would be so very hard work to sew on that button. But somehow he forgot to make a knot in his thread and it slipped right through. That made him vexed, and he gave the thread a jerk when he drew it through the button again. There was a snap and the thread broke. He had to make another knot and start again. He wanted to throw the button on the floor.

"I wish buttons had never been made," he growled to himself.

He spoke so loud that his young uncle who was reading, heard him and laughed. "What would you do without buttons, Tommy?" he asked. "Cheer up! I know just how you feel, though, and just what a job sewing on buttons seems at first. I had to sew on my buttons when I was in the army. I hated it until I got used to it. Now I never think anything about finding fault when a button comes off. I just sew it on."

Tommy's eyes brightened. He was very proud of his uncle and of the medal his uncle sometimes wore. Somenow it comforted him to think that soldiers had to sew on their buttons as well as he did. He unsnarled his thread and began to whistle. This time the button went on without any trouble.

He had just finished fastening his thread when his mother came into the room. She smiled when she saw what he was doing. "Tommy, do you know they are going to have a button-sewing contest at the church social tonight?" she asked. "The men and boys are going to see who can sew on the most buttons in five minutes. Dr. Slade says if a boy wins he will give him a new jackknife."

Tommy drew a quick breath. He wanted that knife. His own knife was an old one that had belonged to one of his older brothers. It had lost one blade and part of its other blade. "I'm going to try hard to win," he told his mother. "I'm ashamed of my old knife."

"You can try, anyway," said his mother encouragingly. "You have sewed on your own buttons so well lately you ought to be able to sew pretty fast."

Tommy went to the social that evening with his heart making funny little jumps whenever he thought of the button-sewing contest. The buttons proved to be of all shapes and sizes. There were great big coat buttons with accommodatingly large holes, and there were tiny little buttons so small Tommy wondered how he was going to hold onto them. All the buttons were divided as equally as possible, and each boy was given a strip of stiff cloth, a paper of needles and some thread.

Tommy went to work in the most business-like way in the world. One of the little girls whispered to one of the other little girls that Tommy could sew as well as any girl. Tommy heard, and his ears got a little red, but he sewed on and never turned his head or giggled even a little bit or tried to see how far the other boys had gotten with their buttons. Pretty soon all the little girls were jumping up and down with excitement and calling to their friends to hurry and win.

How the people laughed as the needles flew! But Tommy was too busy to laugh. He sewed on the small buttons first. Some of them had four holes. He wanted to look up and see how the others were doing, but he did not dare spare the time. Once his thread caught, but he straightened it out as quickly and gently as possible. It would never do to have it knot or break. The little buttons bothered him the most. But they bothered the others, too. Some of the boys dropped them and had to stop and pick them up. Tommy managed to get them all sewed on without dropping any. The big buttons were almost exactly like those on his coat. His fingers fairly flew when he came to these. He knew just how to thrust the needle through the big holes. He sewed on the last button just as a little bell tinkled.

"Time is up," called the judge. "Tommy Hudson wins. He has sewed every button on."

"He shall have the prize," declared Dr. Slade, and he laid in Tommy's hands a brand new jackknife with two shining blades. "You certainly know how to sew on buttons, Tommy," he added.

"I—I wouldn't if I hadn't had to sew on buttons at home," said Tommy happily

His hand closed over the new knife. He did not know when he had felt so happy. There were worse things in the world than buttons.—Christian Observer.

Terrified Terry.

It was October. There had been three heavy frosts. Terry knew that the nuts were falling. So, on a still, bright Saturday morning, he took a meal sack and a bite of lunch and set out to gather his winter supply. He walked along the winding path that led through the deep woods. Dead leaves rustled under his feet. A little squirrel now and then

scampered across his path and whisked up a tree out of sight. A bobwhite called cheerfully to his mate. Terry was entirely happy. He came at last to the scaly bark hickory tree. He kicked through the leaves on the ground, under the tree, and found that there were plenty of nuts. He began picking them up. The hulls were loose. It was no trouble to shell them off. The sack began to get nice and heavy after a while, as Terry kept putting in nuts, a handful at a time. A bold squirrel came out on a high limb and began scolding. Terry laughed. "Don't you worry, mister!" he said. "I'll leave plenty for you!"

After a while a small clock inside told Terry it was noon. So he sat down and ate his sandwiches and his tea cakes, and presently the warm sun filtering through the bare branches made him very drowsy. He lay down and looked across the fields and wooded hills. A haze like soft blue smoke filled the air. It was Indian summer. Terry could see the shocks of corn in a field near by. They looked like rows and rows of small brown tents. How jolly it would be, he thought, if they were tents and brave Indian chiefs lived in them. Terry sighed. He wished he had lived sooner, when men killed deer and wild turkeys to eat and little boys could help fight Indians. It was dull to live now, he decided. You just bought meat at a butcher shop and raised turkeys at home, and little boys had no chance at all to see a massacre.

Terry lay and watched the cornstalk tents slowly change into tepees made of skins. An Indian chief, tall and brown, with war paint on his face and a war bonnet of feathers on his head came to the door of the first tent. He pointed to where Terry lay under the scaly tree. He gave a loud and warlike yell and leaped upon a buckskin pony. At once other Indian braves, all very tall and brown and brightly painted, came out of other tents. They leaped upon other buckskin ponies and, led by the big chief, came galloping straight toward Terry.

On they came, a yelling band, waving tomahawks wildly. Terry tried to get up and climb the tree. But he found he could not move a muscle. Big drops of sweat came out on him. The Indians were upon him now. They grabbed him and wanted to know what he meant by taking all their scaly barks. Terry told them that they could have them back and welcome! But they said no. They must punish him, or other little boys would raid their nuts. The big chief lifted him upon his pony and away they went. They stopped at last and decided they would burn him at the stake. Terry's teeth chattered so that he couldn't even beg for mercy. He saw the stake ahead with brush all piled around it, ready to burn him up.

At that minute something soft whisked across his face. Terry's eyes opened. It was the cross old squirrel. He'd been trying to get back some of his nuts! Terry gave a big happy shout. It was just a dream, a very bad dream, the worst dream, in fact, that Terry had ever had. Perhaps he had eaten too many paw-paws on the road that morning. The tents were there in the field as before he went to sleep, but they weer made of cornstalks again. And instead of painted Indians Terry saw a flock of friendly blackbirds circling around them. At last he sighed. "I'm glad I live nowadays. I don't reckon a massacre's all it's cracked up to be!"

The sun was getting low. The cows at home would be waiting to be milked. Terry took a handful of nuts and threw them down for the old squirrel. "You did me a good turn, old fellow, when



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you waked me up," he said. Then he shouldered his bag of nuts and went down the winding path toward home.—Christian Observer.

A Lady Solomon.

A quarrel had arisen. The subject of dispute was a book which was claimed as personal property by two small Hindu maidens, belonging to the infant class of a mission school. The teacher, unable to come to a decision as to whose property it was, called in the help of another, perhaps known for her wisdom.

Holding the book the judge asked whose it was, "Mine, teacher," was the answer from both.

"Very well, then, I'll halve it, and you'll each get a half."

"No, teacher," came promptly from one eager little soul; more slowly, yet distinctly came the reply of the other, "Achcha, very well!"

There was little doubt then in the mind of the judge, but she put another test. Noticing writing in the book she said, "Write on your slates 'my name is so-and-so'."

Promptly one slate was produced, and "My name is Radharana" appeared in character similar to those in the book; from the other disputant came the reply, "I don't know how to write".

For The Southern Churchman.

MAY.

Maude F. Mumma.

O May, the month of flowers fair,
When fruits sweet blossoms fill the air;
And everywhere I look I see
Things that charm and interest me.

I see the little leaves at play,
Tomorrow they will blow away;
I see the birds go swinging by
Tomorrow, too, they say good-bye.

All up and down the country wide,
I see a change on every side;
And all your blossomed trees in white,
Make me think of angels bright.

I think of happy days to come,
When we are each one gathered home;
With no more heart-aches, no more sighs,
And no more partings, or good-byes.

A gem is not polished without friction; nor is a man perfected without trials.—Chinese Proverb.

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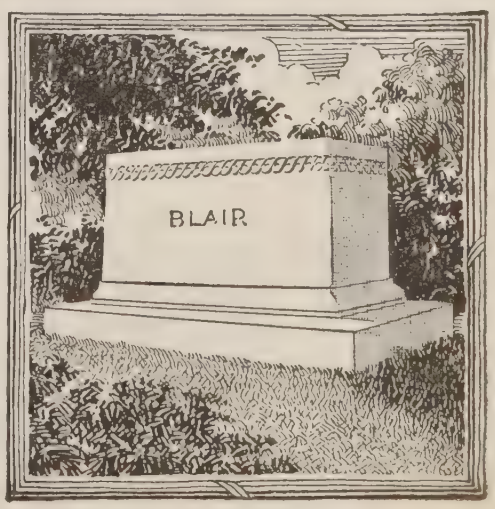
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THE SOUTHERN CHURCHMAN WISHES TO SECURE copies of the issue of the paper for December 8,1923. If you have a spare copy of this issue, we would greatly appreciate your sending it to us.
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Deaths

MRS. VIRGINIA BROWN LAIDLEY.

On the morning of December the 14th, 1928, the many friends of MRS. VIRGINIA LAIDLEY were deeply shocked to hear of her sudden death. About a year ago she had a fall which confined her to her house for several months. She had apparently recovered from that and had taken her place, with her usual alert interest, in the home of which she was always the center in everything that concerned her family and also her place in the social life of the community and in the Church, which was her deepest interest next to her home. She was a devoted, consecrated communicant of St. John's Episcopal Church in Charleston. She was very clear and decided in what she thought the Church ought to stand for, and yet most charitable to those who differed in the changed conditions of recent years. She valued the past, but did not live wholly in it. She recognized the fact that changes must come in many things and was most liberal where no principle was involved. In the missionary work of the Church she was deeply interested and she took an active part in the Woman's Auxiliary, being for many years its President, and during the last few years Custodian of the United Thank Offering for St. John's Church.

Mrs. Laidley was a daughter of the late Judge James H. Brown and Louisa M. Beuhring. She was born September 23, 1847, at Cabell Court House, Virginia (now the city of Huntington, W. Va.); graduated from the Steubenville Female Seminary, Ohio; married the late Judge William Sydney Laidley in 1869. He was one of the most prominent lawyers of West Virginia, a devoted Churchman and for many years a vestryman of St. John's Church, Charleston, and a delegate to the Council of the Diocese and a representative of the Diocese in the General Convention.

Mrs. Laidley was a woman of rare, intellectual gifts, well informed on every subject and a great reader, with rare good judgment; modest and retiring, she yet radiated an atmosphere of culture wherever she went, never for a moment being at a loss for an apt quotation or a well-chosen allusion to a familiar author. As a speaker she possessed wonderful gifts and delighted her hearers with the wide scope of her information and her memory. She was an ideal wife and mother, winning the devotion of her large family by her own devotion, tenderness and understanding and she has left them an inheritance of priceless value in the testimony she ever bore to her Church and religion.

IN MEMORIAM.

MANN S. VALENTINE, JR.

At a meeting of the Vestry of All Saints Church, held April 8, 1929, the following resolutions were unanimously adopted:

MR. MANN S. VALENTINE, JR., died on February 21, 1929. He had been a communicant of All Saints almost from the Church's organization and for much of that time a member of its Vestry. He was one of the Church's most generous supporters and until his health failed, no member of the congregation was more regular in attendance upon public worship.

Perhaps Mr. Valentine's outstanding Christian characteristics was his charity. The Psalmist's enconium might be applied to him, "He hath dipersed abroad and given to the poor and his righteousness remaineth forever". He was ever ready to help those in financial straits and many poor people blessed him in Christ's name for the relief he had given them. He had a strong and abiding faith unmoved by any of the vagaries of modern thought. Christ had died for his redemption, his conscience bore witness to it and that was enough; from a human standpoint his loss is great—great to his family—to the Church and to the community—but from that of faith, death is the consummation of life and therefore to him it is inestimable gain. We shall sorely miss him, but with the Apostle St. Paul, we "will not be sorry as men without hope for those who sleep in Christ."

To his family we extend our sincerest sympathy and we spread this minute upon the records of the Vestry of All Saints' Church and the Register is requested to send a copy of these resolutions to the members of his family and have same published in the daily papers of this city."

J. Y. DOWNMAN,
JOHN DUNN.

CHURCH INTELLIGENCE.

(Continued from page 14.)

donated by branches of the Woman's Auxiliary of the Church of the Advent and St. Mary's-on-the-Highlands, Birmingham.

The rector, the Rev. G. W. Ribble, D. D., was assisted in the service by the Rev. V. C. McMaster, of St. Andrew's Church, and the Rev. E. R. Neff, associate rector of the Church of the Advent. Short addresses were made by the rector, the visiting clergy and representatives of other churches of the Birmingham District. The senior warden, Mr. R. J. Wilson, sketched the early struggles of the congregation.

The Rev. S. H. Livingston, Ph. D., of Jacksonville, Ala., arrived the following day to conduct the Crusade on Evangelism, which continued through the following Sunday. Each denomination in Fairfield was invited, with its pastor, on a special night of the Crusade, as guests of the congregation. They attended in large numbers.

Dr. Livingston's sermons and conferences were excellent, making a lasting impression for good. A Church School was started the following Sunday, under the happiest of auspices. The outlook for the Church in Fairfield is exceedingly bright.

G. W. R.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

Church School's Lenten Offering.

The Diocese of Springfield is making rather elaborate preparations for the first of a series of six services for the Presentation of the Church School Lenten Offering. These services are all to be held on Sunday, April 21, at which time the pupils from the schools in the given neighborhood will go to the central church and there present their offerings and take part in an especially prepared service. It is rather interesting to be able to say that it is expected that this years' offerings are going to exceed in total that of any previous year.

Church Club Gives Synod Dinner.

The Church Club of the diocese announces the program for the Synod Dinner, which is to be held at the Champaign Country Club on Tuesday, May 14, which is the evening before the opening of the Synod. Mr. George A. Williams, the President of the Church Club, a member of St. John's Church, Decatur, will be the presiding officer, and the speakers for the dinner are to be Mr. H. Lawrence Choate, President of the Brotherhood of St. Andrew, Washington, D. C.; the Rev. Stephen E. Keeler, rector of St. Paul's Church, Akron, Ohio; the Rev. Frederick G. Deis, General Secretary, Field Department, National Council, New York; the Rt. Rev. Joseph M. Francis, D. D., Bishop of Indianapolis, and Bishop White, of the Diocese of Springfield.

For St. Luke's, Tokyo.

The diocese is busy these days in its efforts to complete the raising of its share of money for St. Luke's Hospital, Tokyo. A determined effort is being made to raise every dollar asked for.

THE SPIRITUAL MESSAGE OF GREAT ART
By Frederick Doyle Kershner, M. A., LL.D.

This book takes six of the great Italian artists, studies their lives and their messages, interprets a number of their greatest pictures and gives reproductions of some of the best. The art'sts are Leonardo da Vinci, Botticelli, Michel Angelo, Raphael, Andrea del Sarto and Titian. The material would be a real help to any person who was interpreting these masters in a group or a school.

Price, $2.00 per copy, Postpaid.

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America's Greatest Steamship Operator's View On Prohibition

(From Manufacturers Record, April 25, 1929.)

Captain Robert Dollar is perhaps the foremost foreign steamship owner and manager in America. Though eighty-five years old he is full of vigor and vitality. While attending the Foreign Trade Council at Baltimore, Captain Dollar said to a staff representative of the Manufacturers Record:

"When I took over a fleet of 20 ships, five years ago, any number of persons, all kinds of people, told me I could not run them successfully unless I served liquor on board. Not a drop of liquor has been served on one of those ships—and, they are running still, and the passenger list always is filled. If ever I have to turn bootlegger or serve liquor on my ships, I'll give up or go broke—I won't do it. And, what kind of a man would I be if I carried liquor on my ships and at the same time said to my officers and men, 'Any one of you who takes a drink of liquor will be fired instantly?' No, sir; my ships never have carried liquor and never will.

"I was banished from my home—from Scotland, my native land, at the age of 13, by liquor. Our family had a sad experience with liquor and at 13 I left home, and I vowed then and there that never would I touch a drop of liquor, and I never have. In my long life in the lumber business and the shipping business, I have seen hundreds of young men—fine young fellows, with every prospect for fine, useful lives—absolutely destroyed by liquor. Young fellows who started with me, but took to liquor, went into the gutter. All my life, from boyhood, I have seen closely the wretchedness that liquor causes.

"Prohibition has been a Godsend to this country, and above all to the poorer people. And, most of all, it has been of indescribable value to the women and children of the country. It is the women and children who suffer most, in the end, from the evil effects of liquor on the men, and Prohibition has spared the women and children an indescribable amount of suffering. Under Prohibition, money which went to the saloon and the liquor seller goes to the stores for clothing for the women and children; it goes into the savings banks by hundreds of millions of dollars each year; it is invested in automobiles and other recreations. Prohibition is a God-send to this country."

AN APPEAL.

A retired clergyman of the Diocese of Washington, whose income has been sadly depleted by illness and hospital expenses, would like to confer with some generous church member regarding the liquidation of the mortgage on his home. Help is urgently needed to prevent entire loss of his home.

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Fathers' and Sons' Banquet.

St. John's Church, Decatur, of which the Rev. S. A. Macdonell is rector, recently had a very splendidly attended Fathers' and Sons' Banquet. It has been noticeable that more of the parishes and missions are making use of these affairs to further win and hold their men and boys.

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

St. Michael's New Rector Arrives.

The Rev. Conrad H. Goodwin, called from Arkansas to be rector of historic old St. Michael's Church, Charleston, S. C., arrived in Charleston last week with Mrs. Goodwin and their four children. They will live temporarily at 146 Broad Street. Mr. Goodwin succeeds the Rev. Dr. A. S. Thomas, elevated to the bishopric. Desire to have Mr. Goodwin in the Carolina diosese is not new. Ten years ago Dr. Thomas was called from Cheraw, S. C., to St. Michael's. Bishop Guerry nominated Mr. Goodwin for the Cheraw rectorship, but the nomination was declined.

Personal Notes

The Rev. Clayton Torrence, who has been for several years in charge of some mountain work which centered in Neve Hall, Charlottesville, Va., has accepted a call to the rectorship of Somerset Parish, Princess Anne, Pennsylvania. Mr. Torrence will also take charge of Wicomico Parish, Mount Vernon, and expects to assume his duties on the first of May.

The Rev. George Jewell, who has been a Methodist minister, was confirmed and received as postulant by Bishop Gray in St. James Church, Goshen, Indiana, on Saturday, April 7.

The Rev. Charles G. Clark, lately Archdeacon of Brooklyn, N. Y., became rector April 1 of the Church of the Ascension, Brooklyn.

The Rev. J. Gibson Gantt has changed his address from 1714 St. Paul Street, Baltimore, Md., to Bowie, R. F. D., Maryland.

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The common people will gladly hear Him through the Bible.

Indifference to God's Word arises from ignorance thereof, and by that indifference the Churches suffer.

The idea is approved by Dr. Francis E. Clark, of Christian Endeavor; Dr. James M. Gray, the Chicago Bible teacher; Dr. Charles M. Sheldon, and by many clergymen and laymen.

May I say that I intend no criticisms of the clergy in setting forth my reasons for advocating this movement; and that I have attempted no consideration of teaching plans, for such must be left to the choice of the minister in charge.

"I simply gave up all thought of ever being able to understand the Bible and am now starting to study Christian Science." Surely this furnishes the "raison d'etre" for the method advocated herein, as well as a powerful text to all Christian leaders.

"Of the worth of the general proposition there can be no question at all, and I am convinced that the failure of the pulpit to be a "teaching pulpit" is directly responsible for a great part of the growing liberalism within the church, as well as of the lamentable weakness of the church in aggressive service that is truly religious and not merely humanitarian or philanthropic. The "Book" is and must ever continue to be the basis of an aggressive, evanelical church."

REV. I. COCHRANE HUNT, D. D.,
Secretary, Lord's Day Alliance.

Dr. Alfred Noyes says very solemnly: "There is an intellectual Bolshevism which is most vicious and is responsible for many faults which are to-day upon us; that this type of Bolshevism has been more responsible, both for the Great War and the present peril of civilization, than has as yet been properly realized. I am not speaking merely of moral standards, but of all intellectual and esthetic standards. Also, their downfall has led us to the brink and to greater danter than our practical men seemed to realize, until they were confronted by its incomprehensible spectre which they called Bolshevism."

"Let us not deceive ourselves about the present position. The intellectual world of to-day is almost completely in the dark with regard to fundamental principles of any kind. The nations that won the war were saved from the intellectual ruin of Germany partly because of their instruction, cleaving to certain codes of honor; but in the almost complete egotism of intellectual Europe, how long can we trust to customs and conventions to prevent the process of rapid disintegration."

Again, let me quote Sir Robert Anderson: "The abolishment of the Bible on the continent is responsible for this condition of the intellectual world."

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Southern Churchman

1835 DOMINUS NISI FRUSTRA

Vol. 94. RICHMOND, VA., MAY 11, 1929. No. 19.

MODERNISM AND THE MINIMUM OF FAITH

By Rev. A. Z. Conrad, D. D., Pastor Park Street Congregational Church, Boston

I am to speak to you for a while on the subject, "The Mistakes of Modernism, the Irreducible Minimum in Christian Belief, and a Triumphant Church."

We are hearing a great deal to-day about the mistakes of evangelical Christianity from our friends the philosophers. It may not do any harm for us to turn the tables and consider the mistakes of Modernism. I will call your attention to some thirteen of them.

Thirteen Mistakes of Modernism

The first is the assumption that because a thing is modern it is necessarily new. Modernism can make no claim to newness. There is nothing new about it. Certain groups of men have come upon the scene to-day and declare that for the first time in the history of civilization a true revelation is coming through them to the world, but it is not new. Every utterance of Modernism is only a rehabilitation of things which have been often said.

The second mistake is the assumption that in so far as it may seem to be new, it is true and in the line of human progress. But every student of the history of the church knows that the great movements of progress, political, social, and religious, have emanated from men whose convictions have been great upon the lines of what we term traditional Christianity. I say it positively and confidently. Modernism can make no claim to the authorship of great forward movements in the nature of ethical reform, of spiritual or of human progress. It takes tremendous convictions to lift the world out of the rut and face people upward who have been facing downward, and forward who were facing backward, and Modernism has not the conviction which will do that thing, because the conviction which accomplishes this is reached in the truth which is absolutely timeless. Newness has nothing to do with trueness. Neither has remoteness nor antiquity. Truth is as timeless as God. Because a thing is modern therefore it gives it no prestige with people who think and think profoundly.

The third mistake is that the unaided human intellect can deal successfully with the great spiritual realities, that the unaided human mind can compass all the truth necessary to salvation and human perfection. It is a great mistake, because if it were true the world would have found satisfaction in the world, in the superior utterances of superior men, but the world has never found such rest. The unaided mind is not capable of dealing successfully with the profounder, deeper things of the soul. When we enter into the realm of the soul we must have illumination and greater acumen than is given to us naturally. No man is sufficient to grasp the greater truths pertaining to life here and life beyond without God. He must have assistance, but Modernism proclaims very glibly that nothing is essential except painstaking and persistent inquiry by the natural mind.

A fourth mistake is that the Bible is man's ripest and best word about himself and God, and not God's best word about Himself and man, a difference as wide as the poles. With a great deal of gravity Modernists condescend to speak of the Bible as a very

(Continued on page 11.)

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News concerning the Church at large always welcome.

CONTENTS

	Page
Thoughts for the Thoughtful	4
Editorial	5
Heaven and Our Sainted Loved Ones —Rev. E. W. Pfaffenberger	6
The Last Stand of the Near East Relief	7
The Bible: Whence Is It—From Heaven or of Men—C. H. M.	8
New Light of the Deity of the Lord Jesus Christ	9
Favorite Scripture Verses	9
The Responsibility of Motherhood—Percy T. Fenn	10
Book Reviews	12
Letters to the Editor	13
Church Intelligence	14
Family Department	17
Children's Department	19
Personal Notes	23

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THE GARDEN.

I thought I'd make a garden
One bright and sunny day,
And so I got a little rake
And raked it up this way.

And then I dug down in the ground
To make a place for seeds,
And make a little fence around
To keep out all the weeds.

And then I got some little seeds
And planted every one,
And went away and left them
Because my work was done.

Then God sent the big, round sun
To warm my garden bed,
And then some raindrops, too, He sent,
When clouds came overhead.

One day the brown earth opened,
And there came a speck of green,
And now some little bushes
In my garden may be seen.

For The Southern Churchman.

MOTHER.

Julian R. Meade.

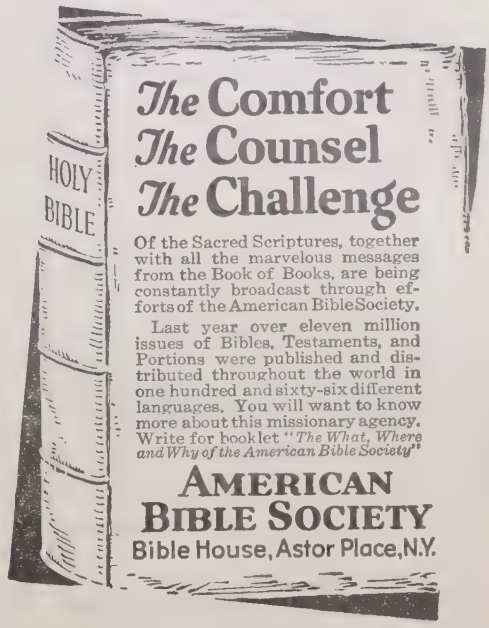
Your portrait is impervious to Time
For it is painted on my heart.
Though invisible, it shall be sublime
As long as love be art.

You are in His sacred place
That you prayed I might revere:
Where you bore my youth with the grace
Of one whose eyes are clear.

You are in your April garden,
With jonquils on your arm;
Or with your Bible open
On some long-beloved Psalm.

The Place of the Departed.

The dead are where God is. That is the real answer. If you believe firmly in the existence of God you will not be distressed by the existence of mysteries which you cannot understand. George Tyrrell once expressed his surprise at the large number of people who appeared to think that the existence of mysteries was a grievance: we have got so used to the exercise of our intelligence, we have become so hardened to what seems like an inner universe of amazing discovery and ingenious invention that we forget we have no right to know anything. We have an inalienable duty to try to find anything and everything out: we believe that man, by the use of faith, may appropriate grace and discover the truth of things he cannot understand—but we have no right to have an explanation of anything which seems mysterious to us. Rather man's reason for existence is to aspire towards what he can never reach, except by the action of the power of God; in the moment of his acknowledgment that he cannot, unaided, discover the truth about God or man, about life or death, that truth will be revealed to him, and only in that moment of acknowledgment will it be revealed. And this is as true of "scientific knowledge" as of all other, for in the end the basis of all knowledge is not, as so many men of science today assume, observational, but faith—faith that observation is true, that there is a law in the world, and that we can, if we obey certain rules, discover that law.—Guardian (English).



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I HAVE SO MANY THINGS TO MAKE ME GLAD.

I have so many things
To make me glad—
Sunshine and beating rain,
And firelight glow
On winter nights;
And long remembered springs
When birds came back
To sing their roundelays,
In apple-blossomed Mays.
The comradeships I've had,
And Love which having brings
Eternal joy—
I have so many things
To make me glad!
—Helen Tyson Woods, in "Nautilus".


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Thoughts For the Thoughtful

Let us fail in trying to do something rather than sit still and do nothing.

"Give not thy tongue too great liberty, lest it take thee prisoner."

"Oh, spread the tidings round,
Wherever man is found,
Wherever human woes,
And human needs abound,
The Comforter has come!"

He that avoideth not small faults, little by little falleth into greater.—Thomas a Kempis.

The world is really unconcerned about our opinions, but it sits up and takes notice when we have convictions.—Rev. Wm. Porkess, D. D.

Oh, make but trial of His love!
Experience will decide
How blest are they, and only they
Who in His love abide."

Love cannot behave itself unseemly. You can put the most untutored person into the highest society, and if they have a reservoir of love in their heart, they will not behave unseemly. They simply cannot do it.—H. Drummond.

Who knows God's flowers truly, also knows
The Heart which thinks them and the Hand unseen
Whose swift touch thrilling down the light serene,
Awakes their beauty and their grace bestows.

—F. M. North.

It has been said that no man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. . . . Remember this: it is your own doing, not God's. He begs you to leave the future to Him, and mind the present.—Selected.

The Bulgarians are said to have among their sayings the following proverb: "Who lives in sin is buried alive."

Sympathy with those who have really suffered is a tremendous help between man and man, but we have God who is expert in grief, "the man of sorrows. He is full of joy now. He is crowned with glory and honor. He is showered with "oil and gladness", but at the heart of it all He wears the scors of His never-to-be-forgotten grief, and He will come to you, and He will understand your sorrow better than you do, because He knows all about sorrow, and will lay His on yours.—H. C. G. Moule.

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SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 94. RICHMOND, VA., MAY 11, 1929. No. 19.

7,100 CIRCULATION—Circulation of the Southern Churchman has reached the high water mark of 7,100, week of May 4, 1929, showing that we have grown about 2,600 new subscribers or about 40 per cent after allowing for the discontinuances of Bible unbelievers, who do not accept the truth of our Christian faith. "Ne'er sinner felt the halter draw with a good opinion of the law."

"O God, Thine arm was here; and not to us, but to Thine arm alone ascribe we all."—Henry V.—Shakespeare.

ASCENSION

Each moment of the New Testament narrative has teaching, promise, guidance, invitation and inducement to our souls to aspire and ascend, assurance for the future to which we must look, for which we must work, in which we must hope, of which we know nothing but the promises given to us. The Saviour, whose departure from earth our Church at this time commemorates, ascended into a cloud and disappeared there as the remaining disciples stood gazing. He vanished, but the power and glory and beauty of His life here and His work and sacrifice live and grow and give the world all the hope it has. Very reverently and humbly, each of us trying to be worthy followers of Christ and servants of His Father may take to ourselves lessons of this Ascension time. All of us must disappear presently from general knowledge and memory. All who know us or of us or care for us or think of us at all will be gone before very long. It is for each of us to determine for ourselves whether what we do and say in our daily lives and intercourse shall live after us for good or for evil. We must decide whether the souls given us shall ascend and be purified and glorified and their gathered glory and purity manifested by act and word and thought, or degraded and debased and held captive by power of sordid motive and vicious purpose.

Among all the millions of men and women who have lived and wrought and gone hence, those whose names and works survive the passing of two or three generations or centuries, may be recorded in one ordinary column; but inheritances from the long dead and forgotten yet live and are potent, harming or blessing. So it will be hereafter. Ripples on the water from a carelessly thrown stone go beyond our sight. From what is said and done today there will be effects and echoes when all now living will be still and silent and buried.

Ascension is the meaning and purpose of human life. There is no other supposition or theory or possibility if we are to consider ourselves as at all superior to the other animals, to whom we are akin in the flesh and in so many instincts and impulses. "Dust thou art, to dust returnest was never spoken of the soul." All the poets who really appeal to our hearts and live beloved in our memories because they had and expressed hearts and souls, all the clear, clean thinkers whose writings the simplest of us may assimilate because their reasoning is plain and their conclusions accordant with our own experiences and observations, call us to strive for ascension, to yearn and long for something above and beyond the encompassing dome beneath which we live.

The philosophy of Christianity and of the life, precept and parables of Christ is that by obedience to that merciful, beseeching, warning voice of Divinity we call conscience we may win beauty, hope, love, triumph over the cares and troubles and burdens that come upon all of us at all stages and ages of our journeys from birth to death. The philosophy of atheism and infidelity is hopelessness, progress from darkness to darkness ever blacker; that we come from nothing and shall go nowhere; that a living spirit to survive the dissolution of the body and rise to endless life in purer and happier realms is scientifically impossible as was the physical ascension of the Saviour through the cloud, attested by a multitude of eye witnesses.

At this special season of the year all nature tells us of resurrection and ascension. The seed that have lain buried and decaying wake to life and growth. Plants and flowers and trees and vines climb as they can toward the sky and bring forth flowers and fruitage and fragrance, loveliness and usefulness. The Gospels tell us of the One Perfect Life, offer us inspiration and guidance for humble emulation of it. From the darkness and stillness or enveloping night and through the opening of intervening clouds came the proclamation of sure promise, the annunciation of the Saviour's coming. He came and completed His Sacrifice for mankind and established His Kingdom over human mind and soul—a kingdom that has widened and gained strength through the years until now the nations are gathered seeking the way to peace on earth and good will. He died as we must, taught us how to die, lived again, as we shall live, and in light of day rose through the hovering cloud, as those of us who try faithfully to follow Him shall rise, to the everlasting beauty and unbroken happiness of the mysterious realm beyond the last clouds. Even while we linger here the souls given us by the Father and Creator may ascend, to be illuminated, purified, quickened to holy aspiration and reverent gratitude, winged with wings invisible and tireless for soaring through any cloud, led by the Leader whose shining pathway cleaves the deepest gloom.

Amid the business of life, doing our daily work as it is given us to do, in any stress of labor or care or test of our strength and energies, our souls may ascend always and gather from above the clouds new consecration to serve the Father and our fellow men, trusting and hoping that somehow, at any moment of any day, we may do some good that by God's grace will live after us. Earnestly striving through all the year to live and think and feel in the spirit of the Ascension season, we will be ready always for the inevitable call, whether it come in the flush and glory of youth, at the noon-tide of maturity or in the fading twilight of age.

As day wanes and the summer night comes we see myriads of glittering stars and a vast firmament the sunlight has hidden from us. When the sun of life goes down and we pass into death the darkness will reveal to us an infinity of splendor surpassing all dreams and imaginations, into which we may ascend, amid which we may abide forever.

Alfred B. Williams.

HEAVEN AND OUR SAINTED LOVED ONES

By the Reverend E. W. Pfaffenberger

Editor "Western Christian Union", Boonville, Missouri.

Motto:—"The most practical thing in Christian work is to create a good feeling in a troubled heart."

"And behold, there talked with Him two men, which were Moses and Elias; who appeared in glory."—Luke 9:30-31.

These words of St. Luke give us some information concerning the saints in glory. What is the present condition of our loved ones who have died in the Lord? That is the question for the answer of which millions of people have been longing for centuries.

The human family may be divided into two classes, the living and the dead; those who have died and those who are living upon the earth. Our blessed Lord, when He comes, will judge the living and the dead.

"We shall not all sleep (die), but we shall be changed." The living—those who may be living on the earth when our Master comes—will not "die" in the way that all other mortals died before them. But the great majority of the human family belong to the first class—the dead.

Moses and Elijah are examples of these two classes. Moses represents the dead. We are told that God "buried him in a valley in the land of Moab, but no man knoweth of his sepulchre unto this day." So Moses was really dead and buried.

Elijah represents the living. He did not die, but he was "changed", or transfigured, and went into heavenly glory without having been in the grave.

These two men appear before our spiritual vision, Moses and Elijah; and the point which we observe in passing, is this: That Moses who had died and was buried, is in the same condition and enjoys the same privileges as Elijah, who had not died, but ascended to heaven on a fiery chariot.

Thus we have a suggestion concerning the condition of the saints in heaven. We may regard all whose bodies are in the grave, as represented by Moses; and as Moses, in the spirit world, was in the same condition as Elijah, we have reason to believe that our loved ones who have died in the Lord, and whose bodies are sleeping in the grave, are in the same condition in the grave, are in the same condition in heaven as the saints who have never died. Our hope is strengthened by the thought of:

I.

The self-conscious existence of our loved ones in heaven. They have left us, but they have not ceased to live; they sleep not in cold unconsciousness; there is no long intermediate state of existence; no long period of sleep between death and the resurrection, as men seem to think. Moses who had died, enjoyed conscious existence with Elijah, who had not died, and now, when we stand at the grave of our sainted loved ones, and the closed eyes, the pale face, and the hands, cold and white as marble, tell us of death, we know just as surely that they are alive as though we had seen them ascend to heaven with our mortal eyes; because Moses, no less than Elijah, appeared with our Saviour on the mountain. Again, we learn that:

II.

Our sainted loved ones are in glory. We quote the text again: "And behold, there talked with Him two men, which were Moses and Elijah; who appeared in glory."

While it is the general belief that the departed saints attain the highest degree of glory after the general resurrection, thy do certainly enter into unspeakable joy and happiness immediately after death. Elijah was transfigured, and Moses immediately after his death was associated with Elijah in glory. And so it is with all true believers who worship the same God whom Moses worshipped; when they die, they go there where Moses is, in the same glory where Elijah is. Let us remember, therefore, that our beloved who have died in the Lord are now—at this moment—with our Saviour in glory and do not sleep in the grave unconscious of their existence. They have been washed in the blood of the Lamb and are now eternally with the Lord. Praise be God!

III.

We may learn something of the possible presence of our departed friends. Moses and Elijah appeared on a certain mountain in Palestine, in the same locality where they had formerly lived while on earth.

Should those who were once so near and dear to us, and with whom we held sweet communion, be so far distant from us now as many seem to think? May they not often visit the old familiar places on earth, where they once lived? May they not, indeed, oft-times, like the good angels, come very near to us, even though we cannot hear and see them? It is not only a pleasant thought for the mind, and a balm for the bleeding heart, but the general information in the Bible strengthens the belief that the saints in heaven may often come just as near to us as Moses and Elijah did to the Apostles on the mountain.

IV.

We learn that our departed loved ones are united in heaven. Moses and Elijah were united in glory, although they had been separated by a period of five hundred years when they lived on earth, and had different work to do in different periods of time. The children of God live in different parts of the globe. They may live at the same time but never become personally acquainted; or, as in this case, they may live in the same locality, but hundreds of years apart. But there, in glory, all will be united—just as Moses and Elijah, although they had never met on earth, were united in glory. Even so now, Paul and Noah, St. John and Abraham, David and Peter are united in heaven. We read the biographies of the saints and become acquainted with them through their writings. There are many whom we have learned to know and love in this way, as though they were present friends; and at times it almost seems to us as though we could clasp hands with them over the chasm, but alas, there is no hand there. Thank God it will not always be so! In "some sweet day" we will meet those who lived in other places at other times. All the grand old saints, whose lives and writings have been a blessing to our souls, will be with us there even as Moses and Elijah were with Jesus and the Apostles upon the mountain.

V.

We also have reason to believe that there is a personal recognition among our loved ones in glory. Even our earthly happiness is in a large measure dependent upon the tender associations with those so near and dear to us. How strong and beautiful are these ties that bind heart to heart, so that often we value other lives higher than our own.

Should this all cease in death? Are the saints in heaven separated from one another, or do they mingle as strangers?

It cannot be that God has created us with capacities for such tender love, so that our souls are continually hungering and thirsting for it, and our earthly happiness is dependent in such a large measure upon the love of our dear ones, and that this then should all end in death. This life is too short for the full development of love.

We are not told that "there talked with Him two unknown men", but we have here two distinct personalities, Moses and Elijah. We do not know precisely how the Apostles recognized them, but no doubt through spiritual intuition which we all hope to possess by and by and through which we will be able to recognize our dear loved ones who have gone on before.

Within the recent past, perhaps many of the readers have stood at the grave of a loved one, with bleeding heart. And we all have sacred memories of friends and kindred ones so near and dear. We love them tenderly now. And although they have been freed fro mthe effects of sin, and have become like unto the image of Christ, they still retain enough of their personal attributes to be easily recognized. Oh, the joy and blessings in renewing acquaintance and friendship with our loved ones who have preceded us to the better land! There, where sorrow, sickness and death are unknown; no possibilities for misunderstandings; noth-

ing to mar the perfect harmony, and where we need not fear to become separated again by death.

VI.

Another thought—the most precious is, **that our departed loved ones are with Jesus.** Moses and Elijah were with Jesus. Even in this life, the consciousness of divine presence is the chief source of joy for the true believer. There are times when, in sweet communion with our Lord and Saviour, we realize His presence in a marked degree; and at such times how little and insignificant all earthly pleasure and joys appear! How it sweetens the bitter cup of sorrow and soothes the broken heart! This consciousness of being with our Lord and Saviour, will be our highest joy in heaven. Jesus said: "Father, I will that they also, whom thou hast given me, be with me where I am." The Apostle Paul expressed a desire to depart and be with Christ. O to behold the glorified body of Christ! The same Jesus who ascended to heaven in the presence of His Apostles; He whom we have seen here through a glass dimly, and yet have loved and served; to be in His real presence, to see His eyes and hear His voice. In His presence there is joy and happiness forever. We now see Him by faith; our sainted loved ones see Him face to face, with Moses and Elijah in glory.

Is death, then, so terrible? **If our departed loved ones are really living, if they are united in mutual recognition, and if they are in the actual presence of Jesus,** should we, then, so intemperately grieve over their death as we sometimes do?

That glorious world into which they have entered is just as near to us as death. We stand on the threshold. The spirits of the saints hover over around us. And when the hour comes for us to close our eyes in death, they will bid us welcome in the morning glory of eternal day. O ye, whom we have loved so tenderly, and love just as tenderly today, you are not dead. You were never so much alive as you now are. You are with Jesus; your raiment is white as snow, and your face shines as the sun. Ere long we will greet you in glory; there are only a few steps between us, and we will clasp your hands in the presence of our Elder Brother, whose death has secured our life, and whose love will be our heaven.

* * * * *

Dr. W. W. Keene, a noted physician, in an article on "The Cheerfulness of Death", published in The Outlook, has given to the public the following sweet message:

"See what it does for the Christian. It frees him from accident, sickness and suffering, to which his body has been liable all his life, and from which he has often suffered, sometimes intensely and for long periods of time.

"It frees him from sorrow. No one who has reached even adolescence escapes sorrow. To many, sorrows are multiplied many fold, and bear down even the stoutest heart. The 'weary' and the 'heavy laden' make up the mass of mankind.

"It opens the gates of heaven to him. While we know nothing accurately of the details of heavenly life, we do know that there we shall live in eternal bliss; there we shall be in the presence of God Himself; there we shall see and know intimately our Lord Jesus Christ; there we shall feel the influence of the Holy Spirit; there we shall meet the saints of all ages; there we shall be reunited to the dear ones who have happily preceded us; there shall come in due time the dear ones we have left on earth; there our minds will expand beyond our present comprehension; there all the unsolved problems of earth will be clear as day; there we shall learn why perplexity, disappointment and trouble were our lot on earth and were needful for the orderly and sufficient development of our own character, and of God's large plans, not only for us, but for the race; there, in a word, all that is evil shall vanish away, and all that is good shall be ours forever."

(Than the above, we have not found anything more simple and beautiful, and we appreciate it all the more because it comes from a distinguished physician.)

THE LAST STAND ON NEAR EAST RELIEF

"VICTORY OFFERING" MAY 12

GENERAL CONVENTION last autumn approved the appeal by passing the following resolution:

> Resolved: That we heartily endorse this final effort of the Near East Relief to discharge its duty, and urge both clergy and laity to respond generously and cooperate whole-heartedly.

OPINIONS BY LEADING CHURCHMEN.

Charles E. Beury, President Temple University, Philadelphia; Treasurer Brotherhood of St. Andrew; member National Board of Trustees, Near East Relief:

It is a part of the tradition of the American people that we complete every task we undertake. Tritely phrased, we like to believe we never start anything which we cannot finish.

This has been particularly the case when the task imposed upon us has involved the welfare of less fortunate fellow men in far off, stricken lands. And in the noble response which always has followed these pleas for assistance, that section of the American people which proudly boasts membership in the Protestant Episcopal Church has consistently shared the burden of relief.

Once more the Near East Relief is appealing to us to help them bring to a fitting consummation the great humanitarian work it has been directing for years among the hapless refugees and orphan children of Bible Lands. Through this magnificent relief work, extending over several years, the lives of thousands of these unfortunate people have been salvaged.

But our responsibility did not end there. These lives had to be rehabilitated, and today there still remain thousands of them totally unprepared to be thrown upon their own resources.

About a year ago the Near East Relief sent out an urgent call for a fund of $6,000,000 for the care of the last 32,000 orphans in its custody. The response was spontaneous, but insufficient, making it necessary to give up the rehabilitation work for refugees and to reduce drastically that for the orphans.

At least $2,000,000 more, it has developed, is required to meet the minimum requirements of the orphans.

"The spirit of America," reads the Near East Relief's latest appeal, "demands that Near East Relief finish the proposed minimum training of the orphans in institutions and their proper placement where they may live the useful lives for which they were rescued and trained. . . . While the American people may congratulate themselves upon having done so well, there is serious danger lest we fail in carrying the work to a safe conclusion, and, with our ample means, we must not be recorded as leaving unfinished a task of such human importance."

Soon the Near East Relief is to pass out of existence, after having carried almost to successful conclusion one of the greatest humanitarian projects ever attempted. The finishing touches of this stupendous international philanthropy must prove to be its crowning glory. Then, and then only, may the American people rejoice in the knowledge of a task that has been finished, and a solemn obligation that has been fulfilled.

On Sunday, May 12, congregations of all Episcopalian churches will be called upon to contribute to the "Victory Offering" for the Near East Relief. Let it not be said, as it never has been said, that the Episcopal Church in America has been wanting in true Christian charity, human sympathy and the sacrificial spirit. The welfare of these thousands of human souls is in our keeping. Dare we afford to risk betrayal of so sacred a trust?

Wm. C. Emhardt, Office of National Council; member National Board of Trustees, Near East Relief:

Out of dire necessity the Near East Relief is making virtue out of a disappointing situation. Out of the same necessity they have evolved a program and budget which will enable them to close their institutions with as little harm to America's youthful wards as possible. The liquidating budget of the Near East Relief has been stripped to the bones. Provision is made for the oversight of outplaced orphans and boys and girls earning their own living; shelter and care will be given for awhile to those of very tender age; religious instruction will be continued for awhile; some slight provision made for the much neglected Assyrian people included in the budget at the request of our National Council; and some provision made for the beginning of the training of an adequate priesthood of the native Eastern Church. All this is subject to that ominous proviso that America responds favorably to this last appeal.

The Episcopal Church is one of the two most generous supporters of the Near East Relief today. Naturally that leadership is essential to the successful outcome of this Victory Campaign.

Wm. Jay Schieffelin, member National Board of Trustees, Near East Relief:

Over a hundred million dollars have been devoted to

saving the lives of refugees and educating orphan children until they can become self-supporting. There are still, however, thousands of children too young to earn their living, so this last appeal is made to place them in suitable schools and homes. It will take two years to do this, so large gifts may well be made, half of which can be paid this year and half next year. As Americans and as Christians shall we not give joyfully to complete this needed fund?

Others giving their enthusiastic endorsement to this final appeal are: Bishop Freeman, of Washington; Bishop McCormick, if Western Michigan; Bishop Rogers, of Ohio; Bishop Sanford, of San Joaquin; Bishop Stevens, of Los Angeles, Bishop H. St. George Tucker, of Virginia; Bishop Tyler, of North Dakota; Canon Anson Phelps Stokes, of Washington; the Rev. George Craig Stewart, of Illinois; Franklin J. Clark, of New York; Gifford Pinchot, of Pennsylvania; Oliver J. Sands, of Virginia.

THE BIBLE: WHENCE IS IT? FROM HEAVEN OR OF MEN?

By C. H. M.

(Continued From Last Issue.)

HOW strange! Men can give us a revelation of their thoughts; and infidels have done so pretty plain; but God cannot. What folly! What presumption! Why, we may lawfully inquire, could not God reveal His mind to His creatures? Why should it be thought a thing incredible? For no reason whatever, but because infidels would have it so. The wish is, in this case, assuredly, father to the thought. The question raised by the old serpent, in the Garden of Eden, nearly six thousand years ago, has been passed on, from age to age, by all sorts of sceptics, rationalists, and infidels, namely, "Hath God said?" We reply with intense delight, Yes; blessed be His Holy Name, He has spoken—spoken to us. He has revealed His mind; He has given us the Holy Scriptures. **"All Scripture is given by inspiration of God,** and is profitable for doctrine or reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." And again, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (2 Tim. 3:16, 17;; Rom. 15:4).

The Lord be praised for such words! They assure us that all Scripture is given of God; and that all Scripture is given to us. Precious link between the soul and God! What tongue can tell the value of such a link? God has spoken—spoken to us. His Word is a rock against which all the waves of infidel thought dash themselves in contemptible impotency, leaving it in its own divine strength and eternal stability. Nothing can touch the Word of God. Not all the powers of earth and hell, men and devils combined, can ever move the Word of God. There it stands in its own moral glory, spite of all the assaults of the enemy, from age to age. "For ever, O Lord, Thy word is settled in heaven". "Thou hast magnified Thy Word above all Thy name." What remains for us? Just this, "Thy Word have I hid in my heart, that I might not sin against Thee." Here lies the deep secret of peace. The heart is linked to the throne, yea, to the very heart of God by means of His most precious Word, and is thus put in possession of a peace which the world can neither give nor take away. What can all the theories, the reasonings and the arguments of infidels effect? Just nothing. They are esteemed as the dust of the summer threshing floor. To one who has really learnt, through grace, to confide in the Word of God—to rest on the authority of Holy Scripture, all the infidel books that ever were written are utterly worthless, pointless, powerless; they display the ignorance and terrible presumption of the writers; but as to the Scripture, they leave it just where it ever has been and ever will be, "settled in heaven", as immovable as the throne of God.* The assaults of infidels cannot touch the throne of God; neither can they touch His Word; and, blessed be His Name, neither can they touch the peace that flows through the heart that rests on that imperishable foundation. "Great peace have they that love Thy law, and nothing shall offend them." "The Word of our God shall stand for ever." "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you" (1 Peter 1:24, 25).

Here we have the same precious golden link again. The word which has reached us, in the form of glad tidings, is the Word of the Lord which endureth forever: and hence our salvation and our peace are as stable as the word on which they are founded. If all flesh is as grass, and all the glory of man as the flower of grass, then what are the arguments of infidels worth? They are as worthless as withered grass or a faded flower; and the men who put them forth and those who are moved by them will find them to be so, sooner or later. Oh! the sinful folly of arguing against the Word of God—arguing against the only thing in all this world that can give rest and consolation to the poor weary human heart—arguing against that which brings the glad tidings of salvation to poor lost sinners—brings them fresh from the heart of God!

But we may perhaps, here, be met by the question so often raised, and which has troubled many and led them to fly for refuge to what is called "The authority of the Church". The question is this, "How are we to know that the Book which we call the Bible is the Word of God?" Our answer to this question is a very simple one, it is this, The One who has graciously given us the blessed Book can give us also the certainty that the Book is from Him. The same Spirit who inspired the various writers of the Holy Scriptures can make us know that those Scriptures are the very voice of God speaking to us. It is only by the Spirit that any one can discern this. As we have already seen, "The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned". If the Holy Spirit does not make us know, and give us the certainty that the Bible is the Word of God, no man, or body of men can possibly do it; and, on the other hand, if He does give us the blessed certainty, we do not need the testimony of man.

We freely admit that, on this great question, a shadow of uncertainty would be positive torture and misery. But who can give us certainty? God alone. If all the men upon earth were to agree in their testimony to the authority of Holy Scripture; if all the councils that ever sat, all the doctors that ever taught, all the fathers that ever wrote were in favour of the dogma of plenary inspiration; if the Universal Church, if every denomination in Christendom were to assent to the truth that the Bible is, in very deed, the Word of God; in a word, if we had all the human authority that could possibly be had, in reference to the integrity of the Word of God, it would be utterly insufficient, as a ground of certainty; and if our faith were founded on that authority, it would be perfectly worthless. God alone can give us the certainty that He has spoken, in His Word; and blessed be His Name, when He gives it, all the arguments, all the cavillings, all the quibblings, all the questionings of infidels ancient and modern, are as the foam on the water, the smoke from the chimney top, or the dust on the floor. The true believer rejects them as so much worthless rubbish, and rests in holy tranquility in that peerless Revelation which our God has graciously given us.

It is of the very last possible importance for the reader to be thoroughly clear and settled as to this grave question, if he would be raised above the influence of infidelity on the one hand, and superstition on the other. Infidelity undertakes to tell us that God has not given us a book-revelation of His mind—could not give it. Superstition undertakes to tell us that even though God has given us a Revelation, yet we cannot be assured of it without man's authority, nor understand it without man's interpretation. Now it is well to see that, by both alike, we are deprived of the precious boon of Holy Scripture. And this is precisely what the devil aims at. He wants to rob us of the Word of God; and he can do this quite as effectually by the apparent self-distrust that humbly and reverently looks to wise and learned men for authority, as by an audacious infidelity that boldly rejects all authority, human or divine.

Take a case. A father writes a letter to his son at Canton, a letter full of the affection and tenderness of a fath-

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*In referring to infidel writers, we should bear in mind that by far the most dangerous of such are those calling themselves Christians. In our young days, whenever we heard the word "infidel" we, at once, thought of a Tom Paine or a Voltaire; now, alas! we have to think of so-called bishops and doctors of the professing Church. Tremendous fact!

er's heart. He tells him of his plans and arrangements; tells him of everything that he thinks would interest the heart of a son—everything that the love of a father's heart could suggest. The son calls at the postoffice in Canton to inquire if there is a letter from his father. He is told by one official that there is no letter, that his father had not written and could not write, could not communicate his mind by such a medium at all; that it is only folly to think of such a thing. Another official comes forward and says, "Yes; there is a letter here for you, but you cannot possibly understand it; it is quite useless to you, indeed it can only do you positive mischief inasmuch as you are quite unable to read it aright. You must leave the letter in our hands, and we will explain to you such portions of it as we consider suitable for you". The former of these two officials represents infidelity; the latter, superstition. By both alike would the son be deprived of the longed-for letter—the precious communication from his father's heart. But what, we may inquire, would be his answer to these unworthy officials? A very brief and pointed one, we may rest assured. He would say to the first, "I know my father can communicate his mind to me, by letter; and that he has done so." He would say to the second, "I know my father can make me understand his mind far better than you can". He would say to both, and then too with bold and firm decision, "Give me up, at once my father's letter; it is addressed to me, and no man has any right to withhold it from me".

Thus, too, should the simple-hearted Christian meet the **insolence** of infidelity, and the **ignorance** of superstition—two special agencies of the devil, in this our day, in setting aside the precious Word of God. "My father has communicated His mind, and He can make me understand the communication." "All Scripture is given **by inspiration of God.**" And "whatsoever things were written aforetime were written **for our learning**". Magnificent answer to every enemy of God's precious and peerless Revelation, be he rationalist or riteualist!

We feel it to be our sacred duty, as most surely it is our high privilege, to press upon all to whom we have access, the immense importance, yea, the absolute necessity of the most uncompromising decision on this point. We must faithfully maintain, at all cost, the divine supremacy and all-sufficiency of the Word of God, at all times, in all places, for all purposes. We must hold to it that the Scriptures, having been given of God, are complete, in the very highest and fullest sense of the word; that they do not need any human authority to accredit them, or any human voice to make them available; they speak for themselves, and carry their credentials with them. All we have to do is to believe and obey, not to reason or discuss. God has spoken: it is ours to hearken and yield an unreserved and reverent obedience.

Never was there a moment, in the history of the Church of God, in which it was more needful to urge home on the human conscience the necessity of implicit obedience to the Word of God. It is, alas! but little felt. Professing Christians, for the most part, seem to consider that they have a right to think for themselves, to follow their own reason, their own judgment, or their own conscience. They do not believe that the Bible is a divine and universal guide book. They think there are very many things in which we are left to choose for ourselves. Hence the almost numberless sects, parties, creeds and schools of thought. If human opinion be allowed at all then, as a matter of course, one man has as good a right to think as another; and thus it has come to pass that the professing Church has become a proverb and a byword for division.

And what is the sovereign remedy for this widespread disease? Here it is, **absolute and complete subjection to the authority of Holy Scripture.** It is not men going to Scripture to get **their** opinions and their views confirmed, but going to Scripture to get the mind of God as to everything, and bowing down their whole moral being to divine authority. This is the one pressing need of the day in which our lot is cast—reverent subjection, in all things, to the supreme authority of the Word of God. No doubt, there will be a variety in our measure of intelligence, in our apprehension and appreciation of Scripture; but what we specially urge upon all Christians is that condition of soul, that attitude of heart expressed in those precious words of the psalmist, "Thy word have I hid in mine heart that I might not sin against thee'. This, we may rest assured, is grateful to the heart of God. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

Here lies the true secret of moral security. Our knowledge of Scripture may be very limited; but if our reverence for it be profound, we shall be preserved from a thousand errors, a thousand snares. And then there will be steady growth. We shall grow in the knowledge of God, of Christ, and of the written Word. We shall delight to draw from those living and exhaustless depths of Holy Scripture, and to range through those green pastures which infinite grace has so freely thrown open to the flock of Christ. Thus shall the divine life be nourished and strengthened; the Word of God will become more and more precious to our souls, and we shall be led by the powerful ministry of the Holy Ghost into the depth, fulness, majesty and moral glory of Holy Scripture. We shall be delivered completely from the withering influences of all mere systems of theology, high, low, or moderate—a most blessed deliverance! We shall be able to tell the advocates of all the schools of divinity under the sun that, whatever elements of truth they may have in their systems, we have in divine perfectness in the Word of God; **not twisted and tortured to make them fit into a system, but in their right place in the wide circle of divine revelation which has its eternal centre in the blessed Person of our Lord and Saviour Jesus Christ.**

NEW LIGHT ON THE DEITY OF THE LORD JESUS CHRIST

After some twenty years spent in investigations and research among many readings of ancient manuscripts and versions of the Old and New Testaments and other related ancient literature, William Phillips Hall, President of the American Tract Society, has developed a remarkable discovery concerning "the Name" of God and its relationship to the Lord Jesus Christ.

This discovery brings about a recovery of what clearly appears to be the original fundamental interpretation of God in Christ as taught by the apostles and the Church of the apostolic age; an interpretation which has been but incompletely understood, and much obscured in the incomplete readings of the later manuscripts and versions of the Old and New Testaments, for many centuries.

Stated briefly, the discovery is this: With the Jews and Jewish believers in the Lord Jesus Christ of the apostolic age, that is, from about 33 to 100 A. D., the revelation of the God of the Bible was summed up in what they called "the Name", that is, "the Name" of God, usually expressed in the Hebrew Old Testament by four Hebrew letters, corresponding to the letters JHVH or YHWH in the English, which they believed might not be uttered and referred to as "the ineffable (or, unutterable) Name", and which they habitually expressed as "Lord" in the languages employed by them; and which they never called upon, or invoked in prayer or otherwise except as "the Name" of God, or—according to their creed, then as now, expressed in the words: "Hear O Israel: the Lord our God is one Lord" (Mark 12:29)—as "the name" of all that God is.

So when Jewish believers in the "Lord" Jesus Christ of the apostolic age—who as Jews had always used the word "Lord" to express "the Name" of all that God is—called upon, or invoked, His Name as "Lord", or "Lord Jesus", they obviously so called upon, or invoked, the word "Lord" in His Name as "the Name" of all that God is.

Mr. Hall clearly shows in his book entitled "A Remarkable Biblical Discovery, or 'The Name' of the God According to the Scriptures", just published by the American Tract Society, that these facts constituted during the apostolic age, and still constitute, the supreme Biblical evidence of the Deity of the "Lord" Jesus Christ, the co-eternal Son of the eternal "Lord" God the Father. This book can be secured from the American Tract Society, 7 West Forty-fifth Street, New York.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by the Rev. James L. Smiley, of Annapolis, Md.:

> "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.
>
> Unto Him be glory in the Church of Christ Jesus throughout all ages, world without end, Amen."—Ephesians 3:20, 21.

Who will send one from the far-away places as well very near us?

THE RESPONSIBILITY OF MOTHERHOOD

Reverend Dr. Percy T. Fenn

THE gentler and fairer sex has come into its own! After a struggle—written sometimes in blood—the rights of our women have been acknowledged, and nearly all the handicaps and disqualifications against which they have fought for centuries have been removed. And we are heartily glad!

A woman is no longer regarded as the chattel of man—except in pagan countries—but as his helpmeet, his equal, his evangel. And in almost every sphere of life her influence is as potent as that of man. In some it surpasses it!

We see her exerting her wonderful powers in the home, in society, in the church, in commercial life, even in the halls of legislation. She is given her rightful place upon our school boards, she is active and efficient in her clubs, in our parent-teachers' meetings, she has proved her worth in every kind of war activity. But it is in the home that she shines preeminent.

A writer has said: "Woman is the highest, holiest, most precious gift to man. Her mission and throne is the family, and if anything is withheld that would make her more efficient, useful, or happy in that sphere, she is wronged and has not her rights." And this is true.

For in the home the woman shines more as mother than as wife! Almost every writer testifies to this. Coleridge says: "A mother is a mother still, the holiest thing alive."

Henry Ward Beecher said: "A mother is as different from anything else God ever thought of as can possibly be. She is a distinct and individual creation." And De Beaufort said: "The future of society is in the hands of the mothers. If the world was lost through woman, she alone can save it." The responsibility of motherhood is, therefore, tremendous, and by many mothers, it is not as yet understood.

The advancement of woman to a competitive place in the life of the world, and the multitudinous opportunities that have been given her of doing her part for the elevation of mankind, and of alleviating human suffering, have so crowded her life as to make her almost incapable of doing justice to the duties which belong to the home, and of discharging the big responsibility of motherhood. We see this everywhere.

There are homes in almost every community that bear all the evidences of neglect because the mother has undertaken too many responsibilities outside the home. Perhaps these outside duties are in some cases more congenial, but that is not sufficient excuse. The hospital, or the school board, the club, the sewing-circle, or even the church, should never be permitted to obscure the duties of the home.

We have known mothers—many of them—to be faithful in the discharge of every obligation outside the home, whilst the home bore every evidence of neglect, and the children were permitted to roam the streets, and to grow up like "Topsy".

If a mother be forced to choose between the home and the world outside, she should choose the home, and even confine all her energies to that. For the investment is the best the world can offer. Her real kingdom, in which her influence is all-pervading and permanent, is the home.

The little lives that have been entrusted to her are absolutely under her control, and to her has been committed the awful power of controlling, fashioning, and inspiring all future generations. It has been asserted, even demonstrated by statistics, that the mother's influence is stronger than that of the father, and that the majority of those who have become great in the world, have owed their greatness to their mothers. This is an awful thought!

It was Herbert Spencer who acknowledged that "The child takes most of his nature of the mother, besides speech, manners and inclination". "One good mother," says George Herbert, "is worth a hundred schoolmasters." And an old Spanish proverb says: "An ounce of mother is worth a pound of clergy." And it was Napoleon who said: "The future destiny of the child is always the work of the mother."

When Napoleon and Madame Campan were one day discussing the defects of the old systems of instruction, he asked her what was lacking in order that the people should be properly educated, and the reply was, "Mothers". "Yes," said the Emperor, "here is a system of education in one word. Be it your care, then, to train up mothers who shall know how to educate their children." For:

"The baby has no skies
But mother's eyes;
Nor any God above
But mother's love.
His angel sees the Father's grace,
But he the mother's, full of grace;
And yet the heavenly kingdom is of such as this."

But if a mother is to discharge her duty to the child, she must not forget that he is a tripartite being; he is made up not of body alone, but of body, mind and soul, and these parts must be carefully trained if he is to be a complete, well-rounded man. Many mothers forget this!

We are hearing a good deal today about the care of the baby's body. The government at Washington has a bureau whose business it is to educate the mothers of our land as to how they should feed and clothe the baby, and thus reduce the awful and needless mortality. Such a bureau as this is of immense value to the nation, and it should have been organized centuries ago. But if the body be carefully nurtured, and the body alone, the boy will grow into a well-nourished animal, and nothing more!

The mind must receive its share of the training, and the soul must be educated if the boy is to grow up into useful citizenship. This is what so many of our mothers are forgetting. The mother's influence should extend to, and control, the development of the little mind. Careful consideration should be given to the school-life and its influences and environment, to the books that are read, and to the recreations and pleasures that are provided.

And when we come to the moral life we find the responsibility almost appalling, and too frequently shirked. Some mothers seem to think that if the body and the mind are trained the soul does not matter. Or worse still, many do not think of this at all.

A tiny child we know, had listened to another child in the same Sunday Kindergarten, as she quietly and accurately recited her memory and other work, and she said to her teacher, as a look of perplexity stole across her face: "My mother says she never has any time to teach me my lesson. I wish my mother were like yours!"

Another child of five confessed to her teacher that she had never been taught to pray! Her mother paid no attention to such matters. Still another child was reminded by her teacher of certain services that were to be held on some week-day—services to which her mother, a wealthy woman, never came—and she said to her teacher: "Won't you please telephone my mamma about that service so that I may come to it?" This is both pathetic and tragic! And it proves to us that good mothers are the need of our nation.

Such cases are not by any means the result of a lack of love. These mothers would be willing to die for their little ones. But, unfortunately, they do not seem to know how to live for them. In many cases it is the result of thoughtlessness, or of worldliness; in some it is the result of ignorance. But, of course, there is never any desire to make the child suffer. But all the same it has its effect upon the child's education, and the bitter fruit is seen in after years. Here are two examples: One takes the form of a little poem and describes the brutality of a boy upon whom his mother had lavished her love, but whose moral training had been pitifully neglected by her. This is how it runs:

A poor lad once, and a lad so trim—
A poor lad once, and a lad so trim,
Gave his love to her that loved not him.

"And," says she, "fetch me tonight, you rogue,
Your mother's heart to feed my dog!"
To his mother's house went that young man—

To his mother's house went that young man,
Killed her, and took the heart and ran,
And as he was running, look you, he fell—

And as he was running, look you, he fell.
And the heart rolled on the ground as well.
And the lad as the heart was a-rolling heard—

And the lad as the heart was a-rolling heard
That the heart was speaking, and this was the word:
The heart was weeping and crying so small—

The heart was weeping and crying so small,
"Are you hurt, my child, are you hurt at all?"

The other story tells us of a man who became very famous in his day, who had been carefully trained by a pious

mother. One day he was tempted by his companion to unite with them in committing an indiscretion which he knew his mother would disapprove, and he burst into tears, saying, "What would my mother think? I care nothing for myself—but my mother!"

If, therefore, the mother would do her biggest work in the world, and train up the future citizenship as it should be trained, she must devote herself with superabundant enthusiasm to the discharge of this great responsibility of motherhood, by the painstaking education of her child's threefold nature—body, mind and soul!

MODERNISM AND THE MINIMUM OF FAITH.

(Continued from page 1.)

superior book, but only on the level of the natural human intellect, the unaided mind, and not supernatural revelation.

Books That Emphasize the Certainties.

A fifth mistake is the assumption that when we enter into the realm of religion we are in that of the speculative where absolute certitude is not to be expected. It is Modernism's conviction that there are no absolute finalities of which we can be sure as we can with respect to material things. That is absolutely untrue. We are surrounded by truth when we enter into the realm of theology, and can come to finalities just as absolute as any other truth we may discover.

I would commend to students Dr. Harris' book which follows along in a logical way the process whereby man attains to certainty and emphasizes how positively certain we may be with respect to the great matters of the soul. I also commend those two noble volumes by Dr. Madison, **The Growth of the Spirit of Christianity,** in which he shows by contrast what the unaided mind discovers, and what is discovered by the mind resting in the Word of God. These two books furnish a great foundation for extensive study of truth. A third is the greatest book from the standpoint of Christianity given to the world in a decade, that of Edwords, **The Holy Spirit the Dynamic of the Church.** All these books emphasize the absolute certitude of our traditional faith.

Another mistake of Modernism is that sin is a misfortune and that we are victims. That sin is a disease and not a diabolical, iniquitous, damnable thing that comes up through deliberate departure from God and violation from His law. Modernism wants us to treat sin pathologically and not redemptively, but Jesus Christ made a definite proclamation of His conception of sin when He went to the cross to eradicate it.

Modernism makes a further mistake in assuming that the progress of the world is to be accomplished by culture. No one disparages culture. Association with refined things refine the soul, but Modernism makes the mistake of believing that they can save the soul. They can no more save the soul than Lady Macbeth can cleanse her hands by walking to and fro and crying, "Out damned spot!" It did not go at her command. The soul of man can only be cleansed through the cleansing power of Jesus Christ, through His atonement. Modernism therefore is met squarely by the Book.

Again, Modernism presents Christ only as the great example of self-effacement and martyrdom. But His death was vastly more than martyrdom. It was a voluntary sacrifice of life, that man might have life and have it more abundantly.

Lesson From a Steel Plant.

Then again Modernism makes the mistake of declaring that prayer is an excellent exercise morally, but not a procuring cause. We hear a great deal of the self-efficient bigotry of man who assumes that God would change any of His plans to meet any human requirements. They say prayer is not a procuring cause but merely a subjective satisfaction through association with the invisible and real whereby we come into a more happy relation with God. But prayer is power procuring. It gets us into the presence of God and brings power to bear upon the problems of life.

I stood one day in a great steel plant. I went to speak to the men at the noon hour. Here were hundreds of men who at the signal of the whistle left their tables where they had been working, and as they left there was a silence all through the establishment. These men had been taking great steel shafts and paring them down to one sixteen-thousandths of an inch. Not one had any capability for that. Only a steel machine can do that with hardened steel. I noted when the men went back to their tasks they geared themselves into a great central shaft that ran all through the factory, threw themselves as it were into that power which was turning by a great generating force near at hand. Every man became a thousand men when he called power to his task. That is what prayer does. By faith we gear into the infinite, and when a man has learned the secret he discovers that prayer is a procuring cause, and not merely a helpful exercise.

Modernism inveighs against creeds, and says that a creedless church makes for freedom and self-expression. Does it? On the courthouse in the city of Worcester, Mass., these words are written: "Obedience to law, that is liberty."

What is a creed? An orderly statement of great truths and our individual conception of them.

Why this inveighing against creeds? As a matter of fact a creedless church is a spineless church, a church that never does anything in the way of reclaiming men or establishing missions in far off lands. The church with a creed believes things, and the church that believes things, does things.

Why is it that the liberal church in New England has made no progress in the last hundred years? Where have they established missions? Have they sent any Livingstone to Africa? Any Judson to Burma? Have they produced a Newton? A Knox? A Taylor? Have they caused any desert places to bloom with the flower of Christian graces? After one hundred years of vast expenditure of wealth they have nothing more to show for it than they had one hundred years ago.

But what is true of the evangelical churches of Boston? They have been multiplied in proportion to their allegiance to truth as stated in the great creeds of the church. These are facts not to disputed or controverted.

Modernism is simply trying to rid the church of the great statements of faith. They are historic, but are not to be received merely for that, but because they are found in God's Holy Word and are true. I believe in the Apostles' Creed from beginning to end. I love to recite it, but large numbers of New England churches will not permit the Apostles' Creed to be recited because they believe in a creedless church. What they do believe in is an effiminate, ineffective church. This is one of the great mistakes of Modernism.

A still further mistake of Modernism is that the utterances of Jesus Christ are subject to revision by man. His mistakes can be corrected, it says. The moment you take that position you have eliminated all the authority of Jesus Christ. You have made Him a creation of man and not the power of God unto salvation. You hear in some pulpits today, and read in some books, "Jesus Christ was greatly mistaken in this", which to you is a blasphemy, because you believe in the finality of the utterances of Jesus Christ, and that when Jesus has spoken, that ends it. That is final with me. I am willing to risk my eternal destiny on the fact that Jesus has spoken and what He has said is final. Modernism denies this. Therefore, shall we not take issue with it?

"All Scholars," a Misleading Phrase.

Then again, Modernism says that modern discoveries and archeology discredit traditional belief. The traditional belief regarding the Bible and the atoning work of Jesus have been discredited by the discovery that man evolves upward and is perfected unaided and without redemption! But the Bible declaration is definite regarding this and meets Modernism squarely and you cannot take both. If you take the Bible you cannot take the Modernism.

Another mistake of Modernism—and I shall not have time to dwell further upon these mistakes—have you heard it? "All scholars," have you ever heard that? "All scholars" have repudiated the atoning work of Jesus Christ.

Professor A. P. Fitch came to deliver an address before the Congregational Club of Boston (Lord have mercy on the colleges with such men as instructors!). He came before the Congregational Club and said: "All scholars have come to perfect agreement regarding the person of Christ. He was born the way all of us are born. No scholar of any distinction today, or any man of average intellectual ability believes in the Deity of Christ."

Later on, with reluctance, the Congregational Club passed a motion saying: "The Congregational Club believes and glories in the Deity of Jesus." **But it was passed by a bare majority!**

"All scholars" as a mark of fine scholarship is a very elastic term. It may have application to one line of thinking or another, but as a matter of fact the profoundest and most intensive thinking is never done except through the indwelling of the Spirit of God. The man who stands nearest to God, manifest in Jesus Christ, will do the deepest thinking, the longest thinking, the strongest thinking, and the most dependable thinking. The greatest scholars of today and of all time, are the scholars who have been under the illumination of the Holy Ghost. "All scholars"—never allow yourself to be stampeded with those two words.

What Is the Irreducible Minimum?

That is to say, what is the least you can believe and still be truly and honestly called a Christ-ian, a Christ-man or a Christ-woman?

What is the least you can believe? I will tell you. You must have a belief in the personality of God. There is not much difficulty of conviction there. You must have a belief secondly, in the fatherhood of God. God has a loving interest in humanity through which man can have a certainty for well-being. He has a fatherly interest.

You must have a belief also that Jesus Christ was God manifest in the flesh. You have the Bible for it, and the activities of Jesus Christ in favor of it.

You must believe in the Holy Spirit. He truly is the dynamic of the individual life, and the dynamic of the church.

You have to believe in the necessity of individual regeneration. Modernism stresses social redemption and social salvation. We hear a great deal of it. When these men who are proclaiming social salvation will bring just one, not one thousand, but just one person who was down in sin and became conscious of iniquity and through the proclamation of social salvation said, "I will arise and go to Christ for cleansing", and the response has brought a cleansed life, a life made over by the proclamation of social salvation, then we will have reason to stop and think a little while. It can show no such results.

There is a social salvation. But, how? By the salvation of the units of society. By the redemption of the individual; the transformation of the individual life. Modernism emphasizes sociology as against theology, and talks about better housing as the finest expression of humanity; better feeding; better clothing and environment. Never has there been a life regenerated by environment. To be a Christian you must believe in regeneration. When you reject it you reject the essence of Christianity.

To be a Christian you must have a belief in the resurrection of the dead and the immortality of the soul, and in the judgment to follow, the separation of the just from the unjust. You have to believe in judgment before you can believe in Christ. No one has ever found in the Word of God, nor in the utterances of holy men, such pictures of the results of guilt and the results of belief in Christ as Christ Himself has given. He spoke in parables that man might see. He spoke in parables because the truth was so tremendous that was the only way to portray it.

You have to believe in the sufficiency of the inspired Word of God, otherwise you have no Christianity, but only tradition. There is no Christianity unless Christ is truly portrayed.

You must have a belief in the triumph of the kingdom, to be a true Christian. It is the most wonderful picture ever drawn by human imagination. It has to be realized by the marvelous portrayal of Jesus Christ. With His cross impending, the shadow falling upon His path, knowing Him in fear, and His enemies crucify Him, He went on with His portrayal. Then, in that marvelous utterance He said, "Be of good cheer I have overcome the world". The victorious Christ! You have to believe in the complete victory of our Lord.

Jesus' Triumphant Return.

Another factor in the irreducible minimum is a belief, which I hold confidently, as to the triumphant return of Jesus Christ, concerning which there is no reason for any one to have doubt. I believe in the triumphant return of Jesus Christ, a visible return, and that He will come to His own.

We are living in a time terrible in its manifestations of iniquity and tribulation on every hand. This world has never seen a tragedy equal to the tragedy on a colossal scale which is being enacted in Russia, where guilty men, law-hating men, gospel-despising men, Christ-defying men have undertaken to change civilization, and bring in a new order to humanity. Every crisis of humanity seems to pale into insignificance with the awful calamity brought about by Lenine and Trotsky. They are murderers of the worst type, and on a larger scale than has ever been known. They have no God, no government, no law.

There you have sin as it is approaching its finish. And is it not true that sin when it is finished bringeth forth death? There you have the natural man. If you want a picture of the whole world with Jesus and Calvary left out, see Russia as represented by Lenine and Trotsky and you have it, a dark, black, burning revelation of evil, because it is man giving himself free expression. Self-expression is good when it is the expression of redeemed self, but evil when it is the expression allowing sin to control and have the body.

"I Believe in a Triumphant Church."

"It is your father's good pleasure to give you the kingdom."

There you have the proclamation. Our own country is not free from calamity nor any state. None of the cities can point their finger at any other. With our police strike in Boston we can well afford to be quiet when other cities give expressions of lawlessness, such as is manifest in Chicago. And, by whom? Not by the people who own allegiance to the Lord Jesus.

Do you know the ones who will ultimately save the world from its viciousness? It is those who have faith in the redemptive realities to humanity. I long to see America rise in her might and join hands with every other nation and say, "Let us have peace, and peace forever", but that will never come about by conferences It will only come about through Christian faith and its wider promulgation. But do not despise conferences, for they are more or less creative, but my friends, the great need of today is a new vision of Christ our Lord.

I conclude with this. You and I have nothing to fear. The Lord is a great God and great King above all kings. In His hands He holds the corners of the earth, and gathers up the mountains as a very small thing. His purposes are not to be thwarted or overthrown by men. **If you are on the side of God's Word, Jesus Christ, the Apostles, you are on the winning side. I would rather be popular with the prophets, and the poets, and the Apostles, and above all with Jesus Christ in Glory, than to be popular with the crowd that will honor you with degrees and give you a high position along ecclesiastical lines in proportion as you repudiate traditional truths.**

All a man has to do in Boston if he wants to be invited to say prayers in Harvard College is to rise and say, "I have made a great discovery that I have been in error. I have come to complete repudiation of many of the traditions of the Church. A rosier day has come, and we in this latter day, with the wonderful illumination granted to us through science and the great discoveries of our day, have now a gospel that is more rational". All I would have to do is to say that, and some time within the next week or two I would be asked to say prayers in Harvard and conduct services.

My friends, we have nothing to fear. It is our business not to concern ourselves a whit with **what man says, but with what God says. Let us take our position firmly and positively. Line up beside Christ. The day has come when every man and woman with convictions must have the courage of those convictions and make declaration of that without fear or favor. It is ours to take our stand firmly by the Cross and fight for the truth in every circumstance.** Who are to be the liberators of the future? **Those who have the greatest reverence for the Law of God. That is liberty.** The world is still in bondage; multitudes of souls are still in bondage; a great dark spiritual bondage, who are yet members of the church. They need something of the courageous convictions of those who have the fear of Go dand know it, and they will yet put things right in the ecclesiastical world. **I say confidently, and without hesitation, the hope of the Church in America for the immediate lies with the great Bible Institutes.** They must furnish the leadership which will conduct the people out of darkness into the marvellous light of truth.

"Heaven and earth shall pass away, but my word shall not pass away."—**Moody Bible Institute Monthly.**

Book Reviews

A BIBLICAL THOROUGHFARE: By Neville Stuart Talbot, M. C., D. D. Cloth. Pp. 350. The Morehouse Publishing Company, Milwaukee, Wis. Price $3.00.

The author announces on his title page that he desires to have the "General Public Share the Main Results of Biblical Scholarship". If the general public cares to follow him in this expedition into the realm of critical synthesis, it will prove an interesting experience. For the writer puts his material into readable form and charms the reader by his sincerity. Of course, some of us wonder if anything is gained for the good of the general public by attributing Isaiah to two authors, which is doubted by many erudite scholars; locating the book of Daniel at an age centuries subsequent to the events there recorded, which is open to much questioning; and splitting up the Pentateuch into sections involving intricate situations, in order to deprive Moses of its authorship. We need only in this latter phase,

refer the writer to Robert Dick Wilson, the learned Orientalist, who in his "A Scientific Investigation of the Old Testament", declares, concerning Deuteronomy: "For the assumption that Deuteronomy was written in, or shortly before, 621 B. C., there is absolutely no direct evidence. The testimony of Deuteronomy itself is that it was given by Moses on the plains of Moab" (p. 36). And the hypotheses that the Hebrew idea of origins came from Babylonia, is valiantly met by Bishop Du Bose in the Biblical Review of October, 1926. The contrary will eventually be admitted when the scholars get their right mind, and further confirmation of the Scriptural story is obtained by the increasingly vindicating excavations in the lands of the Bible. Our writer thinks, with many of his school, that Genesis is not history (in the beginnings) but some day he may change his attitude. We have heard so much of "assured results" which in turn have been succeeded by contrary results that we are puzzled to think where we are yet to arrive in this seductive meandering in the scholastic world. Sometimes we wonder if the "wisdom of the wise" may not be in peril of question, as it once was (1 Cor. 1:19-21). We do not set a premium upon ignorance; but we do doubt the stability of a process that calls itself scientific and is ever changing its position. Has the author ever given intelligent study to "The Failure of the Higher Criticism", by Emil Reich?

Now, a reviewer is never happy to condemn a book. He instinctively longs to commend it to the reading public with every impulse of genuine sympathy. And this reviewer does appreciate this effort for its readableness, and its downright honest purpose to help those who shall peruse its pages. The tone is reverent and spirit uplifting. If the readers will fortify themselves against the complacent spirit of assurance as to the findings of scholarship, which we must protest in many instances are generous guesses, they will obtain much that is inspirational and heart-satisfying.

Kenneth Mackenzie.

BOOKS AND PAMPHLETS RECEIVED.

Fleming H. Revell Co., 158 Fifth Ave., New York City:.
CHRIST'S WAY AND MODERN PROBLEMS: Rev. F. deW. Lushington, M. A.

Robert Scott, Publisher, Roxburghe House, Paternoster Row, London, E. C., England:
HE HEALED THEM ALL: G. Home.

Thomas Y. Crowell and Co., 46 E. 14th St., New York City:
BETWEEN THE LIGHTS: Fanny B. Bates.

Harper Brothers, Publishers, 49 E. 33rd St., New York City:
WITH AND WITHOUT CHRIST: Sadhu Sundar Singh.
I BELIEVE IN MAN: Judge Leon McCord.
PULPIT DRAMAS: P. E. Osgood.

The Macmillan Co., 60 Fifth Ave., New York City:
MEMOIRS OF A GOTHIC AMERICAN: Anne Kavanagh-Priest.
THE SOUL COMES BACK: J. H. Coffin.
THE INTIMATE PROBLEMS OF YOUTH: E. S. Rudisill.
SOULS IN THE MAKING: J. G. Mackenzie.
THE TRAIL OF LIFE IN COLLEGE: R. M. Jones.
GREAT MEN AND MOVEMENTS IN ISRAEL: Rudolf Kittel.

Hamilton Brothers, 120 Tremont St., Boston, Mass.:
SIMPLIFIED TRUTH FOR YOUNG AND OLD: R. W. Lewis, D. D.

Doubleday, Doran Co., Garden City, New York City:
AM I GETTING AN EDUCATION? Edited by Sherwood Eddy.

The Pilgrim Press, 14 Beacon St., Boston, Mass.:
IMPORTANT TO ME: Margaret Slattery.

The Parish Press, Fort Wayne, Ind.:
TALKS ON THE PRAYER BOOK: E. W. Averill.

Edwin I. Niles, Rochester, N. H., Publisher and Arthur.
HERBERT SPENCER'S BAD METAPHYSICS AS SEEN IN HIS "FIRST PRINCIPLES".

Harcourt, Brace and Co., 383 Madison Ave., New York City:
SAINT PAUL: Emile Baumann.

Longman's, Green and Co., 55 Fifth Ave., New York City:
AND WAS MADE MAN: L. Hodgson, M. A.

George W. Jacobs and Co., 1726 Chestnut St., Philadelphia, Penn.:
THE LIFE AND WORKS OF GEORGE W. PETERKIN: R. E. Strider, D. D.

Church Missions Publishing Co., 31 Church St., Hartford, Conn.:
FRANCIS XAVIER: J. T. Addison, Soldier and Servant Series.
DAWN ON THE WEST COAST: A. C. Peabody.

Cokesbury Press, Nashville, Tenn.:
THE COSMIC RAY IN LITERATURE: L. T. Guild.

Morehouse Publishing Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.:
THE HUMAN PARSON: H. R. L. Sheppard.
THE RELIGIOUS EDUCATION O FADULTS: L. C. Palmer.
MOTHER EVA MARY, C. T.: Mrs. Harlan Cleveland.
BY WAY OF ILLUSTRATION: C. A. Ault.

University of North Carolina Press:
SCIENCE AND RELIGION TODAY: Thornton Whaling, D. D., LL. D., Litt. D.

Episcopal Theological School, Cambridge, Mass.:
Lincoln saved it,' that is an erroneous notion in these parts
J. A. Muller.

Letters to the Editor

In this Department the Editor will at all times welcom communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

"MADNESS OF WAR."

Mr. Editor:

In a review of the "Madness of War", by E. L. W., in the April 6 issue of The Churchman, I find a criticism of General Lee's position that is not warranted by the facts, i. e., that the tragedy of his life was because he failed "to put first things first". That the case is mis-stated and that the reverse is true, can be readily proved. Will quote from three Northern witnesses and one Southern, a no less a person than Lee himself. Many others could be given did space permit; these, however, will show my point.

Gen. Morris Schaff, of Boston, in his Life of Jefferson Davis, states the case for Lee and the Confederacy thus: "In spite of disasters and privations, the Southern people were willing to fight on. That spirit in Davis was the color bearer and never quailed; the trumpet for him and for Lee and the self-respecting was the **principle involved**, a principle we venture to prophesy which will be the rallying ground for the people of the United States when the rights under the Constitution are all in the constricting folds of the Lernean Hydra of complete centralization."

Dr. Arthur W. Littlefield, well-known New England divine, thus states the case in the January 1924 issue of "The Libertarian": " 'The South tried to divide the country; Lincoln saved it,' that is **erroneous** notion in these parts still; nobody up here, with very few exceptions, understands that the South tried to save Federalism and the Constitution of the Fathers as against Imperialism and the Constitution of the Protectionists. The South, though defeated, really saved to America, and as we now see, the world all that was best in American nationality—the Constitution of the Confederacy furnishes ample proof of that. Lee's shrine at Lexington, not Lincoln's tomb, will become the shrine of American patriotism, when once history is told correctly! . . Both Henry Clay and Calhoun saw clearly that Federalism would develop eventually into Imperialism and that the central government could and would coerce the states whenever one section got control of that government. This, of course, actually happened in the tariff legislation inaugurated and controlled by the North. . . . In order to be true to the American ideal, one must know no sections nor mere habitat. I am simply an American patriot trying to be true to **Principles**, and loving the South, not only for her own sake, but because she was true to the **Principles that the fathers thought they had established and secured in the Constitution of 1787-89.** Personally, I don't care for any re-writing of the Constitution; I want a new emphasis upon the Jeffersonian principles and those of the Confederacy inculcated among the American people, and for that I am working mightily! (Incidentally, Dr.

Littlefield staged a lecture tour in the South on "The Unfinished Work of the Confederacy".) The historic fact is, that the Northeastern States have nearly destroyed not only the Constitution, but also the fundamental American ideals of local self-government and a Federal Union built upon State sovereignty. The signs of a new revolt, akin to that of the Sixties, are ominous, but with bullets never again, only ballots now and evermore. Surely, the 'Lost Cause' is having a most glorious resurrection! I wonder how many Americans—**especially** Southerners—realize it?"

Gamaliel Bradford states the case in The New York Times, February, 1925, thus: "Of all the great political questions pressing upon the country for solution today, none is more important than the relation of the State and Federal governments. The encroachment of the federal power has been so steady and so slow that few stop to realize the radical changes it involves; and fewer still to consider how these changes may be best met. **It was the protest against this tendency which largely animated the thinking men of the South in the Civil War,** however, slavery may have been the immediate provoking cause of that great contest. And the result of the war was to increase immensely the federal power and influence. The dangerous aspect of the matter is that, as every year sees the gradual increase in vigor and dominance of the government at Washington, so there is an even greater corresponding tendency to weaken and degrade the state governments. And unless some remedy can be found for it, it is difficult to overestimate the peril to which our whole system is exposed. The attempt of the North to maintain the union was nothing but forcible conquest, and the surrender at Appomattox marked the most tremendous step in the progression that had gone on from the beginning to undermine the state governments and increase the power of the federal. I hope you may see fit to allow my brief discussion to serve as introduction to the letter of General Lee to Lord Acton, which should be widely circulated **for the benefit of those who have misunderstood the position of the Southern leaders."**

Lastly, General Lee states his own case, in his letter to Colonel McCulloh, a member of the faculty of Washington and Lee, who at the time of the writing of this letter (September 28, 1869), was on a mission to France connected with this institution. I quote from this letter as follows: "I am very much obliged for the kind sentiments felt for the South and the sympathy extended to our people (by the French). Every brave people who considered their rights attacked and their **constitutional liberties invaded,** would have done as we did. Our conduct was not caused by any insurrectionary spirit, nor can it be termed rebellious, for our construction of the Constitution under which we lived and acted, was the same from its adoption, and for eighty years we had been taught and educated by the founders of the Republic, and their written declarations which controlled our consciences and actions. The epithets that have been heaped upon us of 'Rebels' and traitors have no just meaning nor are they believed in by those who understood the subject, even at the North."

After reading these testimonies, the conclusion is inescapable that Lee's objective was **"the principle involved"**—that he fought to preserve not only for Virginia, but every state in the union—"the American ideals of local self-government and a Federal Union built upon tSate soveyngiert in other words, a government, of the people, by the people, and for the people; the "eternal verity" on which all human liberty rests, and if this is not "putting first things first", then I fail to understand the English language.

Mary D. Carter.

Upperville, Va.

WITH PLEASURE WE PUBLISH.

Mr. Editor:

A propos of the little criticism about St. Stephen's College that has appeared in your paper, would you care to publish the following student poem as a comment? It will perhaps show that St. Stephen's produces something besides "radicalism".

Collect.

O God, grant that as the stars shine
In the darkness and chaos of the night, reflections
Of the sun, so may we shine in the darkness and
Chaos of this wicked world, reflections of Thy
Glory. Through Jesus Christ Our Lord.
Amen.

If you think that this signifies nothing, will you please tell me so. I mean it as an answer to the question, "Can anything good come out of Nazareth?"

Edgar W. Wilcock.

St. Stephen's College,
Annandale-on-Hudson, N. Y.

Church Intelligence

Dr. Elliott and St. Luke's, Tokyo.

Dr. Mabel E. Elliott, head of the Children's Department of St. Luke's Hospital, Tokyo, who is now in the United States, was the first woman to be granted a physician's license in Japan. She is the only American doctor on the St. Luke's staff besides Dr. Teusler. The methods being instituted by Dr. Elliott in the care of children, like the work in all departments of St. Luke's, are revolutionary for Japan. Accustomed to live, eat and sleep by their children's very bedsides in Japanese hospitals, the mothers at first found even the requirement that they leave their children entirely in the hospital's care a startling innovation. However, the rapid improvement in their children's condition soon convinced them of the wisdom of the modern methods.

Diseases of children in Japan are similar to those of children in America, according to Dr. Elliott, except for diphtheria, which is more serious there because of the lack of propaganda in the interest of prevention, and trachoma, a disease of the eyes which afflicts entire families.

Gratifying results are being obtained in the Hospital's Public Health work affecting children, according to Dr. Elliott. She cooperates with Dr. Kameyo Sadekata, a remarkable Japanese woman physician educated at Ann Arbor, in the maintenance of maternity clinics, pre-school and school clinics, the first ever established in the Empire. Ten thousand children of Kyobashi Ward are examined regularly at the St. Luke's school clinic and 602 babies were enrolled in the "well baby" clinic last year. The significance of this work is indicated by the figure on the mortality rate for infants coming under the Hospital's jurisdiction, which is 2.5 per cent as compared with the mortality rate for infants in Tokyo as a whole, which is 20 per cent of the lowest rate found anywhere in Japan, which is 14.5 per cent.

"Japan is watching the public health demonstration which the authorities of the city of Tokyo asked us to conduct, with the greatest interest," Dr. Elliott reports. "The most encouraging factor in relation to our work is not merely the immediate results, though they are so convincing that the Japanese urge an expansion of our service. The encouraging factor is that the Japanese people, once they are convinced of the feasibility of modern hospital methods, will spare no pains in having them adopted throughout the Empire."

Indian Minister Dies While Driving Car.

The Church in South Dakota lost its foremost Indian minister in active service in the sudden death of the Rev. William Holmes, of Wakpala, who passed away on April 10. Mr. Holmes was Superintending Presbyter of the Standing Rock Mission. He was driving his car to White Horse where he had an appointment to meet Archdeacon Ashley, when he was suddenly stricken with heart disease and died immediately. Another Indian priest who was with him noticed his condition and managed to stop the car. The burial was at his old home in Santee, Neb. Archdeacon Ashley had charge of the services.

The Rev. Mr. Holmes was educated at the old St. Paul's School at Greenwood, and studied for orders under Bishop Hare. He was sixty-seven years of age, and had given many years to the service of the Church, first as helper and catechist and afterwards as deacon and priest.

He served for several years as Superintending Presbyter of the Santee Mission. Five years ago, when failing health forced the Rev. Philip Deloeia, Superintending Presbyter of the Standing Rock Mission, to give up his work, Mr. Holmes was appointed to succeed him. He was probably the best read man among our Indian clergy and assisted Archdeacon Ashley in translating into the Dakota language the Niobrara series of Church School lessons prepared for the Indian field in South Dakota by the Rev. Dr. Lester Bradner. He was also a member of the Board of Examining Chaplains.

Mr. Holmes' going makes the need for young white clergy in the Indian field more acute than ever. The old veterans in the Niobrara Deanery are passing, and unless some young white clergy volunteer for service in that field, the Church is going to be faced with a very grave problem as to how to carry on this the most outstanding feature

of the Church's domestic missionary work.

Dr. Franklin to Address Huron Synod.

Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, is to make an address at the annual Synod of the Diocese of Huron, meeting in London, Ontario, May 15. Mr. F. W. Sutherland, of St. Thomas, Ontario, chairman of the Laymen's Association of the Diocese of Huron, in his first inquiry about the matter wrote:

"The Anglican laymen of Huron Diocese are endeavoring to develop something of the loyalty among the men of the Church that we in Canada hear from time to time is being developed among your men throughout the various dioceses of the United States; and it has occurred to me that at our Annual Synod, the second evening of which is to be given over to the laymen's program, we would gain inspiration and enthusiasm from an address from one of your outstanding laymen. The international note of good will that such a speaker would naturally sound, would obviously be an added pleasure to our Churchmen."

The Rev. C. E. Snowden, of the Field Department, who replied to the letter, was born in Canada, as of course a good number of our clergy were, including Bishop Brent, Bishop Rowe and Bishop Anderson.

Pennsylvania Diocese Elects Dean Drury

Dean Samuel Smith Drury, Headmaster of St. Paul's School of Boys, Concord, N. H., was elected Bishop-Coadjutor of the Diocese of Pennsylvania on the fifth ballot at the convention held for that purpose Monday, May 6, in Holy Trinity Church, Rittenhouse Square, Philadelphia.

Tense interest in the election prevailed throughout the diocese, which far overshadowed interest in the annual diocesan convention on the two following days, May 7-8.

Part of this tension can be explained by the four declinations that have followed previous elections. The major portion of the feeling, however, is attributed to the fact that the two leading candidates, Dean Drury and Rev. John M. Groton, of New Bedford, Mass., seemed to have an equal chance of election.

Dean Drury is said to have had the support of the Catholic party within the diocese, the conservative members of the non-Catholic group and of the alumni of St. Paul's School within the diocese. He has been at the school ten years and is said to have completed his work there.

Dr. Drury has the special distinction of being the only man who ever declined a call to Trinity Church, probably the richest parish in the world, and the church the most famous in this country. It is 252 years old and stands on Broadway, New York City, at the head of Wall Street. Dr. Drury was called by t hevestry in 1921 to succeed the Rev. Dr. W. T. Manning, elected bishop of the diocese of New oYrk.

Dr. Drury declined because of his love for his chosen work of teaching boys. He is a native of Rhode Island, 51 years old, graduate and D. D. of Harvard and was ordained in 1905. He was associated with Bishop Brent while the latter was in the Philippines and later rector of churches in Boston and Providence.

The Diocese of Pennsylvania is to be congratulated upon the splendid spirit which has prevailed over its many disappointments, and now upon its choice of so consecrated a leader as Dean Drury.

W. A. Officers' Conference.

Alabama and Oregon were among the seventeen dioceses from which about fifty women came to the Woman's Auxiliary officers' conference held at Taylor Hall, Racine, Wis., April 26 to 30. The greater number came from Wisconsin, Illinois and parts adjacent, but Massachusetts, Pennsylvania, Colorado and South Dakota were also represented.

The aim of the conference was to consider the great study theme of next year, the world mission of Christianity, and the relation which social service and religious education bear toward it; and to consider how best to relate the work of the Auxiliary to that great theme.

After presentation of the world mission of Christianity, by the Rev. D. A. McGregor, the Rev. Harold Holt and the Rev. John W. Suter, Jr., outlined its social and educational aspects. Dr. Adelaide Case led a discussion on modern educational methods, and Dr. Franklin had a session on the subject of gifts. The national officers of the Auxiliary led discussions about the work in the parishes and dioceses, and Miss Elizabeth Matthews had the closing session on enlisting others.

Mrs. Paul Barbour, of South Dakota; Dr. Case and Miss Matthews led the devotional hours of the conference in the evening. The Racine clergy had the early services in the school chapel.

Increasing Demand For Bibles.

Apparently the Association for the Advancement of Atheism and the Russian Soviets and their American sympathizers and aids, inside and outside theological seminaries, institutions of "higher learning" and yellow newspaper offices, have failed to diminish the demand for the Holy Bible. The American Bible Society reports 1,000,000 more Bible distributed last year than in any preceding year of history. The total output, from the American Society alone, was over 11,000,000, of which 4,500,000 went to China. Dr. W. L. Lingle, of Richmond, reports 75,000 copies of the Scriptures made for reading by the blind distributed in the year. The Society has been supplying the blind ninety-five years. There is increasing demand from the Latin-American countries.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop

E. W. Moore's Bible Class.

The E. W. Moore's Bible Class, St John's Parish, Church Hill, Richmond is the second largest Bible class in the city, surpassed only by St. Andrew's. A member of the class has written for us the following brief history:

As well as I remember the Bible class was started by the late Mr. J. S. Moore, in one of the rooms in the frame Sunday-school building. Among the first members of the class were Messrs. Geo. R. Doane, L. C. Figg, John P. Schermerhorn, Jr., D. Seva Richardson, John B. Welsh and Joseph B. Welsh.

Mr. Moore became ill and resigned. About that time a Bible class that met in the church, with Mr. Gordon as the teacher, was started and the members from Mr. Moore's class joined that class, but Mr. Gordon died and the class chose Mr. Macon for the teacher. Unfortunately, Mr. Macon moved from the Hill. Then interest in the class lagged until the members dwindled down to about eight, Mesrs. Doane, Gilliam, Gretter, Leibig, Martin, Phillips, and Welsh, who held the class together until the Men's Association was organized. In the meantime, the teacher, Mr. Phillips, died, and Mr. E. W. Moore taught the class temporarily until we could get a teacher.

About that time the members of the Men's Association thought it would be a good idea to start a Bible Class; that is, a large Bible Class and our class to merge with them. This we did.

After a great deal of persuasion, Mr. E. W. Moore, son of J. S. Moore, consented to become the teacher and most all of us that belong to the Men's Association joined the Bible class.

After the long and faithful efforts of a few earnest men, with Mr. Ernest W. Moore as teacher, the Men's Bible Class of St. John's Church began to grow and take on new life and interest. Mr. Moore was singularly gifted and fitted for this work, and became a most eloquent speaker and forcible and capable teacher, endearing himself to all who listened to his instruction.

One Sunday morning he was reading to the class the fourteenth chapter of St. John's Gospel. He came to the beautiful words, "In My Father's House are many mansions; if it were not so I would have told you," when he was taken sick and in a few hours later went to be with the Lord in those mansions about which he had been reading so shortly before.

It would seem that his sweet spirit of affection had been imparted to the class, for they manifest a splendid spirit of brotherly love.

Mr. W. A. Powell is the present faithful and efficient teacher. It is especially gratifying that a teacher should have been found for the class out of our own ranks. He has excellent helpers in the officers of the class and in the men themselves. The class has grown marvellously and does a wonderful and good work, especially among the less fortunate in the parish, and in the community of which they are and Old St. John's Church is a part of.

At the present time they are editing and financing a parish paper called "The Informant", the printer of this paper, and members of the editorial staff being all members and associates of this wonderful class of men.

Now, with one hundred members on the roll and a fine attendance, they are growing more and more, and reaching after better things.

Centennial Celebration and Diocesan Council.

All plans are practically completed of the joint program of the Centennial Celebration of the Diocesan Missionary Society and the Diocesan Council, meeting in Richmond, May 14-15 and 15-16, respectively. The hours of the various services were published in last week's issue of the Southern Churchman.

The services will be held in St. John's Church, St. Paul's Church and the Monumental Church. It was hoped that Bishop Stires would be able to give the address the night of May 15, but he has written that he is not well enough to make the trip.

Rev. Roy Mason will give a stereopticon lecture on the Mountain Missions in St. Paul's Parish House May 15, 5 P. M.

Bishop Tucker Well Again.

It is reported that Bishop H. St. George Tucker, who has been recovering from an operation for appendicitis has returned from Virginia Beach to Alexandria, much improved in health, and is now in good shape for the meetings of the Diocesan Council on May 15.

Rappahannock Valley Convocation.

The Rappahannock Valley Convocation met at Christ Church, Middlesex, May 1-2.

The Rev. Laurance Brent, of Fredericksburg, preached at the opening service.

A business session occupied the afternoon hours, the main point of discussion being the proposed change in convocational lines to be recommended to the council.

The Rev. W. D. Smith, of Richmond, preached at the evening service.

The following morning the Rev. G. MacLaren Brydon gave an address on "Missionary Work Within the Convocation". The Rev. E. C. Pedrick spoke on the Y. P. S. L.; Miss Lucy Gibson on the G. F. S.; the Rev. W. D. Smith on "Evangelism".

After an elaborate luncheon served by the ladies of the church, the Laymen's Association meeting was held. The association passed a resolution of appreciation for the late Mr. Robert Beverley. Mr. R. Carter Beverley made an address.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. M. Delaney, D. D., Suffragan

Annual Convention of Woman's Auxiliary.

With a program that levied upon the best talent in the Church and with a record of accomplishment in the year 1928 that was unique, the annual convention of the Woman's Auxiliary of the Diocese of North Carolina was held in the Church of the Good Shepherd, Raleigh, April 9-11.

The women reported that they had raised over $26,000 during 1928, in spite of the fact that theirs is not a money-raising organization. Inspirational speakers at the convention included Bishops Darst and Penick, the Rev. G. Warfield Hobbs, editor of the Spirit of Missions; Captain B. F. Mountford, of the Church Army; Dr. Mabel Elliot, of the staff of St. Luke's International Hospital; Miss Sally Dean, of Richmond, Va.; and Miss Foonyee C. Woo, principal of St. Paul's Girls' School, Hongkong. Mrs. Frank S. Spruill presided over the meetings. Mrs. A. S. Lawrence, of Chapel Hill, was elected Diocesan U. T. O. Custodian; and Mrs. H. S. Hartzell, of Rockingham, was made diocesan box work secretary.

Layman Extraordinary.

At a largely attended service on Easter night, the congregation of St. Mary's, Speed, honored Mr. Sam S. Nash, layman extraordinary of the Diocese of North Carolina, and of Calvary Parish, Tarboro, in particular. This service commemorated the forty-fifth year of Mr. Nash's service at this church. He organized it forty-five years ago, and has served it as Sunday-school superintendent and lay reader ever since. Mr. Nash is the dean of a staff of laymen of Calvary Church that serves a number of county missions.

T. P., Jr.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

The Lenten Offering of the Church Schools.

The annual presentation service of the Church Schools' Lenten offering was held in St. Luke's Church, Scranton, Pa., the Rev. Robert P. Kreitler, rector, April 19-20. Miss Mable Lee Cooper and the Bishop addressed a large congregation Friday.

On Saturday morning an address was made on Rural Missions by the Ven. Almon A. Jaynes, of Central New York. Offerings in the five fields of service were made by members of the many schools present from all parts of the diocese amounting to over $11,500 with a number of schools to be heard from.

In the afternoon a beautiful pageant, The Crucifixion, was reverently given in the church by St. Luke's Young People. This meeting for the presentation service was one of the best and most largely attended in our history.

Convocation of Reading.

It met in St. Mary's Church, Reading, on April 15-16. The Rev. Samuel Shoemaker, of Calvary Church, New York, with four witnesses, explained his work, and his co-workers gave testimony as to the old power of the Gospel to redeem souls from sin and utter worldliness. They made a favorable impression, but really it is not something new—it is just actually giving God a chance in one's life—most of us simply don't.

The Rev. Dr. Batton, of the General Theological Seminary, spoke learnedly on the Earlier Prophets. After that he presented the needs and objective of the Seminary to the G. T. S. men of the convocation. A number of subscriptions were received and a committee was appointed to get all the G. T. S. men to get together at our next annual convention which meets in St. Peter's Church, Hazleton, May 14-15, to take further steps in securing at least $25,000 from the diocese as our share in the new endowment and equipment fund.

H. P. W.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D. Bishop.

Y. P. S. L. Annual Convention.

A growing sense of responsibility and the development of leadership were manifested in the sixth annual convention of the Young People's Service League of the Diocese of Upper South Carolina, which was held in Trinity Church, Columbia, April 12-14.

The program included the presentation of a model program on Personal Evangelism by the League of St. Timothy's, Columbia; a preparation service led by the Rev. Malcolm S. Taylor, rector of Christ Church, Greenville; Corporate Communion at 7:30 in the morning.

Reports from the parochial Leagues of the diocese showed much help rendered the churches through contributions and through service to choirs, Church schools, and many other phases of the Church's work; $88.72 was reported sent to Bishop Colmore for an altar in the chapel at Barahona, Porto Rico, to be constructed in the place of one destroyed by the storm last year.

Officers of the Diocesan League elected for the coming year are: President, Mr. Arthur Dehon; Secretary, Mr. Joe Faulk; Treasurer, Miss Josephine Pendleton; Editor of the Y. P. S. L. page in the Piedmont Churchman, Miss Lilla Miller; additional members of the Executive Committee, Miss Lettie Green and Mr. Lucas Mitchell. The Rev. A. Rufus Morgan, of Columbia, continues as Executive Secretary.

After supper and a marshmallow roast around the camp fire, there were helpful talks on Life Work by Mr. F. F. Whilden, the Rev. S. Thorne Sparkman, and the Rev. L. N. Taylor.

On Sunday morning at the Church of the Good Shepherd four of the League boys conducted the service. The Rt. Rev. K. G. Finlay, D. D., preached to the large gathering of young people and installed the new officers.

The business of the Y. P. S. L. was suspended for a while on Saturday during the presentation service of the Lenten offering of the Church Schools of the diocese, which was held in Trinity Church, under the direction of the Rev. Capers Satterlee, Chairman of the Department of Religious Education. Christ Church School, Greenville, presented the largest offering of $1,278.88 St. Mark's, Chester, had the largest per capita offering of $8.70. These two schools were awarded scholarships to the summer camps at Kanuga Lake, Hendersonville, N. C.

The total offering was $5,120.

W. A. R. M.

SOUTH FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop.
Rt. Rev. J. D. Wing, D. D., Coadjutor.

Y. P. S. L.

The Young People's Service League is working actively throughout South Florida, and with a rapidly increasing membership, is also maintaining increasing interest in Church work along various lines which promises a helpful forward movement for this diocese.

League members are to hold an interdiocesan meeting with members from the Diocese of Florida in Grace Church, Ocala, on April 27-28, and anticipate an enthusiastic gathering, both beneficial and enjoyable.

Colored Congregations Hold Evangelistic Services.

Keen interest in evangelistic services were shown throughout Lent among the colored congregations in South Florida, with large congregations attending in each mission. Under a careful schedule arranged by the Rev. John R. Lewis, of West Palm Beach (who had been appointed chairman of the Committee on Evangelism by the Colored Convocation of this diocese), the colored clergy exchanged pulpits, holding preaching and teaching missions of most helpful nature in the different fields. The Rev. G. M. Blacket, of St. Agnes, Miami, officiated for a week in St. Peter's, Key West; the Rev. H. Randolph Moore, of St. Peter's, Key West, gave this mission in St. James, Tampa, and also visited St. John's, Orlando; the Rev. John E. Culmer, of St. James, Tampa, visited St. Patrick's, West Palm Beach, St. Matthew's, Delray, and St. Mary's, Deerfield; the Rev. John R. Lewis, of St. Patrick's, West Palm Beach, held the mission in St. Agnes, Miami. Hearty congregational singing and use of the question box marked these missions, and the zealous band of colored priests, who are working faithfully in their own fields, each gave of their best effort to make each mission fruitful for the other flocks to whom they ministered.

St. Peter's.

Significant is the brief item from St. Peter's Church, St. Petersburg, Fla. (the Rev. Evan A. Edwards, rector): "This was a record Easter, the largest attendance, largest number of communions and largest offering in the history of this parish. But greater than any of these is the spirit of the congregation—a spirit of devotion and desire to live the risen life. St. Peter's looks to the future with humble gratitude and joyous hope."

(Continued on page 23.)

Family Department

MAY.

1. Wednesday. SS. Philip and James.
5. Fifth (Rogation) Sunday after Easter.
6, 7, 8. Rogation Days.
9. Thursday. Ascension Day.
12. Sunday after Ascension.
19. Whitsunday.
22, 24, 25. Ember Days.
26. Trinity Sunday.
31. Friday.

COLLECT FOR SUNDAY AFTER ASCENSION DAY.

O God the King of Glory, Who hast exalted Thine only Son, Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless, but send to us Thine Holy Ghost to comfort us: and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

For The Southern Churchman.

MOTHER'S VOICE.

Putnam W. Kyle.

I go into the tranquil house
And call my Mother by her name
And lo! her silvery voice answers me
And every woe is lulled to rest,
All cares depart and I, in peacefulness
Towards all the world, run up the stairs
To be fast-held in her dear arms again.

One Sunday morn, when Spring an infant was,
I went to God's own house to pray for her,
And as I knelt in adoration there
He thought it best to still her silvery voice,
To take her fragrant spirit home at last.

I can not go into the silent house
(Its four walls hold no more her silvery voice),
But stand beneath a blossomed apple tree,
Or hold a new-born baby to my breast:
Then comes the silvery echo of her voice
That clothes my naked soul from human eyes
And fills my empty heart with Love divine.

Whitsunday.

That which God brought to pass fifty days after Jesus rose from the dead is quite as important in relation to the Kingdom of God as is the Resurrection. Pentecost, or Whitsunday as we now say, witnessed the final stage in a series of divine acts, through which the Father's redemptive will began realization. Just as the covenant by faith in Christ is a new covenant as compared with the Old Testament and the law, so the new kingdom—the Kingdom of God on earth—began its establishment through gifts shed forth on Pentecost.

To regenerate sinful men and to nourish them in a new life, God the Holy Spirit gives power. It is of a distinct kind. It is not material. If by natural forces we refer to the forces that are found in the world visible to the eye, then the powers given by the Holy Spirit are not natural. But they must not be classed as supernatural if by that term we mean some rare revelation of God. They are spiritual powers, and they are constantly available to call men to believe in Christ, and to gather, sanctify and enlighten them, and preserve them in the true faith.

Because this power comes from no merit or worthiness on our part, we call it grace, divine grace. Such a title is correct; grace is the free gift of God, to receive which no man is deservant. Indeed it is of so distinctly a divine character that we do not "naturally" want it. But it comes in response to a divine purpose. God desires men to be transformed from this world's conditions into citizenship in His Kingdom. To enable them to be so changed, He gives freely and constantly of divine grace. To disregard the provision thus made, whereby the spiritual life may be begun and continued in fellowship with God, is to block the divine purpose and destroy the means of salvation.

The celebration of Pentecost is less the petition of the Church that God will once more manifest grace in an extraordinary manner than its fervent prayer that we may use the power He constantly bestows upon us.—Selected.

For The Southern Churchman.

Mothers' Day.

H. H. Smith.

Since Jesus Christ came into the world as a babe, motherhood has been exalted to a place of highest honor. Who will question the fact that the incarnation has forever ennobled and sanctified motherhood? The Jewish mother regarded herself as highly honored of God, and the Jewish mother was right, for every mother is really a co-worker with God. Would that every mother realized the full import of her sacred privilege and weighty responsibility. Wherever mothers have responded to their high calling in a worthy manner, they have blessed the world. Thomas A. Edison bore this testimony to the influence of his mother: "My mother was the making of me. She was so true, so sure of me, and I felt I had some one to live for, some one I must not disappoint." D. L. Moody said: "All that I have ever accomplished in my life I owe to my mother." Regarding motherhood from the standpoint of a statesman, Theodore Roosevelt said: "The mother is the one supreme asset of the national life; she is more important by far than the successful statesman, or business man, or scientist."

The true mother finds her greatest joy in her children. The mother who is more concerned about dress, or pleasure, or society than she is about the welfare of her children, is not worthy of being a mother. The true mother is ever alert to give her children the best training possible. A mother once invited some children to her home, that they might have the right kind of associates, and they all played in the yard on the beautiful lawn. Another mother, seeing the children romping on the lawn, said: "Those children will spoil your beautiful grass. I could never allow that." The wise mother replied: "I'm raising children, not grass!" Some mothers neglect their children for bridge, or golf, or the club, or some other pleasure. Mothers need recreation for their own welfare as well as that of their children, and should have helpful recreation and diversion, but some mothers become absorbed in these things to the neglect of their children. What can be more pathetic than the case of a young man, who stood before a judge to be sentenced for some crime, and when asked if he had anything to say, replied: "Ah, Judge, if I had only had a mother!" Some children who are not motherless are virtually orphans from neglect.

The character of the mother is of the greatest importance. Remember the child's creed: "I believe in God, and in my father and mother."

"The baby has no skies,
But mother's eyes.
Nor any God above
But mother's love.
His angel sees the Father's face,
But he the mother's full of grace."

The following poem by Dr. Van Dyke should help us to enter into the spirit of Mothers' Day:

Prayer for Mother.

"Lord Jesus, Thou hast known
A mother's love and tender care;
And Thou wilt hear, while for my own
Mother, most dear, I make this birthday prayer.

Protect her life, I pray,
Who gave the gift of life to me;
And may she know, from day to day,
The deepening glow of life that comes from Thee.

As once upon her breast
Fearless and content I lay,
So let her heart, on Thee at rest,
Feel tears depart and troubles fade away.

Her every wish fulfill;
And even if Thou must refuse
In anything, let Thy wise will
A comfort bring such as kind mothers use.

Ah, hold her hand,
As once her hand held mine;
And though she may not understand
Life's winding way, lead her in peace divine.

I cannot pay my debt
For all the love that she has given;
But Thou love's Lord, wilt not forget
Her due reward—bless her in earth and heaven."

MRS. WOO.

A True Story.

A missionary and his wife were sent to a crowded district in China to establish a station. They had not been there long when they heard of Mrs. Woo. She was a widow of about sixty-five years of age, living all alone in a dirty little hut, and earning fifty cents a week by braiding silk. The people said that Mrs. Woo had a demon; and so she had—a demon of an uncontrolled temper. Only angry replies were given to those who spoke to her, and her temper, when fairly aroused, terrified the whole community. The neighbors, poor as they were, said they would gladly bear the expenses of a coffin to see her buried.

The missionary's wife frequently passed Mrs. Woo's house, and whenever she saw the widow sitting by her door, saluted her pleasantly. At first the only reply was a surly muttering or a scowl; but after a while the greeting was returned, and in time the missionary stopped to chat with Mrs. Woo

about her silk braiding. It was not long before the missionary began to speak of Christ and to invite Mrs. Woo to the meetings. One Sunday she came to church. Dirty and unkempt, with a defiant scowl, she was a contrast to the women around her. But she learned the Bible text, which each week was hung up in front and taught to the entire congregation.

The next Sunday Mrs. Woo was there again, and she continued to attend regularly and to learn the text and hymns. The first change noticed in the woman was a regard for her appearance; then the hard look on her face began to soften, and the outbursts of temper to be less frequent. At the end of few months Mrs. Woo was received into the church.

One day she came to the missionary's wife and said: "I want to learn to read. I want to be able to read the texts that are put up in church every Sunday. I want to read the hymns and the Bible."

The missionary's wife offered to teach her if she would come to her house every day for one hour.. Think of it! an old women undertaking to learn those difficult Chinese characters, three or four thousand of which must be known in order to read the New Testament! It was a weary task, and one requiring infinite patience on the part of the missionary; but both teacher and pupil persevered day after day and months and months until Mrs. Woo could read the Gospel of Mark and the familiar hymns. Then the lessons ceased.

Soon after this, the missionary noticed that Mrs. Woo was no longer braiding at her door when he passed, and when an assistant told him that Mrs. Woo was not working, he called to inquire into the matter.

"Have you much work now, Mrs. Woo?" he asked.

"I'm not working any more; I'm preaching all the time."

"Preaching all the time! But how do you live?"

"It's this way. You remember the red handkerchief you gave me last Christmas?"

"Yes."

"Well, I fold my Bible and hymn book in that and start out in the morning. I go to several houses, and in each the people says, 'That is a very pretty handkerchief you have.' And I say, 'Yes; would you like to see it?' Then I open it and take out the Bible, and read and preach, and then I take out the hymn book and read hymns. Then I go on, and by the time I reach a house when it is time to have rice, and the people ask me to have some, and I eat, and then I show them my handkerchief. In the afternoon I go on preaching, and I reach another house in time to have rice; and so I live."

Rejoiced as the missionary was to learn of the work Mrs. Woo was doing, he could not approve of her manner of living.

"The people will call you a 'rice Christian'." he said, after trving in vain to show her that she could not keep on in that way. "They will say that you are making money out of your religion; that you became a Christian so that you need not work any more."

Finally they agreed upon a compromise. Mrs. Woo was to work in the morning and to go about preaching in the afternoon.

In time the missionary and his wife went home on a furlough. "There will be no interest among the women when we return," said the wife, sadly. "There are good workers for the men, but there is no one to look after the women."

The furlough ended and the missionary returned to China. It was the first Sunday, and he went to church to meet his people again. The men came in and took their seats. Then women began to come. Presently all the seats were filled and women stood in the aisles. Last of all came Mrs. Woo, leading two of her friends, and pushing her way through the crowd to a place as near the front as she could go.

The next day the missionary called on Mrs. Woo.

"How have you done it, Mrs. Woo? How did you get so many women to come to church yesterday?"

"Oh, I just went on preaching. I would go from house to house with my red handkerchief, and I would read the Gospel to the people, and then I would sing hymns to them. On Saturday I say, 'Tomorrow is worship day; you must go to church'. When they make an excuse, I say, 'I will come for you if you will go.' Then on Sunday I go to the houses for the women. Last Saturday I said: 'You must go tomorrow; the missionary will be there.' And I stopped for those who did not like to go alone, and so they went to church."

The missionary thought that Mrs. Woo's faithfulness should be rewarded. At his request she was enrolled among the regular workers, and paid from the missionary fund, that she might devote her whole time to teaching.

Instead of the woman with the demon the terror and hatred of the neighborhood, Mrs. Woo became the best colporteur in the field, distributing more literature and reaching more people than any other assistant.—Christian Observer.

Vignettes of the Seaman.

Little Stories From the Seamen's Church Institute.

The approving eyes of a hundred or more sailors rested upon a slight trim little girl in smart tailored costume who found her way into our lobby. She was a stenographer from the Middle West who had come to New York for the Labor Day week-end to visit her "kid brother". He had written her on Institute stationery a few days before and she thought to find him here.

She told her mission to the little group who gathered about her. None of them knew the kid brother, but several wished audibly that they had been born in that role. One of them had a more practical suggestion: "I'll take you up to the Social Service, Miss."

Our records showed that we had found a job for the Kid on a private yacht. A phone call to the yacht club disclosed the fact that the yacht was off on a holiday cruise—no way of locating it.

The big sister (she said she was twenty-eight) lingered to talk about the kid. How did he look when he came to get the job?

We had to admit that he had been in the hospital, and our keen little visitor soon pried loose the information that we had tided the Kid over for a few days.

"Oh, do let me repay you," she offered eagerly. But our Relief Secretary shook her head. "No, your brother is the sort who will pay us back when he can. It will be better for him if he does it himself. We help sailors to help themselves."

The big sister agreed. Wisdom had come to her in the process of bringing up the Kid. Her eyes filled as she admitted, "I did work rather hard to give him his schooling and I do want him to turn out all right."

We made her promise she would telephone us when she had arrived safely at the home of the relative with whom she was to stay in New York, and we promised to let her know if we heard from the Kid.

It looked rather hopeless, but as it happened Fate took charge of things. An intelligent night telephone operator at the Institute took down the message that the big sister had arrived safely at such and such an address. Later she got another message telling how the Kid could be reached. The two like names seemed more than a coincidence to her and she decided to do a little telephoning on her own account.

The result of it all was that the Kid was able to spend part of the holiday with his big sister; and she took a night train back to her job, happy and gratified that the Kid seems to be "turning out all right".

Once in a great while it pays to be careless. Charlie Snyder will vouch for this.

He stayed at the Institute one night and departed in the morning to see the town, leaving his wallet, containing fifty dollars and his papers, under his pillow. He had change in his pocket and didn't miss the wallet.

Late in the day a waterfront "professional" clubbed Charlie over the head and Charlie knew no more until he came to in the Broad Street Hospital the next morning. Of course he thought he had been robbed of his wallet. Well, it was all in a life-time, so he reasoned.

But he had lost his hat, too, and in his extremity he appealed to the Institute for a cap. He could hardly believe his eyes when we handed him his billfold. He gave the cleaning woman who had found it all she would accept —five dollars. Then he deposited thirty-five dollars in our bank and sallied forth with remaining ten in his pocket and in his heart a new faith in the workings of fate.

A very pale sailor appeared in our Social Service Department, escorted by a police officer and a stranger. Taylor had broken the law and the stranger had turned him over to the officer. The officer realized that it would be an easy matter "to send the boy up", but there were extenuating circumstances.

In the first place, Taylor had been sorely tempted, and in the second place he had bungled the job, showing that he was not an habitual evil-doer. The officer tried to persuade the complainant to "give the kid a chance".

In answer to the usual police department question, "Where do you live?" Taylor mentioned his only home—25 South Street.

It was the first time our Relief Secretary had ever been called upon to act as judge and she pondered the matter carefully. Finally after two days, she agreed to be responsible for Taylor if the stranger would withdraw his charge.

Taylor passed through some anxious moments pending the decision. He was so a-tremble he could scarecly express his gratitude.

"Perhaps you shouldn't thank me," said our Relief Secretary. "You know it is sometimes harmful to a boy to help him out of a scrape. It might have done you good to be sent up. The only way I can feel that I have done the right thing is to know that you have behaved yourself."

Taylor promised. Then he got a job. He has just returned from it—a long voyage with a good record. Apparently it has done him more good than being "sent up".—The Lookout.

For the Young Folks

GARDENERS.

The sun, the wind, the warm, sweet showers
Have turned roots and seeds;
The garden's full of fruits and flowers—
Who'll war upon the weeds?

The weeds that hide the struggling beans
And all the violets vex,
Let's get down on our hands and knees
And pull them up by pecks.

Then how the happy plants will thrive,
Their thanks in beauty showing!
Oh, it is good to be alive
And keep the garden growing.
—Nancy Byrd Turner in The Portal.

Beppo.

"Sammy! Oh, Sammy!"

"Ma'am?"

"Come and bring me a bucket of water, like a smart boy."

Sammy made one more dash after his playful little dog, and came to the porch for the bucket. Tip followed close at his heels, barking and barking. Sammy grabbed the bucket and rushed at him, and Tip swept away like the wind.

"Oh, the moonbeam fell
Through a chink in the wall,
A chink in the wall,
A chink in the wall;
Oh, the moonbeam fell
Through a chink in the wall,
And hit me on the head."

Singing this song at the top of his voice, Sammy swung himself down the path toward the spring-house. He looked across the long stretch of forest below him, and beyond to the soft, pink clouds in the evening sky, and his heart was glad.

Coming to the moss-covered spring-house, he suddenly halted and stood motionless and stared. Before him, leaning against the door, was a golden-haired boy in green tights! He looked as if he had just jumped out of a circus poster. He seemed to smile at Sammy, and then Sammy saw that he looked very pale and weak. In that same moment he fainted, and Sammy caught him in his arms.

"Mother!" he yelled at the top of his voice. "Mother! Mother!"

Presently she appeared on the porch.

"Run here! Quick!" he shouted. "Run!"

She hurried swiftly to the spring-house.

"Mercy!" she exclaimed, wide-eyed. "Who is it? What's the matter?"

"He fell in my arms!" cried Beppo breathlessly.

"Here," she said, catching hold of him, "lay him on the ground."

Gently they let him down. Then she got some water and bathed his face. In a few moments he opened his eyes.

"Oh!" he murmured weakly.

"Poor poor," said Mrs. Krinkle. "Do you feel very bad?"

"I—I don't know," stammered the boy.

Mrs. Krinkle dried his face with the corner of her apron.

"Now," she said, "let us help you up and we'll take you to the house."

So presently they were climbing the hill together, the needy little stranger amply supported by the arms of his new-found friends. When they reached the cottage they took him to Sammy's room, and in a little while he was fast asleep beneath the white covers of Sammy's bed.

And he slept and slept and slept. Sammy peeped in from the door at least a dozen times during the afternoon. And so did Jack and Pete and Sue and Marianna, and not a few times also Mrs. Krinkle herself.

It was after supper before he awoke, and then it was because of Sammy, who came tipping in through the semi-darkness and fell over a straight backed chair.

"Uh!" he grunted, scrambling to his feet.

"What's the matter?" came a voice from the bed.

"Oh!" exclaimed Sammy in awkward confusion. "Is that you? Are you awake?"

"Yes," came the answer.

Sammy ran to tell the others, whereupon in came the whole family, Mr. Krinkle leading with a lighted lamp, and the dog and cat bringing up the rear.

"Hello, my boy!" greeted Mr. Krinkle cheerily. "Feelin' better?"

"Yes," the boy answered.

"That's fine," continued Mr. Krinkle. "What's your name?"

"Beppo."

"Beppo," repeated Mr. Krinkle. "That's a new name to us folks around here. Beppo. Do you hear that, boys? Beppo. Well, well. Are you hungry, Beppo?"

"Hungry as a thousand bears," Beppo replied.

"Fine!" exclaimed Mr. Krinkle. "Do you hear that, mother? Run and bring some supper, and plenty of it. Get enough for a thousand bears."

Beppo's eyes twinkled as he looked into the smiling faces before him. Mr. Krinkle set the lamp on the chimney piece and crossed to the chair by the bed.

"Well, Beppo, my boy," he said, "seems like you jes' sorter dropped from the sky or somethin', don't it? Leastways it does to hear 'em tell it. Where'd you come from, anyhow?"

"The circus," Beppo answered.

"The circus!" repeated Mr. Krinkle. "You come from the circus?"

Beppo nodded. Mr. Krinkle and the others stared.

"The real, sure-enough circus?"

"Sure," said Beppo.

"Run off, you mean?" questioned Mr. Krinkle.

Beppo nodded again. Mr. Krinkle rubbed his chin thoughtfully.

"What for, sonny?"

"They beat me."

"Beat you? They beat you? What for?"

"Cause they learned me a new trick, and I missed it."

"And when you missed it they beat you?"

Beppo nodded. "Every time," he answered.

Mr. Krinkle was frowning now.

"What kind of a trick was it, sonny?"

"A trapese stunt—swingin' from one to tother with a flip between."

"Humph!" grunted Mr. Krinkle. "And what other tricks did you do?"

"Aw, different kinds, acrobat stunts, mostly trapese tricks."

Mr. Krinkle reflected a moment.

"Where'd you leave 'em, sonny?" he asked.

"Dumplin," replied Beppo.

"Dublin, you mean," Mr. Krinkle corrected.

"Yes," nodded Beppo.

Mr. Krinkle paused, still frowning.

"When was that?"

"Two days ago."

"Thursday?"

"I don't know."

"And where have you been since then?"

"On the mountain."

"On the mountain? By yourself?"

Beppo nodded. There was a moment's silence.

"Where'd you sleep?"

"On the ground, under a pile of leaves."

There was another brief silence as they all stared in wonder at the little stranger.

"What did you have to eat?" continued Mr. Krinkle.

"Nothin'."

"You ain't eat nothin' for two days?"

Beppo shook his head.

"Jumpin' crickets!" exclaimed Mr. Krinkle. "Sammy, run—oh, nere they come now."

As he spoke the door swung open and in came Mrs. Krinkle and Marianna, carrying two trays full of steaming hot supper. Mr. Krinkle got up.

"Come on, boys,' he said, "everybody, but Mother. Come on and let him eat."

They filed slowly out and shut the door.

"Boys," said Mr. Krinkle, "I guess he needs a home. How'd you like to keep him here?"

"Fine!" they answered in a chorus.

"To live, you mean?" asked Sammy.

"Yes, if Mother's willin'."

"Whoopee!" shouted Sammy. "And we'll learn all his tricks!"

"And make a trapese," added Jack.

"And have a big circus," added Pete.

"Yes, Man!" yelled Sammy.—J. C. J.

Quee-Quee, the Little Playfellow.

Now, that Big Brothers had started in school, little Richard was very, very lonesome. True, he could haul the big wagon around the house all day long without Big Brothers to tell him he had had it long enough, that they wanted it now, and he had better go and play with his kiddie kar; but somehow now that he could have the wagon he didn't seem to want it (That's the way it is with many things, you know. We want them and want them and want them, until we get them, and we find out that we don't want them after all.)

What Richard wanted was some one to play with. Of course, there was Betsy. the dog, but she was too fat and lazy to be much fun. If he tried to haul her in the wagon she jumped out before he had gone five feet. And there was Blackie, the kitten, but Blackie was a scared, wild little kitten that lived in the barn and only came to the house to be fed; she would never so much as let Richard stroke her. And then there was Billy Clyde, the goat, but Billy Clyde had grown so that he was too big and rough to play nicely with a little three-year-old. Once or twice Billy Clyde had butted Richard over onto the hard ground, and Richard began to feel that he didn't like the little billy goat any more.

And then one morning a little playmate arrived for Richard. It was the funniest little playmate you ever saw. I know you could never guess what it was, so I'll have to tell you "right off quick". It was a fat little black-and-yellow baby duck. The old hen that

had been sitting on duck eggs left her nest and only one little duck hatched out. Then hen refused to own it, so mother had to take it into the house and keep it warm behind the stove.

"Quee-quee!" called the little duckie. It, too, was lonesome.

Richard took the little duck up in his warm, fat hands and the little orphan cuddled down so contentedly that Richard carried it around and around the room. When he put "Quee-Quee'," as he and mother named the little creature, back in its box, Quee-Quee refused to stay. He hopped right over the edge onto the floor and went running as fast as he could go toward Richard. Richard put him back and threw a cloth over the box, but a moment later Quee-Quee found a knot hole just big enough for him to squeeze through. He dropped to the floor and made a bee line for Richard's feet.

Thereafter Quee-Quee went wherever Richard did. Richard would walk around the house and Quee-Quee would tag along behind. Whenever Quee-Quee got tired Richard would put him in the wagon and haul him around. Quee-Quee never seemed to mind the ride but would stop crying because he was tired, settle down in one corner and enjoy the sensation of being carried around the house instead of walking or running.

One day Richard went down in the cornfield to hunt for Billy Clyde, who was eating weeds. Mother chanced to look out of the window just as he had found Billy Clyde and started for home. What she saw made her laugh. She began to repeat to herself the old nursery rhyme, "The cat began to catch the rat, the rat began to gnaw the rope, the rope began to hang the butcher," etc., for there heading procession came Richard and Quee-Quee, almost invisible in the grass, followed close at his heels; next came Blackie, followed by Betsy, who in turn was followed by Billy Clyde.

Richard is no longer a lonesome little boy. Quee-Quee cries for him whenever he is out of sight. Quee-Quee neither bites nor scratches nor butts him over; he is just a harmles little bunch of down that is growing like a weed.

Don't you think Quee-Quee would make a lovely little playfellow? Richard is sure he couldn't have a nicer one. —Baptist Standard.

The Unthoughtful Boy.

Did you ever hear of the boy who never spoke to his Father? No? Well, let me tell you about him.

The Father provided everything for his boy, a house to live in, clothes to wear, food to eat, toys to play with, everything that heart could wish, but he never once said, "Thank you, Father".

The Father was wonderfully kind and loving, strong and good, gentle toward the weak, thoughtful for all, and again and again had shown his tenderness and love to this boy, but never did he say, "Father, I love you".

The boy was often disobedient and rebellious and brought shame and reproach on his Father, but never did he say, "Father, forgive me".

The Father was wise, and always ready to help, to teach, to guide; but never did the boy say, "Father, show me the way!"

And the boy had brothers, some of whom did not seem to have as many of the good things of life as he had; but this boy never seemed to care; at any rate, he never asked his Father to help his brothers.

There never was such a boy? Oh, yes, there are many of them, I fear! Every boy who does not pray is the boy who never spoke to his Father.

"When ye pray, say 'Our Father—' "
—Jack-in-the-Pulpit.

The City Mouse.

Things go by twos at the corner of Cherry and Maple Streets, in the wee country village of Matthews. There are two little yellow and white cottages, set in two little green flowery yards; and in each house there are two children about the same ages: "Six going on seven," and "three going on four." The only difference is that in the lower house the children are boys, John and Rob; and in the next house they are girls, Beth and Susie.

These two twos have lovely plays together, sometimes in one yard, sometimes in the other, and they do not fuss with each other—at least, not much.

But a litle cloud came between the two twos last week. John and Rob came out from breakfast almost bursting with the news that a city cousin was coming to see them—coming that very day. Her name was Edith Fairly, and eight years old.

"Can we play with her?" asked Beth.

"No," said John, positively, "she won't want to play with country children, 'cause she lives in a big house, in a big city, and rides in a big auto'bile."

"Won't she play with you and Rob?" Beth asked, awed by John's description of his cousin.

"Course, 'cause we're her cousins," John answered proudly.

The little girls' mother found Beth and Susie moping alone, and asked what was the matter. They told her about the coming of the city cousin. To cheer them up, Mother Evans told Beth and Susie the story of the city mouse who thought the country was horrid, and the country mouse who couldn't stand the city. "But maybe," she said, smiling, "this little city mouse will be different."

Mother Evans' "maybe" came true. The next morning three children (instead of two) burst forth from the corner house, and the first thing the little stranger did was to spy two little girls in pink gingham on the other side of the fence. "Oh, won't you come and play with us?"

From that minute the nice times began. The city mouse knew more ways of playing than anybody you ever saw; she thought "Queen Anne's lace" was a pretty flower, and white clover smelled

FP 2-1-29 Newspapers PO 9489 Ad 243A Rev.

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"That experience brought me up short," the wise ones declare afterwards. "That very day I started on a whole new scheme of living. Say, you'd never have known me for the same man six months later. I'm betting on myself *now*, all right. So is the outfit I'm working for.

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sweeter than roses, and she was just crazy about the thrush and the robin that were hunting bugs in the grass.

"My daddy was a country boy," Edith said, "and he takes me out to the fields on the 'lectric whenever he gets a holiday. He says roses and tulips that people plant in gardens are only God's stepchildren, but wild flowers are God's children He loves best."

The two twos' little hearts glowed with pleasure at this praise of their country home. "Mother said you would be different from the city mouse in the story," said Beth; and as Edith had never heard the story (nor John nor Rob), Beth had to tell it.

"Oh, I'm a very different city mouse!" laughed Edith, rolling over on the green grass. "Do you know," she said, sitting up, with a sober look on her face, "the only thing that keeps me from having the bestest time out here with you is 'membering 'bout there being such lots of little girls and boys who can't come to the country. I wonder"—she went on, with a sigh—"I wonder if grown-ups aren't making a mistake somehow, 'cause it does seem as if God meant children to live in the country. What else did He make the daisies and buttercups for?"

The two twos shook their little heads. They couldn't answer that question.—Child's Gem.

Gladstone was once asked why he went to Church: His asnwer was: "Because I love England."

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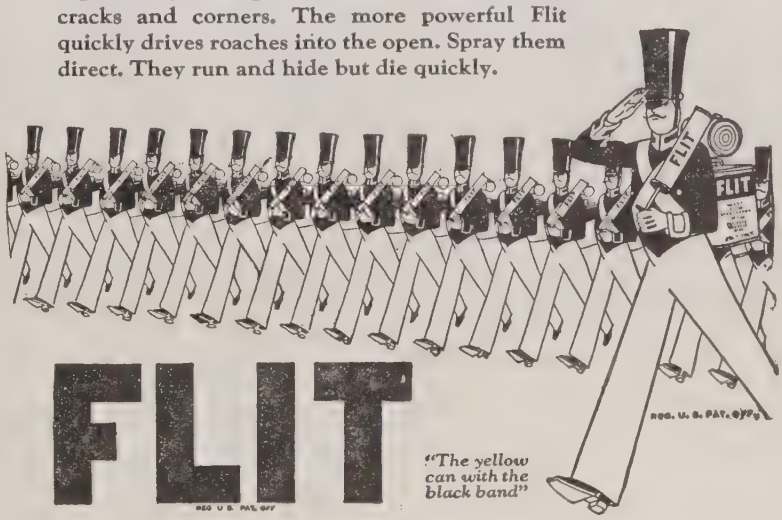
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Deaths

RANDOLPH: Died, April 19, 1929, at Catawba Sanatarium, after a long illness borne with Christian fortitude, SUE B. RANDOLPH, daughter of Mrs. Louisa Hubard Randolph and the late Dr. Lewis C. Randolph, of Nelson County, Virginia.
"Blessed are the pure in heart, for they shall see God."

CHURCH INTELLIGENCE.

(Continued from page 16.)

Ormond Beach Mission.

The Venerable James G. Class, Archdeacon of South Florida, has accepted a unanimous call to take charge of the mission at Ormond Beach, Fla. For some months past, Archdeacon Glass has given Sunday services at this mission, in addition to his large work for this diocese as secretary and actuary, his zealous labors deeply appreciated by all in the mission congregation, and they rejoice that he has consented to take regular charge. During Lent, Bishop Reese, of Ohio, conducted classes in Personal Religion for this mission on Thursdays, these classes proving most helpful. Bishop Vincent, of Ohio, also spent part of the late winter at Ormond Beach, where other noted visitors were the Very Rev. R. L. McCready, D. D., Dean of Christ Church Cathedral, Louisville, Ky.; the Rev. S. D. McConnell, D. D., and the Rev. Frank E. Bissell, of Rochester, N. Y.

C. R.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Monthly Meeting.

The regular monthly meeting of the Woman's Auxiliary of the Diocese of Washington was held on Tuesday, May 7, at St. John's Church, Bethesda, beginning with a celebration of the Holy Communion at ten A. M. Other features of this all-day meeting were box luncheons at one o'clock, business session and election of officers, and address by the Rev. Dr. Sherman.

Potomac Assembly.

The Executive Board of the Potomac Assembly of the Brotherhood of St. Andrew held its first meeting on Wednesday, May 8, at Diocesan House. Mr. J. Harris Franklin, President of the Assembly, presided. Potomac Assembly was organized in the past February, when the present officers were elected. The immediate work under consideration now of the Executive Board is the extension of the Junior and Senior Brotherhood in the Diocees of Washington and neighboring counties of Washington.

The service of dedication of the monument in memory of the late Bishop Harding, which took place in the afternoon, April 30, was impressive and beautiful. The small Chapel of the Resurrection was filled with friends of Bishop Harding and of the Cathedral. The choir of men and boys under the direction of Edgar Priest, sang the processional hymn, "Jerusalem the Golden', unaccompanied, as they proceeded from Bethlehem Chapel to the Chapel of the Resurrection. Evensong was sung by Canon DeVries and Dr. Dudley and this was followed by the service of dedication, conducted by Bishop Freeman.

An anthem, "What Are These", by Sir John Stainer, was sung in place of a prayer hymn.

The unveiling was participated in by a young grandchild of the late Bishop Harding. The white marble monument in memory of Bishop Harding and his wife is very beautifully carved by the same English sculptor who made the Satterlee monument. It has at the Bishop's feet the figure of the little dog who was Bishop Harding's pet and often laid at his feet in this way.

The sermon was preached by Bishop Woodcock, of Kentucky, who had been a classmate of Bishop Harding, when they were theological students together. In the procession, which left in the same way they had entered, was the choir, about twenty diocesan clergy, the standing committee, the Cathedral chapter and the Bishops.

M. M. W.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Church at Vienna Restored.

On the occasion of the completion of the restoration of the church building at Vienna, which was directed by the Ven. James B. Lawrence, D. D., rector of Calvary Church, Americus, Ga., an all-day meeting was held recently, which was attended by many church members from Americus and friends from other communions in Americus, Cordele, Hawkinsville, and other surrounding towns. Three services were conducted during the day by Archdeacon Lawrence assisted by other ministers, and at noon an old-fashioned basket dinner was served on the church grounds.

E. D. J.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

Daughters of the King Convention.

The thirty-sixth annual convention of the Daughters of the King in Maryland was held Saturday, April 27, at the Church of the Advent, Baltimore. Bishop Murray was the Celebrant of the Holy Communion at eleven o'clock, assisted by Bishop Helfenstein and the Rev. Percy C. Adams. Bishop Murray preached on the Motto of the Order:

"I am but one, but I am one,
I cannot do everything, but I can do something.
What I can do, I ought to do.
What I ought to do, by the grace of God, I will do.
Lord, what wilt Thou have me to do?"

After luncheon, the convention was greeted by the rector of the Church of the Advent, and by the President of the Maryland Council. Following Chapter

reports and other business, the Rev. Dr. Arthur M. Sherman, acting rector of Grace and St. Peter's Church, Baltimore, made an address. Miss Florence Wells Jones and Mrs. C. McLean Bingley were elected delegates to the Provincial Synod at Harrisburg, next October.

The following will be the officers for the next year:

President — Miss Florence Wells Jones.

Vice-President—Mrs. H. Norbert Paul.

Recording Secretary—Mrs. M. H. Maulsby.

Corresponding Secretary—Miss Mary Wirth.

Treasurer—Mrs. Robert F. G. Kelley.

An encouraging amount of good work was reported. A week-end Bible class is held at the Florence Crittenton Home. Religious services at hospitals and other institutions are regularly attended. Thousands of visits were paid to the sick, shut-in inmates of institutions and hospitals, and parishioners, and to those about to be confirmed. "For His Sake" the Rules of Prayer and Service for the Extension of Christ's Kingdom are being observed.

The Graduating Class of the Nurses' Training School at the Church Home and Infirmary, Baltimore, held their commencement exercises on Friday evening, April 26. Bishop Murray delivered the diplomas and awards to twenty-two graduate nurses.

N. E. P.

RHODE ISLAND.

Rt. Rev. J. DeWolf Perry, D. D., Bishop.

Notable Confirmation.

Providence, R. I.—Sunday, April 28, Bishop Perry confirmed a class of thirty-six at the Church of the Holy Spirit, Fruit Hill. In the class were two ladies over fifty years of age who were formerly communicants of the Roman Catholic Church. The Rev. George E. Manson is the rector.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Fiftieth Anniversary of Boy Choir.

St. Luke's Church, Brooklyn, celebrated, on the evening of St. Philip and St. James' Day, the fiftieth anniversary of the organization of the boy choir. There was a congregation of about a thousand, and the service was a joyous and beautiful out-pouring of praise to God. Three choirs took part: those of Heights, and of Grace Church, Jamaica. St. Luke's, of Grace Church, Brooklyn The organist of St. Luke's was in charge, and he had the assistance of Frank Wright, Mus. Mac., organist of Grace Church, Brooklyn Heights, who conducted; and of Dr. John Hyatt Brown, Wm. Armour Thayer, Edward A. Hillmuth, Jr., and John Whitehead Turner at the organ. The combined choirs numbered a hundred and twenty-three. Sitting together in a church were a large body of former members of the choir of St. Luke's. The rector of St. Luke's, the Rev. Rush R. Sloane, B. D., made an interesting address on the purpose and history of the choir, beginning in 1879.

St. Simon's Seeks Incorporation.

A meeting of the congregation of St. Simon's Mission, Brooklyn, was recently held to express an opinion on the question of incorporation as a parish. It was announced that the pledges recently sought for parish support were short of the amount determined upon as necessary, and additional pledges were asked. The sum of $1,050 was at once subscribed, which was more than the announced deficiency. It was thereupon unanimous voted to ask Bishop Stires' official approval of their wish to incorporate and apply for admission to the convention.

St. Simon's was started in the fall of 1911, in a store on Avenue J, when the section known as Midwood, in the northern part of the old Town of Gravesend, was developed as a residential district. Within a few months a fine plot on the corner of Avenue K and East Twelfth Street was purchased, and a portable chapel erected. Growth was satisfactory for several years, but the neighborhood gradually became predominantly Jewish, and a new location was sought. When this was found at Avenue J and East Twenty-ninth Street, the first property was sold and a brick parish house was built on one end of the new property. If the proposed incorporation is successfully accomplished, it is proposed to begin at once to raise funds for the erection of the church, on the corner adjacent to the parish house. The Rev. Louis A. Parker is the recently appointed minister-in-charge. His predecessor, who labored seven years in this field, and successfully accomplished the removal to the new location, was the Rev. Herbert E. Covell, now of Denver, Col.

Nurses Graduated.

A class of sixteen nurses was recently graduated from the School of Nursing attached to St. John's Hospital. The graduation was held in the new St. John's Chapel (Walter Gibb Memorial) adjoining the Hospital.

Long Island Rector to Lecture at G. T. S.

The Rev. Charles H. Ricker, B. D., rector of Christ Church, Manhasset, and Chairman of the Diocesan Board of Religious Education, has been asked to give the course on pedagogy at the General Theological Seminary next year, in succession to the Rev. Prof. Boynton, retired.

TEXAS.

Rt. Rev. C. S. Quinn, D. D., Bishop.

"Now Let Us Build For the Children and Youth."

A campaign has been instituted in Trinity Church, Galveston, the Rev. Edmund H. Gibson, rector, for funds to build a parish house to cost $150,000. This old Texas parish, which on Easter Day had dedicated a beautiful set of chimes, under Mr. Gibson's direction, is showing great signs of energy.

The plans for the new parish house, which will be the last word in equipment for religious education, include a beautiful cloister, connecting with the church. The motto of the campaign is, "Now let us build for the children and youth".

The new parish house will be known as the old one which was built in 1880 was known as the Eaton Memorial, having been named after one of the great rectors of the past.

The building committee is headed by Mr. Fred W. Catterall, while Mr. Wm. M. Morgan is chairman of the solicitation committee.

Personal Notes

The Rev. J. J. Clopton, rector of St. John's, Bellevue, Dayton, Ky., has resigned, effective May 15. Mr. Clopton has served the church for over forty years and is resigning to take a much-needed rest. He will make his home in Lexington.

The Rev. Clifford W. French, B. D., rector of St. Gabriel's, Hollis, N. Y., will resign his cure June 1. He will seek no other parish work for the present, but hopes to accomplish certain literary work that he has been planning for some time. He has been at St. Gabriel's for fourteen years, having taken it when it was a cathedral mission. Under his rectorship it has been admitted as a parish and has built an $80,000 parish house.

The Rev. R. Maxwell Bradner has resigned the rectorship of the Church of the Nativity, Brooklyn, N. Y., after three years' tenure. He will become rector of St. Margaret's Church, Staatsburgh, in the Diocese of New York.

The Rev. Miles H. McCormick has resigned the rectorship of the Church of the Ascension, Westminster, Md., to take effect July 31, 1929. In September, the Rev. Mr. McCormick will begin his new work with the American Arbitration Association, Fifth Avenue and Forty-fifth Street, New York City. Bishop Murray has given his hearty approval to this plan and has consented to release Mr. McCormick for this work, while retaining his canonical connection with the Diocese of Maryland.

The Rev. Hugh McD. Martin, formerly Dean of the Cathedral of St. Luke the Beloved Physician at Ancon, Panama Canal Zone, has accepted a call to Slaughter Parish, Rapidan, Va., which has had no rector since the Rev. Mr. Romilly left.

A RELIGIOUS SIGN-PAINTER ANSWERS HIS CRITICS.

Sir,—If you will publish this I will thank you, as I am one of the sign-painters that have been causing so much trouble on our highways.

I still have more signs to put up, and, thank God, I will put them up if the devil takes them down the same day. I have already experienced this in several cases. The devil has always tried to destroy God's Word. America is called a Christian nation, but we are getting lukewarm. Rev. 3:15, God says: "I will spue thee out of my mouth," and He is doing it now. Look at the murder, robbery, adultery and lawlessness creeping over our beloved country. We need to get hot for God. Try to drink lukewarm water and you will spue it out of your mouth. There is power in hot water. Look at steam, conquered both land and see. If we will get hot for God we can win souls and conquer the world in Jesus' name. God says if we fail to give warning to the wicked we will be held responsible, too. Don't fear man; "fear God and keep His Commandments, for this is the whole duty of man".

Carl E. Burdick.

Norlina, N. C.

From The News Leader, Richmond, Va.

PLAIN TALK FROM THE BISHOP

Bishop William T. Manning, of the New York Diocese of the Protestant Episcopal Church, is fortunately not afraid to call a spade a spade. His firm stand against the communist propaganda favoring free love which is flooding our country both openly and secretly, his call to the church to oppose it, and his statement that it is high time parents should know what is being taught to youth in the churches and colleges, makes his address of great value and timeliness.

"It is time for our honest, unsuspecting people to wake up to what is going on among us in regard to those standards of morality and right living which have been the strength of our race and acceptance of which has been the mark of all progress from barbarism toward civilized life.

There seems now to be a group in the church itself which holds that the church may 'consider with open mind' sanctioning fornication among our young people with the use of birth control to guard against the coming of children. This is, in plain words, what the high-sounding phrase 'companionate marriage' means, and yet this proposal was mentioned as one to which consideration should be given at the recent church conference in San Francisco and its consideration is being commended by not a few professors in our universities.

I was shown only a few days ago a questionnaire which was sent out by a male professor in one of our **best known women's** colleges (presumably Smith College) to the young women of that institution, in which not only is the so-called 'companionate marriage' definitely suggested, but the questions asked of these girls and of such a nature that it would be improper for me to quote them here. And within a week or two I have had a letter from a young woman student in another college in another part of the country telling me that in her sociology course she has been assigned 'companionate marriage' as her topic for a paper which she is to prepare. And I see that a prominent preacher in this city, if he is correctly reported, preaching to a body of students, scoffed at the idea of 'trying to send a new generation into the world with a definite code of right and wrong' and told these young people that the old ideas of 'right' and 'wrong' have been dropped and the criterion of behavior is simply what we happen to regard as 'beautiful' and 'ugly'—which means, I suppose, that there is no longer any law of God which is binding upon us and that our only standard is our own taste or preference. If this is true, if there is no law of God which must be obeyed, we need not wonder if our young people adopt 'companionate marriage' or any other suggestion. Judge Lindsay's advocacy of 'unmarried unions' is publicly commended by college professors, writers and other well-known people, among them some ministers of religion.

I call attention to these facts because I think it is time for all of us, especially for those of us who are parents, to realize what the situation is. We would not knowingly allow a newspaper or magazine to come into our homes which suggested to our young people to enter into 'unmarried unions' and to practice birth control so as to escape having children. Why, then, should we allow this suggestion to be made to them by ministers of religion or university professors under the specious plea of 'open-mindedness'? Dean Ingle said truly the other day that **one of the greatest features of the present time is our 'lack of the capacity for moral indignation.'** If I thought that the church would listen with 'open mind' to such a proposal as this I would not lift another finger for the building of the cathedral or for any other cause in the church. I know that the church will not listen to it, but it is time for all of us to speak our minds and to use plain words.

It is time for us to say that the advocacy of 'unmarried unions' and 'sex experiments' is not only shameful but damnable—a sin against God, and an affront to all right-minded people, both young and old. And it is time for us to see to it that we know what is being taught to our children in our churches and in our universities."

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 94. RICHMOND, VA., MAY 18, 1929. No. 20.

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—DYSON HAGUE.

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CONTENTS

	Page
Thoughts for the Thoughtful	4
Editorial	5
The Holy Spirit—Rev. C. G. Trumbull	6
The New Advance in the Colleges—Rev. C. L. Glenn	9
The Witness of Protestantism Against Romanism—F. B. Meyer	7
The Wonder of the Book—Rev. Dyson Hague	10
Bulwarks Against Ancient and Modern Paganism—Bishop Candler	11
Book Reviews	12
Letters to the Editor	12
Favorite Scripture Verses	13
Church Intelligence	13
Family Department	17
Children's Department	19
Personal Notes	23

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Into the shadow our Lord went and found the master-light of all our seeing; in the mystery of the Cross was revealed the meaning of life.—Dr. Joseph Fort Newton.

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Thoughts For the Thoughtful

He who would be Spirit-filled must be self-emptied.

"Truth withheld is sometimes a worse deception than a direct misstatement."

Forget the troubles past, and imagine each day that you do but begin.—St. Augustine.

All God's giants were men who did great things for Him because they reckoned on His being with them.—J. H. Taylor.

A preacher once said: "An extemporaneous preacher, speaking with deep emotion, is in danger of making exaggerations: but when I try to preach on God's love to man I am never afraid of exaggerating."

"They that bow their heads before God may hold them erect before the world."—A. S. Wilshire.

The more we realize Christ the less shall we ask questions for He is the answer to everything that really matters.—Rev. Dr. William Porkess.

Unthanked, unnoticed and unknown,
Blamed sometimes and misunderstood;
Yet if our Lord but sees our work,
And by His grace shall own it good,
It will not matter what men say,
Since God is Judge of all, not they.

I see my way as birds their trackless way.
I shall arrive—
In some time, His good time, I shall arrive;
He guides me and the bird. In His good time.
—Browning.

"Jesus, who hast made Thine own the cause of all who suffer wrong, make me to find room in my heart for the poor and oppressed, the sick and the sorrowful, that so I may find room in my heart for Thee."

To commend Christ for men's acceptance as the great exemplar, the way-shower, the teacher of disinterested goodness, is not enough. We are missing the greatest thing of all, namely, that He is the bestower of life eternal in the midst of time, the enabler, the fulfiller.—Dr. R. J. Campbell.

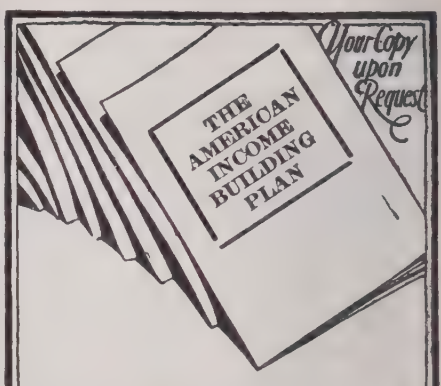
The wild asses of the desert
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In full measure,
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Of the divine.
—Doane Robinson.

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EDITORIALS

Vol. 94. RICHMOND, VA., MAY 18, 1929. No. 20.

ZANIES

"Zany" is an old English word, of continental origin, now almost obsolete, descriptive of a type of humanity which, unfortunately, is not obsolete. Webster defines "zany" as a subordinate fool, or clown, who apes ridiculously the tricks of his principal. Ben Jonson is quoted as applying the term to any ape or imitation of a contemptible or unworthy leader or exemplar. Closely akin to the zany is the "jackanapes". That word, originated, apparently, five or six centuries ago, seems almost prophetic for application to some of our present day apostles of the evolutionary hypothesis. It was intended to describe a fellow who made his trade going about to public gatherings with an ape which he exhibited the antics, and grimaces of which were supposed to amuse rustic crowds and draw reward in small coins.

Because this country is the most active and progressive and the richest of all, it is the special and chosen field for the exhibition, demonstration and manifestation of the zany, the jackanapes and the quack of all varieties and of both sexes. In politics, literature and the arts we have these clowns and emissaries and posturers, clowning, gibbering, capering continually, eagerly and anxiously striving for public attention and such pence as there may be to be gathered. In religion and sociology they are especially busy and loud. The easiest, cheapest, quickest way to be noticed is to shock the prevalent sense of decency, to desecrate what the masses of the people, by training, habit and instinct regard as sacred, to cater to the coarsest tastes and the grossest curiosity. Therefore, on these two most important concerns of humanity the zany, the jackanapes and the quack, all reckless and greedy, most diligently concentrate. In the newspapers, filling news columns with slime and smut and editorially upholding atheism, obscenity, immorality and social destruction, in college and university faculties, in open and disguised agencies of anarchy, even in the pulpit and under sanction of ecclesiastical titles sometimes, zany, jackanapes and quack clamor for the applause of the shallow, the perverted and the silly.

The types and their antics and shameless and shameful endeavors, with the invariable result of the detestation and contempt of the public instead of the admiration and following so hysterically sought, are not new. They may be found in every chapter of history. This country has been infested by zany, jackanapes and quack and their vicious labors almost from its beginning. John Marshall's Life of Washington tells us that in 1792 and during years thereafter societies modelled after the Jacobin clubs of the French revolution were organized in the United States, with headquarters at Philadelphia, to oppose the then newly created constitution, to overthrow the government, just established, to exterminate religion and destroy morality. Then, as now, the mischief making, notoriety pursuing types were represented most prominently and actively by important talent, from the continent and Great Britain. Attempts to ally us with the blood soaked, crazily communistic, wild, vile and vicious doctrines of Robespierre and the directory were far more open and flagrant and, for a time, successful than the present efforts to impregnate and poison us with the distorted and hideous lunacies of Russia. The French directory had what seemed to be conclusive evidence that this young republic was ready to be its tool and slave, to join in repudiation of God and Church and law and morality. Genet, appointed agent and representative of the revolution, came here as a conqueror, made triumphal progress from Charleston to Philadelphia, insolently defied and flouted President Washington and the Cabinet, undertook to give orders to Congress. Washington was abused, denounced, derided brutally—more venomously than the lowest partisan publication would dare assail any public man now—described as tyrant, aristocrat, betrayer and oppressor of the people. The newspapers published and edited by Messrs. Frenea and Bache were vociferous leaders in these attacks, but had strong following. Washington in his patient, tireless labors for peace and sanity and the permanence of the country could command a majority of but one in the Senate. At Charleston, S. C., Gideon Henfield, defying the laws of his country and treasonably serving Genet and the French, was acquitted by a jury in the face of indisputable proof of his guilt; and the verdict was applauded rapturously by the so-called "Republican" societies, by the zany, jackanapes and quack press and the noisiest of the populace.

Since 1793 we have had successive demonstrations for destruction and screams and convulsions for overthrow of Church and State and civilization. We have had invasions and intrusions and progresses, some of them almost like the brief triumph of Citizen Genet, by apostles of atheism, infidelity, anarchy. We have had free love and communistic establishments and experiments and settlements which have arisen, apparently flourished, faded, vanished, been forgotten except by close and curious students of history. We have had outbreaks of atheism, long ago, in our educational institutions like the now conservative, respectable and justly respected College of William and Mary and University of South Carolina. Conflicting interests, standards and conceptions led us into fearful and bloody civil war. We fought it out, man fashion, the vanquished accepted defeat loyally and bravely and the victors learned to respect and adopt some of the most cherished principles of their former foes. Zany, jackanapes and quack ruffian, fanatic and thief, combined fantastic folly, craziness and craft to make that a war permanently destructive. The merciful guidance of Jehovah—working largely through the wisdom and conservatism of the Protestant Episcopal Church—and the conscience and common sense of the American people made of a vast multitude of individual woes and miseries a magnificent collective blessing and the world's most potent and stable force for good. We have had organizations of anarchists and murderers, including the Chicago Haymarket bomb throwers of forty years back, and the alarming indication of sympathy with them by the majority of the voters of the great State of Illinois. Now we have, here and there, feeble, feverish bids for notoriety by attacks on Christianity and the Almighty and all constituted authority. Members of perhaps half a dozen of the several hundred colleges and universities unite to proclaim as martyrs a couple of Italian anarchists, thieves and assassins. Professors who are authors of many unread books and laborious producers of dishevelled theories seek to advertise them-

selves as "advanced" by putting before young women questionnaires filled with filthy suggestion. Unitarian propogandists, seeking painfully to a hair distinguish and divide 'twixt South and Southwest side, preach sermons and distribute pamphlets to prove that the Saviour was not Deity and tell us confidently of what was done and thought on the planet Mars at the time of the Crucifixion, assuming to know that on Mars is not only life, but advanced thought and information denied us here. The Rev. Russell Bowie, ordained Episcopalian clergyman, publishes a book rivalling in incoherence and unintelligence the Unitarian declaration. Clattering scientists and modernists contradict each other in great outpourings of words prepared for publication and leading to endless confusions, none of them even pretending to know more than did the author of the book of Genesis, thousands of years ago, that the earth once was without form and void and that darkness lay on the face of the deep. A woman violates moral and statute law by circulating, through the mails and otherwise, books purporting to explain and expound how to make sexual sins safe and easy and is convicted, after fair trial before a competent and honest jury. Immediately organizations and newspapers assail the courts—the same kinds of organizations and newspapers that applauded the acquittal of the Charleston law-breaker a hundred and thirty-five years ago. Busy Professor Barnes, of Smith College, in Massachusetts, former champion of the Italian anarchists, works himself into the newspapers once more by organizing an irresponsible group of raw students at the University of Pittsburgh to protest in behalf of bomb throwers and anarchists in San Francisco who sent death into the ranks of a patriotic parade at the beginning of our participation in the World War, professor and followers assuming that they are more virtuous and honest and know more of the crime and trial than judge and jury on the spot seeing and hearing all witnesses and defendants. Professors of the University of Missouri and the Oklahoma Baptist University imitate and dance after the vicious clowns at Smith College by circulating indecent questionnaires and are dismissed, promptly and properly. Thereupon newspapers and writers of a certain kind emit dismal wailings over alleged suppressions of free speech and thought.

So zany, jackanapes and quack come screeching and whooping discordant and raucous outcries, obtruding on disgusted and tired spectators repulsive and grotesque burlesque of real motive and purpose. They do no very great or far-reaching harm. Humanity has learned that its enduring advancements and continuing progress came from servants of God and believers in Christ. Magna Carta has a special clause protecting the rights of the Church. The independence of these colonies was won and this republic was established under leadership of a vestryman of old Pohick Church, here in Virginia, and by help of other praying and pious men. Influence of zany, jackanapes and quack lessens and wanes with each new generation. A resistless army or more than fifty-four million members of Christian churches in the United States stands to testify of the spreading and eternal triumph of the Cross. Nevertheless, some drifting, wind blown, unguided, unsettled minds are misled to misery and mischief. It is well, therefore, that some agencies of militant righteousness and sense have come forward to meet and beat back zany, jacanapes and quack. The Virginia Federation of Women's Clubs, Department of American Citizenship, is, most appropriately, among the leaders. The International Reform Federation swings into line, with special attention to the circulation of the birth control literature, standing sturdily by court and legal authority and for execution of the law. Fine Bishop Manning, New York, adds his potent, outspoken voice.

Zany, jackanapes and quack probably will be given good reason to feel that, like the invaders of the Bible belt of some sources of years ago, they have stirred a hornet nest through this country.

Alfred B. Williams.

THE HOLY SPIRIT

By Charles G. Trumbull, Litt. D.

(Editor of The Sunday School Times.)

Joel 2:28, 29. Luke 11:9-13. John 3:5-8; 14:16, 17-26; 15:26, 27; 16:7-15. Acts 2:1-21, 32, 33. Romans 8:1-17, 26, 27. 1 Cor. 12:1-13. Ephesians 1:13, 14; 3:14-21; 4:1-6, 30.

Golden Text.

For as many as are led by the Spirit of God, they are the sons of God (Rom. 8:14).

FOR some strange reason most Christian people have little realization of the tremendous place God has given to the office and work of the Holy Spirit in this present age of grace. This lesson is to be welcomed, therefore, as it focusses the study of the Christian world on this vital theme. The Scripture selections have been made with wisdom and thoroughness. Any class or student going through them faithfully will gain a rich insight into the ministry of the Third Person of the Trinity. Let us be careful to remember that the Holy Spirit is not an influence or a force, but just as literally a person as the Father and the Son.

The Holy Spirit is seen at work repeatedly in the Old Testament, but under different conditions from those that followed Pentecost. Eight centuries before Christ came God promised, through Joel, to pour out the Spirit upon all men in a new way at some later time, "afterward". This promise was kept on the day of Pentecost, in part at least; it may await its entire fulfilment at some time still future, both for Gentiles and for Jews.

The Lord Jesus during His earthly ministry promised His disciples that the Father would "give the Holy Spirit to them that ask Him". It has been noted that "none of the disciples, with the possible exception of Mary of Bethany, asked for the Spirit in the faith of this promise".

To Nicodemus, the Lord revealed the great truth that entrance into the Kingdom of God is possible only when one is "born again" by the Spirit. The first birth for every one is "of the flesh", natural. The second birth is "of the Spirit", supernatural. So no one can be saved except by the power and action of the Holy Spirit in his life.

To His disciples, the night before He was crucified, the Lord gave a fuller revelation of the work of the Holy Spirit. In answer to the prayer of the Son, the Father would give them "another Comforter", who would abide with them for ever. This was "the Spirit of Truth". Christ had been their great Comforter in His visible bodily presence; now that He must be taken from them the other Comforter would be given. The world—that is, the unsaved—cannot receive this Spirit. But when this Holy Spirit came to the disciples in the name of Christ He would teach them "all things" and bring back to their memory what Christ had taught them. Moreover, His great work as the Spirit of Truth was to be a witness to Christ; "He shall testify of Me."

Then the Lord added a surprising revelation. It was best for the disciples that He Himself should "go away: for if I go not away, the Comforter will not come unto you". And there were vital blessings that they could never have until the Holy Spirit did come, blessings that even Christ could not give them during His earthly ministry. The mutual dependence of the members of the Godhead upon one another is very impressive and very beautiful. There are things the Father cannot do without the Son. There are things the Father and the Son cannot do without the Spirit. There are things the Spirit cannot do without the Father and the Son.

Three great parts of the work of the Holy Spirit are now revealed. When He should come He would convict the world in respect of sin, and of righteousness, and of judgment.

The great sin of the world, which the Holy Spirit brings home, is its rejection of Christ.

Christ is the righteousness of God, and when Christ left the world to go to the Father the world had no righteousness left in it; therefore the Holy Spirit had to take Christ's place in this and show the world the real meaning of righteousness.

The word "judgment" has never been popular with men, most of whom prefer Satan's rule to God's. The Holy Spirit faithfully confronts the world with the necessity of judgment, and with the fact that "the prince of this world", of Satan, is already judged of God until his eternal destruction, and therefore, all who accept Satan's rule must be so judged.

Christ went on to declare that the Spirit would show them things that they could not understand, or "bear", if He (Christ) were to tell them then. The Spirit would guide them "into all truth"; this was done when the Spirit came and completed the full revelation of truth for mankind by inspiring the writing of the entire New Testament. Predictive prophecy was to be part of the Spirit's ministry: "He will shew you things to come." But above all else, the Spirit's great work is to make Christ known, both to unbelievers and to believers, and to glorify Christ. What only Christ is, and what only Christ can do for men, is revealed and explained by the Holy Spirit.

The fulfilment of these promises concerning the Holy Spirit came on the Day of Pentecost, and the second chapter of Acts should be studied closely. It was, after Calvary and the Resurrection, one of the greatest days in the history of the world. Without it Christ's death and ressurection could not have accomplished for a lost race what God purposed.

The eighth chapter of Romans tells how Paul passed from the bitterness of sin's bondage and defeat into the glory of Christ's freedom and victory, by the work of the Holy Spirit. It was the Spirit who showed Paul Christ's sufficiency in answer to the despairing cry of Romans 7:24. Then all of chapter 8 reveals the glories of the life lived in the Spirit, made free by "the law of the Spirit of life in Christ Jesus". An entire lesson could well be given to the study of this chapter.

Further blessings wrought for us by the Holy Spirit, as shown in this lesson, are these:

He prays for us as we cannot know how to pray for ourselves, and thus He helps our infirmities.

He not only enables us to know Christ, but he enables us to call God "Father".

Dwelling within us, He is the first-fruits of our coming redemption in the resurrection or change of our bodies.

He alone enables any man to say "Jesus is the Lord".

He distributes different spiritual gifts arbitrarily, according to His own perfect will, to different Christians.

He baptizes every child of God into the "one body" of Christ. This is the only "baptism of the Spirit" recognized in the Scriptures, the "one baptism", and it is inseparably a part of salvation; there can be no regeneration without it.

Every believer is "sealed with that Holy Spirit of promise".

He strengthens the "inner man" of every believer who is willing to let Christ reign in the heart and thereby be "filled with all the fulness of God".

He alone enables us to comprehend "the love of Christ which passeth knowledge".

He pleads with us not to grieve Him, as we are certain to by any sin whatsoever.—The Globe, Toronto.

THE WITNESS OF PROTESTANTISM AGAINST ROMANISM

By the Reverend F. B. Meyer, D. D.

"And they said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John 4:42).

THE Protestant faith, as we are all aware, existed some centuries before the name itself was coined. We may speak of St. Paul, the apostle, as the chief Protestant. But fifteen centuries passed before the nineteenth of April, 1529, when the Elector of Saxony headed an influential deputation into the great hall of Spiers in order to protest against the emperor's decision to limit the rights of true liberty and religion. These were called Protestants, and their followers derived the same title.

The central thought in Protestantism is from the word "testis", which, as you know, stands in English for "witness". So that every time we read the word "witness" in our Bible, the Roman Catholic reads "testis" in the Latin Vulgate.

The prefix "pro" reminds us how in the war with the Boers the word "pro-Boer" was constantly used. Pro means "standing for", "in behalf of", "on account of".

Therefore when we use the word Protestant, we really mean that we bear witness to something that is clearly defined, and that we stand for it, on behalf of it, to propagate it, to maintain it.

Surely the sentences we have already cited as our text and the story out of which they come prove to us the immense power of witness-bearing. Not argument, nothing destructive, but everything constructive, positive, emphatic.

Her witness, on the part of this woman, really brought the whole of Sychar to the feet of Christ; though ultimately they did not rely on her witness because it had brought them likewise into face-to-face fellowship with Himself. And the whole of the city that Jesus had redeemed congratulated themselves that they now knew Him, not simply because of the testimony of the woman, who must have been a soul of great power, or she never would have influenced a whole city as she did, but because they had been brought into personal and living contact with one whom they recognized as the Messiah.

We, therefore, are here today to bear witness, and I want to intimate some of those great out-standing features of witness bearing which are probably familiar to all, but need to be reiterated on such an occasion as this.

I.

We bear our witness as Protestants to the fact that the soul of man can come into right relations with God through the private study of the Word of God under the teaching of the Spirit of God.

We hold that that study will commend itself to every thoughtful soul who feels that God speaks to it from its pages. We no more doubt that than we doubt when we are standing on the sea beach that we breathe in the ozone together with the distance of the horizon and the expanse of the heaven above.

The Bible bears its own witness to the earnest and devout mind. I stand there and listen to the Saviour speak. I hear Him talking to Nicodemus. I am deeply moved as He calls sinners to His side and describes them as the lost sheep, the lost money-piece, and the lost son. I come presently to stand before the cross. I see Him dying for me. The sight touches my heart. I come into face-to-face fellowship with the Redeemer and His redemption .

Proceeding, I listen to the great teachers, to Augustine, to Luther, to Wesley, and to others, and I gladly receive the fresh light they shed upon the sacred page. But directly they begin to dictate to me what I shall believe or disbelieve, then my soul revolts. I have received directly the eternal words of life. They may help me along the lines on which I am already thinking, but they have no authority to command this, or the other interpretation to which they may have arrived.

The essential principle of our faith is that the Holy Spirit in His illumination is not given simply to pontiff or priest, but to every humble soul, man or woman, who pores over the sacred page and desires the teaching of God Himself.

We have two or three witnesses: The external authority of the Word of God; the internal working of the Spirit of God, which gives us an intuition which is even more correct in its decisions than the findings of the intellect; the confirmations of experience. And when in this way we have been brought into union with the Eternal, there remains in our minds a certainty.

A friend of mine, going into a room of a Roman Catholic, found Spurgeon's photograph on the wall. She, having expressed surprise, received the answer: "He often helped me." And then, discussing the decisions of the Church as far as he knew them, he indicated that he was not at all sure of the ultimate result.

How different from Blaise Pascal, emerging from the Catholic Church. He writes (the manuscript being found after his death in 1654), "The God of Abraham, Isaac, and Jacob, the God not of philosophers and savants, but of those who seek Him. Certitude! joy! with floods of tears."

How little we understand the meaning of that hour, unless indeed, we have passed through it! I think we feel this as we stand together here and face the eternal future, the infinite horizon, with such assurance. So that, with the Word of God on the one hand and the enlightening Spirit on the other, we have a certitude, a certainty, which enables us to face the future and the past.

II.

We surely stand and witness as Protestants, that **the church is composed of all those who are united with the Lord on the strength of the testimony of the apostles.**

Directly a soul unites itself by living faith to the Saviour, whether that soul has passed through the rite of baptism or not, if it is brought truly into union with Jesus Christ, apart from all ceremony and teaching and law, that soul is part of the Christian Church, inhabited by Him that filleth all in all.

One would have thought scholarship would have saved people from the mistake of thinking that the Church was founded on an apostle. Most of us know the difference between **petros**, a pebble, and **petra**, the bed-rock from which the pebble is hewn.

Our Lord had received from Peter that great confession when he said that Jesus was the Christ, the Son of the living God, and Jesus turned to him and uttered that great announcement, carefully choosing His words, "Thou art a pebble, and upon this bed-rock, upon the basis of union with the Son of the eternal God, upon that will I build my Church, and the gates of hell shall not prevail against it."

And that Peter took it in that sense is clear, because in his own epistle he says, "To whom coming as to a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as lively stones, are built up a spiritual structure."

Therefore we dare to affirm that the dying thief who in the last hour cried to Christ, that he, equally with the apostle Paul, or the greatest saint of the living God which has ever adorned Christianity, are component parts in the Church of the Living God, which was built, not upon Peter, but upon the fact of the eternal Sonship of Jesus Christ.

III.

Will you note that also the power to bind and loose, and the power of the keys, is not confined to the apostle merely? We witness to this as **being the function of the whole Church.**

In the eighteenth chapter of Matthew this power to bind and loose is attributed to the church meeting in the name of Christ. It is a very remarkable statement.

The Church, by her prayer, saved Peter from execution. She has a binding, restraining power over evil. And when the Church sent forth the disciples, she was loosing them against the powers of evil.

It is surely an interesting matter to feel that the power to bind and loose is therefore not confined to the apostle. He had the power, and as a man was able to exercise it, but the Church has the power also. In her union with Christ she has the same power.

Was it not with the key that Peter opened the door of faith to the Jews at Pentecost, and Paul the door of faith to the Corinthians? Do you not believe that Brainerd opened the door of faith to the Indian, that Judson opened the door of faith to the Burmese, and Carey to the Indian?

And do you not think that the teacher who bends over the infant class is also seeking to unlock the mysteries of the Kingdom of God?

There are holy men, there are groups of people who are living evidences that the Holy Spirit has power to restrain evil and to promote good, and to unlock to the yearning, humble soul the treasures of God's grace.

IV.

We bear witness also to the fact that **we need no intermediary between ourselves and the Eternal.**

The idea of a priest seems to be indigenous to the thought of man. You remember in Judges where we are told that all men did as they would, Micah invited a priest to his home and said, "Now God will do me good, seeing I have a Levite to my priest".

Men have always longed to get some holy man who would stand between them and divine purity. "Come here," says a man to his fellow, "be free from the fret of life, live wholly before the Eternal and then intercede for me, uplift and comfort me."

That is the ideal of a priest. The priest is called in to baptize a child, to administer extreme unction to the dying. The priest listens to the confession, and pronounces words of absolution. The priest takes the bread and wine and professes to make it into the body and blood of Christ. Against that we protest, believing that the soul through the Spirit has direct contact with the Great Spirit.

None of us know the wonders of our nature. We sometimes have glimpses into ourselves through nature, literature, art, poetry, or music, and we learn the wonders of that nature with which we are endowed, and are content to learn.

We forget that we are endowed with the spirit, which is our aptitude to the eternal as our body is the aptitude to the material. The ego, i. e., the soul of man, stands between two worlds, the eternal and the material, the spiritual and the natural, so that either he can descend from the soul to the body or he can ascend from the soul to the spirit. And when he ascends that spiritual staircase into the upper story of his nature, the spiritual, if the windows are clean, he sees into the eternal, his whole nature becomes illuminated, and the throne of the spirit appears.

Then it is that spirit touches spirit. Then it is we reach out our hearts and almost touch the mountain tops of grace. Then we say to the priest, "Be gone, we need you not!" God will have stooped to us, and we have risen to Him, and our High Priest has entered into the highest, consituting us kings and priests to God.

V.

We bear witness also to **the fundamental doctrine of justification by faith.**

Luther was perfectly justified when he said that this is the crucial, the final test. From the moment when Luther's eyes caught the words, "The just shall live by faith", he saw that Jesus was the Lamb slain before the foundation of the world.

When a soul has been convicted of sin, and is in an agony of self-despair, it looks about for help. It is impressed with fear and anguish, until presently the transcendent thought breaks in upon it that in the eternal purpose, and by the grace of the infinite God, the death of Jesus Christ was the eternal redemption for sin.

We are saved, not by our works, but by accepting the extraordinary, pardoning, free mercy of God. We hold that directly a man, by repentance and faith, realizes the pardoning love of God, he enters into close relationship with the eternal world and with God Himself.

Such a faith as that leads to works, but the works are not co-essential with the faith. It knows that it is forgiven, accepted in the beloved, and it enters into union with God and thereafter the fruits follow. But the saved one works down from the cross and not up to it. He is crucified with Christ, and through his death to self a new light and power bursts on him like a river to make glad and beautiful his life.

VI.

We also bear witness that **the Holy Spirit is the alone Vicar of Christ.**

This is all-important. To misapprehend this is to misapprehend Christianity.

We believe that Jesus, sitting on His throne, is our Advocate or Paraclete. This is fundamental. But the Holy Spirit has become the Vicegerent as the administrator and representative of the eternal Saviour. And so we believe it to be one of the signs of the apostasy, one of these symptoms of the last days when we find a pope or any man sitting at the temple of God and giving out that he is the vicar of God.

We hold that there is no vicar of God. No administrator for God other than the Holy Spirit leading the Church to worship and service. The Holy Spirit is the true Vicar of Christ, and no one else dare to intrude.

VII.

Lastly, we come to realize that **our great testimony to the world is, after all, not to the death of Christ, so much as to the Christ that died, yea, rather that is risen again.**

Is not this fundamental to your life? We all thank God that we stand on redemption ground. Christ has put away sin; something has been done for us that has not been done for angels. He inherited, not the nature of angels, but human nature, and in that human nature made expiation for the sin of the world.

We can never forget that, and when that is granted, we hear Him saying—it comes floating over the waters as they ripple round the Isle of Patmos: "I am he that liveth and was dead, and behold I am alive for evermore."

When we go into cathedrals and churches of the papal church, we find the image of Christ on the cross everywhere. We are bidden to take the steps of the cross, concentrate our thoughts on the expiatory sacrifice.

If you are going to use this in the sense that Paul used it, in the sense that "I am crucified with Christ", I agree. But surely we must not be always looking back, but up to the living Saviour, who day by day is ministering to His Church as the Bridegroom to His Bride.

And when we come to the table of the Lord, are we not in the same position as the disciples were that night? He said: "This is my body." But He was sitting there. He

said, "This is my blood". But He was there, and able to drink with them.

When we are sitting at the holy table it is not simply to go back long past, but to realize that He is in our midst, breaking the bread, pouring out the wine, having fellowship with us over His death, and the results accruing from it. We are not ever looking back through the centuries. but looking up into the face of Him who is ever present.

Let us believe that the Spirit of God is brooding over our lives, working with the Word. But in addition to all that, there is the thought of the living Christ. We realize the truth of His words, "I am the beginning, the end, the first, and the last".

That is our witness.

I am not here to say an unkind word of men who, though greatly misled, are, many of them, seeking after holiness and purity. This would not add to our argument.

We stand here for those truths for which our fathers died; we cannot forget that. And there are men and women amongst us who would die again. For our own sake, for our children's sake, for our country's sake, we must be Protestants.

When we compare Protestants and Protestant lands with Spain or Spanish America or Ireland, how much we have to thank God for! The advances of the Romish Church are very insidious and persuasive, and it becomes us to maintain our clear and undiluted witness to the truths we have here enunciated.

And as we do so, may we hope that those who hear us may say as they said to that Samaritan woman: "We have heard him ourselves, and know that this is the Christ."—Moody Bible Institute Monthly.

THE NEW ADVANCE IN THE COLLEGES

By the Reverend C. Leslie Glenn

Secretary for College Work, the National Council.

THE indictment against the colleges of today is not atheism, nor drunkenness nor immorality, but tameness. They have achieved paralysis by analysis. From them is coming the most subtle and dangerous opponent of religion in our day; noble secularity, the quality of life that is high and fine, but despises the Church, or at best, is indifferent to it. . . . .

"Students are never searchingly exposed to what is noble, gnerous, and faith-provoking," Professor Hocking of Harvard.

It is hard to make people understand this. We have been too long in the hands of the "Optimistic School", the group that likes to hear that everything is going well. You can't talk tough to the pious any more than you can talk pious to the tough.

The Church must be aroused to this situation. It must not be led astray by a type of "official approval", given by some College Administrations to religion for it often is very far from the kind of belief and conduct that our Church expects of its members. Many academic people mean by religion something that the word has never meant before in the history of the world. Compared to some of it, Unitarianism is Fanaticism.

Two results of this indifference to vital faith are seen at once. First, the missionary enterprise is dead on our campuses. The Protestant Churches need one thousand missionaries a year to keep going the existing institutions in foreign countries. For the past five years we have been getting six hundred a year, and four hundred of them have been from the small denominational colleges. the so-called Bible Colleges. Our own Church Seminaries have too few men in the entering class who intend to go into the foreign field. The Department of Missions never has an over-supply of volunteers. Second, the quality of candidates for the ministry is not as high as the Church deserves. Our Seminaries, except the Virginia Seminary, are not filled. We do not recruit a native clergy in the Domestic Missionary Districts.

The sudden increase in candidates following the war has led in some quarters to a false feeling of security. This increase did not keep up during the past triennium.

It is often said that more important than seeking likely recruits, is the task of discouraging the obviously unfit. By this, many excuse themselves from challenging young men with the ministry. They then blame the Bishops or the Seminaries for not keeping certain men out. The bishops and Seminaries cannot do any eliminating until they have more applicants to choose from. Too often a bishop must take whatever men offer themselves or have none at all. A Seminary must have some one to teach. Standards are after all relative, and if it is sometimes a case of having whoever comes along or no one, one cannot be too discriminating.

There is not so much danger of the bishops laying hands suddenly on many as of their laying hands reluctantly on a few, because the Church has failed to go out and compel them to come in. The first Twelve were chosen out of a great company that were available. Today there is another such company waiting for a Call. When the Church has flung the net, it can choose whom it will.

Ignatius Loyola brought about the Counter-Reformation, not by criticizing the clergy, or trying to reform them; but by flooding the church with new leadership. In finding this new leadership he turned down eight times as many men as he accepted for his Order. "A man who is not worth much in the world is not going to be worth much to the Order."

But this is a digression. A third result of the Church's neglect of the colleges inevitably follows the other two. The young, recently graduated, professional or business man and his wife don't go to church. This applies especially to those who might reasonably be expected to go, the children of loyal Church people.

The major objective in the College Work is to get placed in effective positions clergymen and women workers who can give pastoral care to the students coming from all over the Church to strategic college centers.

1. The Church must secure the right person.

Age, Churchmanship, married or single, personality, none of these things matter primarily. It is all a question of whether he has a faith that he can make possible for others. The test of inspiration is the power to inspire.

The influence of such a person is at once felt all over a Diocese or Province. It may be difficult to point to definite results, but some results may be expected, and can be observed.

2. It must secure an effective position for him.

A worker should have a pulpit and an altar. A good man need not be expected to become janitor of a community center or scout for the rector, to bring in students to the service. The Church has broken the hearts of many idealistic men in student chaplaincies that have not been a good base for a ministry to students.

Ordinarily, to attract the type of man needed, the position offered him must be that of rector of the local church or priest-in-charge of the local mission.

3. It has to get him placed in it (subject to removal).

This is the real snag. There is no such thing as the student problem, any more than there is the carpenter problem, or the banker problem. The Church's placement system is the problem. If it were made possible to place some really effective men in effective positions, student work would at once capture the imagination of the Church. Student work does not need to be promoted, it needs to be done. The Church wants to see the work before it will believe that it can be done.

The obstacle is too often the dog-in-the-manger parishes that either will not call a man who can reach students, or will not allow another mission to be started near the University.

Those most affected by the success or failure of the work have no voice in determining who will do it. Frequently students come from all over a diocese, yet only one parish determines what is done for them; frequently from all over a Province, yet only one parish or diocese has direct control. A strong public opinion, aroused to the common danger and opportunity, will help meet this situation.

In many instances, support for the student work has come from outside the neighboring parish; a beautiful chapel may have been erected by the joint effort of all concerned, and then the control of it is given over to a local vestry that does not care very much whether the purpose for which the building was given is ever carried out.

Money is no obstacle; it is more often an excuse. The money that has been spent on our educational institutions during the past thirty years by the Government and the States and private persons is enormous. The Church could have had a proportionate amount for its work if it had shown that it was really being done. The students and alumni give a million for a stadium or fifty thousand for a fraternity house, because they see that these things fulfill needs and carry out purposes.

One legitimate use of Diocesan or General Church funds is to provide an initial subsidy to get a good man started

in a college community. Once there, he can raise money from sources that the Church may not have hitherto reached; i. e., some of the parents of students, Church alumni, the college administration, the townspeople, and the students themselves.

For this last, more active efforts are being made to educate students in stewardship. We do not need to buy things for them as much as give them the opportunity to use their talents, including their money, for the Church's Cause.

The National Department of Religious Education has a revolving fund to be used to start men; the students are raising a similar Fund every Lent; and the Woman's Auxiliary is devoting some of the United Thank Offering to starting women workers for women students.

To accomplish these three things, the entire Church must be aroused to its dependence upon student centers. When a student center has poor ministrations of religion, a wide area of the Church suffers. Students cross parochial, diocesan and provincial boundaries to go to college.

Since ours is a constitutional Church in which those who are ministered to have some say in who shall be their minister, those who stand to gain or lose by the work in a given college center must some day have a voice in determining the policy of the work there. Eventually, the canons may have to be changed; for the present the force of public opinion is probably the most effective agency.

The Church should consider very carefully the expenditure of money, on anything but churches and the essential meeting rooms. Social centers, dormitories and the like, are of very questionable value. We are not called to be caterers, but ministers. Christianity is not a program, it is a secret. It is communicated from person to person. There must be, to begin with, a person of Prior Allegiance. Our primary task is to make this explicit, to believe it and carry it out. If we have the motive, we can find the methods. . . .

Student work is not an academic pursuit. It is dealing with life whose test is deeds. Students cannot be held by philosophies, but must enter into the experience of knowing Jesus Christ as Lord of Life and their Saviour. His Divinity and Deity must be made known to them in action. He is not only the Truth, but also the Way and the Life, and these last two perhaps are the chief things needed in colleges today. Students have minds to guard them against error, they have nothing to help them from starvation. Only the Gospel can do that.

We don't need to entertain students. The question is not what can the Church do for students, but what can the Church get students to do for her Master. It is not a question of what students want, but of what they need. The purely social approach seldom interests them. The people we most want to reach in the under-graduate body are those who would never under any circumstances, come to a club meeting. We can't possibly aim too high in the kind of messages we present to them or the kind of leadership we make available for them. And we can't possibly consecrate ourselves enough.

Are these impossible high ideals? I wish we might face ourselves with this question. It is an important one, for upon it depends our entire emphasis in the colleges. I can't believe they are too high, for I don't believe anything else will work. In the colleges we are reduced to the essentials of the Gospel. No secondary appeals have any attraction. Students don't need our recreational life, intellectual stimulus, charity, or social position in the community. They never come from force of habit. In the colleges the Church is reduced to the embarrassing position of having to put out religion or else quit.

That is why the revival we are all looking for and praying for may start in the colleges. Because the colleges represent a death struggle for the Church. And what the colleges are today, the world will be tomorrow. It is a race with catastrophe. Students are demanding all or nothing. And the Church has never failed to respond to that challenge, and when she does, the new day will be upon us.

I am not optimistic, but I am hopeful. I believe we have to go through a lot more loss before we realize our failure with college youth. The product of the modern educational system is not quite in a position of power yet. When he is, the Church will know how many have left her. Then she will rouse herself to the task of winning them back.

That will be the new advance. It is already starting. Here and there all over the country, there are small groups working and praying to win students for their Master. Rectors of busy churches are sacrificing their time to help. Missionary-minded parishes near university centers, standing as strong witnesses, are actively welcoming students.

The need is for more prayer, more intelligent work, for those who care about this new advance.

> Christ, I have read, did to His chaplains say
> Sending them forth, **Salute no man by th' way:**
> Not, that He taught His Ministers to be
> Unsmooth, or sowre, to all civilities,
> But to instruct them, to avoid all snares
> Of tardidation in the Lord's Affairs.
> Manners are good: but till his errand ends,
> Salute we must, nor Strangers, Kin, or Friends.
> —Salutation by Robert Herrick.

THE WONDER OF THE BOOK

By the ReverenD Dyson Hague, M A.

THE WONDER OF THE BOOK, my friends, grows on us as our experience is enlarged. For the more deeply we search it the more we feel that the Bible is not merely a book, but The Book. Sir Walter Scott in his dying hour was right when he asked his son-in-law to read to him out of the Book, and in answer to the question, "What Book?" replied, "There is only one Book, the Bible. In the whole world it is called 'the Book'. All other books are mere leaves, fragments". Yes. It alone is the perfect Book. It is the eternal Book. It is the Voice; all others are merely echoes. Of course, you all know that The Bible literally means The Book. It is a translation of the Greek title of the Bible, **He Biblos;** in English, The Book. It is the Book that stands alone; unapproachable in grandeur; solitary in splendour; mysterious in ascendancy; as high above all other books as heaven above earth, as the Son of God above the sons of men.

The Wonder of its Formation.

Now, one of the first things about this Book that evokes our wonder is the very fact of its existence. Any one who has studied the history and origin of the Divine Word must be overwhelmed with wonderment at the mysterious method of its formation. That it ever was a book, and is today the Book of the modern world, is really a literary miracle. For there never was any order given to any man to plan the Bible, nor was there any concerted plan on the part of the men who wrote, to write the Bible. The way in which the Bible gradually through the centuries grew is one of the mysteries of time. Little by little, part by part, century after century, it came out in disconnected fragments and unrelated portions (Heb. 1:1), written by various men, without any intention, so far as we can tell, of anything like concerted arrangement. One man wrote one part in Syria, another man wrote another part in Arabia, a third man wrote in Italy or Greece; some writers wrote hundreds of years after or before the others, and the first part was written about fifteen hundred years before the man who wrote the last part was born. Now, take any other book you can think of on the spur of the moment, and think how it arose. You know fairly well how it arose. In nine cases out of ten a man determined to write a book, thought out the thoughts, collected the material, wrote it or dictated it, had it copied or printed, and it was completed within two or three or more months or years. The average book, we may suppose, takes from a year to ten years to produce, though a book like Gibbons' "Decline and Fall of the Roman Empire", or Tennyson's poems, took longer to complete. But, generally speaking, the average book you think of has been produced by one man within his own generation. Now, here is a book that took at least one thousand five hundred years to write, and spanned the span of sixty generations of this famous old world's history. It enlarges our conceptions of God; it gives us new ideas of His infinite patience, as we think of the wonder of His calm, quiet waiting as He watched the strain and the haste and the restlessness of man across the feverish years, as slowly and silently the Great Book grew. Here a little and there a little of it came on; here a bit of history and there a bit of prophecy; here a poem and there a biography; here a letter, there a treatise; and at last in process of time, as silently as the house of the Lord of old (1 Kings 6:7), it came forth before a needy world in its finished completeness. When Moses died there were only five small portions; when David sat upon the throne there were a few parchments more; one by one princes and priests and prophets laid on the growing pile their greater and smaller contributions, until in process of time the whole of the Old Testament Bible was written in its entirety, word for word, letter for letter,

sentence for sentence, book for book, precisely as we have it now, intact and complete; and, as Josephus testifies, no one through the ages has dared to add or take away, nor has the Old Testament text been altered in the slightest degree from that day to this.

But the New Testament is a far greater miracle from the literary standpoint than the Old Testament. The Jews, you all know, were not a writing people. I hardly know of a Jew who ever wrote a book, except Josephus, and I doubt very much if a man or woman here could mention two. Their training, as Bishop Westcott once said, was exclusively oral, and they had a disinclination for literary work. Not only so, but their Master was not a writer. Jesus never wrote a line for publication, so far as we know, and the idea of their writing an additional or supplementary Bible would never seem to have entered the mind of His disciples. They would doubtless have sprung back with horror at the very idea of such a thing, and for fifty years after Jesus was born there was probably not a line of the New Testament written. But then, by the mystic suggestion and overruling design of the Almighty Spirit, without any concerted collaboration or unity of plan, fragment by fragment, here a little letter, there a biography, the New Testament grew. But remember; there was no prearrangment, no plan. It was not as if Matthew and Mark and Luke and John came together in committee, and after solemn conference and seeking for the leading of the Spirit, Matthew undertook to write of Christ as the King, and Mark said, "I would like for my part to write of Him as the Worker", and Luke said, "And I think I will undertake to delineate Him as the Man", and then John said, "Well, I will crown it by writing of Him as the Son of God" It was not as if Paul met James one day, and after talking and praying about it, Paul agreed to write of the dogmatic, and James of the practical aspects of Christianity. Nothing of the sort. There is no trace of such a thing. They simply wrote as they were moved, to meet some passing need, to express some earnest longing, to teach some glorious truth, by a letter, or a treatise, or a memoir; and so this composite of fragmentary memoirs and disconnected letters came into this miraculous unit that we call the New Testament. Yes! The Book is marvelous; it is transcendental; it is altogether unexplainable. It is the miracle of literature in its formation.

(To be continued.)

BULWARKS AGAINST ANCIENT AND MODERN PAGANISM

By Bishop W. A. Candler

FREQUENT demands issue from the camps of the rationalists calling for the discarding of "The Creed of Christendom", because of the Pagan elements which are alleged to be in it, and crying for the return of the Christian world to "The Christianity of Christ" in its pristine purity.

Such demands bear at first sight the appearance of persuasive plausibility.

But more careful scrutiny of them, in the light of the history of Christian doctrine, shows them to be in reality the pleading of modern paganism for the pulling down of the bulwarks of faith which were erected to withstand the assaults of ancient paganism; and that they are made to overthrow "The Christianity of Christ" and to set up in its place the delusive dogmas of speculative systems hostile to "the truth as it is in Jesus".

The Creed was made to exclude paganism, and not to placate its exponents and advocates. It was, and is, a fortification of faith to secure Christianity against pollution through the intrusion of ancient pagan principles into it; and it is still needed to withstand in our times the same persistent forces of paganish liberalism; for many of the modern objections brought against Scriptural Christianity were prevalent among the sceptical opponents of our holy religion during the first four centuries of its history, during which period the historic creeds were formulated.

Those great symbols of doctrine were not the outcome of skillful concessions to pagan cults and philosophies. They are the landmarks of irrepressible conflicts with heathenism, and not the memorials of artful compromises with it.

Primitive Christianity was a militant faith. The Apostles and fathers of the early Church proclaimed a definite Gospel, which they held to be "the power of God unto salvation". Of the senseless syncretism, whereby many now propose to make a palatable compound of all religions, for the healing of the nations, they knew nothing. Such a mixture would have been utterly repulsive to them.

St. Paul, for example, would not allow an amalgamation of the Christian Gospel with Judaism even, the religion in which he had been excessively zealous. Hence, in opposition to the efforts of the Judaizers, who sought to impose their tenets and ceremonials upon the churches in Galatia, he said, "Though we, or an angel from heaven, preach any other gospel unto you than we have preached unto you, let him be accursed" (Galatians 1:8).

Again, when tidings reached him, during his first imprisonment at Rome, that certain subtle speculations were subverting the gospel among the churches of Ephesus, Colosse, Laodicea and Hierapolis—the churches in the valley of the Lycus—he wrote to certain of them, saying, "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Colossians 2:8).

St. John is not less emphatic in his assertion of the exclusiveness of Christianity: "We know that we are of God, and the whole world lieth in wickedness" (1 John 5:19).

St. James, St. Peter and St. Jude are equally positive in their teachings, the last mentioned, exhorting them to whom he wrote that they "should earnestly contend for the faith which was once for all delivered unto the saints" (Jude 3).

Is it possible that men in such a state of mind could have devised or have accepted schemes of accommodation whereby pagan elements were incorporated into the body of Christian truth ? It is incredible.

And they who succeeded them in the post-apostolic age were equally jealous of the purity of the Gospel of Christ. They were constantly engaged in warfare against the false teachings and foul practices of the paganism which opposed the Christian religion.

The Apostles had scarcely passed from the Church on earth to the "Church of the First-born" in heaven, when the metaphysical monstrosity of Gnosticism appeared. Indeed, its incipient forms were beginning to appear when St. Paul wrote the Epistle to the Colossians, in which he denounced its erroneous tenets whereby the divine stature of Christ was reduced to the level of a demiurge.

Gnosticism was a conglomerate of Pagan, Jewish and Christian elements, in which the dismembered fragments of the outworn creeds of a dying heathenism predominated. It was put forth and advocated by a pretentious aristocracy of minds who claimed for themselves superior knowledge and a loftier salvation than was possible to the common herd of unenlightened and unenlightenable humanity. With amazing impudence, the supercilious exponents of that miserable mixture of monotheism, pantheism, spiritualism, and materialism, claimed for themselves the Christian name, and asserted that their system, with all its incongruous and contradictory principles, was founded upon the Holy Scriptures of the prophets and apostles. In their efforts to justify their preposterous claims they gave to the Christian documents the most fanciful and absurd interpretations, somewhat after the manner of "the symbolical interpretations" of some present-day Modernists in their attempts to denature historic Christianity.

Although this grotesque scheme of eclecticism, which sprang up in the first century, spread far and wide in the second century, drawing after its delusive teachings many unstable souls, it was from the first opposed by men of the true faith, who would not endure for a moment its misleading plausibilities and pagan tendencies. So it passed away forever; and save for limited and transitory revivals of some of its principles which have come to pass from time to time until now, it has had no place among sensible men for many centuries. It was denied recognition and shelter by the Christian Church, and it perished outside.

In the second century came Celsus, an Epicurean philosopher, holding some of the materialistic tenets of Gnosticism, delivering a fierce attack upon Christianity and ridiculing the essential truths of the Christian system. He denied, coarsely, the doctrine of the Virgin Birth of Christ, and condemned unsparingly belief in miracles or anything miraculous. In truth, the teachings of Celsus are now the stock in trade of many liberalists, who have embraced cordially his paganism, while oddly enough they declare there are pagan elements in the creeds of historic Christianity, which they would have eliminated.

The vicious treatise of Celsus bore the ambitious title of "The True Word", the echoes of which vain words we seem to hear in the confident claims of the "Modernists" of today; but Origin demolished the work by his overwhelming refutation of it in his argument known as "Contra Celsus".

Other notable heresies with pagan foundations, appeared in succeeding centuries, such as Sabellianism in the third century, followed by Arianism, Nestorianism, Eutychianism, and other erratic forms of anti-Christian teachings, but not one of them was able to inject any of its pagan principles into the historic creeds. On the contrary, the creeds were erected as bulwarks to exclude such aberrations from the belief of the Church.

The creeds were fortifications of faith then, as they are now. Not the slightest color of paganism can be found in the "Apostles' Creed", which is accepted by all the bodies of the faithful throughout the whole world.

It is a striking and significant fact that the rationalists, who prate most about the pagan elements in the articles of faith accepted by orthodox Christians, are at the same time calling most loudly for a syncretic religion composed of elements of Confucianism, Buddhism, Hinduism, and so much of Christianity as they are wiling to accept. It seems, therefore, that they are not so much opposed to pagan things, as they would have us suppose.

But against these pretentious plans of paganish syncretism, the venerable and imperishable "Creed of Christendom" stands and will stand as an immovable and impregnable fortress.

"The world passeth away", but the word of the Lord will abide forever.

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and flower thereof falleth away. But the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you" (1 Peter 1:24 and 25).

Book Reviews

SPIRITUALISM AND THE CHURCH: By the Rev. Donald Hole. Cloth. Papes 121. Published by the Morehouse Publishing Company, Milwaukee, Wis. Price, $1.50.

With sir Oliver Lodge and Sir Arthur Conan Doyle so frequently to the fore in these days, no one may turn languidly from any discussion of this absorbing theme. In the aftermath of the war, great wreckages of hope and hearts marked the extravagant running after spirits which impelled sorrowing souls to find some consolation in the possibility of knowing the estate of their lost loved ones. Nor is the problem less baffling in our time. We should prefer to call it Spiritism; for true spiritualism is the badge of the saints of God. We are aware that the scientists have tried to account for this phenomena on natural lines. But it refuses to be catalogued in Nature's library. There an uncanny something about it which defeats investigation. And all scientists who have soulfully entered into this field have come out with the conviction that it cannot be scientifically demonstrated, but must be regarded as essentially religious. That is why Sir Arthur Conan Doyle, once a Romanist, then a Deist, now proclaims this the new Christianity. And therein lies the subtle principle of the whole system. The author concedes that demoniacal interference can account for some instances; but he believes that there may be another way for a basis of comprehension of the spiritistic manifestations. He does well to warn us of the dangers of spiritism; for the Word of God has already done so. It was the cultus of the nations which had invaded the land of Israel. And to this day, it is the almost universal accompaniment of the heathen religions. The Church has a responsibility in meeting the demand for some solution of the increasing perplexity regarding this thought-to-be new Christianity. The author seeks in a succinct manner to show how it can be done.

Kenneth Mackenzie.

GOD SPAKE ALL THESE WORDS: By James H. Brooks. Arranged by C. E. Putnam. Cloth. Pp. 96. Published by the Bible Institute Colportage Association, Chicago, Ill. Price, 75c.

The generation that knew and loved Dr. Brooks has almost become extinct. A giant among Bible scholars, a preacher of wonderful power, a man of evident dedication, he is revered by those who were touched by his dynamic life. St. Louis was his sphere of local influence, the whole world his parish, which he loved and cherished as God trophy. Mr. Putnam has rendered us a great favor by selecting from Dr. Brooks' writing under the above caption, the excellent cream of the milk of the Word as Dr. Brooks taught it. To show the supernatural character of the Holy Scriptures and the testimony of men and history to its authority, is the aim of the writer. And our hearts are warmed by the inspiration and unction it conveys.

Kenneth Mackenzie.

IMPORTANT TO ME. By Margaret Slattery. The Pilgrim Press, Boston and Chicago.

This is a book intended to strengthen and to direct the character of the young. Its chapters deal with the person under the aspects of body, mind, spirit, with his relationship to God, to others, and to the Church. The name of the author assures us of an interesting presentation of her theme. The book does not lack for real conviction along moral lines. The advice that she gives the young is for the most part excellent. One sees that she is in touch with their problems and is accustomed to deal with them.

From the Christian point of view the book fails miserably in that it pictures a Unitarian Christ. Only the Christian Christ, Lord and Saviour can produce Christian character. Some of the information she gives about the Bible is peculiar even for Liberals. St. Mark, according to her view, was written sixty-five years after the crucifixion, or about 95 A. D.

She presents Christ as Teacher and Example, not as Saviour. There is little or nothing as to His miracles, no mention of His Resurrection, without which we can have no power for the Christian life at all, never a hint as to sin or its forgiveness. It is all along the well-known line of the Fatherhood of God and the Brotherhood of Man, with no hint of the real problem of life for young or old—the surrender of the life to a Divine Saviour.

Frank Cox.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

THE PRESENT FINANCIAL PROGRAM OF THE CHURCH.

Mr. Editor:

There is cause for distress and alarm in the necessity recently laid on the National Council to reduce all appropriations in the Mission Field, and so to stop progress and growth in that Department of the Church's work, which is essential to its Life. A cut in the Virginia appropriation —a diocese which has ever been at the forefront of all missionary endeavor—should cause, and no doubt does cause, serious concern to those who have such matters in charge, as well as to all well wishers of the Church at large. As I understand it, this cut in appropriations in the Virginia diocese, has amounted, in the last two or three years, to at least seventeen per cent of that of former years when the Church was at its best in this regard. And, looking abroad, the pitiful letter we read in the Southern Chruchman from Cuba, gives proof of the saddening effect of a like cut in the general appropriations of the Church.

What is the reason for this evident retrogression of the laity in their lapse from their old-time liberality and generosity, showing apparently a want of interest in this essential part of the Church's work—if it must grow and live? There must be a cause apart from the new demands made on them in the new order of things now upon us, in the new and pressing influences which tend to use up all the extras in matters other than Church interests and influences. As one who has been busy frequently in raising money for missions and never having met with anything but a pleasant and helping response from "all sorts and conditions of men"—and women—I am venturing an explanation of the cause of this pitiful breakdown and suggest a remedy, more in the hope of stirring up thought and discussion, than with any hope that what I have to say will accomplish anything more than that. I hope for a patient hearing.

In the Diocese of Virginia, to begin at home, there are local causes and reasons which affect and no doubt have influence in the moulding and shaping present conditions; but these have existed in other years when the Budget was made, and it cannot be that these local and diocesan causes have been wholly responsible for the lamentable situation. This is evidenced by the fact that a nearby diocese, which has been boasting its record—pardonably—of "going over

the top", every year heretofore, was at last accounts in the throes of a budgetal deficit. The fault may then be assumed without further proof, as not in the local or diocesan management of its financial affairs, or for local reasons which may be assigned; but the reason must be sought farther afield.

The cause, I am constrained to think, is in the system that now has its death grip on the Church at large, as it operates in the several dioceses. Systematic giving is wise, and the systematic management and control of the Church's finances may be well, but too much system has been injected into this management. In my opinion it has practically eliminated, by this excessive insistence on business conduct and control of the financial affairs of the Church, the element of voluntary gifts which is the life of the Church and all Church work.

Centralization is helpful and, if not carried to excess, is workable and useful but, pressed too far, it is hurtful as may be easily shown as one recounts the money that is being raised outside of the budget and systematic system. The Woman's Auxiliary continues to teach the General Church how to raise its budget, as it has been doing all these years in its increased and increasing triennial offerings at the General Convention. The Blue Box, in which every woman with the least missionary thought or idea delights, turns the trick. Again, since the last General Convention, when they promised special pledges amounting to some hundred thousand dollars, they have already raised $25,000 of the sum for the Church in Santo Domingo. Furthermore, the General Church in its undertaking to raise a large sum—perhaps two and a half millions—for Dr. Teusler's Hospital, is showing evidence of a splendid success awaiting their effort. These and other citations which might be made, are proof positive, it seems to this writer, that the trouble is not in the people: they give when the apepal is to the heart and not through the head as the system is worked.

It is not for me to say how this must be done, but the "powers that be" must find some way of using this always present disposition on the part of the people to make voluntary gifts to personal appeals, or the cut in the budget program and the necessary reduction in missionary appropriations will continue and increase as the days go by. This is has been doing. The living voice to tell where the money goes and to give account of what has been done with it, seems an essential element of success. It is written "tell it out"—not write it out!

Josiah R. Ellis.

RENAN'S STANDPOINT.

Mr. Editor:

Your article on the Rev. Russell Bowie was very good indeed. You might have made it even stronger. The book is profane and profoundly disloyal to the Lord Jesus, the miraculous Christ. It is written from Renan's standpoint and is the story of a non-miraculous Jesus.

Constant Reader.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart, that I might not sin against thee"—Ps. 119:11.)

This week the following verse was submitted by Deaconess Margaretta James, of Holy Cross Mission, Batesville, Virginia:

". . . I will bless thee. . . . and thou shalt be a blessing" (Genesis 12:2).

Who will send one from the far-away places, as well as very near us?

Church Intelligence

Annual Meeting Rural Fellowship.

The annual meeting of the Rural Fellowship will be held July 9, 1929, at Madison, Wis., in connection with the School for Rural Clergy conducted by the University of Wisconsin.

"Fellowship Day," as it is called, is always a big day at Madison, with Corporate Communion of the Fellowship, Annual Meeting and Dinner in the evening.

This year, in accordance with plans made a year ago and confirmed at the Fellowship Meeting in Washington, election of officers for 1929-30 will include votes by mail as well as in person. The May number of "The Rural Messenger", the official organ of the Fellowship, will contain nominating ballots, and the June number the actual election ballot. The Rev. Paul Engle, Bay City, Texas, President of the Rural Fellowship, will be in charge of the election.

The Church Congress.

Our correspondent has sent us a full account of the Church Congress, which met at Ann Arbor, Mich., April 30-May 3. We are printing it unabridged, not because we endorse the opinions of the various speakers, but because we consider it due our readers to know the trend of events and thought expressed by a supposedly representative group of leaders of our Church. We are glad to note that representatives from our Southern dioceses within "the Bible Belt", were most conspicuous by their absence.

A bishop is quoted as declaring that the Church fails youth in two things: training for vocation and for marriage. We suggest rather that the Church as represented in the Ann Arbor Church Congress would seem to sadly fail youth in neglecting to offer firm conviction. We believe that if the Lord and Saviour Jesus Christ and His perfect teachings were stressed, taught, believed and followed, the problems of the Church would be solved.

The Church Congress was convened at Ann Arbor, Michigan, April 30, and adjourned May 3, after a session full of interest, and quite remarkable for the perfection of the arrangements made by the local committee under the direction of the Rev. Henry Lewis, rector of St. Andrew's Church.

"What Can We Believe About God?"

—The stated subject of discussion the first evening was, "What Can We Believe About God?" Dr. Craig Stewart, of St. Luke's, Evanston, and the Rev. Angus Dun, of the Episcopal Theological School in Cambridge, were the readers of the papers. That of Professor Dun was scholarly, academic, philosophic, while that of Dr. Stewart sparkled with his keen wit and effective invective as he entered the lists against some of the agnostic, atheistic or pantheistic philosophers of the day.

Evolution Accorded Victory: The Corporate Communion of the Congress was held in St. Andrew's Church at 11 A. M., May 1. Bishop Slattery, the General Chairman of the Conference, was the Celebrant, assisted by Bishop Page, the Revs. S. M. Dorrance and Henry Lewis. The sermon, on the subject, "Creative Evolution", was preached by the Rt. Rev. Warren L. Rogers, Coadjutor Bishop of Ohio, who took for his text the passage from Genesis about Jacob's wrestling, with special emphasis upon the conclusion, of which a modern version reads: Your name shall no longer be called Jacob, but Israel (wrestler with God), because you have wrestled with God and man, and have been the victor." Bishop Rogers said in part: "We are obliged to look upon life as composed of friendly enemies who yield their secrets and blessings only when we have struggled with them manfully and persistently, yes, even fiercely—Faith, Truth and Love: these three form the modern triad in creative evolution. Truth deals with facts, with accumulated and classified knowledge of verifiable experience. Faith is a spiritual venture, a quality of mind, a kind of courage, a creative imagination. It is an experiment which finds its consummation in an experience. Love is such an experience, which must result from vital faith. What a body of knowledge has been accumulated in the last fifty years! Most of what we know has been determined in a lifetime. Evolution has fought its battle and won its victory. Yet we cannot rest our case on scientific evolution. To explain the origin of a man does not end the chapter. Crawling and climbing manifest the same attitude, yet one expresses the behaviour of a beast, the other that of a man. Why this striving for beauty, for righteousness, and goodness? Is it not that Man is unalterably dissatisfied with his Orgins, and struggles for Goals? Faith is the first leap towards that goal (of spiritual environment in God), but truth will demand that we face all the facts of life, without fear or prejudice, while love will realize the glorious consummation of our faith and of our strivings. "Science is not a Smithsonian Institute for idle people to spend an hour

in desultory sight-seeing. Science is a workshop producing something. It is a laboratory working with an end. Its research is purposeful. That is the difference between the older and the newer science. The scientist, alone, is like the mechanic trying to assemble an automobile when some of the parts are missing. The engine will not go on and the car is of little use. Religion will not despise nor reject the parts already assembled, but will do one thing more—t will insist that the other lost parts can be found, and it will give the engine power to function. Faith is that effort of the will which will seek until it has found, it will act with assurance that there is a purpose and a worthwhile purpose for this world process, and it will not rest until it finds the purpose fulfilled. The great age of faith lies in the future; it is just beginning. Man lives on bread **plus**, and this **plus** is love, loyalty, duty, devotion, beauty, ecstasy, prayer, and all that have made life worth while.

"Keeping the faith is keeping the conviction of the reality of spiritual values and quests. We make our wager with life on the ground of creative love.

"Do not the main articles of the historic creeds illustrate Faith in terms of values, of purpose, of love?

1. I believe in God who creates all. 2. In Jesus who re-creates, redeems all. 3. In God's Spirit, who inspires, encourages, sanctifies all. 4. In the Fellowship of men of creative love. 5. In immortality.

"There are secondary articles in the creeds which are explanatory, or descriptive. They have caused much controversy. Some are historical, others theological. But the main points of faith stand.

"Does any one, who like Jacob, has earnestly struggled, doubt the effectiveness of such a gospel? Let him commit himself to a life of creative love as so abundantly demonstrated in Jesus. He shall not fail. For such is the faith that masters."

Creed Called Glorious Example of Mediaevalism: On Wednesday afternoon the Congress settled down to business in the spacious and convenient "Michigan Union", the great recreational rendezvous of Ann Arbor's 9,000 students. The Rev. Harold Adye Prichard, rector of St. Mark's Church, Mt. Kisco, N. Y., was the first to speak on the question: "To what extent are the Articles of the Apostles' Creed subject to revision?" "We must have Creeds," said Canon Prichard. "Let us have the Apostles' Creed as a museum piece of revered antiquity, a glorious example of mediaevalism, and let us have the Twentieth Century Creed as an effective means of bring about the Kingdom of God. There might be many creeds: a fundamentalist creed, a creed for the social service worker, for the spiritualist, and so on."

Dean Frederick C. Grant, of the Western Theological Seminary, stood for liberality of interpretation, but for conserving the historic symbol in its ancient form until oecumenical assent to some changes might be obtained by a re-united Christendom.

Dr. H. P. Nichols, of New York, declared that the creed has become a liturgical act, and declared that while he did not want it changed to suit every individual and generation, there must be the utmost liberty of interpretation.

Church and State: Wednesday evening was devoted to the question of the relation between the Church and the State in the United States. The papers were by the Very Rev. Percy C. Kemmerer of Trinity Cathedral, Pittsburgh, and the Rev. Rowland Cotton Smith, rector emeritus of St. John's Church, Washington, D. C. Dr. Smith spoke in emergency for the Rev. Robert Johnson, who was unable to be present. In the open discussion, Bishop Page declared that the Church fails youth in two things: training for vocation and for marriage. He said that the public conscience which the Church has power to mould and create could be infinitely more powerful in the solution of the divorce problem and other questions than all of the restrictions of the law.



The Rt. Rev. Frank E. Wilson, S. T. D., who was consecrated first Bishop of the newly formed Diocese of Eau Claire, Wis., on May 1, 1929, in Christ Church, Eau Claire.

Experimentation Advocated for Discovery of Eternal Standards: Thursday morning, May 2, was devoted to two learned papers by the Rev. Frederick J. Foakes Jackson, of the Union Theological Seminary, and the Rev. Leonard Hodson, of the General Seminary, respectively, on the subject: "What Do We Mean by the Spiritual World as Distinguished from the Natural World". Most of the clergy seemed to find the subject too deep for them, and there was little comment or discussion. During the afternoon, however, they were fortified by a tour of the University, ciceroned by hospitable and well-informed guides from the parish and from the University Staff, by a tea given by Mrs. Clarence Cook Little, wife of the President, and by a dinner by Bishop Page, so that when the question of "Standards of Moral Behaviour" was broached in the evening they were in fine form. There was a large attendance, at this session of University students and lay people from Ann Arbor and other parts of Michigan. Two papers were read, one by the Rev. Leslie Glenn, and the other by the Rev. Philip Osgood. Both were conservative in their tone, but showed a burning interest and intimate knowledge of the problems suggested by the theme. After this there was animated discussion, in which the most cogent things were said by Dr. S. S. Marquis and the Rev. Henry Lewis. Dr. Marquis said: "It was only by experimentation that we discovered what were some of the principles of physical health. It will be only by experimentation that we shall discover what are those underlying standards, which are no doubt, eternal. There are these unchanging standards. But do we know what they are?" The Rev. Henry Lewis warned the Congress against "High-hatting" some of the leading philosophers of the day. He said it was a rash thing for the would-be leaders of thought in the Episcopal Church to pour ridicule upon such men as Bergson, Einstein and Wells.

On Friday morning Bishop Ward, of Erie, made a strong plea for the support of the state, especially in regard to the Eighteenth Amendment in the course of a paper on "The Relation of the Pulpit to Social and Economic Problems". The Congress closed with a deeply spiritual and stimulating paper by Fr. Huntington, O. H. C., on "Why Should We Pray?"

The Rev. S. M. Dorrance, after a service of eight years was replaced by the Rev. Harold A. Prichard as Secretary. **McE.**

Financial Conditions Improving.

Financial conditions are taking on a brighter color. April 1 collections on account of the budget quota were $53,-574 less than in 1928. Due to the splendid work of the diocesan treasurers during the month of April, the receipts for the mouth have not only been large enough to make up this difference but to put the total received by the National Council $69,709 above the corresponding figure for last year. Keep up the good work and then December will not present such an appalling task. Another satisfactory feature is that twenty-eight dioceses and districts have remitted 100 per cent of the amount due on their budget quotas to May 1, as compared with only nineteen in this honor class last year.

It is not too early for diocesan and parochial treasurers to plan for the mer vacation period. No words of mine are necessary to remind the treasurers to begin overhauling their fishing tackle, golf clubs or motor car, but it is not with that part of vacation time that I am concerned.

The Missionary Work of the Church Takes No Vacation.—Expenses go on regularly throughout the summer in undiminished amounts, and none of our missionaries have to wait for their monthly stipends. On the other hand, there is a marked falling off in receipts during the summer months and now is the time to remind the members of the Church to plan for the regular payment of their pledges even when they are away. It is not unusual to see on the offering plate in September or October large packages of envelopes representing an accumulation of the summer period.

How many such packages do we see in June covering the months to come accompanied by check in advance?

Unpaid pledges are bad for the Church and bad for the pledgers. Let's make plans now to provide for regular payments during the summer season.

LEWIS B. FRANKLIN,
Treasurer.
Lewis B. Franklin, Treasurer.

The Methodist Christian Advocate of April 25 publishes figures of church membership in the United States in 1928, compiled by Dr. H. X. Carroll, which it thinks are more accurate and which certainly are two years later than those of the United States census, heretofore published in the Southern Churchman.

Dr. Carroll lists 332 denominations, which, he says, contain 46,571,248 of the 49,709,150 church members of the country. The total increase for all churches—Jewish apparently not included—is 1,114,987, about 3 2-10 per

cent. The membership of the Protestant Episcopal Church for the year is stated at 1,215,383, showing gain of 24,307, which is a fraction above 2 per cent. The Roman Catholic membership is given at 17,095,844, gain of 2 1-10 per cent. The Advocate points out, with mortification, that the sixteen branches of the Methodist Episcopal Church show total gain of 45,145, with 46,000 preachers, averaging less than one to the preacher, a showing which the Advocate thinks due, not to lack of zeal in the clergy, but to the introduction of certain heresies and disturbing questions. The Methodist Episcopal Church, North, and the Southern branch show almost exactly the same rate of increase—the Northern branch 22,093, to total membership of 4,614,000; the Southern to total of 2,580,000, with gain of 12,923.

The African Methodist lost some membership, its number falling to 781,000, and the African Methodist Zion also lost, reporting 500,000 members. The fourteen bodies of Baptists are reported with total membership of 9,088,449, gain of slightly more than 4 per cent. The Southern Baptists increased their membership by 58,759 to total of 3,823,660, gain of less than 1 per cent.

The Presbyterian Church of the entire country is credited with 2,639,347 members in all its nine bodies, a gain of a little more than 1½ per cent.

Although the Quakers have their first president, they lost membership, their total number in the United States being reported at 112,551, that number divided into four different sects. The Mennonites and several branches of the Lutherans also show losses. The Mormons report 586,000 members, a gain of 19,000.

Dr. Carroll makes no report on Unitarians. He gives the Congregationalists 928,000 members, gain of 13,860.

The census return for 1926 gives the total number of Protestant Episcopal churches in the country at 7,299. Accepting this as approximately true, we have gain of about three and a half members to the church, or parish. Like several other denominations, the Episcopalians lost slightly in number of church edifices—the loss being forty-six—a change supposed to be explained by the automobile, improved roads and better transportation facilities everywhere, making consolidation of congregations feasible and advisable.

A Page from the Journal of the Bishop of Mexico.

Monday, March 18. Received news from Department of Missions that all items on our schedule must be reduced 3 per cent, due to the failure of Diocese to pledge their quotas.

Tuesday, March 19. Tired and depressed, I did not sleep all night worrying about the cuts which must be made. Lapsed balances are already deducted and there is practically nothing to reduce save salaries. Without lapsed balances and appropriations for work not under way, these cuts will amount to nearly 5 per cent. I have no heart for such work. The salaries in the district are small now and many of our clergy have a struggle to make ends meet, with large families and the expenses to travel which they bear. However, the wretched task has to be done. This is the result:

	Present Salary or Appropriation	Reductions	Salary, 1929
Bishop's salary	$ 4,200.00	$ 203.00	$ 3,997.00
Watson's salary	2,000.00	88.00	1,912.00
Hooker School	13,600.00	596.00	13,004.00
Orihuela salary	1,511.00	63.00	1,448.00
Céspedes salary	600.00	24.00	576.00
Perez salary	967.00	41.00	926.00
Caballero salary	967.00	41.00	926.00
Remirez salary	600.00	24.00	576.00
Efrain Balinas salary	1,250.00	54.00	1,196.00
St. Andrew's School	2,510.00	98.00	2,412.00
Saucedo salary	968.00	41.00	927.00
Samuel Salinas salary	1,511.00	63.00	1,448.00
Gomez salary	600.00	44.00	556.00
Miranda salary	967.00	41.00	926.00
Romero salary	967.00	41.00	926.00
Andrade salary	600.00	24.00	576.00
Garrión salary	1,209.00	54.00	1,155.00
Capmara salary	967.00	41.00	926.00
Rubén salinas salary	967.00	41.00	926.00
Diaz salary	967.00	41.00	926.00
Martines salary	600.00	24.00	576.00
Robrede salary	600.00	24.00	576.00

The reaction of the clergy to their reductions was, in the main, in fine Christian spirit. One of the elder clergy wrote:

"Should occasion arise, I am quite willing to work in our field without any remuneration whatsoever. At one time, before the arrival of either the Rev Forrester or Bishop Aves, I lent my humble services to my Church, without having, in those days, even the barest necessities, and I rejoice in saying that God never failed me then, as he will not fail me now."

One of the younger clergy, the father of five children, whose reduction is his margin between living and actual want, wrote:

"As to the cut in my salary, I am content with it, knowing it is for the good of the Church, as it will help her, even if it is in a small way."

It is pathetic and heartbreaking to get these letters from men out on the firing line who are being treated in so despicable a manner by the Church at home, whose representatives they are.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Virginia Rural Church Survey Nears Completion.

At the request of a number of leaders of the several denominations, the Division of Rural Sociology of the Virginia Agricultural Experiment Station undertook two years ago to make a comprehensive study of the rural church in relation to rural life in Virginia. This undertaking is now nearing completion. The first draft of the manuscript of the report is in the hands of a committee of leaders from the several denominations for criticism; and also for the drafting of a special findings report to be presented to a meeting of church leaders and officials—a meeting to be held in Richmond June 13. This findings report will be repeated the following week at the meeting of the Virginia Council of Religious Education at Wytheville June 19-21.

A preliminary report, which gives some of the more outstanding findings of the survey, will be ready for distribution at these meetings. The more extensive report, which will be published as a research bulletin of the Virginia Agricultural Experiment Station, and as such free to every one, will not be available for distribution until late in the summer.

This survey has brought out many facts related to Virginia rural church work never before available and which should be of great value to all interested in the question. It shows that the rural church in Virginia is by no means the decadent institution that it is sometimes painted to be in other States. It also shows many weaknesses and maladjustments which need the very best thought of the laity, of the rank and file of the ministers and of the boards and executive officers who determine the policies of church bodies.

Among other things it brings out that only 42 per cent of the Virginia white rural population are enrolled as church members as compared to 57 per cent of the white city population; and that only 34 per cent of the white rural population are enrolled in Sunday school as compared to 37 per cent in the cities. The wide variation of different sections, in both church and Sunday-school enrollment, is strikingly shown by a series of maps.

One of the most significant exhibits in the report is the one showing the percentage of ministers reported as actively supporting, or exercising marked leadership in, various community improvement activities. The figures run all the way from a fraction of 1 per cent in some counties to quite a high percentage in others. Apparently there is no agreement of opinion as to just what the church and more especially the minister, can and should do in the way of supporting, and exercising leadership in community building activities. This is a point to which those attending the leaders' conference on June 15 may well devote some serious thought. The facts brought out in the survey report indicate that the many inter-relationships of the Church's work and program to every aspect of rural life are not generally appreciated.

Richmond Convocation.

The spring meeting of the Richmond Convocation was held in the Church of the Ascension, Highland Park, Rev. P. A. Arthur, rector. The dean of the convocation was Rev. P. W. Reed; secsecrtary, Rev. H. B. Peters; treasurer, Rev. G. McL. Brydon, D. D.

There was a Quiet Hour and service of the Holy Communion in the morning. Then followed lunch, business session and finally Evening Prayer at 8 P. M.

Through pledges offered by various parishes, $125 was raised to procure an automobile for Mr. and Mrs. Phillips Peters, lay workers. Mr. and Mrs. Peters in the last month have taken charge of the Christ Church Chapel on Mechanicsville Pike. They conduct two services in the chapel on Sundays and are active in mission work for the surrounding community. Christ Church Chapel was built in a suburb of Richmond almost two years ago under the sponsorship of Christ Church, Church Hill, and to the present time has been cared for by the Rev. P. W. Reed, rector of Christ Church.

The other important business of the convocation was to approve a committee's recommendation to the Diocesan Council that the convocation bounds be changed—the Richmond Convocation to

consist only of the county of Henrico, which means practically the city of Richmond, and the outlying country districts to join other convocations which will have nearer the same interests and problems. This will mean that the personnel of the Richmond Convocation will be the same as that of the Richmond clericus, but it was recommended that in addition to the weekly meetings of the clericus the bi-annual meetings of the convocation be continued.

The Centennial and Council.

Delegates and visitors are already arriving in Richmond for the joint celebrations of the Centennial of the Diosecan Missionary Society and the Annual Diocesan Council, meeting May 14-15 and 15-16 respectively. In the program printed in this paper two weeks ago Bishop Stires was named as preacher at the Wednesday evening service in St. Paul's Church. On account of ill health he will be unable to attend, and Bishop Jett has been secured in his place.

The dinner in Dr. Teusler's honor, planned for the evening of May 13, has been called off. Dr. Teusler will address the Council Wednesday afternoon at 3:30 P. M.

Canon Troop in Virginia.

Canon G. Osborne Troop, of Montreal, Canada, a missioner of the Church of England, conducted a week's mission at Christ Church School, Middlesex. At the 11 o'clock service on Sunday, May 12, he preached in St. James' Church, Richmond.

Piedmont Church, Madison.

The afternoon service in this church on the Fifth Sunday after Easter was both interesting and helpful in its worship. The church was filled, friends coming from Orange, Rapidan and Culpeper. The junior choir of boys and girls from St. Stephen's, Culpeper, vested, led the singing, a few of the adult choir and organist, Miss Somerville, assisting. The minister in charge, the Rev. Dr. Hammond, preached on the divine Good Shepherd's oversight of His flock in protection, feeding and seeking the wanderer. Ere the service was concluded, he dedicated a handsome chancel window lately put in place, using a prayer also for the loving care of the Good Shepherd over all His flock, and especially those present. The window represents Christ as the Good Shepherd. The window, provided by the contributions of the congregation and their friends, is from the Jacoby Art Glass Company, of St. Louis, Mo.

A neat dossal and retable with cross and two vases complete the ornaments of the chancel below the window. A thorough "clean up" of the church and church-yard have given to the whole property a new attractiveness. The congregation is to be congratulated on their success in making these improvements.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

Diocesan Assembly.

The twenty-second Diocesan Assembly in the Diocese of Southern Virginia was held in Ascension Church, Norfolk, Va., at 2 P. M. April 25.

Holy Communion was celebrated by Bishop A. C. Thomson and the Quiet Hour following was conducted by the Rev. Frank A. Ridout, who also extended a hearty welcome to the Assembly.

The business session was called to order by the president, Mrs. A. Le B. Ribble, in the chair.

Fifty-six delegates representing the seven chapters of the Diocese responded to roll call, and in addition to these a number of visitors were present.

The reports of chapters showed that they were active in carrying out the work of the order in service, Bible study and in prayer.

The Diocesan Extension Secretary reported that no new chapter had been formed in the Diocese during the past year, although the rectors of several churches had been approached about this matter. The subject of extension work was discussed and Bishop Thomson urged the members to be more persistent and not to be discouraged by the first unsuccessful attempt, also to have others assist the Extension Secretary in this work.

It was a great pleasure to the Daughters to have Mrs. W. J. Loaring Clark present at the Assembly and to hear her inspiring and informing address. She told of the recent Council meeting in New York, at which the following matters were decided upon:

To hold days of prayer for missions, for unity and a day of prayer similar to the one held by the Brotherhood of St. Andrew.

The Daughters of the King were to be asked for money to create an Endowment Fund.

Chapters were urged to get the new hand books which are published every three years, the new ones being just out.

Mrs. Clark suggested that young ministers be more informed on women's work in the Church.

The attention of chapters was called to the Summer Conferences and to the book, "Christ in the Common Ways of Life", by Canon C. S. Woodward, with Miss Boyer's "Helps". Mrs. Clark said that it is better to study the Bible instead of books about the Bible.

Conditions in our home life and the growth of the Church not being what they should be, Mrs. Clark said that personal evangelism seemed to be the remedy for such conditions, and she urged the Daughters to have a large vision.

Supper was served by the members of Ascension Church Chapter, after which evening service was held at 8 P. M., with Bishop Thomson presiding and Dean Dobson Peacock, of Christ Church, Norfolk, preaching the sermon. Dean Peacock said in part "that the American nation is powerful and rich, but that we are too much interested in the science of things. Materialism and indifference are our besetting sins. We do not take time to meditate, to pray, to read and study the Bible. We look down and not up at the stars."

M. B. M.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor.

Greatest in History.

Grace Episcopal Church, Everett, Mass., Rev. William H. Pettus, rector, reports Easter Day as the greatest day in the history of the parish's forty years —603 received the Holy Communion at the three celebrations, 6:30, 8 and 10:45 A. M. At 10:45, with many additional seats, standing room was taken by the more than 700 worshippers; 450 attended the Church School Easter service, at 3:30 P. M.; 490 were present at the 7 P. M. service. The music was of a very high and impressive order, rendered by a choir of fifty-four members who led in the praise of our risen Saviour, at 6:30 and 10:45 A. M. and 7 P. M. The altar and chancel were beautifully decorated with many cut and potted flowers, arranged by the Altar Guild. The offerings, including the Church School offering of $222.60, were about $1,500.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

U. T. O.

The Diocesan presentation of the United Thank Offering of the women of the Church in Washington was held in St. John's Church, Georgetown, on Sunday evening, April 28, at 8 P. M. The service was conducted by Rev. F. Bland Tucker, rector of St. John's Church, assisted by Rev. E. Pinckney Worth, rector of Christ Church, Georgetown. The sermon was preached by Rt. Rev. Beverly Dandridge Tucker, Bishop of Southern Virginia and father of the rector of St. John's Church. This was the first presentation of the Thank Offering of the Diocese of Washington during the present triennium, which ends with the General Convention in Denver, Col., in 1931. This offering was made by the women of fifty-four churches and chapels and included day and night branches of the Woman's Auxiliary and nine branches.

M. M. W.

Northern Archdeaconry at St. Mark's, Fairland.

The spring meeting of the Northern Archdeaconry of the Washington Diocese was held in St. Mark's Church, Fairland, Md., Tuesday, April 30. It was conducted by the president, Rev. Dr. Millard F. Minnick, of Christ Church, Rockville, and the twenty or more churches included in the Archdeaconry were represented by their rectors and lay delegates.

Dr. Minnick and Dr. Thomas B. Symons were re-elected members of the Executive Council.

Embraced within the Archdeaconry are all the Episcopal churches of Montgomery county and a part of those of Prince George county.

The meeting opened with the celebration of the Holy Communion by Dr. Minnick, following which the sermon was delivered by Rev. F. A. Parsons, of Holy Trinity Church, Collington. After the morning business session, which included reports from the various parishes and women's auxiliaries, luncheon was served by the ladies of St. Mark's.

Dr. Minnick presided at the meetings, with Rev. Dr. Thomas D. Windiate, of Kensington, secretary.

The parishes represented and delegates were:

Prince George's, Rockville, Dr. Minnick, Miss O. R. Myers.

St. John's, Olney, Rev. Philip Dales, Richard H. Lansdale; St. Luke's, Brighton, Mrs. Isabel Jones.

Christ Church, Kensington, Rev. T. D. Windiate, Mrs. James E. Malcolm, M. B. Stickley.

Grace Church, Woodside, Rev. W. R. Moody, Mrs. Archibald Small.

All Saints', Chevy Chase, Rev. H. T. Cocke, Thomas E Robertson.

St. Mark's, Fairland, Mrs. William T. Brown, Mrs. Edgar T. Conley.

St. Andrew's Chapel, College Park, Rev. Dr. Taylor, Judge Sheppard, Dr. S. B. Shaw.

St. Matthew's, Hyattsville, Rev. Clyde Brown, Hodges Carr.

St. John's, Beltsville, Rev. Reginald Hall, Rev. C. I. LaRoche.

Holy Trinity, Collington, Rev. F. Alan Parsons.

(Continued on page 22.)

Family Department

MAY.

1. Wednesday. SS. Philip and James.
5. Fifth (Rogation) Sunday after Easter.
6, 7, 8. Rogation Days.
9. Thursday. Ascension Day.
12. Sunday after Ascension.
19. Whitsunday.
22, 24, 25. Ember Days.
26. Trinity Sunday.
31. Friday.

COLLECT FOR WHITSUNDAY.

O God, with Who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus Our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

THY KINGDOM COME.

(Psalm 96:10)
Mary Danforth Dodge

Tell it out among the heathen that the Lord is King!
O'er the lands sin-darkened, weary, let the Church banners fling.
Preach the tidings of salvation far and wide to every nation;
Ah! they languish for the story of the Savious's love and glory.
Tell it out among the heathen that the Lord is King!

Tell it out among the heathen that the Lord is King!
Sing His Grace, His Cross, His Passion, of His Triumph sing.
Haste, O Church, thy message bearing, thy rich treasure gladly sharing,
Show the beauty of our Lord till by all He is adored.
Tell it out among the heathen that the Lord is King!

MYSTERY.

"We are stewards of the mysteries of God!"—"The fellowship of the mystery":—"Great is the mystery of Godliness"—"The wisdom of God in a mystery". Holy Communion ("these holy mysteries"):—The word "mystery" is a characteristic word of the Christian vocabulary. "That is why I am not a Churchman," says some one—"there is too much mystery about religion; too much to take on trust. I like to have things proved to me. I am of a skeptical turn of mind. I cannot take other people's word. Give us less mystery in religion and more practical light of day."

But religion has no monopoly on mystery. Here is Milliken, the physicist:

"The mystery of radio activity is as great as it was the day of its discovery. Whence does the energy come which enables a negative electron to disregard the enormous attraction of the positive nucleus and eject itself with an energy of several million volts from that nucleus. It is as if a huge stone suddenly rose and decided to shoot out into space with enormous velocity against the tremendous pull of gravity."

Again:

"The mode of birth of an ether wave by an atom and its mode of transmission from star to star are almost complete mysteries."

Bertrand Russell says:

"We can never be sure that our scientific laws are right. We know nothing of the intrinsic quality of physical phenomena."

Henry Norriss Russell, of Princeton, says:

"A snowflake falls on the ground and melts in the twinkling of an eye. What has happened? Molecules of water have broken loose from their crystalline arrangement one by one and slid away to form a liquid. It is a demonstrable fact that the number of separable molecular events involved in the melting of one snowflake exceed the number of bodily movements, heartbeats and all, made by all the soldiers during four years of war, and it takes a hundred such snowflakes to make one drop of water. Before such complexity and mystery the mind reels."

Why does a tulip have a heat four and a half degrees above the atmosphere?

Why is the song of a lark always pitched precisely in the same key?

Why do bees always make their combs hexagonal?

So much for the external universe and its mysteries. As for psychology and the world within, modern psychology has opened up to us such abysmal mysteries of the unconscious mind of hidden complexes and mysterious conditioned reflexes, invasions of the personality by other personalities that the Behaviourists have finally cut the gordion knot by saying there is no mind, or consciousness, or self thought at all.

Mystery! Mystery! The sphinx! And I do not wonder Santayana, the philosopher, sees the universe smiling at the frantic efforts of this funny little creature man, to solve her riddles—and inwardly chuckling as he gets red in the face and indignant at it all.

Well, now, I dare, as an ambassador of God, take up the word of apology, that is of defense, for the mysteries of God which surrounds us.

Mystery makes human life. I shall not say interesting, but tolerable. Limitations of stature, of vision, of hearing, of emotions, of understanding seem to be necessary if we are to live normal human lives. We put blinkers on horses to keep them in the road. They pull the load better. If I were sensitive to all the sorrow of the world at this moment, a sharer of it, reaching to it, I would perish; if I knew, tasted or shared all the joy in the world in a moment I would die of the ecstacy. If I knew the future, if I could see what events are to fall, and how I am going to die, and when, I could not eat my dinner. It would paralyze my energies. The very limitations set upon me by the mysteries of life intensify the joys of living in the light of the common duties of life. There are secrets to be kept from children that they may be joyous, healthy children. There are secrets to be kept from man just that he may go on growing up as a man.

And then there is the challenge of the mysteries. Life has in it all the fun of a treasure-hunt following a clew here which leads to another clew there. I suppose there is nothing which develops a life more, sharpens it, intensifies it, thrills it, enables it, keeps it from growing old than the breathless game of hunt the thimble, of following the wandering thread that leads to the palace set deep in the big black forest of the unknown.

And there is something else, and perhaps it is the Supreme Blessing of all. It brings us to a sense of dependence and demands an attitude of faith, and faith is the greatest dynamic in life next to love, which, after all, is faith's dear sister. It is our very ignorance, our very sense of encompassing mystery, that makes us reverent and humble and trustful. It is that very fear of the dark that makes us feel around till we touch the Father's hand in the darkness.

So what does religion have to offer with all its mysteries of the being of God, and the life of Jesus, and the sacraments, and prayers, and worship? Why, it has this to offer; mysteries of light instead of mysteries of darkness. Religion has its mysteries, but they are mysteries of light and that makes all the difference. I am a child setting out across the vast and terrifying stretches of eternity. And religion comes and whispers to me of a trail—it is called the way, and puts my feet in it at baptism. And I take that way and the trail broadens into a path, and the path into a road, and the road into a highway beaten down by thousands and ten thousands of pilgrims, happy pilgrims, who have gone before. It is called the Christian religion. And ever and again side paths lead off alluringly and I take them and find myself in a bog or up a cul de sac, and have to beat my way back through terifying detours—but there's always a yay back, and while that way itself is full of ever new discoveries, ever new mysteries revealed ,the one great luminous mystery of it all is—a sense of divine companionship, of guidance, of leading, of protection, a feeling of strong hands that have been wounded and have come back for our hands, of feet that came this way and have returned to guide our feet.

"There is a plain account writ fair and
On the hill called Calvary,
And a way worked out to the City of God
For a gentleman like me.

"So I go on not knowing—
I would not if I might,
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with Him
Than go alone by sight."
—Rev. George Craig Stewart.

This Was the Man.

My return to my station at Changsha in Hunan was on the twelfth of May. The first night there was a vivid reminder that I was back in the real China again. Much of the night there was machine gun practice at the arsenal two block away. The Sixth Army was in control of the city, and at its head the general who perpetrated the outrages in Nanking just a year previous. It had more of an ordinary interest to me, as I happened to be the only foreigner in the city who has passed through that incident in Nanking.

About a week later, as I went over to Mr. Lingle's home to breakfast, the compound gate swung open, and in came an officer in full uniform. He walked right in as if he owned it. I asked him his name and he told me, his army and he said the Sixth. Then he questioned me, and informed me that he was in Nanking the previous year when his army was there, a fact which I was not soon forgetting. Casually mentioning the fact that he had a sister in Ginling College made me take another good look at him and it all

came back to me.

I was back on the stair landing in Dr. Bowen's house in Nanking and the looters were already at work. We were looking down toward Ginling College and saw the looters run that way. Our hearts were sick. Suddenly an officer appeared in the road and ordered the soldiers, already returning with their arms full of loot, to take it back and went to see that it was done.

Later, when death or worse seemed imminent for our group of missionaries, and we rushed downstairs to get an officer, we found one in the parlor who protected us and escorted us to Bailie Hall, where we hid. This was the man!

As far as I have been able to ascertain, he was the only soldier of the Sixth Army who lifted a finger to help the foreigners during those fateful hours. What was the secret? Years ago he was a student in our little primary school here at Changsha. Later he went to a government high school. He was trained in a Bible class which met in the very house in which I now live. He became a Christian and joined our local church, which I see out of the window as I write. And, later, joining the army in the most critical part for foreign missionaries in China since the Boxer days, he came to their rescue. I have come to know him better and to meet his mother and sister, both Christians, and to visit them in their home. From it all I have gathered fresh inspiration for the work.

Since that morning a month ago he has left the army and gone to Nanking to try and find a position under the government. He knows no English and it is worth all the study I have put on the Chinese to be able to sit down and talk things over with him.—Rev. W. H. Clark in Presbyterian Banner.

For the Southern Churchman.

RELEASE.

By Eunice Wingate Quimby.

The Angel of life, with eyes compassionate,
Poised on enfolding wings above our heads;
Life-giving light enveloped all above.
Within the darkened chamber each soft breath
Seemed to our watching hearts to be the last,
When suddenly her eyelids opened wide
With wondering joy, surprise beyond belief!
Then a deep sigh and she left all to soar
Upward to love light, life forevermore.

Saving Sahac.

W. Edward Raffety.

Adventures and narrow escapes come to most boys, but I never knew another boy who had so many adventures as had Sahac. Some of these escapes have been thrilling because Sahac found kindness where he hardly expected to find it, and some have given him no thrill because they were forced upon him by war and all the cruelties that go with war.

When Sahac, a bright-eyed Armenian boy, was six years old he lived in a home as comfortable as most of our homes are, but the war drove him away. His father well, a martyr to the Christian faith, and the beautiful mother was separated from her little son. He never saw her again. In the excitement he himself slipped away to a cave in the hills. There in silence and fear he waited until all was quiet. Then he ventured forth to find himself alone and bewildered on a strange mountain road. He walked and walked. Where he was going—he knew not. Finally, too hungry and tired to walk farther, he fell at the roadside and slept.

When Sahac awoke some one was bending over him. The boy was benumbed and dazed, but the man spoke kindly and soon the boy recognized an old Turk who had been their neighbor when he lived at home with his father and mother. his Turk took off his coat, wrapped Sahac in it, tied him on a donkey and started on a long journey. When they reached a small village the child was given food and water. When they had traveled a long distance and the boy was very tired, they stopped before a Near East Relief Orphanage. So the boy was saved.

In the great home that had been prepared for homeless boys and girls, an American orphanage mother took care of Sahac. He was given fresh, clean clothing; he had good meals three times a day, and when he had recovered sufficiently to go to school, was given an opportunity to learn in the school. His small body began to grow strong, and after a few years he began to learn a trade, as did every boy in the orphanage.

Then the great city of Smyrna was burned. It was no longer safe for Armenian boys to stay in that land in which their ancestors had lived for two thousand years. Out in the harbor of Smyrna, American ships were at anchor, flying the American flag. They sent out their little boats to the crowded piers at Smyrna and hundreds and hundreds of small boys and girls were loaded into the boats, taken to the large ship, and from there sailed to Greece. Again Sahac was saved.

There weren't many countries in the world that would take in these homeless children, but the people of Greece said they would do so, though they had suffered so much from the war that they didn't have food to give the children, and they asked the American people if they would help in furnishing them food. America was glad to do this, and once more Sahac was saved.

This happened about seven years ago. A short time ago I was in the city of Athens and I walked past a little home where a group of boys were living together. A fine looking, healthy, happy lad was making music on his mandolin. It was Sahac. He has now grown large enough to leave the Near East Relief Orphanage, and he supports himself earning about sixty cents a day by working in a drug store. He pays for his food and his clothing, and he gives one day's wages for a month's rent in the little house in which he lives with the other boys. So he comes out even. Of course he couldn't have such a comfortable home and pay only sixty cents a month if it were not for the fact that an American gave about $200 to build this little home for a group of boys who had graduated from the orphanage.

So Sahac has been saved again. Every night he goes to night school right there in the home. He studies arithmetic, Armenian, English and Greek. Up in his little bedroom are double-deck iron beds, for eight boys share the little room. Everything was clean. The walls were snow white, with pictures, not the cheap, gaudy kind, but copies of art masterpieces, hanging on the wall. On the windows were pretty curtains, and there was plenty of sunshine and fresh air. And with that safe, comfortable home and his American friends who have been to him as father and mother, Sahac is making good.

Things for the Children to Do.

Instructive ways of keeping children busy are given in the May issue of "Children, The Parents' Magazine".

Make nature study a part of every family outing is one suggestion. The article reads in part: "One nature calendar lists ninety different flowers to be seen during this month. How many can your children find and identify? Also, there are many different kinds of butterflies on the wing. Try to find out which butterflies are attracted to certain flowers. This is interesting detective work.

"The birds are nesting and it is fascinating to watch their domestic habits. A bird-house in the yard will attract feathered tenants, and the children will like to build it. Making a camera record of the young birds from the day the eggs crack until the fledgelings try their wings will teach the children much of bird life."

Games for Children.

Some group games for children are explained as follows in the May issue of "Children, The Parents' Magazine":

A Flock of Geese.

This is a good game for small chilchildren. At the beginning of the game children representing the geese sit in a row, while the "market woman" walks up and down in front of them repeating any counting-out rhyme. When she reaches the last syllable of the rhyme, the geese jump up and run, and the market woman gives chase. The one caught becomes the next market woman.

Fox and Squirrel.

The players are seated in two equal lines facing one another a few feet apart. The game consists in passing or tossing swiftly some object representing the squirrel (a bean bag is good) from one player to another and back again in a zigzag course. This is followed at once by a second object, representing the fox, the idea being to have the fox overtake the squirrel before the end of the line is reached.

Our Cook Doesn't Like Peas.

Grown-ups as well as children like this game. All the players sit in a row except one, who sits in front of them and says to each in turn, "Our cook doesn't like peas; what would you give her instead"! The person must answer with some word that does not contain the letter "P". In this lies the catch! If he fails to answer at the count of five, he must pay a forfeit. This trick is difficult, even after every one has discovered it, for words with a "P" in them are bound to slip out.

Gardening Is Good for Children.

"One of the pleasantest things for a child to do in the spring is to make a garden," reads an article in "Children, The Parents' Magazine". "Besides keeping him active in the outdoors, gardening promotes industry and pride in achievement and teaches the child at first hand the miracle of growth," the article continues.

"Isn't there a sunny space in the back yard that could be devoted to this enterprise? Or perhaps the owner of a vacant lot in the neighborhood would consent to have some of this land tilled. If two or more children make their gardens together, the competition stimulates better effort.

"For a flower garden two or three kinds of flowers are enough. Zinnias, dwarf marigolds, alyssum, cornflowers and California poppies are varieties successfully raised by children. If vegetables are grown, concentrate also on two or three kinds. Tomatoes grown from plants started indoors, bush beans and carrots are recommended. The vegetable gardener should have a border of flowers to make his plot more attractive."

CHURCH SPIRE.

William Allen Ward.

At night
The distant church spire
Is the hand of a patriarch
Pointing toward the
Stars.

For the Young Folks

VIOLETS.

Eugene du Maurier Meredith.

Faries of night...
Perfumed lavendar shadows...
That dance when nature wakes and sings
Through the twilight
Of dreamy springs:

Glad hope and peace,
Whispering into longing ears,
While, through perfumed-scented tears,
Flows glad release
From age-old sorrow:

You come to me,
And memories dear you bear,
And neither joy nor despair
Can crowd the way
Of immortality:

Your message clear
To the world that wakes in spring—
That life's new-born, and lives to sing
The resurrection song....
And spring is here.

For the Southern Churchman.

Brown Betty and Hungry Hawk.

Josephine Sanger Lau.

"It's a lovely day!" crowed Poppy Cock. Then he strutted, lifting his yellow legs high and curling his toes at every step. "In fact," he chuckled to his hen folks, "I don't know as I ever started a nicer day than this."

He cocked his head to one side and looked up at the clear blue sky. Far away to the south, above the trees that fringe the river, he saw a tiny gray shadow. It circled and posed and circled again.

"You'd better all stay close to me," advised Poppy Cock, "Hungry Hawk hasn't had his breakfast yet."

But Brown Betty wasn't listening. Indeed, she wasn't even close enough to hear. For the little brown leghorn hen dearly loved fat green grasshoppers, and just at that moment she had discovered a fine big one, perched high up on a sunflower stalk. But when she hopped to reach him, he flew away across the road and into the field beyond.

Now Brown Betty knew perfectly well that it isn't wise to cross a road without remembering to "stop, look and listen". And she knew, if she had only stopped to think, that it was a very foolish thing to do when old Ring, the dog policeman, wasn't even out of bed yet.

But away went Brown Betty after the grasshopper. She was just ready to pounce a second time when, "Run"! shouted Poppy Cock. "Run! Run! Run!"

She looked up, and sure enough, right over her head soared Hungry Hawk, looking for his breakfast.

Quick as a flash she turned and darted back through the high grass. But she knew he had seen her and it was no use to hide. She reached the open road, but the little gray shadow was a big gray shadow now, and it hung just above her. No time to run farther (no use to hide). Time to do just one thing. Quick as a wink, she had flopped over into the dusty road, and, lying flat on her back, began to kick. Just as hard and fast as her little yellow legs could go!

Hungry Hawk swooped, reaching out his long curved claws to pick up his breakfast. Oh my, how Brown Betty did kick then! Her little legs fairly flew, while Hungry Hawk fanned her with his great wings, and tried to find something to take hold of. He was very hungry, but really, how could any hawk pick up a breakfast that kicked like that? Each time he reached, those little flying legs struck his claws and knocked them away.

Now Hungry Hawk hadn't intended to stay. He knew the farm yard was just across the road, and he knew all about dog policeman, too. He had just intended to sail down without a sound, pick up his breakfast, and carry it away to the trees beside the river. There he could eat in peace.

He rose a few feet into the air and swooped again, and this time he was very sure, for Brown Betty was getting tired and the little yellow legs were kicking more solwly. But just as his sharp claws closed about her he turned his head—and missed again! Such a curious noise behind him!

Sure enough, here came Poppy Cock! Dragging his wings on the ground and raising a terrible dust as he ran. And his feathers were all fluffed out until he looked as big as Hungry Hawk himself.

Hungry Hawk hesitated. He hissed angrily, and his wings dipped as if he intended to stay and fight. But Poppy Cock never slowed down a single bit. On he came! And his eyes did look so red and angry, his spurs so long and business like, that Hungry Hawk decided he'd better go. He'd rather have a gopher anyway than a hen that kicked like that. So he flapped his great wings, rose rapidly into the blue sky and sailed away.

Then Brown Betty leaped to her feet. Without waiting to shake the dust from her feathers, she flew—oh yes she did, she really flew! Perhaps she hadn't known before that she could use her wings except to help her to run. Across the road she went, over the sunflower hedge, never once touching the ground until she had reached the safety of the barn yard. Through the group of excited hens she darted, and reached at last the quiet shadow of the chicken-house.

"I'll never," she panted, as she stood with open mouth and drooping wings; "I'll never—cross that road—again—without remembering to—"stop, look and—listen"!

"Little Nuisance."

How would you like to be called "Nuisance"? That is what one little Chinese girl was called, "Little Nuisance". You know in China people don't love little girls nearly as much as they do boys, but of course we know little girls are just as nice as boys, so we love them both.

This little Chinese girl had a hard life and one day her father said he was going to take her to market and sell her for a slave, as he needed some money. Little Nuisance was very frightened and unhappy as a man bought her and led her away. Do you think God knew about her fear and grief? Do you think He knows little foreign children by name the same as He does us? Do you suppose He loves a little brown or black child just as much as He does a beautiful white one? He certainly does—and I sometimes think He loves them even more because they don't have any chance to hear about Him as we do; they have no schools or homes or churches like we have, so He must feel very sorry for them, don't you think?

Anyway, the heavenly Father must have been looking after Little Nuisance even if her earthly father was not, for she was bought by a missionary and given a lovely—though simple—home. She was taught about God's love for all the children of the world.

Do remember to pray for the missionaries. Even if you have no money to give, you can ask God to keep the missionaries from getting sick, and to put it in the hearts of people who have a little money to give it to them. By being faithful in praying for the missionaries in the foreign lands, we can have a part in telling the story of Jesus to the little heathen children.—The King's Business.

Mark's Afternoon Off.

Mark went down the lane, whistling like a blackbird. He could do anything he pleased the whole afternoon, or nothing at all if he'd rather. And if you are a little boy of a handy age and live on a farm, you know that afternoons when you don't have to weed the garden or plant Irish potatoes or dig sweet ones, or help oil the pigs or dip the sheep or salt the cattle, don't come often, and you have to make the most of them when they do! So Mark guessed he'd go by and see Granny a few minutes and then make his way through the alders and elderberry bushes to the creek and swim .

Granny's house was small and old and sweet like herself. Mark loved to go there. She was busy in the front yard when Mark came up. "Hello, Gran," he said.

"Dear boy, I'm so glad to see you," said Granny. "Sit down. I've just baked a fresh batch of caraway seed cakes!" She hurried in, and when she came back she had a plate of the cakes in one hand and a mug of cold milk in the other.

"My, Gran!" said Mark admiringly. "You always do have something good on hand, don't you?" Granny beamed at him over her specs. When he finished Mark got up to go to the creek. "What you doing out there, Gran?" he asked.

"Well, just job work," said Granny. "I'm trying to fix that trellis for that running rose. It's ready to fall down. And I've been trying to stop that hole in the fence. Just see here, Mark, how that pesky pig has rooted my cannas!"

"I can fix it," said Mark. "Where's the hammer and nails?"

"Right here," said Granny, fetching them for him.

Mark hunted up a stout board and sawed it the right length, and then with good, manly licks he nailed it firmly in place. When he finished it was a shipshape job, a neat, sturdy bit of fencing that half a dozen pesky pigs couldn't undo!

"I do declare," said Granny. "It's a downright comfort to have a man about the place for such jobs as that!" She brought him some water in a yellowed gourd from the well close by. Mark drank thirstily. He was hot, as one is apt to be after working with hammer and saw an hour on a July afternoon.

But when he had rested a bit he said: "Better show me how you want that trellis, now while I'm started."

"Well, you see," said Granny, "it's rotted out here, and if I don't get a new piece put in it's all going to topple over. But it is a bad job on account of this rose being so thorny."

It was rather a bad job, sure enough, but she cut away some of the worst runners and Mark crawled under and braced it very securely. Then he nailed back some loosened cross pieces, so it had a new, trim look about it.

"I do know, Mark," said Granny ex-

citedly, "you're the handiest boy I ever saw!"

"That's all right, Gran," said Mark, grinning and wiping his damp face on his sleeve. It was getting kind of late by then, but Mark thought he'd go on down to the creek and have a little swim. But as he went out the back gate he saw that it was hanging by one hinge. The lower one had pulled out.

He went back and got the hammer and nails and went at it. Just as he finished Granny called: "Now Mark, you've done enough. You come here and eat supper. It's six o'clock."

Supper at Granny's was different and nicer than anywhere else. There was a blue-checked tablecloth and a bowl of little yellow roses on the table. There was a loaf of bread Granny had baked that day, and pale white clover honey in a blue pot, and a pat of butter printed with a pineapple, and a yellow stone pitcher of fresh cold milk. Mark ate practically everything on the table, and then he said: "Gran, I'd better go, I reckon. I'll be back tomorrow."

He let her kiss him on the cheek and presently went back along the lane toward home, whistling like a blackbird.

"Well, son," said mother, smiling, when he came in, "how about it? Did you have a big time spending your afternoon off?"

"Yes'm," said Mark, in a contented way, "I had a first-class time!"—Christian Observer.

"ONLY SLEEPING."

Maude Forest Mumma.

Each in rarest beauty seen,
Every miracle of Spring;
All in many colors sheen,
Hyacinth, tulip, everything!
"I thought you were dead," the pine tree said,
"But no, you were only sleeping."

The rose bush has a leaf or two,
Which only yesterday looked as though
No spark of life would ever show
In that dark branch beneath the snow
"I thought you were dead," my mother said,
"But no—you were only sleeping."

The robin, from his branch on high,
Sang his matin to the sky,
"I knew the flowers were not dead,
But only sleeping,"—this he said.

Don's Lost Penny.

Don was making a snowman in the side yard. The snow was not damp enough to pack well. Besides, Don's little brown dog Penny kept getting in the way.

Penny seemed to think that snowman was something for him to knock over or pull down. He jumped at it, bit off mouthfuls of snow, pushed his body against the part where Don was working.

"I'll shut you in the house if you don't behave! You'll have to stay there till supper!" Don threatened.

Penny seemed to understand. He was too gay and active a pet to like being shut indoors while his master was out in this lovely snow. For almost five minutes he sat on the sidewalk and just watched. Don was just thinking how cute he looked with one snowy ear cocked up, when over came Penny in a wild, wild rush.

He almost knocked Don into the snowman, and that would have spoiled it surely. Don was very cross. He ran at Penny with a big snowball. "Get away, you bad dog!" he screamed.

Penny ran as if he was terribly frightened. He got behind the fence of the now next-door boy's yard. The new boy was just Don's size and had been here only one night. Don wondered if he saw the snowman.

"I guess he sees it now, anyway!" said Don proudly. The boy had come out to mail a letter at the corner. Don pretended to be too busy to look up. He thought the new boy must think this a good snowman for a day when the snow didn't pack better.

Don was through with it now and wanted a romp with his little dog. Where was the scamp? Don was out on the walk looking for him when the new boy came by.

"Have you seen my Penny?" he asked, just as he'd have asked Rob or Elmer.

The new boy shook his head. He acted rather stiff and was walking on. Then he turned around and began looking in the snow by the path.

"It wouldn't be easy to find a penny here. Maybe you built it right into the snowman! Then you'll find it when he melts."

Don laughed hard. "I don't mean a money penny," he explained. "My dog Penny was playing here. He went into your yard. Now he's gone."

"The little dog you threw at?" The new boy's face looked queer. Don't own face went red.

"I didn't hit Penny. I just pretended to throw at him, when he bothered me so."

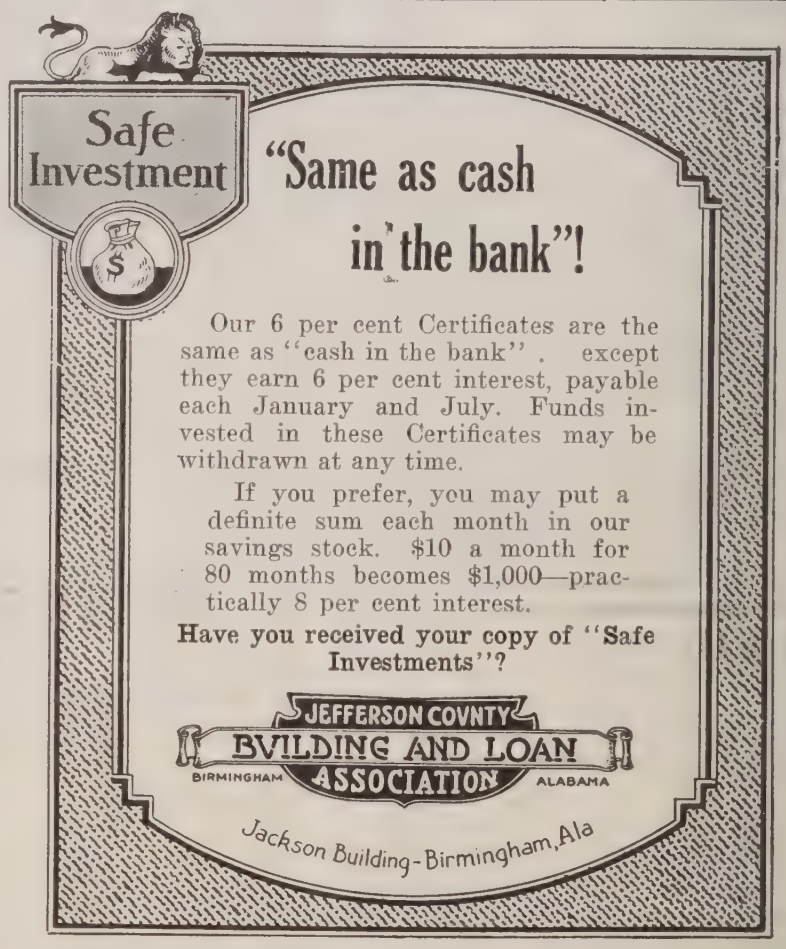
"I knew you didn't hit him, but it didn't look as if he'd be your own dog to run so. I hoped he was a tramp puppy I could keep. He's in our house now. I'll let him out."

"Can't you call for somebody to open the door while you see if he acts like a tramp dog? Then you stay and play in the snow."

The new boy had to go ask his mamma about that. It seemed a long while before he opened the door again. Don couldn't tell why he felt so queer while he waited. The sun seemed to hurt his eyes, so he had half turned around, when out came Penny in a glad rush.

"He's your dog, all right," said the new boy. Penny showed that very clearly, and oh, how good Don felt now.

He looked up from stroking Penny under the chin. "He's my very own dog, but Penny is friends with all the boys. He'll be a special friend of yours, because you live next door."—Our Little Ones.



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MEETING OF TRUSTEES.

THE TRUSTEES OF THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY in Virginia will meet at the Seminary on Wednesday, June 5, 1929. at noon.
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The Spiritual Background of the Order of the Thousandfold

The Thousandfold idea is in itself perfectly simple and easy to understand; namely, that our usefulness may and can be very greatly increased by praying to be made a thousandfold more useful, but the folloying may help to show the background from which it has come:

I believe myself that the Church can do her best work by running parallel to Natural Science in developing the resources of the spiritual world just as science is developing the resources of Nature. I would regard Natural Science as a kind of John the Baptist of a new dispensation in preparing the way for it by showing how wonderfully the resources of Nature can be turned to man's account by faith and diligence. The work of the scientists constitutes a challenge to the Church to do a similar work in the spiritual sphere; and it seems as if God is trying to open our eyes to the fact that there are far greater and more wonderful treasures in the spiritual world which He is even more anxious that we should possess than those in Nature. This, it seems to me, is a much more promising method of procedure than to try and reconcile religion and science by seeking to bring religion within the confines of the natural order.

The question of course arises as to how we can decelop the resources of the spiritual world for the benefit of mankind. The answer is that Christ bridged the chasm which separated the natural from the spiritual world. He is the Way to the Father, through whom we can come into direct contact and communion with God. He is also the Way by which the Spirit of God goes forth to the hearts of men and brings God into living touch and contact with mankind. In making us the members of His Body, Christ is enabled to carry on His work through us just as He usey the Body which He assumed when He was born in Bethlehem.

He made this clear to His disciples when He said, "He that believeth on me (as the Scripture hath said), out of him shall flow rivers of living water. This spake He of the Spirit which they that believe on Him should receive, for the Holy Ghost was not yet given because that Jesus was not yet glorified." It seems clear from this that the New Creation was to be carried out in the same way as the first; that is, through the Holy Spirit, we being the channels through which His power and influence is brought to bear upon the world around us. There is, therefore, something more than our influence at work in our dealings with men. God Himself is seeking through us to reach and bless the lives of others. It is evident that our recognition of this fact and our willingness to be used in this way must make it possible for God to do a much greater work than otherwise, because it clears the way for the outpouring of the Divine Spirit according to the promise of Christ—"out of him shall flow rivers of living water".

This not only makes the divine resources accessible, but it makes us the medum through which these resources and the needs of humanity may be brought together, and thus the world may be blessed far more wonderfuly than is possible through Natural Science.

To ask to be made a thousandfold more useful, or ten thousandfold, is a practical recognition of the fact that there is a divine work going on through us which we may be entirely unconscious of, but which we believe is actually taking place, because it is God Himself who is at work and not merely ourselves.

We fail to recognize the very important fact that it is God's work and not ours, and that our share in it is similar to the lad's five loaves and two fishes through which Christ fed the five thousand.

To believe that God can do great things through us is not glorifying ourselves, but glorifying Him. I expect great things to happen, and though I may not see them, I am not in the least discouraged, and the following verses will explain my point of view:

His promise must be true
That He will great things do
Through me if I believe.
And thus His power receive.

I may not ever see
All that He does through me,
But yet a tiny part
Will warm and cheer my heart.

And so I go my way
And each day humbly pray
That what He said He'd do
Will in my life come true.

I may say, however, that there is abundant evidence coming in from all quarters to show that the prayer is being wonderfully answered.

FREDERICK W. NEVE.

CHURCH INTELLIGENCE.

(Continued from page 16.)

St. Luke's, Bladensburg, Rev. W. M. Derr.

Members of Executive Council were elected as follows: Dr. Minnick and Professor T. B. Simons, with Rev. Mr. Dale and James E. Malcolm as alternates.

At the afternoon session the Rev. L. B. Franck, of Emanuel Church, Anacostia, spoke on Evangelism.

The other officers of the Archdeaconry are Rev. Clyde Brown, vice-president, and Dr. Thomas B. Symons, treasurer.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

The Rev. Harold I. Fair.

According to the papers, he committed suicide. Whatever be the fact, the Diocese of Bethlehem holds him in very high regard. He was one of the first of the Leonard Hall boys—the Bishops' School for Postulants. From the time he appeared among us he was always highly respected for the clean life he lived and his true devotions. His companions used to say, "Harold is too good". While that is impossible, it might be said that he was too unworldly. The Christ and the Church was his only quest.

Then came the cruel war in which he was thrice wounded and once gassed. Then came a happy marriage to Professor Nash's daughter, formerly of Cambridge. Then came the death of his wife like a flash of lightning. She was in the hospital and he had just

been talking with her and she was telling him how much better she was and would be home in a few days. In less than an hour he got the message that she was dead. All these things, coupled with hard work and no vacation, in remodeling his church in Fall River and making over his parish house at an expenditure of more than thirty thousand dollars, finally wrecked his nerves and ended in death. The Convocation of Reading passed suitable resolutions in which they expressed their high regard for his integrity and character.

WESTERN NEW YORK.

Rt. Rev. D. L. Ferris, D. D., Bishop.

Memorial Services for Bishop Brent.

The memory of Bishop Charles H. Brent, acclaimed as one of the ten great figures of the contemporary world, who died March 28 in Lausanne, Switzerland, Sunday, April 7, was honored throughout the Diocese of Western New York. Special services were held in every church in accordance with the suggestion of the Rt. Rev. David Lincoln Ferris, of Rochester, now head of the Diocese. The order of service included Holy Communion and memorial addresses.

Two major services were held in Buffalo Sunday morning, one in Brent House, in St. John's Place, and the second in St. Paul's Episcopal Cathedral, Shelton Square.

At the Brent House the Rev. Alfred S. Priddis, chaplain and chairman of the Episcopal Church Extension Society of Buffalo, conducted the service. Brent House is the Church Mission of Help, home for girls in temporary need, and was one of the last institutional efforts of the late Bishop.

"It is impossible to talk adequately about so great a life," said Mr. Priddis. "His death was like the fall of a great oak of the forest. But although he has left us, you must not feel that he is gone. You can continue to feel him in your midst in the great inspiration which he brought here and materialized in this home."

He spoke of Bishop Brent's sympathy and desire to aid "those who sidestepped from the pathway in life."

"You should keep his fine ideals ever before you and hold them dear," he said.

The chapel was consecrated last February and contains a large cross, given to it by Bishop Brent as a thank offering following recovery from illness which was treated in Johns Hopkins Hospital, Baltimore.

"Bishop Brent, the Leader," was the subject of Dr. Wyatt Brown's address in St. Paul's Cathedral, where not so long ago the late Bishop spoke. Dr. Brown said that Bishop Brent's life had been one based on that of Christ. He illustrated his comparison with four events in the life of Christ—His miraculous birth, His baptism, His ministry which culminated in death on the cross, and His resurrection.

The late Bishop, Dr. Brown said, was born great, possessing attributes of personality that cannot be acquired, but are gifts of God. Bishop Brent was a man of vision, possessing infinite courage and humility. To be born great is not sufficient to make a leader, however, Dr. Brown said. He related how Bishop Brent first distinguished himself as early as 1901 in the Philippines.

In the Church of the Ascension, Lincoln Avenue and North Street, Dr. Charles D. Broughton, in his memorial address, recalled a sermon delivered by Bishop Brent in 1907 at Harvard. Bishop Brent spoke on "Factors That Make Up True Leadership". Dr. Broughton said that the deceased prelate exemplified all that he said in the Harvard sermon.

At Niagara Falls, in St. Peter's Church, the Rt. Rev. Walter H. Overs, former Bishop of Liberia, eulogized Bishop Brent in a memorial address. He termed the Bishop a spiritual adventurer.

The funeral of the late prelate was held in the English Church of Lausanne on Friday, April 12. It was attended by clergymen of five nationalities, former Ambassador Houghton, General Pershing, the American Minister to Switzerland, three American con-General Pershing, the American Minister tof Switzerland, three American consuls, and the city officials and Council of Lausanne.

The Creed and Lord's Prayer was repeated simultaneously in English, French and German, hymns common to all three languages were sung, then the Orthodox Trisagion for the departed was chanted by the Russian choir of Geneva.

The mortal remains of the great Bishop were laid to rest in the Bois de Vaux Cemetery, Lausanne, Switzerland.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

Corporate Gift of Woman's Auxiliary.

One of the most interesting accomplishments in the Diocese of Springfield within the past year has been the efforts which have resulted in the raising of the Corporate Gift asked of the Woman's Auxiliary of this Diocese by Easter. Largely through the devoted leadership of Mrs. Charles S. Woods, of Lincoln, the report is made that all that has been asked of the Diocese has been raised. A most inspiring and splendidly attended luncheon meeting was held in Lincoln April 25, at which representatives were present from all the parishes of that part of the Diocese. This was one of three such meetings planned for in the Diocese, the other two being at Alton and Centralia and to be held during the month of May.

Previous to the luncheon the Bishop of the Diocese instituted the Rev. John A. Betcher, Ph. D., as the rector of Trinity Church. The Ven. Edward Haughton, Archdeacon of Springfield and rector of St. Paul's Church, assisted in the service.

Personal Notes

Dr. H. P. Almon Abbott, formerly addressed at 1424 North Dearborn Parkway, Chicago, Ill., should now be addressed Rt. Rev. H. P. Almon Abbott, D. D., Bishop of Lexington, The Bishop's House, 436 West Sixth Street, Lexington, Ky.

The Rev. Charles G. Clark, lately Archdeacon of Brooklyn, became rector April 1 of the Church of the Ascension, Brooklyn. The rectory is being extensively repaired, and the new rector will not take up residence there until this work is completed. The work formerly assigned to the Archdeacon of Brooklyn has been largely made over to the Suffragan Bishop.

The Rev. Robert S. Flockhart, D. D., rector of St. Thomas' Church, Sioux City, Iowa, has accepted a call to St. John's Church, Worthington Valley, Md., and will enter upon his new duties July 1.

The Rev. Claude C. Thomson, rector of St. Peter's Church, Ripon, Wis., has received and accepted a call to become rector of the Church of the Transfiguration, West Arlington, Baltimore, Md. Mr. Thomson will take charge of his new parish July 1.

The Rev. C. D. Beale has resigned his charge of Christ Church, Berwick, in the Diocese of Harrisburg, Pa., and has accepted a call to Condersport, Pa. At the present time the Christ charge is unfilled.

The Rev. George T. Gruman was instituted rector of Trinity Church (East New York), Brooklyn, on the evening of Ascension Day.

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2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.
3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year. Therefore on Sundays go to church.
4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know as a matter of cold fact the average man does not thus worship.
5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.
6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.
7. He will take part in singing some good hymns.
8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable towards all the world, even towards those excessively foolish young men who regard church-going as a soft performance.
9. I advocate a man's joining in church work for the sake of showing his faith by his works.

"Be strong and of good courage, and do it; fear not, nor be discouraged, for the Lord God, even my God, is with thee; He will not fail thee, nor forsake thee."

"O God, who art the light of the thoughts that seek Thee,
The strength of the minds that know Thee,
The life of the souls that have Thee,
Grant us so to seek Thee;
That we may truly know Thee;
So to know Thee
That we may truly love Thee;
So to love Thee
That we may truly serve Thee."

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Southern Churchman

DOMINUS ✠ FRUSTRA NISI 1835

Vol. 94. RICHMOND, VA., MAY 25, 1929. No. 21.

SUCCESS IN MINISTRY

By Bishop Baldwin, of Canada

I desire to state as forcibly as I can the elements of ministerial success.

First: We need a ministry that believes in Jesus Christ. I mean by this a ministry that believes in Jesus Christ against the whole world; that He is not only King, but King of kings, and Lord of lords. This is the ministry we need. One not afraid, as has been well said, to step out on the deep blue of God's promise, and trust where the whole world derides.

Secondly: We need a ministry baptized with the Holy Ghost and with fire. There is no subject before the Church of Christ to-day of such tremendous import as this. What the Church needs most—more than gold and silver; more than social influence; more than all with which the world can dower her—is the personal power of the Holy Ghost. A preacher without the Holy Ghost is like a professor giving his students a lecture on botany at midnight. Gentlemen, he says, if you will only stoop down and feel these flowers, you will perceive how exquisite is their structure, and how various their growth. But botany cannot be studied at midnight. And Christ cannot be preached at midnight either, without the Holy Ghost.

Thirdly: We need a ministry courageous and outspoken for the truth. Let us hold tenaciously to the truth. Under no pressure whatever let us offer any compromise; any adaptations of the Word to suit the haughty demands of an imperious criticism or sneering unbelief. Especially to the younger clergy would I say: Fear not, and though a thousand brilliant men affirm they have disproved some point of Revelation, believe them not. They are blind leaders of the blind. The Egyptians whom ye see to-day, ye shall see them again no more forever. And let us stand as Protestants for the Scriptural and Evangelical teaching as set forth in the thirty-nine articles of the Church of England, and sealed with the blood of martyred bishops.

Fourthly: We need a ministry understanding the relative position of the Church to the world. The fierce demand of the world is that we should conform to its ideas, its pleasures, and its aims; the precept of Christ that we should come out and be separated from it. The world's cry is "compromise"; Christ's "separation." Dice and gambling, lotteries and grab-bags, even theatrical exhibitions, farces and comedies are brought into requisition now by some to advance the cause of Jesus Christ. Against them all, root and branch, I enter my most solemn and determined protest.

Fifthly: We need a ministry thoroughly alive to the great necessity of missionary activity. Everywhere, as with the impulse of a new life, we see the Church awakening to do her long-forgotten work in the great harvest fields of the world. For centuries the Church was utterly and culpably indifferent to the transcendent importance of obedience in this respect. Now she is everywhere awakening. And what does it all mean? It means that the way of the Lord is being prepared, and the highway in the desert made straight for our God. It means that ere long the trumpet shall sound; that the dead shall be raised, and we caught up to meet the Lord in the air.

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CONTENTS

	Page
Thoughts for the Thoughtful	4
Editorial	5
Favorite Scripture Verses	5
We Believe That Thou Shalt Come—Kenneth Mackenzie	6
Trinity Sunday—Berkley Minor	7
The Wonder of the Book—Rev. Dyson Hague, M. A.	8
Book Reviews	9
Letters to the Editor	9
Summer Schools and Conferences	10
Diocesan Councils and Conventions	11
Church Intelligence	13
Family Department	16
Children's Department	18
Personal Notes	23

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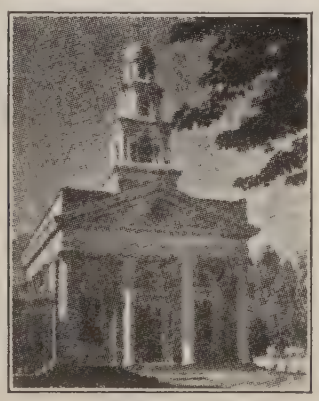
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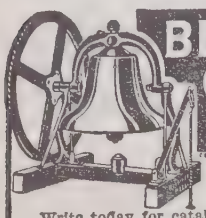
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Thoughts For the Thoughtful

The days are indeed evil unless we make them good.—George Hodges.

Don't wait for something to turn up, but go and turn up something.—D. L. Moody.

All who are not on the Rock are in the sea; every soldier must go to the rescue.

Those only who have suffered know to teach.—Stewart Robertson.

Heaven's dealings are very loving and gentle with the aged.—Baldwin Brown.

"Truth for true and good for good! The
Good, the True, the Pure, the Just
Take the charm "forever" from them
and
They crumble into dust.
—Tennyson.

Our failure to make greater headway in winning converts to Christianity is not so much the failure of our missionary undertakings as the failure of the individual Christian to live the Christian life in all its fulness.

"Love thyself. Look near, behold thy
duty
To those who walk beside thee down
life's road;
Make glad their days by little acts of
beauty,
And help them bear the burden of
earth's load."

The older of two men was urging upon the younger the responsibility of a call to foreign missions. He gave an answer that has a very familiar ring, "I have never felt any direct call to that kind of work".

"Are you sure you are within calling distance?" was the disquieting reply.

I never know Thee, Lord, until
My garden brought us face to face,
Revealed Thy gracious miracle
Of sun and seed in little space.
—Haley.

Once let this conviction flood the soul of the believer that the risen Lord is Himself coming back, and may at any time turn His promise into His presence, and the outpouring of consecrated gifts and devoted lives for the sake of the lost becomes a breaking of the alabaster box flask upon the feet of Jesus, and there is a 'purpose" in this "waste". John may solve what to Judas is a mystery.—A. T. Pierson.

God bless still the generous thought,
And still the fitting word He speeds,
And truth, at His requiring taught,
He quickens into deeds.
—Whittier.

Wherever you meet a man differing from you remember that you differ from him, and that your difference is to him is as great and offensive as his is to you. —T. W. M. Land.

If people truly realized that Christ was incarnate in them, and that their lives were hid with Him in God, the wrongs of the world would have no choice but to right themselves at once. —L. Humphrey.



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SOUTHERN CHURCHMAN

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EDITORIALS

Vol. 94. RICHMOND, VA., MAY 25, 1929. No. 21.

TRAITORS TO OUR PROTESTANT EPISCOPAL CHURCH IN AMERICA

As a unit of the "Anglo-Catholic" party, "The Living Rosary of Our Lady and St. Dominic", is rendering yeoman service in the work of "Catholicizing" the Protestant Episcopal Church. The Chaplain-General of this Society is the Rev. W. Jusserand de Forest (a clergyman ordained in our Church), of Brooklyn, N. Y., and its Secretary-General is Miss Virginia Yerger, of Philadelphia, Pa.

Under the classification of "Organizations for Devotional Purposes", in "The Living Church Annual", implied, at least, with the sanction of the Church, we find the rules of "The Living Rosary of Our Lady and St. Dominic" thus stated:

"To say daily the decade of the Rosary as appointed by the quarterly intention card. To receive Holy Communion on the Feast of the Most Holy Rosary, October 7. To hear Mass on St. Dominic's Day, August 4. It is the duty of Rosarians to conform to the practices of the Universal Church, especially with regard to Fasting Communion and Sacramental Confession, and to attendance at Mass on all Sundays of the year and Holy Days of Obligation."

This Society is broadcasting throughout the Protestant Episcopal Church a leaflet, which is here reproduced:

"The Rosaries of S. Sabina.

"The beads which form the Rosaries of S. Sabina are taken from the fruit of the plant commonly called the Thorn of Christ 'Spina Christi'.

"Enclosed in the Cross is a little piece of the wood of the orange tree which pious tradition says was planted by S. Dominic in the Convent garden of S. Sabina.

"These Rosaries when sold or ordered are blessed and enriched with the Indulgences of the Rosary Confraternity and with those called des Peres Croisiers, with the Papal Indulgences and S. Brigida. To the Crucifix are attached the Indulgences for a happy death and those of the Via Crucis for sick who cannot practice this devotion otherwise. When blessed, the Rosaries may be distributed; but, if resold, they lose all the Indulgences.

"The true Rosaries known as the 'Thorn of Christ' are sold only at the Church of St. Sabina.

"(With ecclesiastical approbation.)"

The leaflet bears some typographical errors, and at the bottom of it appear the words:

"This slip are printed in Rome, which accounts for errors in printing.—V. Y."

To those familiar with the teachings of Bishops, Clergy and laity engaged in the "Anglo-Catholic", or "Back to Rome" movement in the Protestant Episcopal Church, the statements contained in this leaflet concerning Papal Indulgences for a happy death and Indulgences Via Crucis for the sick constitute no surprise, particularly when considered in connection with the operations of another Romanizing Society in the Church, "The Confraternity of Unity", which plainly says that its purpose is to "Catholicize" and unite our Church with that of Rome.

But, at the bottom of this leaflet appear the words, "With ecclesiastical approbation". It will be observed that the distributors of this leaflet have carefully refrained from stating with WHOSE "ecclesiastical approbation" it is being put out, but the inference plainly intended to be drawn from this expression is that the leaflet is being published and sent out "With ecclesiastical approbation" of some one in authority in the Protestant Episcopal Church.

We are frank to say that we do not know what to think of the Bishops and Clergy of the Church. Turn to "The Living Church Annual". Look at the notice of "The Clerical Union for the Maintenance and Defence of Catholic Principles" (p. 208). "Central Conference of Associated Catholic Priests" (p. 210). "The Federation of Catholic Priests" (p. 210). "Confraternity of the Blessed Sacrament of the Body and Blood of Christ" (p. 213). "The Guild of All Souls" (p. 213). "Guild of the Love of God" (p. 213). "Living Rosary of Our Lady and St. Dominic" (p. 218). Monastic Orders on page 219. Sisterhoods on pages 220 to 223. Think of the secret Order, known as "The Order of the Nail", headquarters at Stamford, Conn. Yet the Bishops and Clergy stand by without saying a word. Our confidence in them is rapidly dwindling. **Our own judgment is that this sort of thing cannot go very much farther without wholesale defections from the Church.**

If the "ecclesiastical approbation" referred to is only that of officials of the Church of Rome, when did they acquire the right to promulgate literature in the Protestant Episcopal Church under their imprimatur?

If, on the other hand, the "ecclesiastical approbation" is that of ecclesiastical officials of the Protestant Episcopal Church, WHO ARE THEY? And what right have they to lend "ecclesiastical approbation" to any such publication as this in the Protestant Episcopal Church?

Is the "doctrine, discipline and worship" of the Church a mere fiasco?

Are there left no Protestant Episcopalian Bishops, Clergy or laity with the loyalty and the courage to get together NOW and say once for all that this process of Romanizing the Church shall cease and that its Protestant heritage SHALL be preserved?

We strongly urge all good Roman Catholics to leave our Protestant Episcopal Church and enter the Roman Catholic Church for which we have the profoundest respect. "Verbum Sap."

Langbourne Meade Willims.

FAVORITE SCRIPTURE VERSES

This week the following verse was submitted by Miss Mildred D'Apire, of New York City:

> . . . Man looked on the outward appearance, but the Lord looked on the heart.
> . . . There is no difference: for all have sinned, and come short of the glory of God.
> But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. 1 Sam. 16:7; Rom. 3:22, 23; John 1:12.

Who will send one from the far-away places as well as very near us?

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

XIII.

As inscrutably surpassing all thought is that our sins are not to be called into question as we stand before the Lord Jesus as He sits upon His bema (2 Cor. 5: 10), equally impressive is the truth that our accountability before Him will be in the presence only of believers. That must essentially be a family affair. No hostile force, no intermeddling agent may there obtrude. We deeply appreciate the delicacy which characterizes the well-managed household where praise or reproof of a child is withheld until the guest has departed. So, here the shortcomings, as well as the victorious achievements of His own will be strictly guarded.

Salvation and Tried Discipleship

are two classifications of the servants of the King. "Many are the saved ones, but few become eminent" (Matt. 20: 16). Of those who sing the "new song" myriads will be recorded; but the distinguished saints, as always here on earth, are few. To be saved, but one condition is required: Faith in the Lord Jesus as the Redeemer (John 3:16; 5: 24; Acts 16:30, 31; Rom. 8:1; 2 Cor. 5:21; 1 Peter 2:24; Rev. 1:5). Quite another class are they who enter the lists for spiritual conquest and culture. In the former category are the recipients of mercy (Eph. 2:8; Titus 3:5, 6); in the latter are the winners of the prize (Phil. 3:14). In the former are the redeemed by the blood of the Lamb (Rev. 5:9, 10). In the latter are they who have shed their blood for the glory of the Lamb (2 Cor. 4:7-12; 6:9; 11: 24-27). In the former, life is conferred (John 3:36; 1 John 5:12); in the latter are they who lay hold of "life indeed" (Phil. 3:10; 1 Tim. 6:12, 19). This is the burden of the teaching of the

Talents and Pounds.

In each case, the servants are reckoned with regarding their use of the responsibility reposed in them by their Lord (Matt. 25:14-30; Luke 19:12-27). While the commendable servants are praised and rewarded, the negligent are held to strict accountability, according to the quality each possesses. There is no argument by which we may dismiss this contingency. We may deem that everybody should be treated alike in the heavenly assize; and it would be very comforting if such were the case for the sake of those who would be "carried to heaven on flowery beds of ease". But we are dealing with revealed facts. If our Lord won His victory by death, they who would "follow in His train", can ask for nothing less. We are here not to obtain "Peace, prosperity and power" for selfish ends, but to be cultured in the processes of affliction that the purification may make us meet to be "partakers of the inheritance of the saints in light" (Col. 1:12). Therefore, we endure hardness (2 Tim. 2:3), we count it joy to fall into manifold trials (James 1:2-4), we walk through the fire gladly (1 Peter 1:7; 4:12, 13), we count not our lives dear unto the death (Rev. 12:11). He may have His ways of ordering this estate for us. We leave that with Him. Many are the means by which He can purify and ennoble us. Some must go deeper than others; they have the metal to endure the refining (Mal. 3:3); there are those who cannot; and to them He is considerate. Only, all should be willing to do and to bear as the way of the Lord may open. They who would excuse themselves are free to do so; and they will not lose their salvation. If there are those who have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ (2 Peter 1:10,--), there are also those who have faith sufficient to be saved as though just escaping the fire (1 Cor. 3:11-15). That our service of Him may be winsome to us, He has established a system of rewards. Not only in the methods indicated in the parable of the talents and pounds, but the various crowns set forth by His apostles. There is first

The Crown of Life.

Its essential quality is the recognition of the value of suffering as a purifying and inter-related factor in the establishment of the union of the believer with his Lord. Once again we have to protest against the prevailing cults which issue the slogan of acquisition and worldly enjoyment. Epicureianism has no place in the Christian system of life. Joy there is, to be sure, but in the Lord only (Rom. 5:11; 15:13; Phil. 4:4). And be appraised of this—that by no means is that life one of gloominess or despair. Ever above the enduring Christian hangs the promise of compensation (2 Cor. 4:16-18). For in the eternal fitness of things, nothing is lost with God. Hence, it is to the man that endureth testing (James 1:12), to the saint that is faithful unto death (Rev. 2:10) that this crown is to be bestowed. And it is called the crown of life, because, the processes which precede its conferment are marked by a willingness to die to self, sense and sin. Not all are able to receive this. And that is why a crown awaits those who can.

The Incorruptible Crown

is prepared for those who have successfully won the race of spiritual attainment. There is a vein of sarcasm in St. Paul's reminder to the Galatian Christians, "Ye did run well; who did hinder you?" (Gal. 5:7). There be many who are thus classified. Contending earnestly; continuing to the end; holding fast to the faith; these are testing elements for those who would merit this crown. The apostolic attitude is plainly indicated in the paragraph which describes this crown, "I bring my body into subjection, lest by any means when I have preached to others, I myself should be disapproved" (1 Cor. 9:25-27). There is a challenge in this appeal. To hold ideals which are not experimentally vital; . . . this is the danger of a profession of loyalty which lacks the soulful confession of undying devotion to the person of our dear Lord Jesus. And these crowns imply the willingness on our part to have our wills crossed, our ways obstructed, our hopes blasted, our strength depleted, ourselves crucified that we may learn of Him how to translate the inscrutable into the realm of the divinely appointed. Only as we are willing to be broken down can we expect to be built up. This is a great mystery; but when we have learned it, we are able to impart to others the wealth of an experience that will enrich their lives. Such was the apostolic standard (2 Cor. 1:3-11).

The Crown of Glory

seems designed exclusively for the ministers of Christ (1 Peter 5:1-4). Here lie the three universal temptations which assail the man of God: The dull, dreary routine of service, lacking the fire of joyous enthusiasm; the ever-present problem of lucre; the disposition to lord it over the people of God. The Apostle gives us good advice and predicates the crown to those who will stand with him in the utmost humility and living trust in the provision and direction of the Lord. Happy the man who in the care and cure of souls meets the standard here set forth. The singularity of

The Crown of Righteousness

lies in simply the love of His appearing (2 Tim. 4:6-8). It would seem as though this might be an easy prize to win; but it is as difficult of obtainment as the others, for it involves such a close walk with the Lord as excludes all other heart satisfactions. How much do we love Him? How much do we long to be with Him? How much are we enamored of His promise to come again? How much are we disengaged from the world and its even legitimate appeals, as to declare that today, if it were His will, we should count the most desirable thing in all our horizon of hopes to be His coming to receive us unto Himself. In our physical death, ordinarily we are prepared for the event by the exhaustion of our physical powers; life loses its charm, the links that bind us are slowly dissolved as earth grows less appealing; even our love for our dearest melts away in the utter loss of power to hold them. The lure of eternity breaks with a new magnetism; and we go because God has graciously fitted us to go by the pathway of utter helplessness. But to love the appearing of the Lord in the high noon of activity, of absorption in the multitudinous appeals which draw us to service and gladsome accomplishment, is quite another experience. To many, it has seemed abnormal, unhealthy. But all such are devoid of the secret which lies beneath the love of His appearing. There can be no love of that until the soul is intoxicated with love to Himself. And this is compatible with the busiest life. Indeed, it is the only key to the success of the most fully occupied Christian. Our daily question should be, "How much is He to me now as I enter upon the demands of the coming hours?" Are all my works, "begun, continued and ended in Him?" "Is He to me this day, the One altogether lovely?"

It is this He hungers for, waits for and grows weary in missing. The while we have it of His grace that we should cry in exultation, "Lord, Thou knowest that I love

Thee." And if we do, His appearing will of consequence be loved, for it will bring Him. And then when He comes to bestow the crowns, the joy of merely receiving a something as a reward for service and affection will evaporate in the greater truth that we obtain because it gives Him pleasure to bestow (Acts 20:35).

TRINITY SUNDAY

Berkeley Minor

COLLECT.

Almighty and everlasting God, who hast given unto us, Thy servants, grace by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee that Thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

IN the ascriptions of this collect we find the attitude of the Church toward the doctrine of the Trinity; we "acknowledge the glory of the eternal Trinity", and "in the power of the divine majesty we worship the Unity", who lives and reigns "one God, world without end".

It is doubtful to the mind of this writer whether any better knowledge is gained of this greatest mystery of the Bible by the iterations of the Athanasian Creed (the "Quincunque Vult" of the English Book of Common Prayer), which was left out of our Prayer Book, wisely, as it seems to me. It is an effort to make, in some measure, at least, comprehensible that which is incomprehensible, as the Creed itself declares; for (says this Creed), "The Catholic faith is this, that we worship one God in Trinity, and Trinity in unity . . . the Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible . . . ."

Let us approach in the spirit of James Montgomery's hymn:

"Meekly may my soul receive
All the Spirit hath revealed;
Thou hast spoken, I believe,
Though the oracle be sealed.
Humble as a little child,
Weaned from his mother's breast.
By no subtleties beguiled,
On Thy faithful word I rest . . ."

THE portion appointed for the Epistle is Rev. 4:1-11. John Ruskin says, "Of that which is more than creature no creature ever conceived".

Poetry is the most expressive of the fine arts; but even poetry of the highest order, like this description of the throne that St. John saw, set up in heaven, and of Him, the one God that sat thereon, must fail (according to this canon of Ruskin) to give us any due conception of the Deity enthroned in heaven; and Ruskin goes on to say: "I believe that all who are acquainted with the range of sacred art will admit not only that no representation of Christ has ever been evenly partially successful, but that the greatest painters fall therein below their accustomed level: Perugino and Fra Angelico especially; Leonardo (da Vinci) has, I think, done best; but perhaps the beauty of the fragment left at Milan (for in spite of all that is said of repainting and destruction, that Cernacolo (Last Supper) is still the finest in existence) is as much dependent on the very untraceableness resulting from injury, as on its original perfection. Of more daring attempts at representation of Divinity we need not speak; only this is to be noted respecting them, that though by the ignorant Romanists many such efforts were made under the idea of actual representation by the nobler among them, I suppose they were intended and by us at any rate, may always be received, as mere symbols, the noblest that could be employed, but as much symbols still, as a triangle, or the Alpha and Omega; nor do I think that the most scrupulous among Christians ought to desire to exchange the power obtained by the use of this symbol in Michael Angelo's creation of Adam and Eve, for the effect which would be produced by the substitution of a triangle or any other sign in place of it."

The readings of Scripture appointed by the Church for Trinity Sunday in Epistle, Gospel and morning and evening lessons, give us very full proof of the doctrine of the Trinity. This portion appointed for the Epistle, sets before us by glorious symbols the Unity of the Godhead accepting the tribute of glory, honor, and thanks of the four living creatures and the worship of the four and twenty elders, who "cast their crowns before the throne, saying: Thou art worthy, O Lord, to receive glory and honor, and power; for Thou hast created all things, and for Thy pleasure they are, and were created." And the Gospel which we shall consider presently, brings before us clearly God the Son, and God the Holy Ghost. The Old Testament lessons for morning and evening are the first and second chapters of Genesis.

Of these lessons Bishop Coxe says: "The Church now begins to read the Old Testament anew, and recurs to the first chapter of Genesis; but, lo, a hint of the Trinity meets us in the very first chapter of the Bible; 'In the beginning God created'; even here we have in the Hebrew a noun (Elohim), plural, and verb singular—plurality and unity in the name of God in the very first verse of the Bible. So the Spirit moves on the face of the waters. Again, God said: 'Let us make man in Our image, after Our likeness'; and so God created man in His own image—plurality in unity, once more."

Bishop Coxe also notes an important point that the Church "in the word Trinity (note, the word Trinity does not occur in the Bible) simply sums up what is revealed concerning Him; that in substance He is One, but in Person, Three. In this there is nothing contradictory; for it is not asserted that He is **three** in the same sense in which He is **one.** But yet, it is something mysterious; for we know not how this Unity of substance consists with this Trinity of Persons. Nor do we know anything of God which He has not told us; nor is there anything told us of God which is not mysterious. The Father could not make us acquainted with the Son and the Spirit without giving us knowledge of mysterious facts in the divine nature. Now, the Gospel consists in revelations of the Son and of the Spirit in their divinity and offices; and thus the Trinity is the fundamental verity of the Gospel. It is taught us not as an enigma, nor as an arbitrary communication of faith, but practically, as the basis of all that we must know and do as Christians."

Can there be greater folly than to reject the Bible because of its mysteries? We accept and walk by the mysteries of electricity and gravitation, and other material and finite forces, and woe be to the man who is careless about them. But far greater woe must be to him who is careless as to the Bible, the "mystery of mysteries".

THE Gospel for Trinity Sunday is St. John 3:1-16. This Scripture is no doubt selected for our instruction on this Sunday because it brings before us, all together the Trinity, Father, Son and Holy Spirit. Jesus the Son, tells Nicodemus of the Kingdom of God (the Triune God), into which there is no entrance save through the new birth of the Spirit. If verses 16 and 17 had been taken into this Gospel, it had been better (as it seems to this writer); for then God would have been more clearly set before our eyes in relation to His Son, in that most beautiful text: "For God so loved the world, that He gave His only begotten Son: that whosoever believeth in Him, should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

Dr. William Smith in his dictionary (title, "Jesus Christ") says of this teaching of "Jesus Christ": "It has been well said that this discourse contains the whole Gospel in epitome." If so, and it is so, it should be read and considered very carefully, as containing all that is necessary to salvation. Nicodemus' attitude toward his teacher is noteworthy. He is evidently an anxious inquirer and seeker after truth; for he evidently runs some risk of loss of reputation, if he should be caught talking with this Nazarene, perhaps even of persecution. He places himself in the attitude of a disciple before a Teacher of the highest authority, "come from God", though he does not as yet recognize Him as God. Yet God is with Him; for no man could do such miracles, except God be with Him. He asks no question; just waits for the message he hopes for from this prophet who speaks for God. Jesus, seeing into his heart and knowing his ignorance and where he most needed instruction, tells him of the work of the Triune God in the Gospel; the love of God the Father, the redemption wrought by the Son, and the new birth of the Holy Spirit. Of the love of God, Nicodemus, as a devout Jew, could not have been ignorant; for, though he had not the teaching of the New Testament which we have, showing in all its fulness the love of God, that God so loved the world as to sacrifice His Son, His only Son, for it; yet the Old Testament abundantly

testifies to the love of God for His chosen people, of whom Nicodemus was one, and a devout one, well instructed in the Old Testament Scriptures. Had Jesus said, "God so loved His chosen people that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life", leaving the Gentiles to His uncovenanted mercies, Nicodemus and His people would have listened more patiently to Jesus' teaching. That would have accorded well with what they thought God taught in the Old Testament, and with such Psalms as No. 136 (sung at the Passover), of which the refrain is, "For His mercy endureth forever"; but it is mercy to His chosen people, not to Gentiles, who in that Psalm have little mercy shown them by the God "who (as the Psalmist sings) smote Egypt, with her first-born; for His mercy endureth forever." Jesus knew that it was the work of the Holy Ghost to enlighten the mind of this honest seeker after truth; and so dwells on the part taken by the third Person of the Trinity in the salvation of mankind.

And so the Church Catechisms teaches: "God the Holy Ghost, who sanctifieth me and all the people of God."

Of this passage of St. John (selected by the Church for our instruction on this great festival) Ryle (Bishop of Liverpool) in his "Expository Thoughts on the Gospels" says most truly: "One other thing ought to be remarked in leaving this subject of our Lord's conversation with Nicodemus. That thing is the singular fulness of matter by which the whole of our Lord's address is characterized. Within the space of twenty verses (our Gospel gives only fifteen, but, as said above, should have included the whole conversation), we read of the work of all Three Persons of the Trinity, the Father's love, the Son's death on the cross, and the Spirit's operation in the new birth of man, the corruption of man's nature, the nature of regeneration, and the efficacy of faith in Christ, the way to escape perishing in hell, the true cause of man's condemnation, if he is lost, and the true marks of sincerity in an inquirer. A fuller sermon was never delivered than that which was here preached to Nicodemus in one evening. There is hardly a single important point in divinity which is left untouched."

THE WONDER OF THE BOOK

By the Reverend Dyson Hague, M A.

(Continued from last issue.)

The Wonder of Its Unification.

ANOTHER thing: We talk of this Bible as a Book. We seldom or never think of it as a Library. Very few of us, save those who have studied the matter, ever think of this book as a Library consisting of sixty-six separate volumes, written by between thirty and forty different authors, in three different languages, upon totally different topics and under extraordinarily different circumstances. One author wrote history, another biography, another about sanitary science and hygiene; one wrote on theology, another wrote poetry, another prophecy; some wrote on philosophy and jurisprudence, others on genealogy and ethnology, and some on stories of adventure and travel of romantic interest. Why, if these sixty-six books were printed separately, in large-sized print and heavy paper, and bound in morocco, I doubt if they could all stand on that table. And yet here we have them all, the whole sixty-six volumes, in a little book that a child can carry in its little hand. And the strangest thing of all is, that though their subjects are so diverse and so difficult, the most difficult and abstruse of all conceivable subjects, though there was no possibility of anything like concerted action or transfer of literary responsibility, for it was impossible for the man who wrote the first pages to have had the slightest knowledge what the men would write about who wrote one thousand five hundred years after he was born; yet this miscellaneous cento or collection of heterogeneous writings is not only unified by the binder in one book, but so unified by God the Author, that no one ever thinks of it today as anything else than One Book And One Book it is, the miracle of all literary unity.

The Wonder of Its Age.

Again, it is a wonder that that Book is here today. I say it is a wonder that we have a Bible at all when we think of its age. When we compare the Bible as a book with any other book in this respect it is a perfect wonder. I will tell you why. You all know that the greatest test of literature is time. Do you know of any book that is read by any one today to speak of, that was written one thousand years ago? Books that were the rage a few years ago are forgotten today. Whoever thinks nowadays of reading "Robert Ellesmere", or asks a bookstore for Rider Haggard's "She?" Why, poor "David Harum" is almost unsalable, and we will soon hear nothing of "The Rosary". These books were born, were boomed, and died. The cold hand of oblivion is laid upon them. Heb. 8:13. Their force is spent. Their power is gone. They were literary sky rockets; they are like "Ta ra ra boom de aye". Where is the book, after all, that is five hundred years old and read by the masses nowadays, for, as we said, a book that is one thousand, or two thousand, or three thousand years old is read by nobody. Horace and Homer may be studied by students of the classics, and school-boys may have Virgil and Xenophon thrashed into them, but whoever thinks of reading them? They are dead books in dead languages. For you can put it down for a certainty that the older a book is the smaller is its chance of surviving, or being read by people of diverse nationalities. Another thing. No book ever has had much chance of being circulated widely amongst a people from which it did not originate. No book, for instance, written by a Spaniard has much chance of being read by Germans. German works are read by Germans; English works by Englishmen. I know that I never could enjoy "Old Mortality", for I am not a Scot. What book do you know of, with a few great exceptions, such as Dante, Cervantes, Goethe, Dumas, Shakespeare, that has been able to overleap the bounds of nationality; and as to Turkey, India, or Mexico, or Brazil, what man out of a hundred could tell you whether they had any authors, or if they had, the name of one of their works. But the marvelous thing about the Bible is, that it is the only book in the world that has not only overleaped the barrier of time, but it is the only book in the whole world that has been able to overleap the barrier of nationality. It was written largely in a dead language, for the Hebrew language is not a language that is either spoken or written today; and yet that Book, written in a dead language, written by men who died two thousand or three thousand years ago, is not only living today but it is the most widely-circulated book in the world.

The Wonder of Its Sale.

Surely this is another marvelous thing. The Old Book is easily the best seller of the day. A leading bookseller was asked what book has the largest circulation. He did not mention the most recent novel or the latest scientific work. He said that the book which out-sells all the other books in the world was the book called the Bible. Other books compute their circulation by thousands; the Bible by millions. And yet the man on the street never thinks of this book as a book that was written in a dead language over two or three thousand years ago.

The Wonder of Its Interest.

Another marvelous thing about this book is that it is the only book in the world read by all classes and all sorts of people. You know very well that literary people rarely read a child's book, and children would not read books of philosophy and science even if they could. If a book is philosophical and scientific it commands the attention of literary people, and if it is a child's book it is read in the nursery. A wonderful thing it is to think that there is one book that differs from all others; a book that is read to the little child and read by the old man as he trembles on the brink of the other world. Years ago I heard the nurse reading a story to my child, and I said to her, "What is it that you are reading to the little one?" "I am reading the story of Joseph in the Bible," she answered. And the little child, in excitement, cried, "Please don't stop her, please," as she listened with delighted interest to the reading of a book that was written in Hebrew probably three thousand five hundred years ago. And not far away from the room where the little child was listening, there sat one of the noblest of modern minds, one of the greatest of modern scientists, our foremost Canadian scholar, the great Sir William Dawson, President of McGill College, Montreal, reading with profound devotion and a higher delight the pages of that same marvelous Book. Here is a phenomenon. One of the ablest of modern scientists delights in the reading of a book which is the joy of a little child in the nursery. Verily, it is without a

parallel in literature. Our boys and girls read and study it in myriads of homes and Sunday Schools, and great scholars like Newton, and Herschel, and Faraday and Brewster, and great statesmen like Gladstone and Lee, and great soldiers like Gustavus Adolphus, and Gordon, and Stonewall Jackson, have taken this book as the joy and the guide of their life.

(To be continued.)

Book Reviews

IN TOUCH WITH CHRIST: Sermons by James Reid, M. A., of St. Andrew's Presbyterian Church, Eastbourne. Published by Doubleday, Doran Company, Garden City, New York. Price $2.00.

This book of sermons has the quality of freshness. They are simple in their treatment of the deep things of the gospel and easily understood. Lay readers will find them useful when they are searching for a sermon to use in the absence of the rector.

It is good to find a living faith in a book of sermons in this day when the printing press is turning out numbers that have no real claim even to be called Christian.

R. R. Claiborne.

SHADOW AND SUBSTANCE: By George C. Needham; with an Introduction by Dr. James G. Gray. Cloth. Pp. 199. Published by the Bible Institute Colportage Association, Chicago, Ill. Price, $1.25 net.

Those of us who recall George Needham and his splendid work in connection with the Moody campaign of 1876 and subsequently will welcome back this book as the resurrection of a truth for which he held high esteem. The typology of the Old Testament is all too lightly discarded today. In our zest for social service and our infection of modernism, the sweet, deep involving of our Lord in the Old Testament types and prophecies, are almost scornfully repudiated. George Needham calls us back to our spiritual senses.

Here are interwoven the threads of both Testaments in a completed fabric of design and beauty. There is a winsome power in the study of these tabernacle furnishings and the ritual connected with the same to bring us into harmony with the divine purpose. The child of God who can see our Lord Jesus in the old order, all the way from the promise to Eve, that her child should bruise the serpent's head (Gen. 3:15) to the close of the prophetic period is blessed indeed with spiritual insight. And George Needham helps to this end.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

"THE RESTITUTION OF ALL THINGS."

Mr. Editor:

I was impressed a few days ago by the statement that, from the Scriptural point of view, there are just three different men in the world—the Jew, the Gentile, and the Christian; and that the supreme ambition of every genuine Christian is to bring Jew and Gentile together in eternal friendship in the mind and Spirit of Christ. In other words, Jesus of Nazareth is the world's Reconciler. He Himself, though in His human nature of Hebrew origin, nevertheless stretches out His hands to both Jew and Gentiles as the Divine Founder of Christianity.

I desire to draw the attention of readers of The Southern Churchman to a very remarkable passage in the third chapter of the Acts of the Apostles, running from verse nineteen. The Revised Version has rendered splendid service in this passage by its accurate translation of the Greek. The occasion is shortly after the descent of the Holy Spirit at Pentecost, and St. Peter is appealing to his fellow-Hebrews. He has, himself, become a Christian, but he has obviously not ceased to be a Jew. Like St. Paul long afterward, Peter's deepest heart is set on the repentance and conversion of the Jewish people. Until the Hebrew becomes a Christian he is as incomplete at the Old Testament without the New. The Bible, as a whole, is from first to last a Jewish book, in which is enshrined the world's Redeemer.

Now, with these thoughts in mind, let us quote from the Revised Version the passage above mentioned:

"Repent ye therefore," cries St. Peter to the Jews, "and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus; whom the Heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets, which have been since the world began."

I humbly submit that this passage makes the return of Christ, and the restoration of all things, dependent or contingent upon the repentance of the Hebrew people and that the Bible is full of prophecies to the same effect. The capture of the Holy Land and city by Old England, and their deliverance from the long oppression of the Turk, are surely a Divine movement toward the longed-for conversion and restoration of all Israel as "life from the dead" to the world.

How any enlightened Christian can fail to be a genuine friend of the Jew is, to me, almost incomprehensible. Who can ever forget Christ's heart-moving farewell to the City and House which His Father had chosen to put His name there?

"O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not! Behold, your House is left unto you desolate. For I say unto you, ye shall not see Me henceforth until ye shall say, 'Blessed is He that cometh in the name of the Lord'."

Here is Peter's Master confirming Peter's words before they are spoken. The Jews shall see Christ again, but not until they are ready to welcome Him, like Thomas, as their Lord and their God.

G. Osborne Troop.

Toronto, April 7.

ENCOURAGING.

Mr. Editor:

Yes, I had noted with interest the publication in The Southern Churchman of the article expressing Captain Robert Dollar's views on prohibition, and let me say right here that I have found The Southern Churchman one of the most intensely interesting religious papers that come into my home. I get a great many of many denominations, but in none of them do I find a more deeply consecrated, spiritual atmosphere than in The Southern Churchman. I greatly rejoice in your control of that paper, the spirit in which it is being edited and the magnificent work that is being done by it. While, as you know, I am a Baptist, I read very largely of many papers of different denominations. Some of them I skim hastily, merely to get denominational news, but a few of them, like The Southern Churchman, appeal mightily to me from the deep spiritual life they represent.

(Signed) **Richard H. Edmonds,**
Editor Manufacturers Record.

Baltimore, Md., May 13, 1929.

"SATAN IS BUSY."

Mr. Editor:

The Southern Churchman for May 11 is something for you to be proud of. Go on exposing to the extent of your ability, all the filth, the false teaching, the anti-Christian doctrine, which Satan is so busy at work upon in this day and time. He thinks that it is for the establishment of his kingdom. He has not long to wait before he is undeceived, for our King is on the way, and soon will appear for those of us who are looking for Him, with such intense longing.

. . . . Again I say, may God richly bless you in your work of trying to keep clean the outposts of His Kingdom in this world. I am simply heart-sick over it all.

Yours in the work of our Lord,

Greenville, S. C. **"Bible Believer."**

SUMMER SCHOOLS AND CONFERENCES

DALLAS, TEXAS.

The Summer School of the Diocese of Dallas will be held June 11-19 (inclusive), at St. Mary's College, Ross and Garrett Avenues, Dallas, Texas.

All church workers and interested persons, young and old, are invited. Seniors in high school and young people over seventeen will find the courses for young people specially suitable.

Tuition is $3.50 and room and board $12 for the session.

Bishop Moore is President of the school.

Applications should be sent to the Registrar: Mr. I. T. Holloway, 1227 Kirby Building, Dallas.

KANUGA LAKE, NEAR HENDERSONVILLE, NORTH CAROLINA.

The Kanuga Conferences will be held again this summer at Kanuga Lake, near Hendersonville, N. C. The Rt. Rev. K. G. Finlay, President of the Conferences, and his co-workers have secured an excellent group of leaders and have made other provision for the various phases of the work.

The Dioceses of Western North Carolina, East Carolina, South Carolina, and Upper South Carolina are taking part in every activity of this new center of the Church's life. The Diocese of North Carolina is taking part in some of the conferences, and the Diocese of Georgia is for the first time planning to send a group of young people to the first conference.

The Diocese of Western North Carolina, in whose territory the grounds are located, is to open the season at Kanuga with her annual joint Diocesan and Woman's Auxiliary Convention on June 12.

The first gathering of a general nature is a Young People's Conference for boys and girls from fourteen years up, June 17-29. Bishop Finlay is Director of this conference, assisted by the Rev. I. deL. Brayshaw, of Wilmington, N. C. The Rev. H. W. Starr, Ph. D., of Charleston, is Dean of Faculty. This will probably be the largest group of the summer, some three hundred expected. The courses are on the Bible, Church School Work, Y. P. S. L. Work and Methods, Church History, and various other subjects for training in the Church's life and work.

Following this are two groups for boys and girls under fourteen years, meeting June 29 to July 12. The Junior Girls' Conference is under the direction of Bishop Finlay. They will live in the hotel property and will be under the direct supervision of a group of cottage mothers. The Junior Boys' Camp will be under the direction of the Rev. A. Rufus Morgan, of Columbia, S. C. The boys will live in tents about a quarter of a mile from the central buildings. With them in the camp will be a group of clergy and other young men as counselors. These groups have a lighter course of study on the Bible, Prayer Book, and Missionary Heroes, and much time for recreation and scoutcraft.

The Adult Conferences open July 16 and close July 28. They are for Clergy, Church School Workers, and Woman's Auxiliary. The Director is the Rev. J. W. Cantey Johnson, of Gastonia, N. C., assisted by Dr. Starr, and by the Rev. W. R. Noe, of Wilmington, N. C., who is Director of the Clergy Conference. This group has an elaborate course of study, following the National Accredited Teachers' Association recommendations.

After these Conferences the property will be used as a hotel under the direction of the Church. The main building with four annexes and thirty-nine cottages and recreation hall and lake renders it easily adaptable to this purpose. This in turn enables the Church to finance this splendid work among the young people and to gather many people from the Carolina Dioceses and elsewhere for valuable informal contacts.

The season at Kanuga will close with Field Department Conferences. For the clergy the dates are September 5-6, for the laymen, September 7-8.

OCEAN CITY, MARYLAND.

The eleventh annual session of the Peninsula Summer Conference under the direction of the Dioceses of Delaware and Easton, will be held at Ocean City, Maryland, June 23-28.

The Conference is for all Church people, who are interested in the work of the Church. Courses have been assigned that will appeal not only to Church School teachers, members of the Woman's Auxiliary, Young People and Clergy, but also to all interested Church people.

The Rt. Rev. G. W. Davenport, D. D., Bishop of Easton, is President and the Rt. Rev. Philip Cook, D. D., is Vice-President and Chaplain.

The appealing feature of the Conference is the happy combination of 'business and pleasure" it accomplishes. Both the Conference building and the Church building are within a stone's throw of the ocean, and the hotels for Conference people are on the Boardwalk itself.

For information address: The Rev. P. L. Donaghey, Middletown, Delaware. For registration and reservation of rooms address: The Rev. Charles L. Atwater, Chestertown, Maryland.

BETHLEHEM, PENNSYLVANIA.

"A larger and better school" is the slogan of the Department of Religious Education for the Bethlehem Summer Conference to be held again at Bishopthorpe Manor, Bethlehem, Pa., June 24-29, 1929. An excellent faculty has been secured. The School will specialize in young people's work, but something is also provided for the older generation, as there was quite a demand for it. The indications are that this school will be the largest in the history of the diocese.

A registration fee of $2 should be sent as soon as possible to Mrs. Frank Van Geison, Registrar, Allentown, R. D., Pennsylvania.

SAN FRANCISCO, CALIFORNIA.

The ninth National Conference on Social Service of the Episcopal Church will be held June 26-30, at Hotel Whitcomb, Civic Center and Market Street, San Francisco, California.

The Program of the great Conference has twelve divisions, including Children, the Family, Neighborhood and Community Life, Mental Hygiene, etc., from which to choose.

Membership in the National Conference of Social Work costs $3 and check may be forwarded to the General Secretary, 277 East Long Street, Columbus, Ohio.

The officers of the Conference are: President, Rev. C. N. Lathrop, First Vice-President, the Rev. R. Cary Montague; Second Vice-President, the Rev. Caleb B. K. Weed; Chaplain, the Rt. Rev. E. L. Parsons, D. D.; Secretary, the Rev. LeRoy S. Burroughs.

It is requested that reservations be made before June 1 through the Department of Christian Social Service, 281 Fourth Avenue, New York City.

DELAWARE, NEW JERSEY.

The Girls' Friendly Society is planning a national conference for younger members to be held June 28-July 5 at the beautiful new holiday house at Delaware, New Jersey. This conference is a new venture for the society and is arousing interest all over the country. It is unusual in that its program has been largely planned by the girls themselves. Last November a committee of girls of high school age, from fourteen dioceses met at Monroe, New York, to decide what they would like to have included in a week's conference. The program which follows is based upon their suggestions.

There will be classes on: **Religion for Seven Days in the Week**—this will be a discussion course which will attempt to answer such questions as: What is God? How can prayer help me? **The Art of Living**—this course will be led by a woman physician who will answer such questions as: How can we be our best and most charming selves? How are mental, spiritual and physical health interrelated? **The Girls' Friendly Society**—this class will include history, organization, and definite program suggestions. Special features will be: story telling; vocational guidance; dramatics; sports; good-night groups.

Although intended primarily for younger members of the Girls' Friendly Society, this conference is open to all girls between the ages of fourteen and seventeen, inclusive. Rectors are urged to send in to the national office of the society, 386 Fourth Avenue, New York City, the names of girls who would enjoy participating in a week of study, recreation, and worship with seventy other girls from all parts of the country. The registration fee is $2.50; board and room for the week will be $10.00.

MADISON, WISCONSIN.

The National Conferences on Rural Church Work will be held concurrently with the Rural Leadership Summer Schools of the University of Wisconsin, Madison, Wisconsin, July 1-12, inclusive.

The Madison School: Among the very first of its kind in point of organization, the Madison School ranks among the first in value of courses offered. Arranged in cycles, the curriculum includes courses on "Sociology of Community Life", "The Church in the Country", "Family Social Work", "Personality and Social Adjustment", etc. The lecturers include Professor R. J. Colbert, loyal Churchman and friend of rural people, Professor J. H. Kolb, Dean of the School, and H. L. Ewbank.

Clergy Conference: Two series of Conferences will be conducted by the Division for Rural Work, one for clergy of the Church and another for women interested in rural work. The conference leaders include the Rt. Rev. H. H. Fox, D. D., Coadjutor Bishop of Montana; the Rev. C. R. Allison, Chairman of the Committee on Rural Work of the Second Province; the Rev. W. C. Treat, of Western Massachusetts; Captain Conder, of the Church Army, and the Rev. John Irwin, of the National Council.

The clergy will live and board at Zeta Psi Fraternity House, as in years past. Daily Celebrations of the Holy Communion will be held and an exhibit of maps, charts and materials useful in

developing rural church work will be set up.

The Secretary for Rural Work, the Rev. H. W. Foreman, 281 Fourth Avenue, New York City, is in charge of the clergy conferences and will be glad to answer any and all correspondence concerning the School or Conferences. Scholarship aid will be granted to those needing such assistance.

The Women's Conference on Rural Work will be in charge of Miss Edna B. Beardsley, Assistant Secretary of the Woman's Auxiliary. In anticipation of a larger number of women from other denominations than our own, the secretaries for rural work of various denominational boards have asked Miss Anna Clark, Secretary for Rural Work of the National Board of the Y. W. C. A., to act as group leader for all non-Episcopalian women.

All women interested in the Church's rural work are invited to attend, especially women doing diocesan work in village or country, women holding important positions in national and diocesan women's organizations, those charged with, or anxious to do, rural work of any kind, and wives of clergy.

Inasmuch as accommodations are limited, registrations should be made with Miss Beardsley, 281 Fourth Avenue, New York City, at the earliest possible moment. Room and board amount to about $30, over and above transportation to and from Madison.

HOOD COLLEGE, FREDERICK, MARYLAND.

The Blue Mountain Conference meets for the fourth time at Hood College, Frederick, Maryland, July 8-19.

The President is the Rt. Rev. Walter H. Overs, S. T. D., Ph. D., Retired Bishop of the Missionary District of Liberia, and the Chaplain is the Rev. John W. Suter, Jr., Executive Secretary of the Department of Religious Education of the National Council.

The Blue Mountain Conference is a General Church Conference. Its Governing Board is from the Church at large; its courses cover all fields of Church activity; its faculty represents all types of thought, its appeal is to all those to whom the life and work of the Church are a real concern.

With its motto "I am the Way, the Truth, and the Life", and with its keynote "Personal Religion", this Conference enters its fourth year. It is hoped that those who attend may see the Way more clearly, understand the Truth more surely, and follow the Life more faithfully.

A new departure this summer is the Children's Conference, which is under the direction of Deaconess Frances Edwards, of the National Department of Religious Education. The children, who will be from four to twelve years of age, inclusive, will be housed in the Infirmary and divided into Kindergarten, Primary and Junior sections, each one in charge of a competent leader. For information apply to Miss Helen C. Washburn, 2030 DeLancey Place, Philadelphia, Pa.

For general information write to the Executive Officer, the Rev. N. B. Groton, Whitemarsh, Pa.

BLUE RIDGE, NORTH CAROLINA.

An important innovation which should meet a long-felt need and consequently deserves every encouragement is the School of Recreational Leadership to be conducted this year for the first time at Blue Ridge, North Carolina, the famous Southern Assembly Ground, beginning July 18 and running through August 8.

Every thoughtful person, of course, is conscious of the serious lack of trained leadership for the recreational life of our young people, but so far very little has been done to develop such leadership. The Blue Ridge Association, which for nearly twenty years has been conducting a Southwide center for religious leadership and training, is undertaking this year to supply the need by putting on a thorough-going three weeks' recreation school. A dozen courses will be given by specialists, dealing with almost every phase of boys' work, Sunday-school and scout activities, girls' clubs, indoor and outdoor play, nature study, etc. Among those already engaged to teach are Prof. W. L. Stone, Dr. R. E. Baber, Dr. J. L. Kesler, Miss Ruth Coble and A. B. Miles.

It is hoped that a great many young people will take advantage of this opportunity to fit themselves for more effective service, and that churches, Sunday schools, young people's societies and social service agencies will make the course available to many more. Dr. W. D. Weatherford, the Blue Ridge Executive, will be glad to correspond with any one interested and can be reached for the present at Y. M. C. A. Graduate School, Nashville, Tennessee.

SEWANEE, TENNESSEE.

Young people, between the ages of sixteen and twenty-five, are again assured of a happy and helpful Conference at Sewanee, Tennessee, during the month of August. The Young People's Division of the Sewanee Summer Training School for Workers will extend August 15-29.

The Division is again under the direction of the Rt. Rev. Frank A. Juhan, D. D., Bishop of Florida, but this year Bishop Juhan will have as his Associate Director the Rev. C. C. J. Carpenter, rector of St. John's Church, Savannah, Georgia. The Rev. Mr. Carpenter will have direct charge of the young people on the mountain.

In addition to Bishop Juhan and the Rev. Mr. Carpenter, many old friends of the young people of the Province will be with them. Mrs. Frank N. Challen, will have a course for advanced Y. P. S. L. work and for Counselors; the Rev. H. W. Starr, Ph. D., will lead a course on the Devotional Study of the Prayer Book and another on Religion in Action; Miss Annie Morton Stout, will teach the Church School Curriculum; Mr. Leon C. Palmer, Church School Administration and Personal Evangelism; the Rev. E. L. Haines, Missions; the Rev. C. C. J. Carpenter, the Life of Christ and the Rev. Capers Satterlee, a course on Church and College.

Three new members of the faculty will be Miss Margaret G. Weed, of Florida, who will give a course on Creed and Conduct; Miss Sarah Louise Starr, who will teach the Y. P. S. L. Beginners' Course, and the Rev. Julius A. Schaad, rector of St. Paul's Church, Augusta, Georgia, and one time General Missioner of the Church, who will present a course which will be attended by all young people of the Conference, entitled The Christian Church and Youth. Each one of these courses, with the exception of those led by the Rev. Messrs. Schaad and Satterlee, and the Counselor's course, led by Mrs. Challen, will offer credits in the National Accredited Teachers' Association. During the Conference, the Sixth Annual Convention of the Young People's Service League of the Fourth Province will be held on the Mountain.

The Adult Division of the Summer School will open on August 1 and will continue through breakfast on the fifteenth. The Director of this Division will be the Rt. Rev. Edwin A. Penick, D. D., Bishop Coadjutor of North Carolina.

The newly-elected President of the Board of Managers, the Rt. Rev. William G. McDowell, D. D., Bishop of Alabama, will, during the Adult Division, also be the Director of the newly-created Department of Advanced Leadership. This Department will, to some extent, take the place of the School of the Prophets which has this year been discontinued.

The Executive Secretary of the Summer School is Mrs. William P. Cornell, 325 Market Street, Jacksonville. Mrs. Cornell is also Registrar and Treasurer of the School, and all communications regarding reservations and registrations should be addressed to her.

DIOCESAN COUNCILS AND CONVENTIONS

NORTHERN INDIANA.

A survey of the progress of the Church in the Diocese of Northern Indiana during the year of 1928 was given by the Rt. Rev. Campbell Gray, D. D., S. T. D., Bishop of the Diocese, in his annual address to the thirty-first Annual Council of the Diocese Wednesday, May 1, in St. Paul's Pro-Cathedral, Mishawaka.

Certain definite steps of progress cited by Bishop Gray were the revival of work at Emmanuel Mission, Garrett, the acquisition by St. James' Church, Goshen, during the year of a parish house adjoining the present church building, the gift to Trinity Church, Michigan City, of $200,000 for replacing the present Barker Hall with a new concrete and steel construction fireproof parish house and community building; a $200 payment on the mortgage of Trinity (Hungarian) Church, South Bend, made by the congregation itself, the acquisition by St. James', South Bend, of a new rectory and the gift of approximately $100,000 for the building of a new library at Howe Military School.

"We are members one of another," the Bishop said, "and as we bear one another's burdens, so also as a Diocese do we share one another's joys. The progress in each parish is progress for the entire Diocese."

The triennial meeting of the General Convention was named by Bishop Gray as the chief event in the life of the Church during the past year. In conclusion, Bishop Gray said, "Whatever we build, cathedrals, churches, parish houses, hospitals or schools, all should be as sacramental symbols, outward and visible signs or expressions of that building of God, that house not made with hands, eternal in the heavens".

At the afternoon session a brief address was made to the Council by the Rev. F. G. Deis, General Secretary of the Field Department of the National Council.

Election of diocesan officers resulted as follows:

Standing Committee—The Very Rev. Lewis C. Rogers, the Rev. Walter J. Lockton, the Rev. Charles H. Young, S. T. D., the Rev. William J. Cordick, the Rev. Edward L. Roland.

Secretary of Diocese—The Very Rev. Lewis C. Rogers.

Assistant Secretary—The Rev. George J. Childs.

Treasurer of Diocese—Mr. Fred N. Smith.

Treasurer of Missionary Funds—Mr. Harry J. McSheehy.

Chancellor of Diocese—Mr. Gilbert A. Elliott (for three years).

Board of Examining Chaplains—The Very Rev. Lewis C. Rogers, the Ven. Howard R. White, the Rev. James E. Foster.

Trustee of Diocese—Mr. Thomas H. Brandon (for three years).

Diocesan Members of Cathedral Chapter—The Rev. Charles H. Young, S. T. D.; the Rev. William J. Cordick, Mr. Edward Borneman, Dr. George F. Hitchcock.

Members of Bishop and Council (for three years)—The Rev. Walter J. Lockton, the Rev. Forest B. B. Johnston, the Rev. William J. Cordick, Dr. George F. Hitchcock, Mr. Archie Price, Mr. Clark M. Groninger.

Clerical Deputies to Provincial Synod—The Rev. Lawrence C. Ferguson, the Rev. Edward L. Roland, the Very Rev. Lewis C. Rogers, the Rev. Forest B. B. Johnston.

Clerical Alternates to Provincial Synods—The Rev. Albert L. Schrock, the Ven. Howard R. White, the Rev. William J. Cordick, the Rev. James E. Foster.

Lay Deputies to Provincial Synod—Dr. George F. Hitchcock, Mr. Dean L. Barnhart, Mr. Henry P. Conkey, Mr. Clark M. Groninger.

Lay Alternates to Provincial Synod—Mr. Duncan J. Campbell, Mr. George U. Bingham, Mr. George Felker, Mr. F. B. Lewis.

On the preceding day the thirtieth annual meeting of the Woman's Auxiliary was held in St. James', South Bend. Approval of a new Constitution and By-Laws for the Auxiliary was effected. Election of officers and delegates resulted as follows:

President, Mrs. George F. Hitchcock (Plymouth).

First Vice-President, Miss Alice Goldthwaite (Marion).

Secretary, Miss Nellie Mullinex (South Bend).

Treasurer, Miss Gertrude Green (Fort Wayne).

U. T. O. Chairman, Mrs. W. J. Cordick (Plymouth).

Educational Secretary, Mrs. Robert Happ (South Bend).

Box Supply Secretary, Mrs. S. J. Pace (South Bend).

Chairman of Corporate Gift, Mrs. L. B. Faust (East Chicago).

Delegates to the House of Church Women—Mrs. George Hitchcock, Mrs. W. J. Lockton, Mrs. Gaylord Leslie, Mrs. L. S. Fickenscher, Miss Nellie Mullinex and Mrs. J. R. Adams.

A Book of Remembrance, compiled under the leadership of Miss Alice Goldthwaite, of Marion, Ind., was presented in commemoration of the thirtieth anniversary of the Woman's Auxiliary in this Diocese. Written in this book are the names of women who have been active in the missionary work of the Church in all the various parishes and missions throughout the Diocese. Each branch has made contributions in memory of the women from their respective congregations. The fund, together with the book containing the names, was presented at the altar at a celebration of the Holy Eucharist at 9 A. M. and at a luncheon in the Olivet Hotel the fund was formally received by the Bishop from Miss Goldthwaite and the Book of Remembrance placed in his custody.

An address to the women was made by Miss Elizabeth Matthews in the afternoon on "Adult Education". New educational methods and new and interesting books on Religious Education were discussed.

At the Diocesan dinner Tuesday evening in the Oliver Hotel, South Bend, Bishop McCormick, of Western Michigan, addressed the assembly on the need for a broadened view of life by church members. "The World War did much toward convincing us that we can no longer live in our own little world, but that we must have a universal and even a cosmic mind," the Bishop asserted. "It is necessary for us to study maps so that we may know what boundaries limit us and what greater fields there are to conquer. In the same way, by broadening our scope of understanding, we can extend the Church of God to limitless fields."

Members of Trinity (Hungarian) Mission, South Bend, opened the evening program with a group of Hungarian folk dances.

Miss Matthews spoke on "The Great Adventure".

DELAWARE.

The new church boarding school for boys (unnamed as yet), to which Mr. A. Felix duPont has given a million and a half dollars, was a chief theme of Bishop Philip Cook's address at the one hundred and forty-fourth Annual Convention of the Diocese of Delaware, which met May 7-8 in old St. Anne's Parish in Middletown.

Other subjects were the claims of religious education and the menace of lawlessness, which, said the Bishop, can be cured only by a greater reverence for constitutional authority.

The Rev. Frederick T. Ashton, speaking for the Department of Social Service, described the clinic conducted in St. Matthew's Mission, which touches nearly every colored family in Wilmington; the Juvenile Court work conducted by Miss Isabel Wagner, which has won special commendation from the officers of that court; the pastoral care given by the Rev. Joseph H. Earp to the patients at the State Hospital for Mental Diseases; the helpful ministrations of the Rev. Ernest A. Rich at the New Castle County Workhouse; and the generous financial relief which has been given the Babies' Hospital and St. Michael's Day Nursery in Wilmington.

The Departments of Missions and Religious Education reported distinct advances all along the line.

The convention dinner was attended by over two hundred delegates and members of the Women's Auxiliary. The Bishop was toastmaster. The speakers were Dr. Mabel E. Elliott, of St. Luke's International Medical Center in Tokyo, and Mr. Robert S. Barrett, of the Field Department of the National Council. Both speakers thrilled their hearers with first-hand information of the Church's vast opportunities in home and foreign lands.

The pastors of the Methodist and Presbyterian Churches were introduced and expressed appreciation of the Church's fellowship and inspiration.

These annual dinners, instituted by Bishop Cook, have proved to be high lights in every convention.

The Woman's Auxiliary met in Middletown at the same time and was addressed by Mrs. Robert P. Frazier, of the Cheyenne Indian Agency in South Dakota, and by Dr. Elliott.

The celebrations of the Holy Communion on both mornings were largely attended, that on the second day being the Corporate Communion of the Woman's Auxiliary, when the United Thank Offering was presented. This amounted to $1,938.48, being an increase over the first half year of the last Triennium.

The luncheon the second day was served on the beautiful grounds where the boys' school is to be erected. This school, in addition to becoming a preparatory school of the first rank, will furnish an ideal location for summer schools, conferences on the ministry and similar gatherings.

The Standing Committee elected by the convention and immediately organized for the year consists of the Rev. Charles Wright Clash, president; the Rev. Joseph H. Earp, secretary; the Rev. Benjamin F. Thompson, Mr. A. Felix duPont and Mr. Victor C. Records.

The members of the Executive Council who were elected to succeed the Rev. Edward H. Ford, the Rev. Frederick T. Ashton and Mr. Macmillan Hoopes who were ineligible for re-election are the Rev. Charles A. Rantz, the Rev. R. B. Mathews, D. D., and Mr. George Elliott. Mr. J. Wiley Trought was elected to succeed himself.

Clerical deputies to the Provincial Synod are the Rev. P. L. Donaghay, the Rev. William H. Darbie, the Rev. M. Paul S. Huntington and the Rev. Robert Bell. Clerical alternates are the Rev. Frederick M. Kirkus, D. D., the Rev. Benjamin F. Thompson, the Rev. Charles A. Rantz and the Rev. Ernest A. Rich.

Lay deputies are Mr. Howard Seaman, Mr. Frederic W. Baker, Mr. A. H. Lord and Mr. Alonzo Newlin. Lay alternates are Mr. Samuel W. Elliott, Mr. Wales W. Brown, Mr. John Weldon and Mr. Laussatt R. Rogers.

The one hundred and forty-fifth Annual Convention will meet in St. Luke's Church, Seaford, on Tuesday and Wednesday, May 13-14, 1930.

J. H. E.

VIRGINIA.

The election of a Bishop Coadjutor was recommended in his annual report to the Diocesan Council of Virginia by the Rt. Rev. H. St. George Tucker, Bishop of the Diocese of Virginia, at the one hundred and thirty-fourth annual meeting of the council, held at St. Paul's Church, Richmond, May 15-16. Permission was asked by Bishop Tucker to be allowed to take the necessary steps for this election at the next annual Council.

Telegrams extending best wishes to the Council were received from the Diocese of North Carolina, in session at Henderson, N. C., and from the Washington Diocese, holding its annual meeting in the National Capital.

The meeting of the Diocesan Council, in conjunction with the Diocesan Missionary Society, was responsible for a large gathering of the clergy and laity, as the diocese comprises most of Virginia north of the James River, with the exception of a few Eastern counties.

A very comprehensive display of articles, handwork, posters and other material was exhibited in St. Paul's parish house and showed in graphic fashion the varied activities of the Diocesan Missionary Society.

A definite step on the question of church unity was taken by the Council at its closing session May 16, when, by a vote of 59 to 40, it adopted a resolution offered by Dr. Beverley D. Tucker, Jr., of St. Paul's Church, Richmond, Va., favoring the adoption of the "pact of reconciliation" recently drawn up and signed by representatives and leaders of fifteen different denominations.

Few subjects that have ever come before the Council have attracted as much attention as Dr. Tucker's resolution and its introduction was followed by a warm debate. Supporters of the pact, led by its sponsor, pleaded for its adoption, pointing out the weakness of the position in which Christianity is placed by reason of doctrinal and organic differences, which separate the various branches of the great Church. Opposition to the adoption of the resolution was led by the Rev. J. Y. Downman, D. D., rector of All Saints' Church, Rich-

mond, who argued just as earnestly against taking any action at this time.

The resolution offered by Dr. Tucker follows:

"Whereas, a number of religious leaders belonging to some fifteen different branches of God's household have recognized the unfortunate and weak position in which Christianity is placed by reason of doctrinal and organic differences, and have drawn a "pact of reconciliation", which sixty-three of them have signed, and which reads as follows:

" 'We, Christians of various churches, believing that only in a cooperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the spirit of Christ and the needs of the world; and we are convinced that the Christianizing of the world is being greatly hindered by divisive and rivaling churches,

" 'We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided Church of Christ; and we propose to practice, in all our spiritual fellowships, the equality of all Christians before God, so that no Christian shall be denied membership in our churches, nor a place in our celebration of the Lord's Supper, nor any ministry be denied the courtesies of our pulpits; and, further, irrespective of denominational barriers, we pledge to be brethren one to another, in the name of Jesus Christ, our Lord and Saviour whose we are and whom we serve.'

"Now, therefore be it resolved, that this Council does hereby express its sympathy with the pact of reconciliation among Christians, and gives its cordial approval to the spirit of the pact."

The Council, by an unanimous vote, adopted a resolution indorsing Dr. Teusler's plan for a hospital at Tokyo, Japan, and asked that an offering be taken for it in all the churches in the diocese on the first Sunday in June. By unanimous vote it was decided that the proceedings of the Diocesan Missionary Society Centennial, held in conjunction with the Council session, and a copy of the Bishop's address to the Council, be published.

On motion of W. Frank Powers, of Richmond, a resolution of sympathy for the great loss of life sustained in the Cleveland hospital fire, was unanimously adopted and a copy forwarded by wire to the Mayor of Cleveland.

Luncheon was served in the parish house of St. Paul's to the visiting delegates and approximately 200 were present. The sessions were also attended by many Richmond Episcopalians.

The following committees were appointed:

Committee on the State of the Church: The Rev. W. H. Burkhardt, D. D., the Rev. F. N. Hinkel, George L. Browning and J. H. C. Beverly.

Committee on Invested Funds: R. T. Morrison, F. E Nolting, Thomas A. Lee, Richard Baylor and E. M. Newton.

Committee on New Parishes: The Rev. Edward Carpenter, the Rev. J. S. Meredith, W. W. Chamblin and James Ashby.

Committee on Increase of the Ministry: The Rev. Noble C. Powell, the Rev. A. C. Zabriskie, the Rev. H. W. Mann and B. T. Menton.

Committee on the Dispatch of Business: The Rev. L. C. Harrison and W. P. Johnson.

Committee on Canons: The Rev. F. D. Goodwin, the Rev. W. D. Smith, D. D., the Rev. R. A. Magill, R. C. Beverly, E. H. Smith and E. Randolph Williams.

Standing Committees: The Rev. W. H. Burkhardt, D. D., the Rev. Berryman Green, D. D., the Rev. W. J. Morton, D. D., clerical; John B. Minor, Gardiner L. Boothe, A. R. Hoxton, laymen.

Committee on Finance: Lewis C. Williams, R. Carter Beverly, John M. Taylor.

Executive Committee of the Diocesan Missionary Society: the Rev. Beverley D. Tucker, Jr., D. D., the Rev. F. D. Goodwin, D. D., the Rev. George P Mayo, D. D., the Rev. Churchill J. Gibson, D. D., and the Rev. H. S. Osburn, clerical, and John M. Taylor, Murray M. McGuire, Lewis C. Williams, John B. Minor and James M. Lewis, lay.

For Vacancies on Committee of Church Property: E. Randolph Williams, Frederick S. Valentine.

For Deputies to the Provincial Synod: The Rev. R. Cary Montague, D. D., the Rev. W. Roy Mason, the Rev. G. M Brydon, D. D., the Rev. Herbert S. Osborne, clerical; and W. W. Chamblin, Blake T. Newton, Murray M. McGuire and John B. Minor, lay.

BETHLEHEM.

The Fifty-eighth Annual Convention met in St. Peter's Church, Hazleton, the Rev. John H. Dickinson, LL. D., rector, on May 13 and 14.

Practically all the old officers were reelected. The new members of the Bishop and Executive Council are the Rev. Robert P. Kreitler and Mr. R. P. Hutchinson. To the Synod were elected the Rev. Messrs. W. Frank Allen, Geo. McKinley, J. P. Briggs, J. H. Dickinson. Lay, Messrs. C. A. Mills, Paul A. Gardner, H. W. Kingsbury, T. Archer Morgan.

The committee appointed last Convention to investigate the need for making some provision to take care for old folks reported that the Church had a real responsibility in the matter—that there were a number of men and women in dire need of care who were members of the Church for at least ten years and sixty-five or more years of age. A resolution was passed reappointing the Department of Christian Social Service to which the Bishop was to add a number of names and requesting this larger committee to begin the solicitation of funds for this purpose and to study the question as to the best way in which the diocese can discharge its responsibility. Building an institution, placing them in homes, keeping couples in a home of their own and paying expenses, were some of the ways discussed.

The Committee on Pension Assessments reported that the diocese was in the 100 per cent class; there are no arrearages. Our assessments amount now to over fifteen thousand dollars a year.

H. P. W.

WASHINGTON.

Appointment of committees, reports and open forum discussions marked Wednesday morning's session of the annual convention of the Diocese of Washington, which was opened in Epiphany Church the night of May 14 by Bishop James E. Freeman. In his annual Council address Bishop Freeman administered a rebuke to Church lobbyists and predicted that the mixing of Church and State must inevitably result in damage to the Church.

The Bishop said the Church had "lost prestige and signally weakened its influence" whenever it had attempted, through organized effort, to direct and control political action.

"The pages of history disclose the sad and tragic story of confusion and discord where Church and State have been in conflict. If the Church lowers its standards to become an autocratic dictator in the concerns of legislative action or the choice of political candidates, it loses the respect and confidence of right-thinking men."

Bishop Freeman was outspoken regarding other topics of widespread interests. Touching on the Book of Common Prayer, adopted at the recent General Convention of the Episcopal Church, he declared that "law and loyalty alike" demand strict adherence to its forms.

The Rev. H. Allen Griffith, Soldiers' Home Chaplain, was reelected Secretary of the Diocese at the Wednesday morning meeting, which was held in St. Stephen's Church, Sixteenth and Newton Streets.

Bishop Freeman announced the following appointments: Permanent Assistant Secretaries, the Rev. E. Pinkney Wroth, the Rev. W. R. Moody, J. L. Johns and O. R. Singleton; Committee on Rights of Clergy to Seats, the Rev. M. F. Minnick, the Rev. J. J. Queally and the Rev. E. M. Thompson; Committee on Lay Representations, H. L. Bryan, G. M. Husted and Dr. H. M. Bowen, and the Committee on Canons and other Business, the Rev. George F. Dudley, D. D., and the Rev. Robert Johnston, D. D., D. C. L.

Among the reports submitted and approved were those of the Standing Committee, the Treasurer of the Diocese, the State of the Church, on Canons, Church Pensions, the Trustees of Church Charities and the Board of Examining Chaplains.

The principal legislative action of the convention was to provide that the seating of lay delegates in future diocesan conventions will be restricted to those who are actual church communicants. The date of the annual convention was changed from May to the first Wednesday in February, unless that Wednesday be Ash Wednesday, when the convention will convene on the Wednesday before the first day of Lent.

Rights for women came to the fore and proponents of the proposal to permit the women of St. Thomas Parish, Croome, Prince Georges County, Md., and of St. John's Parish, in Prince Georges and Charles Counties, to vote and hold office equally with the men of the parishes won their point.

A new parish in Bladensburg, to be known as St. Luke's Parish, was authorized upon petition from St. Matthew's Parish, Hyattsville, the mother of the new parish. It was also decided to continue with the plans to build a new mission church at Mount Rainier, Md. A committee will be appointed to determine the boundaries of Rock Creek Parish.

The convention went on record as favoring $2,200 as a minimum salary for clergy in the diocese.

A resolution of thanks to the Rev. Dr. George Fiske Dudley, rector of St. Stephen and Incarnation Parish, for hospitality to the delegates, was adopted.

The annual elections resulted as follows:

Standing Committee of the Diocese: Clerical—The Rev. G. F. Dudley, the Rev. M. F. Minnick, the Rev. Herbert Scott Smith. and the Rev. Josepn Fletcher, librarian of Washington Cathedral; lay—Marcus Benjamin, Dr. William C. Rives and William E. Horton.

Deputies to the Provincial Synod: Clerical—The Rev. G. W. Atkinson, the Rev. A. A. McCallum, the Rev. F. L. Metcalf and the Rev. Dr. G. Freeland Peter; lay—Commander C. T. Jewell, S. E. Kramer, Hugh T. Nelson and H. L. Choate.

Executive Council: Clerical—The Rev. C. E. Buck, the Very Rev. G. C. F. Bratenahl, dean of Washington; the Rev. G. F. Dudley, the Rev. Robert Johnson, the Rev. ZeBarney Phillips and the Rev. F. J. Bohanan; lay—H. P. Blair, S. E. Kramer, Hugh T. Nelson,

W. S. Bowen, Harry K. Boss and Byron S. Adams. Bishop Freeman, acting under his Episcopal authority, appointed the following additional members of the Executive Council: Clerical—The Rev. Herbert Scott Smith, the Rev. T. W. Cooke; lay—H. L. Choate and E. L. Stock.

Church Intelligence

The Lambeth Conference.

The seventh Lambeth Conference meets in July, 1930. For those of our people who have been confirmed or have grown up from childhood since 1920 when the last one took place, it may be said that Lambeth Palace is the residence of the Archbishop of Canterbury. The conference held there every ten years brings together the bishops of the Anglican Communion throughout the world, all who can possibly attend. In 1920 there were about 250 bishops present. They come from Canada, the West Indies, South America, Asia, Africa, Australia, not to mention Ireland, Scotland and Wales, and the United States and the American missionary districts. They come from such dioceses as Limerick, Argyll, Kalgoorlie, Zululand, Persia, Korea, Madras, Cariboo, Truro, Oxford, London. Scholars, shepherds, pioneer friends of kings and friends of lepers. In 1920 they discussed missionary problems, international relations, the Christian Faith in relation to spiritualism, and theosophy, the position of women, industrial questions, problems of marriage and morality, and, above all else, Church unity.

The last named is likely to be the subject on which most emphasis will be placed in 1930, especially in view of the great undertaking in South India, to which Churchmen in India and England have been devoting untold hours of study and prayer.

Since the last Lambeth, three great missionary and religious gatherings have been held by groups in which many Communions took part and which will have a bearing on the Lambeth meeting: The three were the Conference on Christian Life and Work, at Stockholm in 1925, the World Conference on Faith and Order, at Lausanne in 1927, and the Jerusalem Meeting of the International Missionary Council, in 1928.

About fifty bishops have been consecrated by the American Church since July, 1920, a fourth of them for missionary districts.

The Boston Conference On the Mystical Element in the Christian Faith.

The "Boston Conference on the Mystical Element in the Christian Faith", held at the Cathedral of St. Paul, Boston, Mass., on May 13, was a gathering unique in the history of the First Province, clergymen and lay people from all the dioceses of New England being present in considerable numbers. It was similar to the conferences held at Atlantic City, Yonkers, N. Y., and Bethlehem, Pa., in that it was not for clergymen and specialists particularly, but for all interested in personal religion and the life of inner or mystical devotion which acutely experiences the Presence of God. The conference opened with the service of the Holy Communion and an address of welcome by Bishop Slattery. The Rev. Elbert B. Holmes read a paper on "Practical Mysticism in the Use and Interpretation of Holy Scripture", in which he brought out that journeys into the vast realm of spirit and the finding of Reality, are not merely for the contemplation of the enraptured soul, but are for practical use in the affairs and contacts of everyday life. Canon H. Adye Prichard read a paper on "Mysticism and Intellectualism", in which he brought out the idea that intellectualism can bring us only to a certain point and that thereafter it is the mystical faculty of intuition which must serve. The Rev. Thomas F. Marshall's topic was "Mysticism and Social Service". He emphasized the fact that it is actually the mystical perception in us, the recognition of the reality of the Fatherhood of God and our brotherhood as His children, that is the wellspring from which flows all our philanthropies and social service movements, and that without that mystical perception these expressions of social service would not exist. The Rev. Thom Williamson, Jr., presented the subject, "Mysticism and Healing", making the point that healing of soul, mind and body can be accomplished by mystical communion with God through Christ.

The Rev. Laird W. Snell read a paper on "Mysticism and the Parish Priest", bringing out the fact that the real religious life is that lived, not in accordance with rules and formularies, but in continuous and unbroken fellowship with Jesus Christ, and in inner or mystical oneness with infinite God through His indwelling Holy Spirit among the customary yet sanctified and glorified relationships of home, parish and world. Other papers were read by the Rev. H. Robert Smith on "Mysticism and the Prayer"; by the Rev. Lee W. Heaton on "Mysticism in the Cure of Souls"; and by the Rev. Grieg Taber on "Mysticism and the Blessed Sacrament". At the evening service in the Cathedral two sermons were preached, one by the Rev. Joseph Fort Newton, D. D., and the other by the Rev. Herbert Parrish, D. D., Chaplain of the Confraternity and special lecturer at Trinity College, Hartford. Other similar conferences are being planned for later in the year.

H. G. C.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

The Excelsior Band.

Christ Episcopal Church, Richmond, has recently formed a group to work with groups from other churches under the name of The Excelsior Band. These groups have a regular schedule for every Sunday afternoon and visit the City and County Jails, The City Home, Home for Confederate Women, and the Virginia Industrial Home for Girls, and St. Philip's Hospital for Colored People.

There are eight in the group composed of both men and women. They conduct services consisting of hymns, prayers, Scripture reading, and a Gospel message is given by one of the group or some one invited by them. Always an invitation to accept Christ is extended. The one supreme aim is to win souls for Christ. The women have done fine personal work among the women in jail. In some instances they have been taught to read in connection with the spiritual help given. Beautiful letters expressing their gratitude have been received by some of the workers from the girls who were converted under the ministry of these Christian workers and who are now leading Christian lives in other cities.

In a day when so much church work seems foreign to that practiced by the New Testament Church and when there is much talk about evangelism it is worthy of note that the Excelsior Band is applying evangelism and by God's grace getting results.

Centennial Celebration of D. M. S.

The Centennial of the Diocesan Missionary Society celebrated in Richmond May 14-15, began with a service Tuesday morning in historic old St. John's Church, the scene of Patrick Henry's famous "Give me liberty or give me death" speech. The clerical delegates and visitors from all four dioceses: Virginia, Southern Virginia, Southwestern Virginia, and West Virginia, clad in their black and white vestments, marched from the Sunday-school room across the churchyard with its many ancient tombstones, into the church, two by two, and then separated into columns on either side of the aisle for the passage of the preacher of the occasion, the venerable Bishop of Southern Virginia. This was impressive and it was also impressive to see many rows of the main body of the church filled with the robed clergy. There were forty in all. Bisop Tucker delivered an appealing and stirring address. A service of the Holy Communion followed.

The celebration was resumed that afternoon in Monumental Church, another one of Richmond's oldest churches, built in 1815. Two historical addresses were delivered at this time, the first by the Rev. H. H. Covington, D. D., rector of St. Paul's Church, Norfolk, on "The Colonial Church"; the other by the Rev. G. Maclaren Brydon, D. D., Historiographer of the Diocese of Virginia, on "Diocesan Beginnings".

The evening service was held in St. Paul's Church, "the Westminster of the South", it has been affectionately termed because of its historical associations with noble men and great events of the revered past. The Rev. C. G. Chamberlayne, Ph. D., LL. D., Headmaster of St. Christopher's School, Richmond, discussed "The Undivided Diocese, 1829-1878", and the Rev. Frederick D. Goodwin, D. D., rector of Cople, Lunenburg and North Farnham Parishes, Warsaw, carried forward the history from that date, the title of his address being "The Diocese of Virginia Since 1879".

The following morning there was an early service of the Holy Communion at St. Paul's Church. At ten o'clock the Rt. Rev. H. St. George Tucker, D. D., Bishop of Virginia, conducted devotional exercises, which preceded four more historical addresses: "The Diocese of West Virginia," by the Rt. Rev. W. L. Gravatt, D. D., Bishop of the Diocese of West Virginia; "The Diocese of Southern Virginia," by the Rev. W. A. R. Goodwin, D. D., rector of Bruton Parish, Williamsburg; "The Diocese of Southwestern Virginia," by the Hon. Don P. Halsey, Historiographer of the Diocese of Southwestern Virginia,; "Missions, the Inspiration of the Church's Life," by the Ven. F. W. Neve, D. D., Archdeacon of the Blue Ridge.

The opening session of the Virginia Diocesan Council took place at noon.

At five o'clock Wednesday afternoon in St. Paul's Parish House, the Rev. Roy Mason. Associate Archdeacon of the Blue Ridge gave a stereopticon lecture. The lecture and views dealt entirely with the constructive and picturesque work in the mountains.

A comprehensive exhibit of articles, posters, handwork, miniature layout of the missions, maps and other material

was on display in St. Paul's Parish House during the Centennial observance and the Diocesan Council. It showed in graphic fashion, something of the varied activities of the Society, something of its widespread scope of service, something of its wonderful accomplishments.

Probably most noteworthy at this exhibit was a collection of two hundred pictures of Colonial churches, loaned by Mr. Francis Marion Wigmore. Mr. Wigmore traveled all over the State with his camera taking the pictures. This is a splendid historical work he has done for the State of Virginia, and also for the whole country. Too many of the beautiful old houses of worship of the forefathers have already disappeared. It is interesting to note that many pictured in Mr. Wigmore's collection have been restored by the Diocesan Missionary Society.

The exhibit of articles was gathered and arranged by a committee of which Miss Jennie Hughes, of All Saints, Richmond, was chairman.

Miss Elizabeth Winegar, secretary to the Rev. Roy Mason, collected most of the material that is in the Mountain Work section of the exhibit.

General arrangements for the Missionary Society observance were made by a committee from the diocese consisting of the Rev. Beverley D. Tucker, Jr., D. D., rector of St. Paul's, Richmond; the Rev. G. Maclaren Brydon, D. D., Historiographer of the Diocese of Virginia; B. G. Foster, Fairfax County.

The Rt. Rev. Robert C. Jett, D. D., Bishop of the Diocese of Southwestern Virginia, preached the sermon Wednesday evening at the service which marked the close of an inspiring as well as educational centennial celebration. All of the addresses were intensely interesting. They are to be published as a group in pamphlet form by order of the Virginia Diocesan Council.

The Diocesan Missionary Society of Virginia, 1829-1929.

The Diocesan Missionary Society was first established at the Diocesan Convention of 1829, an outgrowth of local missionary societies in various parishes, several of which had already begun to employ and help support ministers as missionaries to neighboring vacant parishes. Its existence was precarious at first, two years having elapsed before sufficient funds were in hand to support its first missionary.

The first work of the Society was to carry on the revival of the Church in the parishes which were still abandoned and unorganized. Of the ninety-seven parishes in existence in 1781, there had been the beginnings at least of revival in fifty-five by 1829, leaving but forty-two still untouched by the awakening life of the Church. And beyond these old parishes were the counties formed in the new sections of the Commonwealth—whither the Church must find its way in order to follow her children. Under the inspiring leadership of Bishops Moore and Meade, the work was carried on until by the time of the War Between the States the Church was once more strongly and widely established.

The Diocese was most deeply interested in carrying the Gospel to the colored people. This was emphasized as the great missionary responsibility of the Church at one Convention after another. Every minister was urged to have a regular service for colored people.

The war and the period of reconstruction brought many new problems to the Society. Ministering to the soldiers and the wounded in hospitals was the pressing need of the war time. The Society issued its Army and Navy Prayer Book in several editions for use among the soldiers and many ministers were sent to preach to the soldiers in camp and hospital.

The close of the war found many churches burned or wrecked and many parishes vacant. In the midst of the universal poverty the Society undertook the herculean task of helping to reopen and keep alive the parishes and to rebuild or repair the churches. This was its chief work for twenty-five years. It is an interesting fact that two years before the General Church had begun the Lenten mite box offering from the Sunday Schools the Diocesan Missionary Society had established this custom and was using the Lenten and Easter offerings of the Sunday Schools for the support of a diocesan evangelist. The mite box offering from the Sunday Schools continued to be used in part at least for diocesan missions until the Nation Wide Campaign of 1919.

The present day work of the Society is three-fold: The colored, the mountain and the rural. Interest in work among the colored people revived shortly after the war had ended, and has continued to the present day. The outstanding achievements are the Bishop Payne Divinity School at Petersburg, which has trained over 200 colored men for the ministry of the Church, and the St. Paul's Normal and Industrial School at Lawrenceville, which is one of the largest and most important schools for colored people in the South. Both of these institutions are now in the Diocese of Southern Virginia. There are today twenty-three colored ministers and nearly 2,500 colored communicants in the four Virginia dioceses.

Work among the mountain people is carried on in all three dioceses in which the mountains are situated, in each case under its own diocesan care. This form of work was first begun in the Blue Ridge Mountains in 1888 by the Rev. Frederick W. Neve. After forty-one years of service he is still the beloved Archdeacon of the Mountain Work. From its small beginning he has seen it grow until it now extends through the Blue Ridge Mountains from one end of the diocese to the other—ministering through parish schools and chapels, through women workers living in coves and hollows among the mountain people, through the Blue Ridge Industrial School, caring for the sick, and giving to a hitherto neglected people a new opportunity of life and faith and happiness.

Through its rural work the Society is aiding our country parishes to meet the new and changing conditions of rural life and to grasp the opportunities of community welfare and development lying before them; augmenting the inadequate salaries of the country clergy to a living wage; striving to make our Church a living, vital force for righteousness and minister of mercy to the needy, the outcast and the forgotten.

The Society is today supporting or helping to support forty-one ministers, forty-seven women workers, ten laymen—a total of ninety-eight—working in mountain missions, among the colored people, in rural parishes, a city missionary, workers among the deaf, and in the reform schools and among parishes.

Its budget of appropriations for 1929 is over $70,000. Under it and as vital departments of its work are the Board of Christian Social Service with its growing welfare work, and the Board of Religious Education with its Summer School for Church Workers, Sunday-School Institutes and Young People's Service Leagues.

The Diocesan Missionary Society is The Church in Action in our Diocese.

G. Maclaren Brydon,
Historiographer of the Diocese of Virginia.

St. Luke's Tokyo.

At the Council of the Diocese held in Richmond May 15-16, the following resolution was adopted:

Whereas, the General Convention, meeting in Washington in October, 1928, endorsed the plans for St. Luke's International Hospital, as outlined by Dr. Rudolph B. Teusler, and recommended that $1,000,000 be raised as a special undertaking by the various dioceses during 1929; therefore, be it

Resolved, That the Council of the Diocese of Virginia, in session at St. Paul's Church, Richmond, on May 16, 1929, desires to commend this undertaking to the parishes of the Diocese of Virginia, and recommends that the Bishop of the Diocese request every rector and vestry in the Diocese to present this subject to their several congregations on Trinity Sunday, May 26, and that a special offering for this object be taken in every church on the first Sunday after Trinity, June 2, or some other Sunday in June. Further, be it

Resolved, That the Treasurer of the Diocese be requested to send out to the rectors at the earliest possible day folders giving the outline of the plan and Special Offering Envelopes for distribution on Trinity Sunday.

Bishop Tucker has sent out letters to the rectors and Vestries of the diocese, enclosing the resolution, commending the work and expressing the hope that every congregation in the diocese will make a contribution.

Woman's Auxiliary Holds Successful Meeting.

The thirty-ninth annual meeting of the Virginia Branch of the Woman's Auxiliary at The Plains, May 7-9, was in the opinion of all there the most successful yet held.

A particularly memorable feature of the meeting was the inspiring service conducted by the Rev. Dennis Whittle, during the Quiet Hour on Tuesday evening. The Communion Service will always carry even deeper meaning than heretofore for those who had the privilege of hearing Mr. Whipple's analysis of this Sacrament.

Bishop Hulse of Cuba and Dr. Harry Taylor of China told of opportunities for service in their fields.

The work of the Blue Ridge Mission was described most graphically by the Rev. W. R. Mason and Miss Elizabeth Winegar.

Dr. Cary Montague showed that his social service organization had handled at least one case for each working day of the past year and urged that all who might know of cases needing the attention of his department communicate with him.

Mrs. E. E. Osgood's outline of the Mission Study courses for the coming year was particularly interesting and her review in particular of the textbook to be used, "The World Mission of Christianity", was inspiring.

The reports of chairmen of each branch of the work showed the tremendous amount of work done during the past year and indicated that more was to be accomplished the coming year.

The offering for Auxiliary Specials amounted to $326.11 and was apportioned as follows: Orkney Shrine, $46.11; Mr. Powell's Chapel at Charlottesville, $50; Mr. Mason's Automobile fund, $75; Bishop Hulse, $100; Bishop Binsted, $50; Miss Winegar,

(Continued on page 22.)

Family Department

MAY.

1. Wednesday. SS. Philip and James.
5. Fifth (Rogation) Sunday after Easter.
6, 7, 8. Rogation Days.
9. Thursday. Ascension Day.
12. Sunday after Ascension.
19. Whitsunday.
22, 24, 25. Ember Days.
26. Trinity Sunday.
31. Friday.

COLLECT FOR TRINITY SUNDAY.

Almighty and everlasting God, Who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship The Unity; We beseech Thee that Thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

For The Southern Churchman.

SELF-OBLATION.

Mary Danforth Dodge.

Jesus! Lord most Merciful, humbly I adore Thee,
Light of men, Divine Redeemer, Thou my All in All.
Purge my heart, oh! purify and cleanse me, I implore Thee;
Make and keep me one with Thee, whatever may befall.

Jesus! Lord most Beautiful, all my being thrilling,
By Thy pardon and Thy love from sin Thou settest free.
Thou with joy unknown, unsought, my wond'ring soul art filling;
Glorious One! my Life, my All, I give myself to Thee.

The Condition of Spiritual Gain.

No saying of our Lord is more frequently quoted than that wherein He lays down the principle that we must become as little children if we would enter into the kingdom of heaven. Considering the amount that has been said and written on this part of the teaching of Christ one might assume that there could be no possible doubt as to its meaning, but that is too much to say. It is quite possible for us to grasp part of the meaning and be blind to the rest. That in fact is what happens in many cases, and consequently the richer value of the saying escapes us. A few observations may help to elucidate and justify this statement.

In the first place we all know what the qualities are which we feel to be most attractive in the nature of a child. Our Lord did not draw His illustration from children in general, but from little children. There is something charming and winsome in a little child which is all too speedily lost by children of a larger growth. What is it? To a large degree it is the absence of self-consciousness. The little child takes himself and his elders for granted, and neither poses nor pretends in his attitude towards the world; he is utterly and entirely simple and sincere. Not so with the passing of the years. He soon learns to be sophisticated, perhaps to be deceitful, at least to be wary in his dealings with others, to discover and put up defences against the hardness and unfairness of the world. But while early childhood lasts it is refreshingly beautiful because these blemishes have not yet appeared. There is no cynicism in a little child, no arrogance, pretentiousness, artificiality, nothing furtive, calculating, worldly-wise. The spirit of a little child has no room for the suspicions, meannesses, and censorious judgments of later years. Faith is natural to him; is there anything more lovely than the sweet spontaneous trustfulness of a child? It does not occur to him to question your good will nor to look for the evil in life. There is something horrible in the desecration that takes place when that trustfulness is driven out by harsh treatment or base treachery. What is called a deeper knowledge of life will tend by and by to dissipate this baby confidence, but it is there to start with. It is as native to him as the air he breathes.

Then there is his expectation of loving and being loved. And there is his teachableness or receptiveness to impressions. It is hardly what is usually designated humility, but is closely akin thereto. The child instinctively looks up to that which is better, stronger, wiser than himself. Your little child will credit you with vastly more than you are worth; he imagines that you know everything and are the beau ideal of all that is admirable in character and conduct. It is said that he should have to find you out as he surely will when the time of disillusionment comes. He will become aware of your defects and weaknesses without, let us hope, loving you less. In manhood it is rare to find true humility, the humility that has nothing of abjectness in it and can look out on the world with fearless eyes. But that is just the kind of humility that a child has. Our Lord had it, but ordinary men and women have it not.

This, and nothing less than this, is what our Lord meant by this great saying. He did not say we were to become children, but to learn in spiritual things as children learn in natural. When He spoke of the kingdom of God He meant—as Rudolf Otto says and the most thorough and efficient New Testament research confirms—the supreme, all-inclusive spiritual good, the one completely satisfying possession to which man can aspire, the eternal reality which is the righteous love of God. He was not thinking of a kingdom of this world, nor of any mundane experience save and in so far as we become conscious that our present life is permeated and sanctified by that which is eternal. We can become as sure of the heavenly kingdom and the values pertaining thereto as any child can become sure of the animal, vegetable, and mineral kingdoms around him and that make up the wonderful world to which he stands related and of which he is daily learning more and more.

The well-known American writer, Booth Tarkington, says in a recent essay that nothing is more wonderful in man's experience of this mysterious universe than the fact of the correspondence between inner faculty and outward discovery. The moment we are ready for a revelation it comes. Within the lifetime of many of us, for instance, the possibility of flying was regarded as a joke. All at once we started to fly—why? Because, so to speak, we had come up to the knowledge of the way whereby Nature could do the work. For thousands of years that knowledge had been waiting for man to enter and possess, to use the power that lay ready to his hand; but it was only when the mind within him had risen to think along with the mind above him that he was able to make the kingdom of the air his own.

Tune a harp or violin to a grand organ. Lay it down, place your ear close to it and listen. Note for note you will faintly hear the same melodies reproduced in the smaller instrument that are pealing forth from the larger.

Holy souls have with one voice assured us throughout all the Christian centuries that their experience abundantly attests the truth of our Lord's words. The kingdom of God is ours in proportion as we become like to and in harmony with the ideal good we long for. The method is infallible. "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? . . . If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Become like a child in your belief in and your response to all that is summed up for us in the redeeming love of Christ, and the music of heaven will sound within your soul. It is as sure and certain as any other gain thaat has ever been won by the aspiring human spirit, and it is the greatest gain of all.—Selected.

To "Unspoil" Spoiled Children.

The "spoiled child" is commonly considered a purely American product and usually a pest. There is no excuse for his becoming such, says Dr. Alfred Alder, in the May issue of "Children, the Parents' Magazine".

Dr. Alder holds that much of so-called spoiling is due to the development of an inferior complex from overweening parents, so stilted in their superiority as to keep their children in the background, refusing to permit them to develop their true capacities. This, he believes is the chief reason why the children of the eminent so seldom amount to anything. That is, they are "spoiled" in their upbringing. School teachers, on the other hand, too often "play favorites", in heaping too many attentions upon one child.

"If the youngster is clever, well-mannered, good looking, unusual in any way," Dr. Alder charges in his article, "he becomes the recipient of the teacher's special notice and, as in the house, the other children are soon conscious of this inequality of attention. They realize that the favored child is far ahead of them in certain ways; they resent it, grow discouraged, and seek escape. This escape assumes various forms among the less favored children in a family. Because of their sense of inferiority they become peevish, restless, lazy, indifferent, and if the tendency is not checked are in danger of later becoming neurotics, criminals or otherwise unhappy, unadjusted persons. We wonder why so many handsome, talented people become worthless, turn into criminals or neurotics or go insane. In the poor training and over-attention received by the favored child at home and in school lies the reason."

Behind this lies the bad practice, Dr. Adler holds, of exhibiting bright children to duller ones as examples. "The children who are not so brilliant as the ones held up as examples," he says, "hate to have the success of their brothers or sisters emphasized, and react by refusing to come up to the standard they might otherwise have attained." To avoid all this, says the doctor, "prominence in any one, child or parent, must

not be considered as due to an inherited talent. It must, on the other hand, be regarded as the result of general training. By this is meant that the child through his parents' training, his school training, or the training that comes through daily living develops qualities that lead to his success." Dr. Adler would have the parents realize that "the favored child's strength can be made an incentive to the slower child."

CERTAINTY.

Still skeptic and logcian try to prove,
Each in his day,
How vain a thing, how futile is our faith.
And still they say
That prayer is but a breath, a foolish cry
Lost on the wind—
I only know that asking, I receive,
And seeking, find

With words precisely cool and logical
They think to show
There was no Man of Galilee, no Christ,
Long years ago.
We but delude ourselves who think Him real
They both agree—
And yet I know that through one bitter night
He stood by me!

—Julia Johnson Davis.

His Shepherd.

Sunday by Sunday we repeat the same prayers. Sunday by Sunday we preach to an uncertain proportion of our flock, and administer the Holy Sacrament of our Redemption to a much smaller but more certain proportion. And every once in a while we get the feeling, "Is this a man's job, after all?" What real difference is it making in the lives of those who come to church, and of those who never come? Isn't Sunday and every day just as certainly a SIN day? Isn't there just as much gross selfishness, and as much small-mindedness? What does it all amount to anyway?

Let's get into step and drink in the sun-soaked air. (There was such a glorious sunrise this morning, all crimson and gold, and the air is as kindly as in spring.) We'll see if after all we haven't the finest job in life.

I was at a Musical Festival last year for the first time, and over and over again I heard this admonition, when the judges criticised the contestants, "Don't forget that your song begins when the first note of the piano is struck, and does not end till the last note of the accompaniment dies away." A song is not a vocal achievement with a piano strumming as a musical frill, it is one work of art, the expression of an inspiration. So with the service. It begins before any human voice is heard, or any note of music steals from the organ. The shining brasses, the flowers beside the cross, the very comfort of beauty and order, these begin the service for many a tired soul. Every thing in the building, and every sentence and every note of every bit of the service—prayers, psalms, hymns, lessons, sermon—everything is part of one great act of worship. The sermon is important, but it is only one bit of the service, and no more important than any other bit. Every bit must be as beautiful as we can make it. Perhaps that will help you to find new joy in your Sunday work.

It is nearly service time. The church is clean and warm, and there are bright flowers smiling their gratitude to God for the privilege of a day or two of opportunity to cheer tired hearts. (I'm funny that way. I'd sooner have two meals a day instead of three than go without flowers. A church seems naked without them.) The service has not begun, but poor Mrs. Larkin has just taken her seat. At home there are seven noisy brats and an unconsciously selfish father. She seldom gets to church, but today Aunt Mary is "minding the kids". The cleanness and quietness and beauty have done her soul good already, and the flowers take her back to her own happy childhood. She is rested and comforted. And when the first hymn begins, it is a very grateful heart that sings; though her voice is shyly silent:

"The Lord's my Shepherd, I'll not want,
He makes me down to lie,
In pastures green He leadeth me
The quiet waters by."

If only one tired soul is rested by the quietness and beauty and joy, and gives praise to God, that is a precious joy, and you have done a fine piece of work before you thought you had begun.

Some Sunday maybe, the sermon seems to fall flat, very flat. Children fidget and men look at you with benevolent endurance. But you read the Gospel splendidly that morning, and a roguish looking lad who had come to church because he had to, was thrilled with the manly heroism of Jesus. A seed was sown that will bear glorious fruit thirty years later perhaps in a fine Christian life.

What a world of comfort there is for parents and teachers and clergy in those words of St. Paul, "One soweth, another reapeth, God giveth the increase". Long ago as a child I listened to a sermon preached by a missionary from Africa. All I remember about it is the earnestness of the messenger. It was really the devotion of the man to Jesus that impressed me, though as a lad I'm sure I couldn't have defined it. Looking back, I believe that sermon was a very decided influence in the stream that brought me at last into the work of the ministry. Any day, in any place, in your contact with men and women in the home or at play or in business or at church, that first seed may be sown that leads at last to a decision to live for Christ.

I've never heard you preach, but I know you are in earnest, and there is far more appeal to the soul even in faltering earnestness, than in empty eloquence. If you have both earnestness and eloquence, that's fine, but you have earnestness anyway and that is eloquent. That African missionary came and went, and never knew a seed had been sown in my soul. Perhaps he is in Paradise now and knows more than he did, in closer fellowship with the Good Shepherd.

You and I feel utterly unworthy of the sacred task of helping the Good Shepherd to seek and to save that which was lost. Sometimes I feel that my own life is so far from the beauty of His that it is presumption on my part to pose as a shepherd of souls. And then I try to realize afresh His loving understandings, and I remember that all the good in me is the victory of His Spirit within me, and any good I do is Jesus at work through me.

This morning as the glory of the sunrise spread over the awakening town I felt afresh the yearning love of the Good Shepherd brooding over us all, His stumbling, wayward sheep, and I was glad to be His shepherd.

"Use me, O Lord, use even me,
Just as Thou wilt, and when, and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

Yours fraternally.—Canadian Churchman.

The Life to Come.

There are two tracks toward a sense of reality touching the life to come. The one is by way of argument concluded, the other through a sense of immortality begun within us. I do not underrate the rational argument for the future life. Many do underrate it. There are cumulative scientific considerations looking toward a belief in immortality which have profoundly influenced some of our greatest scientific minds. But there are two difficulties in rational arguments for immortality. The lesser of these I shall mention first. It is in the obvious fact that the effect of any intellectual argument is always somewhat uncertain. It will depend upon the temperament and personality toward which it is directed. Considerations that convince me will leave you cold, and vice versa. Twelve good men and true in a jury box have the same arguments but arrive at diametrically opposed conclusions—or if they agree, the judge who heard the same arguments may set the verdict aside. Most of our formal arguments we develop in order to bolster up the beliefs on which we have already determined. It is a fact, I think, that science has furnished sufficient evidence looking toward a future life to convince many minds, and some of these, at least, minds of the first order. It is also probably a fact that no conceivable scientific argument could ever entirely convince all minds. To me the impact of life, impelling an instinctive belief in immortality, is a stronger proof of it than any of the reasons which men adduce in support of their own instincts.

The Great Argument.

All arguments supporting the belief in immortality are more or less unconvincing to one who has had no experience of the indwelling Christ, while he who has had such an experience of Christ's presence needs no argument. Having known God in experience the Christian is conscious that he has received that quality of life which is eternal, and his experience of fellowship with God and of God's gracious giving of Himself is his unshakable assurance of immortality.

Therefore, as we journey along the road of life, despondent perhaps and weary, as were the two disciples on their way to Emmaus, if we are joined by the triumphant and Eternal Christ, our hearts cry out, "Abide with us", for His companionship is immortality.—Canadian Churchman.

A Happy Average.

A clergyman making his first journey on a Pullman car was eager to do what was customary, and therefore asked the porter concerning the tip he should bestow when leaving. He said: "I cannot afford the most but I want to give you more than the least; tell me the average of your tips." "George" was equal to the occasion and replied: "I 'spose a dollar ought to be about the right average." The parson was as good as his word and passed over a dollar bill, whereupon George fairly exuded delight and said—"Thank you, sir—Thank you. You is the first man yet, that has given me the average."—Lutheran.

For the Young Folks

THE GOLDEN ROSE.

The Golden Rose is blowing still,
  Is growing still, is glowing still,
In lowly vale, on lordly hill.
The Golden Rose is blowing still—
  If only you can find it!

The Golden Rose still breaks and blows,
  Still breaks and blows, still gleams and glows,
'Mid icy blasts, and wintry snows,
The Golden Rose still breaks and blows;
  Search well and you may find it!

The Golden Rose can never die,
  'Tis grafted on Eternity;
In hearts that Love doth glorify,
The Golden Rose can never die,—
  May it be yours to find it!

Presbyterian Banner.

Sand Dollars.

When Arthur Hale, a tawny-haired, blue-eyed, athletic boy, slid down the rocks and dropped on the silvery beach at La Jolla that August day, he little dreamed of the adventures in store for him.

He wore a bathing suit of brilliant green with a broad, yellow band about the middle, against which, except for blotches of sunburn across his shoulders and down his arms and legs, his skin shone white in the sunlight.

"Hey there, Art, run you to Cathedral Rock," challenged Robert Weast, a much tanned lad in a red bathing suit, who, as soon as Arthur appeared on the beach, leaped from a jutty of rocks.

Robert had brown hair and browner eyes, in which gleams of fire came and went. His cheeks glowed with the flush of healthy youth.

"Take you. Come toe a line," Arthur shouted back.

Scarcely had the race begun, however, when the boys were stopped by a tall, thin man in a black suit. The narrow, black ribbon that dangled from his eye-glasses labeled him.

"Pardon me," he drawled, "I wonder if you could assist me in my dilemma. My name is Strong, Professor Stroug. I'm seeking specimens of echinodermata for Oregon University."

The boys exchanged questioning glances.

Professor Strong evidently saw and interpreted the look.

"You, perhaps, recognize them by the names, starfish, sea-urchin, and the like."

"Oh, sure, I know," Arthur brightened, "there's loads of 'em here."

"I've been unable to secure perfect specimens of the sand dollar," Professor Strong continued. "For every one you get me, I'll trade you a silver dollar."

The boys' eyes danced with delight at the thought of the fortune in store for them.

"We'll get all you want;" promised Robert, and immediately began search.

"Fine! You may bring them to Room 10 at my hotel, the Ocean House. Remember, they must be perfect—no scarred or broken ones. Watch the tide, boys," he cautioned. "It'll be in soon." He disappeared round a rocky headland.

"Ho!" scoffed Arthur. "What does the guy take us for?" He shied a pebble at Robert.

"Sounds like dad," returned Robert. "We can swim and, if we had to, I guess could buck the tide. Why are grown people always suggesting dangers anyway?"

"Guess 'cause they're nervous," Arthur stooped to pick up a sand dollar. "Here's a lulu, Bob." He held up a perfect specimen.

It was a flat, sand cake with a faint pattern of a star on top.

"Did you ever notice, Art, all sand dollars have that same pattern?"

"Lots of times. You know what makes 'em?"

"No."

"Well," began Arthur, "long ago sand dollars and starfish were very closely related. Dad's got a book tells all about 'em. Just imagine a starfish's arms folded up over the top of him. Wouldn't it look like this?'

"You're right, Art, but it sounds fishy."

"'Tis fishy." Arthur burst into laughter.

"Did you ever see a live one?" asked Robert.

"A few."

"What did they look like?"

"Oh, they have tough, leathery bodies like other sea-urchins. They have spines. too, only shorter than those of a starfish."

The boys had picked up a shoe-box, discarded by some picnicker and, as they chatted, had gathered nearly three dozen good sand dollars. This was a first-class find, for, frail as they are, many dollars became broken by the waves.

"Hope when he sees the catch our professor won't go back on his bargain," commented Robert. "Say, I'd hate to be a professor and have to wear one of those ribbons."

"Don't have to. My uncle's a Harvard professor, and you couldn't get as close to him with one of those dangling things as to a wild deer."

"What'll we buy with our money?" Arthur broke off.

"Let's get a sailboat," suggested Robert.

"Sailboat? Huh!" chaffed Arthur, "not much of a sailboat for thirty-six dollars."

"Mebbe not, but we could put some to it," ventured Robert.

The boys had worked so busily they had not noticed the tide till, splash, a great wave rolled up and broke over a rock near them.

"Say, kid, it's our move and it's gotta be lively." Robert glanced about nervously. "The tide's coming. It's already shut us off from going backward or forward." He looked up at the rocks at his side. "We can never crawl up those." His voice quavered and his face blanched.

Although both boys were good swimmers, they knew the undertow at this particular spot was very strong. They also knew there were innumerable dangerous holes and rocks to be encountered. To swim was out of the question.

A wave nearly swept them off their feet.

"Oh, Art, we'll drown. There's no help for us." Robert bit his lip hard.

"No we won't, Bob," Arthur tried to conceal his own anxiety. "I'm going to toss this box up first and then we'll climb her." He gave the box a pitch and, with a crash, it landed safely.

"Now then," he turned to Robert, "I'm stronger than you, so I'll crawl up first and get something with which to help you."

"No, no, Art, please don't leave me. I'll drown for sure." Robert pleaded.

Another pounding wave broke over them and, when it receded, they stood in water ankle-dep.

"Well, then, let me boost you as high as I can and maybe you can manage it the rest of the way. " Arthur spoke hurriedly.

With great effort Robert succeeded in climbing to Arthur's shoulders, and, with the assistance of boosting hands, crawled slowly upward. He had scrambled almost to the top, his feet had left Arthur's outstretched hands, and Arthur himself was about to make an attempt to scale the rocks, when, with a shriek, Robert slipped, clung for a moment, and then slid down the rocks and rolled back on the sand."

"I can't do it," he gasped. "It's too steep." He held up scratched and bleeding hands.

"Too bad, kid." Arthur shook his head.

The water was at their knees. There was no time to lose. Arthur leaped for the rocks. Determinedly he clutched any projection he saw. Often the stone gave beneath his feet and he all but fell. Having gained another toehold, he wriggled and wormed his way and, finally, scrambled over the top. He ran to one of the small life-saving stations that dot the coast and was soon back with a rope.

The water now reached Robert's armpits and he shivered with cold.

"Grab this rope, Bob," Arthur tossed one end down. "I'll get you out in a jiffy."

Robert clung to the rope as only a person with death staring him in the face, and with a great deal of pulling and puffing on Arthur's part, was at last dragged safely over the cliff's edge.

Examination of the box revealed but eight whole sand dollars. These the boys carried to Professor Strong, who promptly paid for them.

"Guess we won't order a sailboat today, Art!" Robert smiled sheepishly.

"Nor ever try to buck the tide. Eh, Bob?" Arthur chuckled.—Junior World.

SUNRISE.

Frances Hines, age 12.

The sky is aglow with light at last
The day is coming very fast.
All the earth is covered with dew.
Trees and flowers are coverd too;
The pretty violets are peeping from their beds,
The buttercups are lifting their drowsy heads;
The birds are fluttering from tree to tree,
The sun shine down on the busy bumble bee.
The plough-boy is out in the field again,
The leaves are bursting from recent rain;
The tulips are awake from their long winters' sleep,
And every one listens to hear the birds peep,
As the big sun looks down on the sparkling earth
Every thing awakes to take new birth.

My first question about any doctrine is, How does it come down stairs out of its dreamer's intellect and behave itself in the kitchen? How does it put on its apron and tuck up its sleeves and go to life's daily work? How does it go into the chamber and hush itself into gentleness and quietness, and what does it say to the pained heart, and what to the ebbing life? By its fruits let it be known. What it can do in the

plain, everyday circles of life shall be its proof to me of its heavenly origin.—Joseph Parker.

FLOWERS.

For The Southern Churchman.

Maude Mumma.

I think that flowers can feel, don't you?
And love the touch, when it is kind;
They drink afresh the morning dew,
That we their choicest blooms may find.

I think that flowers can see, don't you?
And know the hearts that they make glad;
It is delight to them most true,
To cheer the sick, the lone, the sad.

I think that flowers can smile don't you?
And love to please us with their grace;
When we these smiles from Heaven view,
God's glory fills each lifted face.

I think that flowers can hear, don't you?
And never like the unkind word;
These messengers from Heaven's bless,
Know only songs that love has heard.

Why Bees Went to Australia.

Every day is a picnic in the big clover field. Here the bees come for their loads of sweets. Here, also come the light-hearted little butterflies in their gay picnic dresses of white, brown and yellow.

Now here comes Mr. Bee to the very clover-blossom on which sits dainty Miss Butterfly, in her spotless white frock, a tilt in the morning breeze.

Shall she speak first? Oh, yes, he is always too busy to see his butterfly

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neighbor, much less stop for light chatter with her.

"Pardon me, Mr. Bee, but do you do nothing all the day but sip sweets for your honey?"

"Oh, no, little lady," he said, ignoring the impertinence of her inquiry. "Don't you know what an important mission is given us bees aside from honey-making?"

"Do tell me," eagerly asked the seeker for entertainment, as she shifted to a nearer petal of the clover-bloom on which they rested.

"Well, I will tell you a short story that will explain. Once upon a time the big island of Australia had no clover fields. The big country, England, sent clover seeds to the island. A fine, large crop of clover came up. Men gathered the seeds from this crop and planted them. No clover came up. England sent some of her wise men over to the island to see why no clover had come up from the seed of the first crop. And what do you think they found?"

Now little Miss Butterfly couldn't think. She edged a little nearer to Mr. Bee to miss none of the awful secret.

"Well, they found—that there were no bees in Australia."

The pretty white listener tried to look a wise understanding, but Mr. Bee, fastening his searching gaze upon her blank little face, generously explained:

"You know that it takes the bee to carry pollen from one clover blossom to another, to fertilize it so it will bear seed that will produce more blossoms and seeds. So England had to export bees to Australia before the island could raise a crop of clover from her first crop's seed."

Poor dainty Miss Butterfly did not know, nor could she follow either the big words or the wisdom of her informant. If some more wisdom had

Here's one granddaughter who takes advice from elders

Schoolgirl learns simple health measure

WITH all the talk there is nowadays about the independence of the sub-deb generation, your reporter got a great kick out of hearing a grandmother describe how her granddaughter was following a good old tried and true method of improving her general health.

"My granddaughter, Margaret," says Mrs. Zell of 6231 Catherine Street, Philadelphia, "read about Nujol, was interested in it, so sent for a sample." It seems she has been taking a tablespoon of Nujol once a day since and expects to continue this treatment. Already she has found an improvement in her general health, her system functioning normally where other remedies had failed.

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ANNOUNCEMENT TO POLICYHOLDERS

Of interest to clergymen and to lay workers who are already policy-holders or who contemplate taking advantage of the low rates offered by this Corporation, is the announcement that at a recent meeting of the Directors, the Annual Refund for the year 1929 was increased from slightly more than $3 to more than $4 per $1,000 of insurance.

These Annual Refunds reduce the cost of insurance to a figure even lower than the basic published rates, which in themselves are **net rates**, without loading.

The Corporation was established for the benefit of clergymen and their families and for lay workers and their families. All inquiries will receive prompt and cordial attention.

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come into her pretty head, making her want to change some of her ways, in what ways would you have her change? —Presbyterian Advance.

For The Southern Churchman.

THE DEFEATED.

Clara Boise Bush.

The earth is ridged with graves of those who died;
Some valiantly, in battle, side by side,
And some alone.
Some, conquerors, hailed
And decorated by the world—
A proud array—
Others, unknown,
With tattered banners furled.
In the last day,
O Captain, honor also those who failed.

TRUE

New Version of "Stand Up For Jesus"

Get up, get up, for Jesus,
Ye soldiers of the Cross;
A lazy Sunday morning
Means certain harm and loss;
The Churches call to worship
In duty be not slack—
You cannot fight the good fight
By lying on your back.

2

Get up, get up, for Jesus;
It was the Saviour's way
To rise up in the morning
Before the break of day
To seek the lonely mountain
Where man's foot rarely trod,
And in the dawn's clear brightness
To spend an hour with God.

3

Get up, get up, for Jesus—
It is not too much to ask;
He might with every reason
Demand a heavier task;
If Christians on a weekday
Begin their work at seven
They surely could on Sunday
Start worship at eleven.

4

Get up, get up, for Jesus;
The power of sloth is strong,
But if you want to do it
The strife will not be long;
You may be tired with toiling,
Yet love will stand the test:
To all who come, though weary,
He gives a better rest.

Rev. J. Inglis, Vicar St. George's Everton, Liverpool, England.

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Recently acquired as a Conference Center by the Episcopal Church will be operated this summer on the following schedule:

Young Peoples' Service League Group (age 14 and up)—June 17-29, $20.00, plus $1.00 registration.

Junior Groups (age 12-14)—June 29-July 12, $15.00, plus $1.00 registration.

Adult Groups (Clergy, Church School Workers and Woman's Auxiliary)—July 16-28, $20.00, plus $1.00 registration.

Special Woman's Auxiliary Day, July 20.

Intensive Program, Church School Workers, July 19, 20, 21.

From July 28th the property will be operated on the hotel basis, under Church auspices.

The property includes a hotel, four annexes and thirty-nine cottages. All rooms are well furnished. Electric lights and hot and cold water in hotel annexes and cottages.

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Children under twelve years, $1.00 a day; $6.00 a week.

Lodging in hotel and annexes, $1.00 and $1.25 a day; $5.00 and $7.00 a week.

Two in a room, $.75 a day each; $4.00 a week each.

Cottages $15.00 to $35.00 a week, according to number of rooms.

Cottages $60.00 to $140.00 a month, according to number of rooms.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES.
WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

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MEETING OF TRUSTEES.
THE TRUSTEES OF THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY in Virginia will meet at the Seminary on Wednesday, June 5, 1929. at noon.
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CHURCHWOMAN, MIDDLE-AGED, DESIRES to share home with lady living alone. Light services, minimum salary. References exchangd Address "Communicant", care of Southern Churchman

PARISH SECRETARY READY FOR POSITION September first Best of references. Address "Parish Secretary", Christ Church Parish House, Savannah, Ga.

ORGANIST AND CHOIRMASTER, ENGLISH TRAINED, desires change of climate, account of wife's health. Very successful boys' voices, recitalist, director of choral societies, teacher pipe organ, vocal, piano. Excellent references. Address "Organist", care of Southern Churchman.

WANTED, POSITION AS HOUSE MOTHER or matron in school. Experienced. References. Address "K-3", care of Southern Churchman.

HELP WANTED.

WANTED, WOMAN OF REFINEMENT and good health, as practical nurse for elderly, blind lady, in northern West Virginia, from July 1 to September 15. References exchanged. Address "H-6", care of Southern Churchman.

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Deaths

MRS. M. LULIE COSBY EDMONDSON.

Entered into Eternal Life Friday evening, May 3rd, at "Woodside", Halifax County, Va., M. LULIE COSBY EDMONDSON, widow of Robert H. Edmondson and daughter of Dabney Cosby, Sr., and Margaret A. Curd, his wife, aged 79 years.

Loyal and true to every trust in life she has entered into the reward of those who serve the Lord

Nothing can harm thee, O thou blessed dead,
Long tho' storms beat o'er thy gentle head,
Until the day dawn, and the shadows flee,
Till from thy narrow bed He calleth thee.
Sleep on in silence, O thou sacred dust,
Waiting the resurrection of the just;
Sleep on, thou loved one, through the summer sweet,
Sleep on, the flowerets waving at thy feet,
Lone tho' our hearts feel, yet we would not weep;
For so "God giveth His beloved sleep."

ONE WHO LOVED HER.

CHURCH INTELLIGENCE.

(Continued from page 16.)

balance needed for stove, $5.

Business meetings were held separately by leaders of Section B, under the direction of Mrs. Woodward; of the Juniors under direction of Mrs. Barton, and of the Little Helpers of which Mrs. Howard is head. These groups joined the Woman's Auxiliary during special services and addresses.

The meeting was inspirational throughout and each delegate brought home to her branch new problems, confident that solutions will be forthcoming. Bishop Tucker helped inspire this confidence by pointing out quite simply that the best way to understand missionary work and its needs is to be a missionary one's self at home in one's daily life: that the steps are "to know, to love, and to give".

The courtesy and hospitality of our hosts and hostesses in The Plains, Delaplane, Marshall and Middleburg, made the visit a most happy one. Mrs. Gilpin issued an invitation from Grace Church, Berryville, asking that our next annual meeting be held there. The invitation was promptly accepted.

L. B. D.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop

Ascension Church, Amherst.

The Easter Service at Ascension Church, Amherst, the Rev. Thomas D. Lewis, D. D., rector, still lingers pleasantly in the hearts and memories of the people, as one of many of the beautiful and attractive services which are not infrequently had in this church. Perhaps this last one exceeded that of its predecessors from the fact that the chancel was more lavishly bedecked with Easter lilies, with the unusual addition of Florida Palms, presented as a memorial to the late Dr. Walker by a member of the family. Then, too, the spirit of cooperation in the service shown by the other churches of the village added no little to the real enjoyment of the occasion. Of their own volition members of the choirs of these churches offered their services, which were gladly accepted, making the music of surpassing beauty and charm. The rector, catching the spirit of the day and the beautiful service, was at his best in the sermon from text. "The Power of the Resurrection".

A joint meeting of the Parish Guild and the Woman's Auxiliary of this church was held in the parish house on Wednesday, April 17. After an enthusiastic meeting of full attendance of both organizations they went across the street to the hospitable home of Dr. Edward Sandidge, where a delightful lunch was served. The Parish Guild, as the name denotes, busies itself with the affairs of the parish. It is now much interested in beautifying the churchyard for which the Sweet Brier Orchestra gave an entertainment at the high school auditorium on the fourth of May.

The Rev. Thomas B. Browne, of St. John's Church, Lynchburg, has been recently honored by the Lion's Club, which met recently in that city in state convention, by being unanimously elected its Governor for its District which includes the State.

The Rev. Josiah R. Ellis was the preacher in Ascension Church, Amherst, on the Third Sunday after Easter.

The Rev. Carleton Barnwell, of St. Paul's Church, Lynchburg, was the chief speaker at the monthly meeting of the Rotarians. While the Rev. Mr. Browne holds the Lions in leash, he looks after the Rotarians and the Rev. Dr. Pendleton is spiritual advisor of the Kiwanians, which should delight the heart of the editor of The Southern Churchman as he reviews in his late editorial, "Fraternals", the much good that they are accomplishing.

J. R. E.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D. Bishop.

National Cathedral Association Meeting.

The annual meeting of the National Cathedral Association was held on Ascension Day at Washington Cathedral, with more than 800 members in attendance. The business meeting was preceded by a celebration of the Holy Communion and an unusual and beautiful service in the Chapel of Joseph of Aramathea, when the altar of that chapel was dedicated. The music for the whole service was sung without accompaniment, by the Cathedral choir.

After a delightful buffet luncheon, served on the grounds, another impressive service was held at three o'clock, when the cornerstone for the lower school of St. Alban's School for Boys was laid by Bishop Freeman. Evening prayer in Bethlehem Chapel at four o'clock was followed by a meeting of the National Executive Committee.

Speakers at the meeting of the Association were **Mr. Edwin N. Lewis**, Executive Secretary of the National Cathedral Association, who gave a report of that body; **the Very Rev. G. C. F. Bratenahl**, who told of the construction work now being done on the Cathedral and **Hon. George Wharton Pepper**, former Senator from Pennsylvania, who told of some of the plans for the George Washington celebration in 1932. Hon.

Vincent R. Massie, Canadian Minister to the United States, and Dr. William Holland Wilmer, head of the Wilmer Institute at Johns Hopkins, were special speakers, who gave interesting addresses in connection with Cathedral building.

General Lejeune Receives Parting Gift.

On a recent Sunday morning at Epiphany Church, a representative group of the vestry and congregation of Epiphany Church assembled in the vestry room of the church and presented to General John A. Lejeune, as a parting token of affection and esteem a very handsome pair of five branched candelabra. In the absence of the rector, the presentation was made by Dr. Morris and responded to by General Lejeune.

The candelabra are of fine old Adam Sheffield, of beautiful, antique design.

General Lejeune leaves Washington to accept the position of Superintendent of the Virginia Military Institute at Lexington, Va.

Open-Air Services.

The Washington Cathedral Open-air Services began on Sunday, May 12, at 4 P. M., and will continue, weather permitting until September 29. The Rt. Rev. James E. Freeman was the preacher at the first service of this season. These open-air services have been held at the Peace Cross for more than twenty-five years, and have been quite a stimulus to open-air services in other places.

M. M. W.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop

Bishop Garland May 15 awarded diplomas to twenty-five graduates of the Episcopal Hospital Training School for Nurses at the annual graduation exercises held in the Hospital Chapel. The program included music by the Nurses' Choir of the Hospital under the direction of Howard A. Melling, and an address by Robert L. Montgomery, Chairman of the Hospital Committee of Administration.

R. R. W.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Committee on St. Luke's, Tokyo.

An interesting meeting of the diocesan committee in aid of St. Luke's Hospital, Tokyo, was held this week, at which reports were made showing $6,500 raised among the churches of the diocese. This amount does not include certain gifts of good size, from some individual members of the diocese. The amount is not as large as it might be, but the committee is to be congratulated nevertheless upon its hearty effort, and upon a success, which in view of all the circumstances is praiseworthy.

Dr. Mabel E. Elliott, of the staff of St. Luke's, was present and made a fine address upon the hospital's remarkable work.

Parish House for Flushing Assured.

At the conclusion of a campaign for funds to build a parish for St. George's, Flushing, it was announced that $159,783.26 had been pledged. This is somewhat short of the goal that was intended to be reached, but Mr. Lewis B. Franklin, chairman of the committee, announced that methods of continuing the effort had been agreed upon, and there was reason to believe they would be successful. There was much enthusiasm and very hearty support for the project throughout the parish.

Florence Nightingale Service.

Florence Nightingale's birthday, May 12, which this year falls on the Sunday after Ascension Day, will be celebrated as last year by two special services for nurses in this diocese. At St. Ann's, Brooklyn, the Guild of St. Barnabas and the Nurses Association will sponsor a service at which delegations of graduate and pulpil nurses from almost all the hospitals of Brooklyn and Queens will be present; and at the Cathedral of the Incarnation, Garden City, there will be a similar service, in which many nursing organizations and allied bodies of Nassau and Suffolk Counties have been invited to participate.

PERSONAL NOTES.

The Rev. George Victor Bell, who has for a year been rector of St. Luke's Church, Pedlar Bills, and the group of churches around Lynchburg, Va., namely, Madison Heights, Schuyler, Boonesboro and Ivy Shapel, has resigned this charge to take effect the first of June to become rector of a church in the Diocese of Maine.

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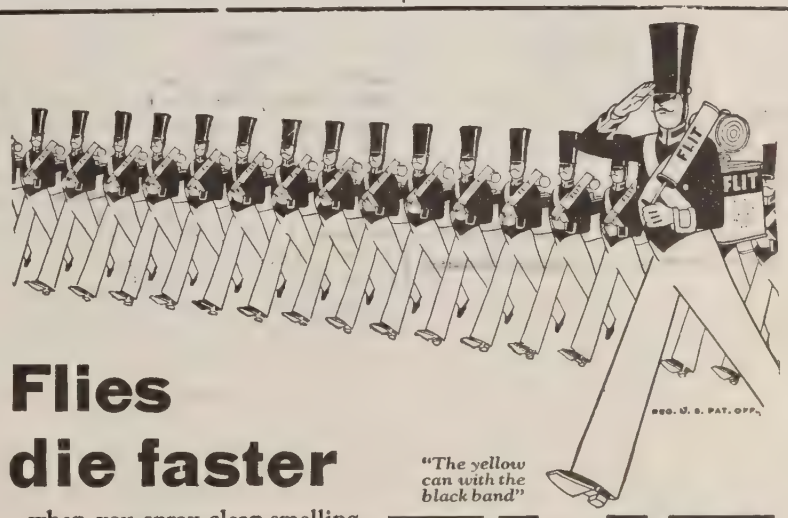
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A spirited novel of the Romany roads and the gay court of early eighteenth century England. Sir John Dauntless, of Irish royal rank, has lost his title and lands by supporting the Pretender. Blind and poverty-stricken he and his lovely granddaughter, Diana, come to England to regain their fortune which has fallen to an old cousin, Lady Bridget O'Malley. But, through intrigue and forgery, their relations believe them dead and no one will recognize them. Only after many and diverse adventures do they come into their own. Diana is a fascinating figure with her quick Irish wit and warm friendliness, and the men and women who cross her path are as vivid. Each plays a distinctive part in this colorful, quick-moving drama.

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 94. RICHMOND, VA., JUNE 1, 1929. No. 22.

RELIGIOUS VIEWS OF GREAT SCIENTISTS

In considering the question whether the influence of culture is necessarily antagonistic to religion, a writer in the "Lutherische Kirchen-Zeitung" (Columbus, Ohio,) cites briefly the religious utterances of great scientists of the past. These may be nothing new in the citations given, but their grouping lends new emphasis to the point the writer is striving to make. He says:

"Copernicus, Kepler, and Newton were earnest Christians, who saw the handwriting of God in the works of nature. Copernicus is the founder of our present astronomical system, but his gravestone bears the following inscription in Latin: 'I do not expect the favor which Thou hast given to Paul, nor the grace with which Thou forgavest Peter; only the clemency which Thou hast shown to the thief on the cross I beseech Thee to grant me.' Kepler closes his most important book with this sentence: 'I thank Thee, my Lord and Creator, for the joy which the work of Thine hands hath given me. . . . If I have said anything unworthy of Thee, or have sought to gain honor for myself rather than Thee, graciously forgive me.' Of Newton, the great English naturalist, it is said that, like the German poet, Klopstock, he never pronounced the name of the Almighty without uncovering his head. The greatest of scientists, Karl Ritter, in his 'Contemplation of Palestine,' says: 'The world is full of the glory of the Creator; where our ability and knowledge cease, revelation opens for us time and eternity.' J. Liebig, the prince of German analytical chemists, says that belief in God makes one humble and modest: Faraday, the great English naturalist, was an earnest Christian. He went to service regularly on Sunday, and prized the Bible as his dearest and most precious book. He often explained the Scriptures in meetings and proved that he lived according to them. He sought Christ because he was humble, and found him because he was sincere. It is certainly the most touching part of the story of this 'magnate in the realm of science,' that he bent his knees before the King of Truth and Love. Professor Benzenberg, the founder of the Observatory at Dusseldorf, has laid down his creed in the following words: 'I am a Protestant. As a Protestant, I read the writings contained in the Old and the New Covenant. These writings are my religion.' The late Professor of Botany in the University of Marburg, Wiegand, desired on his deathbed that the world should be informed that a 'scientist had died who was a believer.' And as we are speaking of botanists, another great savant, Professor Linnaeus, whose name is a household word in the scientific world, said: 'If we contemplate the smallest insect or the most gigantic of animals, the blade of grass in the field or the great cedar of the Lebanon—they are works which tell of the glory of God.' "—*Exchange.*

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
The Two Mysteries—Walt Whitman	6
Justification and Sanctification—Rev. W. R. Guest	6
General Lee—Rev. P. W. Reed	8
Favorite Scripture Verses	9
The Wonder of the Book—Rev. Dyson Hague, M. A.	10
Book Reviews	10
Letters to the Editor	11
Diocesan Councils and Convocations	12
Church Intelligence	14
Family Department	17
Children's Department	18
Personal Notes	23

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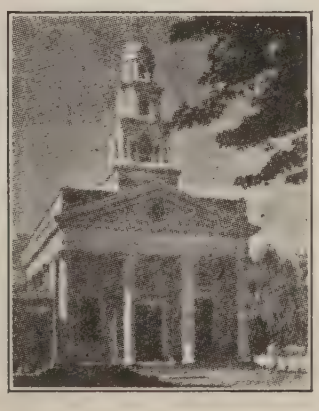
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Thoughts For the Thoughtful

"Earth is indeed the beautiful frontispiece of Eternity."

The way to find more light is to search for it with what you have.

If any one remains modest under blame, be assured he is so.—Jean Paul.

No office in the Church will ever be filled full by depending wholly on ability.—Rev. Wm. Porkess, D. D.

The absence of kindness means a frost, a killing frost; it means blight and gloom; it means a world of pain that need not be, imposed upon a world of pain that must be.—George A. Gordon.

"One never realizes his mortality as long as his mother is living."

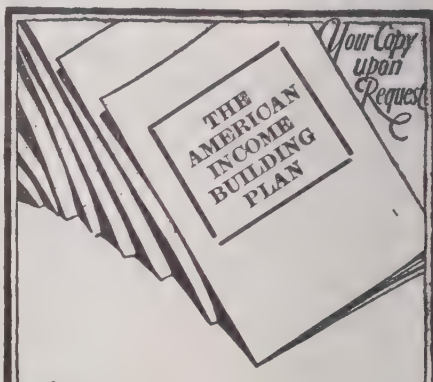
"'Tis not how wide our name
Or strong our selfish will;
But, rather, can we live
A helper, still?"

In one wonderful prophetic utterance the Master's strong controlling tenderness is taken up by the Eternal Himself as the only worthy image of His own. He clasps to His infinite heart the tired and broken hearts of His human children. And, lo! an infinite maternity is found to live and breathe and burn in the depth of the Almighty Father's love. "As one whom His mother comforted, so will I comfort you."—Bishop Moulen.

It is told of Andrew Fuller that he once asked a friend for a contribution to foreign missions and received the reply, "I will give five pounds, Andrew, seeing it is you." But the preacher refused the proffered gift, and his friend, studying his face for a moment, amended his offer. "Well then, seeing it is the Lord, I will give ten pounds."

There is a destiny that makes us brothers;
None goes his way alone;
All that we send into the lives of others
Comes back into our own.

Salvation, in the highest sense, has nowhere been described as a state of bodily comfort, soothed by a vague pantheism, but consists in the recognition of a living soul, surrendered to a living Lord—by name, one Jesus of Nazareth.—Henry B. Wilson.



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EDITORIALS

Vol. 94. RICHMOND, VA., JUNE 1, 1929. No. 22.

ONE

In the year 1840 a handsome, attractive, thoughtful young woman of an old and respected family in an old and sequestered neighborhood, dedicated herself to the care of her brother's daughter left, by untimely death, motherless at the age of eight months. The woman's naturally strong maternal instincts were concentrated on the baby, later on the growing child and girl. Letters, notes, memoranda, found recently in exploration of long accumulated family papers, tell of ceaseless, vigilant daily and hourly watchfulness over spiritual, mental and physical development, of constant prayer for guidance and help, of mutual devotion of guardian and ward becoming sweeter and more intense as time passed.

Afflictions came. Civil war forced upon the long peaceful community, accustomed to comfortable prosperity and the uneventful routine of orderly and established local society, tumult and horrors, devastation and cruel deprivafield, or in camp arrived in swift dreadful succession. Through it all the faith of the woman never wavered nor faltered. Her confidence in the Wisdom and Mercy of God, in His purpose to bring light from deepest darkness and blessings from direst trouble was unshaken.

She died in 1897, her faith justified, her fondest hopes granted, her prayers answered, her noble ambitions realized. She had lived to see her foster child adored and beloved queen of a large family circle, mother of many children and a grandmother, reigning tranquilly and happily, honored and beloved.

In the thirty-two years since the death of the woman who began her life work eighty-nine years ago the family circle has increased fast and spread into many cities and States. Her influence has grown and widened with the family. Scores now of manly men and womanly women, from blooming youth to ripened maturity and age, devout Christians, clean living, useful, training the oncoming generations to righteousness and usefulness, illustrate and transmit the spirit and teachings derived from her faithful and beautiful devotion applied to a responsive soul.

That is the record and story of one quiet woman whose name, perhaps, never was in print until her obituary was written. The Church, the cause of Christ and the country are safe and going forward because there have been and are yet many such women and men with like souls and hearts. As it happened, this woman, of a Southern State, was partly of old New England stock. Her carefully kept letters from relatives tell the thought and hopes and loves and ideals and purposes of other women, in the East, in lovely harmony with hers. Tickner, almost forgotten poet of Georgia, sang long ago of the women of the Valley of Virginia, whose beauty starred the earth and who lighted with happiness the hearths of countless homes.

Contrast the history and achievement of this modest woman who nurtured the baby to lovely womanhood and motherhood with that of the dry-as-dust professors and self-advertising scientists, small, flippant, cheap philosophers, the obtrusive writers in newspapers and magazines, insisting laboriously that there is no God, no soul, no life beyond what we have here. Making no pretense to intellectual brilliancy, profound thought or large learning, the woman did splendidly the duty given her to do within her own home, did it joyously and patiently. She earned well and delighted in her reward in the development by the objects of her tender care of fine character and purpose and earnest piety. Through the passing years and the coming and going generations her teachings and love live, a permeating influence, quickening and lifting souls, filling hearts with the light that shines on the world in benevolence and kindness and helpfulness for all humanity and loyal service for the Almighty. Professor, scientist, pretentious philosopher and writer, professional sceptic and atheist, do their utmost to shrivel the soul, harden and constrict the heart, pervert minds to reasoning and opinions the inevitable logic of which is concentrated selfishness, bitter cynicism and misanthropy. Contrast this woman, proved, by the written records of her most sacredly secret meditations and by the memories of her cherished by all who knew her, never to have known an impure impulse or harbored a low or mean thought, with the sordid peddlars, of both sexes, of filth who ply their shameful work in books, newspapers, magazines, among students of colleges proclaimed to be centres of "liberal" and "advanced" views. Compare the results of her instruction, example and precept—generations of gentle, refined, God-fearing, God-serving people—with the loud and vulgar products of some of these "advanced" institutions.

It was as impossible for her, with her breeding and surroundings, to feel social inferiority to anybody on earth as it was for her to assert superiority or to deny tolerance and respect and kindly consideration to the humblest or poorest. Crudely written, ill-spelt, letters from former slaves of her family, occurring among the old papers, give eloquent expression of gratitude for generous aid in time of need and of affectionate confidence in her ceaseless kindness. Contrast her with the unhappy people seeking always and everywhere to thrust themselves to the front, believing themselves to be climbing while descending, surrendering in vain quest of social eminence self respect, friendships, opportunities to be of real value and money that could do so much actual good. Contrast her with those who degrade the blessings of honored names and ancestry or wealth by arrogant assumptions and insolent hurting of the feelings of the less fortunate.

The lovely life story of this one woman is preserved and told by the accident of existence and accessibility of family achives. This country has been glorified, strengthened, cleansed and carried onward by such women, by men of like kind, in varying spheres and all degrees and stations. Faithful and reverent believers in God and followers of Christ and living exponents of Christianity and of loyalty to Jehovah, they do magnificently unostentatiously and unobtrusively and go hence; and their works do follow them. Many readers of The Southern Churchman will recognize among their own acquaintance persons like the woman whose outline picture has been drawn briefly here—tireless, lovely ministers and angels of mercy to stricken

parents, friends, wives, husbands, sisters or brothers or helpless children. Slaves to outworn, old-fashioned, discarded superstitions these are, according to the sneers of the cackling, shallow, "advanced", professors, preachers, writers, modernists, materialists, all the tribe of the noisy and superficial, the seekers of publicity and pennies; but such slaves make the vitality and progress and assure the stability of this foremost nation. Any advanced scientist or modernist orator or writer can demonstrate quickly that love, loyalty, honor, self sacrifice, by which these ignorant and blinded slaves were and are governed and guided have no scientific basis, can not be traced in the evolutionary processes of any reptile or mammal or in any geological formation or remnant of lost races. It is exactly appropriate that the authorities of Chicago University—somewhat famous as an "advanced" institution—just a few days ago decreed abandonment of the honor system for their students. Honor is a thing no more to be proved scientifically or mathematically than the existence of the soul, the future life or the dimensions of space. If strictly human reasoning directs our conduct, lies, theft, betrayal of trust, when they can be used with apparent safety and for our own advantage, are duties to ourselves. If the Ten Commandments are but the fancies of an unidentified Jew there are no moral laws or restrictions requiring respect or obedience and our indulgence in crime or abstinence from it is a mere matter of taste, convenience or conditions.

Yet the believers in God, those seeking to be His servants, those accepting the commandments as His word, those to whom love, honor, faith, service, are sacred and supreme, are the builders, the benefactors, the leaders and workers in all useful enterprises, the defenders of order and decency and civilization, the valiant fighting men in war, diligent and strong promoters of peace.

The woman we have been considering never thought of being scientific or liberal or advanced, modern in her theology or in any way sensational. She believed in and loved her Saviour and Creator, sought fervently to do their will, took to her arms and heart one of these little ones needing her care. She did beautiful and wonderful good, doubtless undid and prevented more harm than all the modernists and materialists have been able to accomplish. The flavor and inspiration of her life and work, done so faithfully and humbly, and of the lives and work of the others like her, live and will live to the end of time for purification and elevation of the hosts of the future. Intangible, invisible, as the far wafted fragrance of a dew kissed rose, these deathless inheritances make a force igpregnable against all assaults of evil and destruction as the battlement of Heaven, powerful and resistless as the onward march of a phalanx of archangels.

Alfred B. Williams.

The Two Mysteries

The young daughter of a dear friend of Walt Whitman's died a few years ago. The old poet sat in the night-watch about the dead girl and wrote the following, which combines religion and philosophy:

We know not what it is, dear, this sleep so deep and still;
The folded hands, the awful calm, the cheek so pale and chill;
The lids that will not lift again, though we may call and call,
The strange white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart-pain;
This dread to take our daily way, and walk in it again;
We know not to what other sphere the loved who leave us go,
Nor why we're left to wonder still, and why we do not know.

But this we know: Our loved and dead, if they should come this day—
Should come and ask us, "What is life?" not one of us could say.
Life is a mystery as deep as ever death can be;
Yet, oh, how sweet it is to us, this life we live and see!

Then might they say—these vanished ones—and blessed is the thought:
"So death is sweet to us beloved, though we may tell ye naught;
We may not tell it to the quick, this mystery of death,
Ye may not tell us, if you would, the mystery of breath."

The child who enters life comes not with knowledge or intent;
So those who enter death must go as little children sent.
Nothing is known. But I believe that God is overhead,
And as life is to the living, so death is to the dead.

JUSTIFICATION AND SANCTIFICATION

By the Reverend W. R. Guest

Vicar of St. Silas, Toxteth Park, Liverpool.

Justification and Sanctification.

THESE two words denote two of the main aspects of salvation, and it is essential for the student of the Scriptures to understand their meaning, and their most vital connection one with the other. It is to be feared that they are not understood as fully as they should be, though the marvel of Grace that they stand for, is of course inexhaustible in its wonder and blessedness.

The Nature of Justification.

First, as to the nature of Justification.

In the term justification we have the description of our standing in God's sight with reference to the Law of God—the eternal Law of Righteousness, the faultless exponent of which is the Lord Jesus Himself. Justification, compared with the righteousness of Jesus Christ.

I have always found that it is helpful to illustrate this great truth of Justification by considering the case of an offender against the law of the land. Let us suppose the case of a forger. The man is brought before the judge—he is convicted of the crime, and the judge must sentence him! Sentence is pronounced and the man expiates his sentence—he then goes free. The law cannot touch him again, for it has been satisfied; but the man is not made innocent thereby—he is still the forger; the stain on him still remains. He is free, but not justified, nor forgiven.

Take another illustration. I am caught by the police riding my motor cycle without a license or at excessive speed. I am summoned—convicted and fined. I have no money to pay my fine, and it is paid by a friend. I go free; the law is satisfied, it cannot touch me again for that offence—the fine has been paid by another for me. I am free, but a convicted law-breaker—I am not innocent; I am not justified; nor am I forgiven.

Take another illustration. A man has murdered some one—he is convicted and sentenced to death. As he lies in the condemned cell awaiting his execution, a message comes that he is pardoned—there has been some aspect of his deed which in a large measure has mitigated its awfulness; and the King has exercised His royal prerogative of pardon. The man goes free. He is free of the law, but he is guilty—he did commit murder: he will always be a murderer, though he is forgiven: but he is not justified.

One must admit that these illustrations are inadequate, but they will serve to help us in our understanding of the subject.

As regards the first illustration—the man who worked out his sentence. There are none like this in the spiritual sense; for the "wages of sin is death", and "all have sinned", and death has "passed upon all"—there is no completing the terms of this dread sentence.

As regards the second illustration, where the penalty is borne by another out of friendship—thank God, we have believed that to be our case! "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed . . . the Lord hath laid on Him the iniquity

of us all." Wonderful grace—wonderful love! He pays and we go free.

But there is more than this in Justification. This is included—it is the ground-work on which Justification rests; but there is more to follow.

Take the third illustration, that of the condemned but pardoned murderer. "Who can forgive sins, but God only?" The earthly king in exercising his royal prerogative sets the murderer free—pardons him; but what does that mean? He remits the penalty, but does he—can he—take away the guilt? No—never can the king deal with the guilty conscience! No—his is human forgiveness—no more penalty—no more bringing up of his crime—freedom for the guilty; a wonderful thing, but not enough for the sinner. God alone indeed forgives sin—"Thou hast cast all my sins behind Thy back"; but here is the point where God's forgiveness exceeds that of man—He not only remits the penalty, but He deals with the guilt and takes it away—He purges the conscience and makes it "void of offence".

Now this really is the essence of Justification. There is no possible illustration, because it is a Divine thing—God alone can do it.

If you take the case of a man accused of a crime who is tried and acquitted—he leaves the court free and innocent. Well, the justified child of God is like that; he who was guilty is free of the Law and innocent—guiltless—not because of what he is in himself, but because of what God has made him. He is justified in the sight of God.

"Bold shall I stand in that great day,
For who aught to my charge shall lay?
Fully absolved through Christ I am,
From sin and death, from guilt and shame."

We may at this point gather up the threads of our subject, and, having probed a little into the wonderful nature of justification, proceed to examine some other points. It is scarcely necessary here to point out the need of Justification—rather let me emphasize the need of preaching and teaching the matter clearly, and pointedly.

The Ground of Justification.

As the ground of Justification—we have already seen that the work of the Lord Jesus is the ground on which the whole process rests. It was the purpose of the Incarnation that this great salvation might become possible. His Life of Righteousness made it unnecessary for Him to die for His own sin: thus the Righteousness of Christ is the "fulfilling of the Law for Righteousness to every one that believeth"—the righteousness which justifies is His righteousness. Then His Death is vicarious: He bore the punishment of sin—He tasted death for every man. His Resurrection marked the approval of the Father on His work. It is the sign for all eternity that God is satisfied with Him, and with us in Him, so that it is clearly stated—"He was raised again for our Justification." The Ascension and the promise of the Second Advent show us that this ground of our Justification is so sure that sin is completely overcome as to its past curse, its present power, and its future effects—sin overcome means death destroyed, and justification made apparent for all eternity. God is "just and the justifier of him that believeth in Jesus".

The Method of Justification.

As to the method of Justification, it is that God applies to—imputes to—clothes with, the righteousness of Christ, everyone that believes the Gospel, and exhibits repentance in sincerity. This explains the righteousness of convicted sinners—the penalty borne by Another, the reinstatement into righteousness on account of that Other's righteousness, Who needed not to pay the penalty for Himself. This may be called the method by which God justifies.

The application of this to the individual sinner is of course by Faith. What a wonderful Gospel! When the heart, moved to repentance by the conviction of sin and need, and the certainty of judgment, turns to God and believes—trusts implicitly on the love and work of Christ—there and then God not only remits the penalty of sin, but "makes" (or reckons) such an one Righteous—removes the guilt from the conscience, and bestows the high heavenly character of a child of God.

"My God is reconciled,
His pardoning voice I hear;
He owns me for His child,
I can no longer fear;
With confidence I now draw nigh,
And 'Father, Abba Father', cry."

The Result of Justification.

It goes somewhat against the grain to be dissecting such a subject as this; but suffer one more point—the result of Justification. This will lead us to the second part of our subject.

The immediate result of Justification is Peace with God—"being justified by faith, we have peace with God through our Lord Jesus Christ." I will not stay expatiating on this point; it is a matter to rejoice in, and thank God for, rather than to spin words about. Praise God for this peace! It has saved many of us from despair and misery. Shame on us that we lie sometimes in Doubting Castle, in the clutch of Giant Despair, with the golden key in our pocket—"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." But there is another result of Justification which is really implied in the fact of our Peace with God; which is necessary to its maintenance and enjoyment; and that is our

Sanctification.

Here may I pause, before dealing with the second part of our subject, to remark how logical the Gospel is; how one thing follows another in a beautifully ordered sequence! This is a point which the Modernist seems utterly unable to comprehend: if you break into this sequence, and this order, you lose the rest; disturb one stone and the building totters.

If the Atonement be not a substitionary Sacrifice, where is the ground for Justification? If the Resurrection be not actual, where is the pledge of God's acceptance? If the Second Coming be not real, where is the full enjoyment of the Righteousness which is by Faith, and the final complete triumph over sin—its guilt, its power and its effects? And if the Bible is not true, what is the use of bothering about it at all? "Let us eat and drink, for tomorrow we die."

But to return to our subject. The term Sanctification is used in various senses. The sense in which I refer to it will appear subsequently, I hope; I do not forget or ignore the other meanings of the word Sanctification.

Being sanctified implies being set apart in a special way for a special purpose—such an one is a Saint, and all God's people are called to be saints—not when dead, but very much alive—a "peculiar" people like Israel of old.

It thereby follows that the "saint" acquires a new character: he is a changed being; he occupies a new position; he is a new creation; he is born again. Therefore this new character, in which he is to live henceforth, is the natural outcome of Justification: we call it Sanctification. It is the work of Grace entirely: the justified man does not justify himself—therefore he does not (in this sense) sanctify himself. He is holy because he has been made holy.

He belongs to a holy God; and therefore his character or description is a holy one—he is sanctified. He is born into the family of God: he therefore possesses the nature of that family. God's Day is hallowed, God's Book is hallowed, and God's child is hallowed—such an one is a saint—not by his own doings, but by the act of God. "Ye shall be holy because I am Holy." He is not a child of God because he is holy; but he is holy because he is a child of God.

Now this is a truth that is not well understood. It seems to me to be fundamental; not only because it is a wonderful corollary to Justification but because it alters completely (for me at all vents) the way in which we may regard holiness of life; it points us to the starting-point or motives, or the source of all ability to live as a Christian. Let us consider it from another point of view.

If we are justified, then we are children of God; if we are children of God, then God the Holy Spirit dwells within us—our bodies are the temples of the Holy Ghost which we have of God. "The temple of God is holy, which temple ye are."

So then Sanctification, in the primary sense, is the character of all justified people—the holy family of God. There follow naturally, on this, several important practical deductions.

1. We are not our own. This truth, when fully understood and acquiesced in, is of such a character as to affect the whole life. It gives a different aspect to life: it means that our strength, our time, our talents, our possessions, are all His, and, like ourselves, are thereby sanctified—set apart for the Master's use; and on us and ours there should be seen the inscription—"Holiness unto the Lord."

2. We have a life within us which must manifest itself. The Holy Spirit dwelling within us is God's Gift to all His justified people, and by this fact are we sanctified and sealed; but He must be allowed to show His power in the life. Here (it seems to me) is the connecting link between two views of Sanctification: the human element and the

Divine here meet. It is by the inscrutable will of God that I have any say in the matter; but the fact remains that I have, for I can grieve the Holy Spirit, and can quench His holy fire; I can run counter to His guidings; can disobey His promptings or fail to answer to them; in short, I can so live that He is unable (I speak in human terms) to manifest Himself in me. Such is not "Christ living in me"; for it is I myself and not Christ—I am failing to work out in fear and trembling what God has worked in me. So here is holiness by the act of God, and holiness (in a sense) the result of my own doings. If my will is surrendered to God the Holy Spirit, then my holy character is made known by my holy life.

3. There is a standard of Sanctification given to us; and that is in the Holy Word of God. "Sanctify them through Thy Truth: Thy Word is Truth"—so prays our gracious Saviour; and what He speaks must surely be right. We have the standard of holiness here—a standard open to all God's children; for we have the Holy Ghost to guide us in the truth, an unction from the Holy One to know all things: having the Spirit of God, we can discern spiritual things, and "if any man will do His Will, he shall know of the doctrine." That is the way—ready to learn and ready to obey; no one shall be left in doubt. In the Word are the principles which should govern all the issues of life; and one of the marks of a justified, sanctified man, is that he adorns the doctrine of God our Saviour in all things.

I am conscious of a singular inability to express even a small part of what all this implies; but I would ask you in the foregoing to note (1) the Origin of our Sanctification and (2) the Ordering of our Sanctification; and now finally (3) the Object of our Sanctification.

Surely the object is the good pleasure of God. To understand that God can be actually pleased with us must always, I think, produce a wondering awe: the pity is, that we so often use the expression that the wonder of it becomes unnoticed. God pleased with me—how is it possible? Well, I am first of all accepted in the Beloved; and then my whole being is restored to the position that man was originally created for—to please God. I am placed in that position; I am given the power to do it if I will; I am shown the way, what to do and how to do it; and I am assured of God's pleasure in me and my preciousness to Christ, as one of that Church which is His Bride. What shall I say then? Could God go further in the matter? How clear seems St. Paul's line of thought—"the love of Christ constraineth us"—"gives us no other choice." I am His, and I must consecrate myself to Him: there are failings, but the fountain for sin and uncleanness is open; there are backslidings, but there is healing and unlimited love; there is weakness, but there is unbounded Grace; there is unprofitable service, but there is the promise—"Abide in Me, and ye shall bring forth much fruit"—"As the Father hath loved Me, so have I loved you: continue ye in My love."

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GENERAL LEE

By the Reverend Pembroke Reed

The following is a sermon preached at the annual service of the Oakwood Memorial Association, which was held this year in Christ Church, Church Hill, Richmond, Virginia, May 5:

2 Samuel 23:15, 16. My text is found in a portion of God's Book which tells of a man of God and a warrior—David. He is giving his last words—reviewing God's acts through m and recording the deeds of his worthies. In the roll call of the heroes who did great exploits we have the three mighty men—who are noted for three things.

1. They joined David in a gloomy cave in time of harvest. They did not wait to gather in the fruit of their toil and outlay but turned their backs upon it all constrained by love for David though he was a fugitive and outcast.

2. They kept so close to David that they caught his sigh.

3. They actually risked their lives to bring David this refreshing draught from the well in Bethlehem, his old home town. To David it represented their blood. It was not right for him to indulge his appetite and sentiment at such expense. Such chivalrous devotion touched an answering chord in their chief. The sparkling water was to osacred to be taken for any baser use than as a libation to Jehovah. It was noble for them to have brought it to him, but it would have been ignoble for him to have quaffed it like water from any other well.

Let David represent the old South—let Lee and his followers represent the spirit of the three mighty men. They left all to join the South, invaded as David's home town was. Like these men living so close they heard the sigh of the South. Other was the dominating motive. Not slavery, but the sovereign right of States—call it what you will, a sacrifice for others was pre-eminently the motive, and a deep love for their own. They risked and gave their lives and now we are the recipients, so to speak of what they achieved for us at such cost. We are constantly abusing our heritage—our age lightly accepts for self gratification what is bought by blood. And so the heritage of the struggle of the sixties, shall we accept and apply it in a selfish way, indulging the pride of sentiment for the great deeds, reaping blessings because of material and social benefits which grew out of the ashes of lives so nobly sacrificed for us. No—it is ours to do as David did. We wish to make an offering to God. Such deeds require and inspire further sacrifices on our part. This ought to be the spirit of our Memorial Day.

2. Let Us Consider Now Our Heritage.

Major Giles Cooke, the only survivor of Lee's staff, said that when he met Lee in '61 here in Richmond he was to him the greatest, ablest and handsomest man he had ever met, and his after years of association with him confirmed him in this estimate.

So much is well known to us and oft repeated that I will only call attention to his greatness of character, ever mindful of what he would have us remember, that in all that he attained to in nobility of character was because of the grace of the Lord Jesus Christ and to Him be all the glory.

Some one has said that, "sculpture is knocking away superfluous marble". Certainly in human life the impress of the Saviour is being wrought out by blows—the chisel of suffering and discipline must be a factor in reproducing the Saviour's image. "We did esteem Mim stricken, smitten of God," etc. Therefore He shall divide the spoil with the great. What but divine grace is responsible for such lofty bearing as he showed after the campaign in Western Virginia, which resulted in failure. No one would have known the facts had Lee not whispered it in the ears of President Davis at his earnest request, viz., that had his plans and orders been carried out the result would have been victory. And yet with clamor raised against him in South Carolina he bore it in silence not defending himself. Consider him accused of many things falsely and answering nothing.

See him assigned to duty in Richmond in which, as he says, he could see "neither advantage nor pleasure", but adds, "I will not complain but do my best". Beloved, it seemed like an inauguration from Heaven when the great and good Bishop Meade on the night that he died sent for General Lee, reminded him of the days when he taught him the catechism and gave him his parting blessing. Certainly through all the trials through which he passed he was not disobedient to the heavenly vision. He lifted high the banner of Christ. With him his faith was part and parcel of him—he was always the same in victory or defeat, since he walked by faith. It often seems that men are called on to do the thing that is especially repugnant to their nature. Moses, the meekest of men, became the great leader and lawgiver and organizer of a nation. And Lee with a hatred for war, with a nature that was all for love, with an intense sympathy and a heart bleeding over the death of his men, was being crucified during those four years. There seems, in this fact, that which makes his brilliant strategy and generalship more glorious because achieved at the expense of such deep suffering.

What is more conspicuous about him than his Christian faith—he was outspoken about it though never parading it. A man of prayer—praying for Jackson when wounded as he believed he had never prayed for himself, giving thanks after the battle of Fredericksburg for God's mercies and in all his orders and reports always gratefully recognizing the Lord of Hosts as the Giver of victory and expressing humble dependence and trust in Him—it was this living faith which forms the dynamic of this mighty man. Major Cooke tells of his great interest in a colored Sunday School in Petersburg. Hear him preach on the occasion of the day of fasting and prayer called for by Mr. Davis August 13, '63. Lee says, "Soldiers, we have sinned against Almighty God. We have forgotten His signal mercies and have cultivated a revengeful, haughty, and boastful spirit. We have not remembered that the defenders of a just cause should be pure in His eyes, that our times are in His hands

and we have relied too much on our own arms for the achievement of our independence. God is our only refuge and our strength. Let us humble ourselves before Him. Let us confess our many sins and beseech Him to give us a high courage and purer patriotism and a more determined will; that He will convert the hearts of our enemies and He will hasten the time when war, with its sorrows and sufferings, shall cease and that He will give us a name and place among the nations of the earth." Oh, that a nation-wide hook-up might broadcast these words to this nation today. He carried high the banner of Christian devotion to duty—writing his daughter to learn the duty to God and her neighbor, for that is the "great object of life". He proved his devotion to duty, for if ever man went through a gruelling test, he did.

He suffered from the incomplete and often traitorous conduct of others—he suffered from politics and was forced against his judgment to fall in with plans, for example, in the final defense of Richmond which, as Lord Wolsey says, was a strategic error and forced on him for political, not military reasons. Nevertheless he goes sublimely on to his Gethsemane. Time may have mitigated it somewhat, but though not a participant myself, though satisfied to be in the Union and opposed to slavery and not grieving over losing the cause we espoused, yet from childhood I confess to you that I cannot read of Lee's surrender without a tender pathos that pains me to the depths of my heart and all but brings tears. Oh, how sublime his grace in defeat and when, like Abraham offering Isaac, he met his supreme test in surrender, he says, weare not to be concerned with what history would say about the surrender of an army in the field, but is it RIGHT"? "Men, we have fought through the war together, I have done my best for you, my heart is too full to say more". DUTY—Crucifixion of soul in surrender of most prized design.

General Lee's son, R. E. Lee, says: "General Lee's physician attributed his death, in great measure, to moral causes. The strain of his campaigns, the bitterness of defeat aggravated by the bad faith and insolence of the victor, sympathy with the sufferings of the Southern people and the effort at calmness under these accumulated sorrows seemed the sufficient and the real causes that slowly but steadily undermined his health and led to his death. Yet to those who saw his composure under the greater and lesser trials of life and his justice and forbearance with the most unjust and uncharitable, it seemed scarcely credible that his serene soul was shaken by the evil that raged around him.

Our Saviour died of a broken heart—this man followed in His train.

No wonder the Union soldier who lifted his gun to shoot him twice and dropped it, was unable to shoot such a good man. His hour was not yet come. The prophet in a bold figurative stroke says, "A man shall be as the shadow of a great rock in a weary land". It was a desert figure and the rock by resisting the drift of sand made posible fertile spots in the dreary waste. In this time of flux and change and unrest—afflicted by commercial drifts—theological drifts and moral drifts how refreshing to look at this commanding figure who is verily a refuge from the storms and the shadow of a great rock arresting the drift. He endured and proved that his colors were burnt in. Of him it might be said, of Milton who in his blindness persecution, peril and misery could yet write:

"I argue not
Against Heaven's hand or will not bate a jot
Of heart or hope, but still bear up and steer
Right onward."

Such a spirit partly made by you men of the sixties and reflected in your lives and those of our Southland is our heritage.

3. What Is Our Responsibility?

He would not drink, but poured it out to Jehovah. I am persuaded that in these days a mighty sigh goes up for a draught of the refreshing qualities shown by Lee and the men who followed him. We are reviewing what they have brought to us. And while untold blessings were purchased by their blood, we must receive them by rededicating ourselves to the Lord they served.

We have fallen upon such forward looking days that some are forgetting the command "remove not the ancient landmarks which thy fathers have set". There are many moorings being cut now when the progressive current is setting in and we may ask how far are we to go with the tide? Or, perhaps, better, we may say, what is progressiveness in the final analysis?

Science has opened a new world—an impressive mansion is being created, but the sandy foundations are giving way before the onslaughts of materialism, atheism and crime. Civilization cannot build on false belief. Look at India and China. Nor can it build on immorality. Look at ancient Rome. We need to look back to consider our moral heritage. We are today because of our yesterdays. O departure from the old foundation truths seen today has not shown its baneful effect fully yet because of a foundation which men received from the old faith.

In old Virginia we are told she is passing into an industrial era. This may be good, but grave dangers attend it. There are new notes and new alignments that may carry us far afield if we do not hold fast to foundation principles.

To money grubbers we say, look at Lee's attitude to money—refusing large financial offers to help to educate young men.

Amid looseness and immodesty and vulgarity see the stainless, chivalrous gentleman sitting in the room with open door while the young men call on his daughter, thus standing for strict modesty and decorum. Amid present extravagance and luxury see his simplicity, amid ease and softness, see his patience and fortitude under trials. Amid lawlessness, violence and godlessnes see his obedience to authority, his gentleness and his abiding faith. Thank God for such a life and for its message to our times.

We never needed to observe Memorial Day more than now. It ought to act as a compass to a drifting derelict. Surely God-given leaders have by their shining examples left their impress—they have been as a magnet—a cohesive force that has gone into our homes and been woven into the fibre of our life and made us one in a heritage that has been a living potent factor as generations have come and gone. More than cold marble is the pulsating, living spirit of Lee. More than traditional tales is the perennial epic of a devoted womanhood with bursting, bleeding hearts and sacrifices too little known they tarried by the stuff. It has been said that at Calvary no woman added anything to the sufferings of our Lord. It ought to be said that but for this faithful band the Oakwood Memorial Association, the message of those times might be all but forgotten or at least its appeal obscured in this community.

The followers of Lee had a loyalty of conviction. But they had more. They had a devotion to the matchless beauty of the noble character which was his. Political questions were lost, swallowed up or, better still, transfigured in a confederacy which by its leader was shot through with faith and love and caused other considerations to retire as the stars before the rising sun.

A Lost Cause—yes, lost as the seed loses its shell and blossoms in the glory of its perfected beauty and refreshing perfume. Lost—with denuded homes, sore feet and starved bodies, aye, but rugged oak like quality—the stuff—purified spirits that through fiery trial developed the glory of true manhood. That's victory in the final analysis.

In old cathedrals they once put perfume in the mortar and so through the ages the building has been fragrant with the odors of the past. Thus the fragrance of their deeds of old must live through our own sacrificial service, even as it is said of our blessed Lord Jesus Christ, "He loved us and gave Himself for us an offering and a sacrifice to God for a sweet smelling savor".

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed"Thy word have I hid in my heart, that I might not sin against thee"—Ps. 119:11.)

This week the following verse was submitted by R. R. P., of Dunedin, Florida:

> "Happy is the man that findeth wisdom, and the man that getteth understanding: For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold" (Prov. 3: 13, 14.

Who will send one from the far-away places as well very near us?

THE LOVE OF GOD.

I plucked a purple violet
From out the soft green sod,
I laid its cool face to my lips
And felt a kiss of God.

I wandered in a forest deep,
Where never foot had trod:
I listened to its myriad tones
And heard the voice of God.

Last night I cradled in my arms
A drowsy head, a nod,
I looked into a rosy face,
And knew the love of God.

THE WONDER OF THE BOOK

By the Reverend Dyson Hague, M A.

(Continued from last issue.)

The Wonder of Its Language.

ANOTHER wonderful thing is that this Book was not written in Athens, the seat of learning in Greece, nor in Alexandria in Egypt. It was not written by men who received their inspiration from the ancient sources of wisdom. It was written by men who lived in Palestine, in Nazareth, in Galilee. Many of the writers were what we would call illiterate. Not only were they not university men, or scholars or original thinkers; they could not speak their own language properly. There is a strong probability that neither John nor Peter could speak grammatically. You remember Peter was trapped because his dialect betrayed him. He spoke like a Galilean. Did you ever hear a man of Yorkshire or Somersetshire talking? Did you ever hear the brogue of an Irishman from Galway? It was like that with Peter and John (Matt. 27-73; Acts 2-7;4-13). They were uneducated men. And many of the men who wrote the Bible were men of that character. One was a farm hand. Another was a shepherd. They were men of no literary reputation. And yet from men of that type educationally has come a book that God in His mysterious power has so divested of all provincialism that it has become the standard of the language of the most literary nations of the world. And not only so. It is a book that has gone to the North and South and East and West. It is the strongest factor in modern life today, and yet it is of the ancient world. It is the most potent factor in the influence of the great nations of the progressive West, and yet it proceeded from the narrowest and most conservative people of the unprogressive East. All its authors were Jews, and the Jews by instinct and tradition, by education and sentiment, were the narrowest of all narrow people. The Jew was not only narrow; he had no interest in other nations. You know what a time it took to get the idea into Peter's head that he ought to have an interest in the salvation of the Gentiles of the outside world (Acts 10:14; Gal. 2:11-14). A miracle of special revelation only did it. How do you explain, then, the fact that these ignorant men, these most uncosmopolitan men, with all their provincialism, and exclusiveness, and insularity, were enabled to write a book which has become not only the Book of the Jews, but the Book of all men, and **The** Book of the world today. It is for only one tongue, and that is, the world's. It is for universal man as man. It is the proud boast of the Church of Rome today that it has but one language, and that a dead language, the Latin. But the Bible Society have a prouder boast. It is their boast that they have printed the Bible in over five hundred **living** languages; that they are giving the Living Word to every nation under heaven, that they may hear in their own tongue the wonderful works of God. Yes! God has so overruled the history of His world that there has been born a Society which has re-established the miracle of Pentecost. It is truly a miracle. It is a wonder to think that an old Hebrew book, written by a lot of Jews, has in God's mystic Providence been so divested of all orientalism and Judaism, and rabbinism, that the millions upon millions of boys and girls and men and women who read it never think of it as the writing of Hebrews or the language of an ancient and oriental race. To them they are simply the words of their own dear mother-tongue. It is the English Bible; the best that our literature can give in simple, noble prose, as Frederic Harrison once said in a lecture at Oxford. And yet, wonderful to think of, the German never thinks of it in any other way. To him it is the German Bible.

The Wonder of Its Preservation.

Another wonderful thing about the Bible is that it is almost the only book in the world that has stood ages of ferocious and incessant persecution. Century after century men have tried to burn it and to bury it. Crusade after Crusade has been organized to extirpate it. Kings of the earth set themselves, and rulers of the Church took counsel together to destroy it from off the face of the earth. Diocletian, the Roman Emperor, in 303, inaugurated the most terrific onslaught that the world has known upon a book. Every Bible almost was destroyed, myriads of Christians perished, and a column of triumph was erected over an exterminated Bible with the inscription: "Extincto nomine Christianorum" (The name of the Christians has been extinguished). And yet, not many years after, the Bible came forth, as Noah from the ark, to re-people the earth, and in the year 325, Constantine enthroned the Bible as the Infallible Judge of Truth in the first General Council. Then followed the prolonged persecution of medievalism. You all know how the Church of Rome denied the Scriptures to the people. The Church of Rome never trusted the people with the Bible. For ages it was practically an unknown book. Even Luther was a grown-up man when he said that he had never seen a Bible in his life. No jailor ever kept a prisoner closer than the Church of Rome has kept the Bible from the people. Not only so. In consequence of Edicts of Councils, and bans and bulls of Popes, Bibles were burned, and Bible readers sent by the Inquisition to rack and flame. Many of us have seen the very spot in old London where baskets full of English Testaments were burned with great display by the order of Rome.

Yet perhaps the worst persecution of all has been during the last one hundred and fifty years. The bitterest foes of the Bible, curiously enough, were men who claimed liberty of thought and Bolingbroke and Hume and Voltaire seemed so confident of the extermination of the Bible, that the Frenchman declared that a hundred years after his day not a Bible would be found save as an antiquarian curiosity. Then came the German rationalistic host, with the fiercest and deadliest of all the attacks. Baur and Strauss and the Tubingen School took up the cry of the Children of Edom: "Down with it, down with it, even to the ground." But He that sitteth in His silent heaven laughed, and Jehovah had them in derision. For here it is today, and stronger than ever. It stands, and it will stand. The adversaries have done their worst. They have charged their heaviest charge. They have fired their deadliest volley. Whatever unexpected adversaries appear in the future, no more destructive trios than Julian and Celsus and Porphyry, than Voltaire and Strauss and Renan, than Eichborn, Wellhausen and Kuenen, will ever be confederate against it. Yet in spite of these age-long persecutions the Word of the Lord is having free course and is being glorified. It is being circulated at the rate of about twenty-five million copies a year, in over five hundred languages of the globe. It has an influence it never possessed before. Verily, as we think of it we may challenge our proud age with the challenge of Moses, and cry: "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?" (Deut. 4:32).

(To be continued.)

Book Reviews

THE CHRIST OF GOD: By Dr S. Parkes Cadman. Cloth. Pp. 177. Published by the Macmillan Co., New York City. Price, $1.75.

Amid the various and compelling activities of his ever-busy life Dr. Cadman has found time to produce this readable and comprehensive volume on what he denominates "the key to the riddle of God". The book evinces large familiarity with current thought and the constant reference to writers prominently before the public is a challenge to the reader. When one has finished the discussion, he will determine that Dr. Cadman is persuaded that Jesus Christ is the Son of God in the unique relation to the Father which the Gospels set forth.

Yet, the reader who knows Dr. Cadman, will all the while feel in the back of his brain the sensation of a suspicion that the author knows how to ride two horses. When he writes (as in a recent personal letter) concerning the Jews and Christianity, "I have come to the conclusion that it is not a fraternal or profitable matter to engage in controversy about these two great Biblical religions or to endeavor to induce those who devoutly follow the faith of the Old Testament to transfer to our faith. Micah's great saying, 'What doth the Lord thy God require of thee, but to do justly, love mercy and walk humbly with thy God', is still the guide of many," perplexity runs high and wonderment increases.

In the light of this statement, does Dr. Cadman for a moment believe that his counsel for the Jews of today would have been consistent with the evangel of the Acts of the Apostles? Would there have been any Christian faith at all to survive the hostility of that day, had the

apostles presented this diluted gospel? Why does not the Jew of today require as much as then the redemptive power of the Cross? We need not engage in heated controversy; but surely we do recognize our responsibility to witness that "there is none other name under heaven whereby we must be saved." Does Dr. Cadman forget that the apostolic exclamation, "The gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek", has never been revoked? Why is he so solicitous to leave the Jews to their self-complacency? Surely, he is relegating us to the period of the Judges when, "every man did that which was right in his own eyes". We wonder reverently how our good Lord is regarding this attitude. Our part is to be kindly considerate; to "think no evil". But we can be hurt in our souls that there may be peril of our Lord's death on Calvary for the sin of the world being relegated by this good man into the limbo of the non-essential.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

APOSTOLIC CATHOLIC VS. ANGLO-CATHOLIC.

"That may not be considered Catholic, which does not appear to be proved from holy Scripture" (Chrysostom, A. D. 390).

Mr. Editor:

In three issues of The Southern Churchman—April 6, 20 and 27—there appeared in the correspondence department communications over the signature of Mr. C. L. Marsilliot, the subject matter of which seems to me is of such importance that I am led to offer a few remarks thereon. Mr. Marsilliot's letters are always clear, forceful, and logical, conveying such definite information as ought to arouse the most somnolent Episcopalian. However, it required a "great earthquake" to awaken the Philippian jailor, spiritually as well as physically (Acts 16:25-31).

In the April 6 issue of The Southern Churchman, Mr. Marsilliot quotes certain items from The Living Church paper relative to Masses as used by the Rev. Selden Delaney in his church; namely, high masses, low masses, and benediction; which induce me to make a few remarks in connection therewith, inasmuch as I am personally aware that very many are not awake to the significance of the teaching and practices constantly and covertly indulged in by the Anglo (Romanizing) "Catholics", and tending towards the ultimate goal—union with the Roman Church. Having studied the principles and teaching of the Roman Church since I was a boy in the Irish Church Sunday School—at the age of fourteen I was able to recite the creed of Pope Pius IV—I feel constrained to pass on what I have learned meantime, not only from Romanist writers, but also from conversation with papal ecclesiastics. (I wonder how many of our Episcopalian ecclesiastics can recite the creed of Pope Pius or ever even read it?) **Light** is the only specific to dispel darkness. Referring to the Rev. Mr. Delaney's church notices as quoted from The Living Church: what is the meaning and why the use of the word "Mass?" The word is primarily of Latin origin and is so used in the Roman Church (which is known as the "Latin" Church by the Greek Orthodox), in the expression, "Ite missa est", the meaning of which is unknown. I have asked several Roman ecclesiastics and no two were agreed as to its meaning. Some said it meant, "Go, you are dismissed", used at the close of the Communion Office; another said it meant that the commemorative sacrifice had been "sent up to heaven", etc. The word has also an old Anglo-Saxon base, as seen in the word Christ-mas, where it means a "feast". So analyzed, the word "Mass" is distinctly of Roman origin, and has been such for many centuries, and is utterly meaningless. It is not used by the Greek Orthodox Church. To apply the word to the Communion is unintelligible. The word is not Catholic, but the use of the term by the Anglo-Catholic sect, betrays their design as being clearly Romeward, notwithstanding Mr. Delaney's expression "non-papal" offered as a soothing syrup. Further, did Christ celebrate low mass or high mass, or did any of the apostles, or did they introduce and practice "benedictions?" The words of the ancient Apostolic Catholic writer, Tertullian, A. D., 180, should be borne in mind—"All teaching must be set down as **false** if its **tenor is opposed** to the truth of the (primitive) churches and **Apostles and Christ and God.**" The Anglo-Catholics seem disposed to swap their intelligence for a man-manufactured catholicism. The warning words of St. Paul to the Elders—not "priests"—of the Ephesian Church should also be remembered: "Of your **own selves grievous wolves** shall arise **not sparing the flock**" (The Acts 20:28, 29).

Apostolic Catholic.

CHURCH UNITY.

Mr. Editor:

Your correspondent reporting the proceedings of the Virginia Diocesan Council has unintentionally made it appear that I am opposed to Church unity, when in fact, I am one of its heartiest advocates. I did not in the Council argue against the resolution to endorse the "reconciliation pact", but I argued for an amendment to that resolution that would protect the doctrine, discipline and worship of our Protestant Episcopal Church in America.

Since the General Church has offered to divided Christendom a basis for union in the Quadrilateral and since the Church in Virginia is an integral part of the General Church, it did not seem to me that the Diocesan Council was altogether within its rights to endorse a "pact" which offered Church unity on any condition less than this. I was not alone in my conviction, for at least forty members of the Council saw it as I did. Maybe Bishop Murray saw it in the same light for he declined to endorse the "pact" **except in so far as it deplored a divided Christendom and expressed sympathy in all conferences looking toward reconciliation.** Certainly the doctrine, discipline and worship of the Protestant Episcopal Church are in every respect far too valuable to be, if only by implication, so lightly set aside., and made of no effect as the wording of the resolution adopted at the recent diocesan convention seems to me to permit.

J. Y. Downman.

DIOCESAN COUNCILS AND CONVENTIONS

SOUTHWESTERN VIRGINIA.

The tenth annual session of the Council of the Diocese of Southwestern Virginia was held May 21-22 in St. Paul's Church, Salem, Va., of which the Rev. Roland Moncure is rector.

Following its usual custom, the Laymen's League of the diocese had a supper and mass meeting in St. Paul's Parish House Monday evening, at which the clergy were present, but mostly as "silent partners". The main topic was "The Layman's Responsibility". The speakers were Col. George L. Barton, of Virginia Military Institute at Lexington; Prof. Harry I. Johnson, of Roanoke College, at Salem, and Mr. Charles Francis Cocke, of Roanoke.

There were also brief discussions of a number of other subjects. The Rev. **Louis G. Wood, of New York,** spoke of the methods used by the National Council in calculating diocesan quotas.

The chairman of the meeting was Mr. Cecil E. Bertie, of Roanoke, last year's President of the League.

Officers elected for the coming year are: President, Colonel George L. Barton, Jr., of Lexington; Vice-Presidents, Dr. Harry I. Johnson, of Salem, and Mr. Herbert McK. Smith, of Staunton; Secretary, Mr. John L. Campbell, of Lexington.

The Council opened officially Tuesday morning, 9:00 o'clock, and adjourned Wednesday afternoon at 4:15. The Rt. Rev. Robert Carter Jett, D. D., Bishop of the diocese, presided. Some of the high lights of the Council were:

The Bishop's Address, in which he referred to: (1) The excellent financial record of our diocese in past years and the necessity of earnest efforts to maintain our standard. (2) The history and progress of Virginia Episcopal School at Lynchburg which, at the request of the Council of the Diocese of Southern Virginia, he himself founded and served as its first rector until his consecration as Bishop of the new Diocese of Southwestern Virginia, March 24, 1920. The success of the Bishop's recent effort to secure subscriptions to the amount of $200,000; of which $100,000 is to be used in discharging the present indebtedness of the institution and the remainder to be the nucleus of an endowment. (3) Civil Government and the necessity of respect for, and loyalty and obedience to, the constituted authorities.

The Council Sermon, delivered by the Rev. Thomas M. Browne, of St. John's Church, Lynchburg, who spoke on the achievements made possible by faith.

The Address of the Rev. Lloyd S.

Charters, of Norwhich N. Y., who, at a mass meeting on Tuesday evening, spoke on "Personal Evangelism."

The Report of the Executive Board of the Diocese, by the Rev. F. Ernest Warren, of Bristol, Va.

Discussion of a Diocesan Young People's Conference, to be held at Virginia Episcopal School, Lynchburg, June 15-25.

Initial steps taken, looking to a proper celebration, on March 24, 1930, of the tenth anniversary of the consecration of the Rt. Rev. Robert Carter Jett, D. D., as first Bishop of the Diocese of Southwestern Virginia. By resolution the Council requested the Standing Committee to appoint a special committee to have charge of this matter; this special committee to be composed of the Rev. Dr. Thomas D. Lewis, President of the Standing Committee, Mrs. W. H. B. Loving, President of the Woman's Auxiliary, two additional clergymen and two laymen.

Reports of Virginia Episcopal School, the Theological Seminary in Virginia, Stuart Hall, Boys' Home, the Woman's Auxiliary, the Associate Missions, St. Peter's in the Mountains, St. John's in the Mountains, the Wythe County Missions, Christ Mission near Amherst.

Resolution of appreciation of Mrs. W. H. B. Loving and her fine work as President of the Woman's Auxiliary.

Resolution of Sympathy for the family of Dr. E. L. Marshall, who died May 21, while driving near his home in Bedford County. For many years Dr. Marshall has served as a most interested and faithful Senior Warden and Treasurer of St. Thomas' Church near Big Island, Bedford County. A greatly beloved country physician of the old school.

Resolution of Sympathy for the Rev. Douglas I. Hobbs, rector of Trinity Church, Rocky Mount. Dr. Hobbs is a patient in Jefferson Hospital, Roanoke, where he recently underwent an operation. He appears to be well on the road to recovery.

Discussion of a proposal to change from twelve to a higher figure the canonical limit of the number of vestrymen in a parish. Finally the matter was referred to the vestries of the diocese with the request that they report their recommendations to the Committee on Constitution and Canons before the next Council. Several parishes in the diocese have the usual vestry of twelve and in addition, to increase interest and information as to the work of the Church, an extra-canonical "Associate Vestry".

Appointments and elections as follows:

Diocesan Officers—Executive Secretary and Treasurer, Thos. A. Scott, Roanoke; Chancellor, Mr. Charles Francis Cocke, Roanoke; Historiographer, Hon. Don P. Halsey, Lynchburg.

Standing Committee — The Rev. Messrs. Thos. D. Lewis, D. D., Thos. M. Browne and W. G. Pendleton, D. D.; Messrs. W. W. Brodie, C. S. Hutter and William J. King, Jr.

Examining Chaplains — The Rev. Messrs. Thos. D. Lewis, D. D., W. Cosby Bell, D. D., and Devall L. Gwathmay.

Members of the Executive Board—To serve three years under the rotation system—The Rev. Messrs. Devall L. Gwathmey and Roland Moncure; Messrs. John Lee Logan and R. L. Peirce.

Deputies to the Provincial Synod to be held in Harrisburg, Pa., October 15-17, 1929—The Rev. Messrs. E. R. Rogers, Ph. D., Thos. D. Lewis, D. D., W. Taylor Willis and J. Lewis Gibbs; Messrs. Jas. W. Gerow, F. C. Wiley, Wm. King, Jr., and C. S. Hutter.

Alternates—The Rev. Messrs. F. Ernest Warren, Thos. M. Browne, Carleton Barnwell and James A. Figg; Messrs. S. N. Hufford, John Lee Logan, W. M. Brodie and F. S. Crosby.

Commission on Architecture and Construction—The Rev. Messrs. Thos. M. Browne, John L. Gravvatt, Jr., and Devall L. Gwathmey; Messrs. A. Erskine Miller and C. Edwin Michael.

Trustees of Boys' Home—To serve three years under rotation system—The Rev. G. Otis Mead and Mr. H. Minor Davis.

Trustee of the Diocese—To fill a vacancy—The Rev. Thos. M. Browne.

T. A. S.

NORTH CAROLINA.

Unable to be present at a Convention which he has attended continuously for fifty-three years, the Rt. Rev. Joseph Blount Cheshire announced to the annual convention of the Diocese of North Carolina, meeting at Holy Innocents, Henderson, May 14-15, that he had turned over to Bishop Penick, the Coadjutor, the whole general administration of the diocese. Expressing his wish to "be useful in a restricted sphere," Bishop Cheshire will retain some duties His absence at the convention was caused by the illness of Mrs. Cheshire, and her death on the second day.

The adoption of a Forward Movement budget that calls for economy of administration but no curtailment of the work of the diocese, was the subject of most debate of the convention. Characteristically, North Carolina did not question the apportionment given it by the General Church, though it involved an increase of some $4,000 that throws its own budget out of balance.

The report of an evaluation committee, appointed at the 1928 convention, came in for much discussion. Provision for a new policy in the diocesan missionary work, calling for the consolidation of mission fields, was adopted. The convention refused to change the time of its meeting, and was not in favor of self-entertainment of the delegates.

The Rev. Messrs. S. S. Bost and John Long Jackson; Messrs. John H. Cutter and Richard Lewis; and Miss Rena Clark were elected members of the Executive Council.

Delegates to Provincial Synod were elected as follows: the Rev. Messrs. Milton A. Barber, Elwood L. Haines, Isaac W. Hughes, John Long Jackson, Alfred S. Lawrence and Theodore Partrick, Jr.; Mesdames Frank H. Challen and F. S. Spruill; Messrs. J. H. Cowles, John S. Holmes, Henry M. London and J. Renwick Wilkes.

T. P. Jr.

EAST CAROLINA.

The forty-sixth annual convention of the Diocese of East Carolina met in St. John's Church, Fayetteville, Wednesday and Thursday, May 15 and 16. At a pre-convention meeting held in the church on the evening of Tuesday, May 14. Mr. Leon Palmer, General Secretary of the Brotherhood of St. Andrew, spoke on the need in the Church for lay evangelism. Mrs. F. N. Challen, student secretary for the Church at the North Carolina College for Women at Greensboro, spoke on the influence that St. Mary's House is having on the Church girls at that College. The Rev. William A. Lillycrop, rector of St. Paul's Church, Greensboro, told of a similar opportunity that the Church has with the students at the Eastern Carolina College for Women which is situated one block from the new stone church he is building. About fifty students are turned away from the old church each Sunday for want of room.

"During the past year we have had the largest number of clergymen serving in the diocese that have ever served at one time," said Bishop Darst in his annual address. The Bishop urged loyalty to the new Prayer Book as soon as it could be put into the hands of the people. Telling of the wonderful work that has been done during the year through the aid of the Brotherhood, the Church Army, and the Layman's League of St. James' Church, Wilmington, the Bishop closed his address with an earnest plea for pastoral evangelism.

A new method of making the apportionments for each parish and mission was thoroughly discussed, opening the way for its adoption at the next convention. This method is not based on the number of communicants, but on the ability to pay, being derived from the amount each parish and mission spends on itself.

The convention heard addresses from the Rev. Louis G. Wood and Dr. Larkin Glazebrook. The Rev. A. S. Lawrence, student chaplain at the University of North Carolina, said that there were more Church students at the university than at any other institution of learning in the South.

The convention expressed by resolution its willingness for the Bishop to continue to be of service to the General Church as chairman of the National Commission on Evangelism.

The forty-seventh annual convention will meet in St. Paul's Church, Greenville, next May.

The following were elected as members of the Standing Committee: the Rev. Robert Brent Drane, D. D., president; the Rev. Stephen Gardner, secretary; the Rev. William O. Cone; Messrs. Edmund R. Conger and J. C. B. Ehringhouse

Clerical deputies to the Provincial Synod are the Rev Walter R. Noe, the Rev. George Frank Hill, the Rev. Chas. E. Williams, the Rev. Stephen Gardner, the Rev. William A. Lillycrop and the Rev. William H. Milton, D. D. Alternates: the Rev. George W. Lay, D. C. L., the Rev. I. deL. Brawshaw, the Rev. Harrell J. Lewis, the Rev. A. C. D. Noe, the Rev. Alexander Miller and the Rev. Archer Boogher.

Lay deputies are: Messrs. George B. Elliott, J. Q. Beckwith, John R. Tolar, Dr. C. J. Sawyer, Joseph Huske and T. H. Partrick. Alternates: John W. Dawson, J. R. Pinkham, C. C. Chadbourne, W. A. Townes, L. B. Morrill and Taylor Attmore.

S. G.

From convention address of the Rt. Rev. Thomas C. Darst, D. D.:

Pastoral Evangelism.

By Pastoral Evangelism I mean the personal appeal to the individual by the priest and pastor of the flock—the earnest seeking for the sheep that have wandered away, and the loving effort to bring in those who have never been within the fold.

We, of the clergy, are busy with many things, and sometimes we are almost lost in the complicated machinery of modern parish activities, but we can never enter into the joy of our ministry, or realize the glory of our office, until we learn to present Christ in all His saving beauty and power to the individual soul who is waiting for the winning personal word."

NEW YORK.

Bishop William T. Manning has received as an expression of thanksgiving for his restoration to health, the promise of the hearty approval and concurrence of every clerical and lay member of the Diocese of New York in his efforts to complete the Cathedral of St. John the Divine. A resolution making this pledge was adopted amid applause at the closing session of the one hundred and forty-sixth annual convention of the diocese in Synod House of the Cathedral, May 15.

The action on the resolution followed the presentation by the Bishop of certificates of merit to those laymen who had completed more than twenty consecutive years as vestrymen of a church in the diocese. One of those to win a certificate was Governor Franklin D. Roosevelt, a vestryman in St. James' Church, Hyde Park, N. Y. His name was applauded. A lay delegate from St. James' Parish stepped forward and offered to deliver the parchment to the Governor. Another to win a certificate was Charles H. Tuttle, United States attorney, a vestryman of St. Luke's Church, Convent Avenue and West One Hundred and Forty-First Street. Still another was S. Edward Nash, of Trinity Church.

The pledge to Bishop Manning was as follows: "Resolved, That as an expression of our thanksgiving to Almighty God for having in His mercy spared our beloved Diocesan to live and continue his great work in the building of the Cathedral this convention desires to go on record as assuring the Bishop and the trustees of the Cathedral that any steps they may see fit to take with a view to the speedy securing of the money necessary for the completion of that noble sanctuary will meet with the hearty approval and concurrence of every clerical and lay member of the convention."

The resolution was offered at the morning session by the Rev. Philip W. Fauntleroy, rector of the Church of the Holy Communion, Lake Mahopac, and according to the rule that all individual resolutions must be referred to a Committee it was sent to the committee on miscellaneous business.

The committee recommended that the resolution be not adopted as the "ground had been practically covered" by the action of the previous day in adopting a resolution giving thanks for the recovery of Bishop Manning from a three months' attack of pneumonia.

At Dr. Fauntleroy's objection, however, it withdrew the adverse recommendation.

"When you realize that the Bishop himself has collected the greater part of the $12,000,000 which has been paid over in the last five years for the building and endowment of the Cathedral, we owe it to him to adopt that resolution," Dr. Fauntleroy said. "We want the Cathedral to be not only an honorable mausoleum for our Bishop to lie in, but a great temple completed in his lifetime so that he can sit on the throne in the chancel and see the results of his arduous labor."

Bishop Manning called upon Bishop Arthur S. Lloyd to put the question, and a rising vote was then called for. Three elderly men failed to rise, but it is understood they had not heard the call for the vote.

Acting on a resolution offered by William H. Sage, a vestryman of the Church of Heavenly Rest, it was voted to print and circulate 2,500 copies of the annual address of Bishop Manning, which he read to the convention Tuesday afternoon. In this he said it was necessary for him to have a united and sympathetic board of trustees of the Cathedral to help him continue the burden of building it.

Bishop Lloyd addressed the convention. "I am especially pleased that the committee on miscellaneous business was overridden," said Dr. Lloyd. "And I am also especially glad that you adopted this resolution as an act of thanksgiving that Bishop Manning's health has been restored. More than any man I know he is carrying a tremendous burden."

Bishop Herbert Shipman followed Bishop Lloyd and said the present convention was the largest since that at which Dr. Manning was elected bishop.

HARRISBURG.

The most important feature of the twenty-fifth annual convention of the Diocese of Harrisburg, held in Trinity Church, Williamsport, Pa., Tuesday and Wednesday, May 14-15, Archdeacon Charles E. McCoy, rector, was the balloting for the election of a Suffragan Bishop for the diocese. After five ballots, all resulting in a deadlock, the convention was adjourned. It was announced that a third attempt will be made to elect a Suffragan at the twenty-sixth annual convention, to be held in St. James, Lancaster, in May, 1930. The following were nominated from the floor of the convention: the Rev. Canon Harold N. Arrowsmith, the Rt. Rev. W. H. Overs, the Rev. Edwin Royal Carter, the Rev. Malcolm DePui Maynard, the Rev. Hiram Rockwell Bennett, the Rev. Lewis G. Morris, and the Rev. Archibald M. Judd. The latter declined nomination and withdrew his name. Others whose names were written in on the ballot papers were the Rev. George Davidson, the Very Rev. Daniel W. Gateson, the Rev. N. B. Groton, the Rev. Arthur B. Kinsolving, the Rev. C. E. Knickle, Archdeacon Charles E. McCoy, the Rev. Lewis Nichols, the Rev. Walter Byron Stehl, D. D., and the Rev. Alan Van Meter.

On Tuesday afternoon a pre-convention conference for laymen was held. The convention opened with Choral Evensong. Bishop Darlington, in his convention address, urged that greater zeal be shown in bringing children not only to Sunday School, but also to church, and he suggested that the clergy preach sermons which could be appreciated by the children.

At 7:30 P. M. the annual Churchmen's banquet was held in Trinity House. Mr. Archibald M. Hoagland, of Williamsport, was toastmaster, and the speakers of the evening were the Bishop of Erie, Bishop Darlington, and General Charles M. Clement, Chancellor of the diocese.

The second day began with a Diocesan Corporate Communion at 7:30 A. M.

The election to diocesan offices resulted as follows:

Secretary—The Rev. Samuel H. Sayre.

Treasurer—Richard M. H. Wharton, Harrisburg.

Chancellor—General Charles M. Clement, Sunbury.

Registrar—The Rev. A. A. Hughes.

Standing Committee—The Ven. Paul S. Atkins, the Rev. Oscar F. R. Treder, D. D., the Rev. Lewis Nichols, the Ven. Charles E. McCoy, the Rev. Clifford G. Twombly, D. D., Thomas H. Hammond, F. K. Lukenbach, Hon. F. W. Culbertson, Abram Bosler and Dr. W. S. Hamaker.

Executive Council—The Rev. Clifford G. Twombly, D. D., the Rev. Frederick P. Houghton, the Rev. Oscar F. R. Treder, D. D., the Rev. Hollis W. Colwell, the Rev. Anthony G. VanElden, the Rev. Clifford L. Stanley, and Messrs. Herbert W. Hartman, Ralph T. Smith, Col. W. Fred Reynolds, Gilbert W. Mattson, C. N. Tull and Guy Bresius.

Deputies to the Provincial Synod—Clerical, the Rev. Charles E. Berghaus, the Rev. Oscar F. R. Treder, D. D., the Rev. A. A. Hughes, and the Rev. Richard A. Hatch; lay, Benjamin Brown, Edward P. Brinton, John J. Brandt, and P. E. Womelsdorf.

Alternate Deputies to the Provincial Synod—Clerical, the Rev. Azael Coates, the Rev. Anthony VanElden, the Rev. Earl M. Honaman, and the Rev. William H. Bond; lay, Dr. B. F. Smith, Dr. George A. Gorgas, William F. MacBride and S. Wirt Mosser.

A canon was adopted fixing the minimum salaries of missionaries in the diocese at $2,100 and residence. It was also decided to increase the membership of the Executive Council of the diocese.

A. A. H.

SPRINGFIELD.

The fifty-second annual synod of Springfield was held at Emmanuel Church, Champaign, Ill., May 15-16. It was preceded by the fifth annual dinner of the Church Club of the diocese, which was held at the Champaign Country Club with an attendance of two hundred men and women from most of the parishes and missions of the diocese. Mr. George A. Williams, the president of the club, was toastmaster and presiding officer. The Church Club presented to the Bishop a purse of $500 which it had raised during the past year for the new building at Woodriver, Ill.

The first speaker of the evening was Mr. H. Lawrence Choate, the National President of the Brotherhood of St. Andrew, who stressed the importance of the Church training its laymen and older boys in the definite work of Evangelism.

The Rev. Frederick G. Deis, representing the National Field Department of the Church, presented an inspiring challenge to be more interested in the missions of the Church.

The Rev. Stephen E. Keeler, of Akron, announced as one of the speakers, was prevented from coming, owing to a death in his parish.

Bishop Frances, of Indianapolis, representing the Fifth Province of the Church on the National Council, brought the friendly greetings of the neighboring diocese and urged that the Diocese of Springfield lay continued stress upon informing its people of the work of the Church, which would in the long run insure even larger gifts in money.

Bishop White was happy as he addressed his people, for he had before him representatives from practically the whole diocese. The synod dinner was held on the fifth anniversary of Bishop White's consecration, and it seemed to him that the future looked exceedingly bright.

Mr. Spencer, as Executive Secretary, brought a brief message of the Church Club, and urged that the men start the sixth year of the Bishop's Episcopate pledged to make greater efforts than ever before.

The President asked the Church Club to offer a prize to the most efficient branch of the Young People's Association, and following the suggestion of the Bishop to make as its object for the new year the raising of money sufficient to install a pipe organ for St. John's Church in Springfield, both of which suggestions were adopted.

The synod opened Wednesday morning with a celebration of the Holy Communion, at which the Bishop was celebrant. Emmanuel Church was practically filled with the deputies to the con-

vention and with the members of the Woman's Auxiliary and local parishioners of Emmanuel Church. Most of the business of the convention was devoted to the hearing of reports of progress along practically every line of Church endeavor. The diocese reported a larger payment on its quota to New York than ever before in its history.

Mr. Franklin H. Spencer, Executive Secretary of the diocese, was reelected as Secretary of the Synod, and Mr. S. Raymond Tingley as Treasurer of the diocese. The Rev. Henry F. Selcer was appointed by Mr. Spencer, with the approval of the Synod, as Assistant Secretary. In elections to the Standing Committee there were no changes in the lay members. The Rev. Herbert L. Miller, rector of Emmanuel Church, Champaign, was elected in the place of the Rev. Joseph G. Wright, who died in February. Delegates to the Provincial Synod to meet in Indianapolis this fall were—the Rev. Morton C. Stone, the Rev. Henry F. Selcer, the Rev. Herbert L. Miller, the Rev. Charles K. Weller; Messrs. Dan G. Swannell, George L. Wilson, Oscar Ruediger and Miles S. Gilbert.

The convention endorsed the drive for St. Luke's Hospital, Tokyo, passing a resolution that every parish and mission immediately take steps to fill its quota to enable the diocese to pay in full its allotment of $8,000, more than one-third of which is already in hand.

The Rev. T. G. C. McCalla, of Centralia, was elected a member of the Bishop and Council, succeeding the Rev. Jerry Wallace of Christ Church, Springfield.

The University Chapel is about to undertake a campaign for $500,000 to finish the Chapel Foundation at the University.

The report of the Committee on the State of the Church was in many ways the most interesting report presented, giving a splendid view of the work of the Diocese over the past year.

The Synod received with great pleasure the announcement by the Bishop of the gift of $30,000 for a new parish house and community center in connection with St. Paul's Church, East St. Louis, and pledged its best efforts to secure the balance of money needed to get the work under way.

Mr. I. W. Metz, the Treasurer of the Orphanage of the Holy Child, reported that institution to be in a healthy condition.

Miss Vera Noyes, of the Diocese of Chicago, addressed the evening mass meeting on Religious Education, when the Bishop's Banner for the largest Lenten offering was awarded to St. Paul's Church School, Alton; and the banner for the largest per capita offering to St. John's Church School, Centralia.

Miss Edna Beardsley, Assistant Secretary to the National Executive Secretary at New York, addressed the women's afternoon session. All the meetings of the Woman's Auxiliary were held in the Chapel of St. John the Divine, Champaign.

F. H. S.

Church Intelligence

Federation of Church Clubs Meets.

An appeal for a strict observance of the canon law of the Church, particularly that relating to divorce, and a call to Church people to observe and help enforce the national laws featured the sessions of the twenty-eighth conference of the National Federation of Church Clubs at the Edgewater Beach Hotel, Chicago, May 9, 10, 11.

Law enforcement was the central theme of the president's annual address, delivered by Col. George W. Burleigh, of New York. Colonel Burleigh severely criticized those who "wink at the breach of our Church and national laws."

Mr. Charles D. Dallas, of the Church Club of Chicago, was named president of the National Federation, succeeding Colonel Burleigh, and Boston was selected as the 1930 convention city.

"The canon respecting divorced persons must be better enforced and obeyed," declared Colonel Burleigh. "Divorce is becoming a menace to our civilization. The laymen must help the priest in this program. Why should we permit clergy and laity alike to break down the canons of the Church? If they are not willing to observe our canons, it is up to them to withdraw from the Church.

"Likewise, I believe the alien or citizen who does not like and support the laws of our country should be returned to the country from whence he came, or if a citizen, transfer his allegiance to some other country. I refer to the trimmer and those who would rewrite our creeds and laws for their own use. Neither Churchmen, citizens or aliens should be permitted to undermine our institutions and customs with insidious propaganda. We must strive to combat the forces which are trying to prevent our country from being Christian and we must not continue to wink at the breach of our laws.

"The laws of the Christian Church, if enforced and obeyed, would help tremendously in the enforcement and obedience to the laws of the country."

A proposal to make the Federation of Church Clubs the central organization of a broadened law program of activities was favorably received by the conference. The proposal was made by Warren Kearney, of New Orleans, who came directly from a meeting in Washington of a national commission on lay work, appointed by the last General Convention. The conference adopted resolutions providing for the appointment of a committee to work out plans for such a program and submit such to the 1930 conference.

The three-day conference had as its central theme the inspiring of the manpower of the Church to a larger service. With this subject, Charles E. Field, Chicago layman, opened the addresses Friday morning with an appeal for the elimination of indifferent Churchmen.

"There is a great army of supposed-to-be Church members who today are slipping," said Mr. Field. "They have permitted golf, the automobile, the great open spaces and other pleasures to lure them away from a solemn obligation. They think they have done their share when they contribute money to the Church and her work. It is the task of every loyal churchman to use his efforts to reclaim these slipping members. It is one of the great problems facing all Christian bodies at the present time."

Mr. Field termed as "counterfeit" the Christian business man "who professes to be a Churchman but whose contact for at least six months of the year is through his family and the duplex envelope that contains less money than he pays to his caddy or the cost of gasoline for the week previous."

Captain B. Frank Mountford, of the Church Army in America, called upon the laity to be "ambassadors of Christ", asserting that before Churchmen could hope to inspire others, they must themselves be inspired. The job of the lay Christian, he stated, is a "mission of friendship".

"The clerk in the store may well have as great a work before him as the evangelist; the invalid may contribute as much to the Kingdom of God as the famous preacher in the pulpit", he continued. "To every man is given a certain circle whom he and he alone can touch. And no man can do more than charge this contact with the current of life divine."

Mrs. Charles Spencer Williamson, president of the Chicago Woman's Auxiliary, representing the women on the program, called upon Churchmen for a larger cooperation in promoting the Church. "The women of the Church," said Mrs. Williamson, "desire recognition as women with a world vision, who are not dreamers but workers with a definite objective. Too often men look upon the women as merely money raisers; cooks and waitresses at parish dinners; cajoling saleswomen at parish bazaars; middle aged women who like to sew and gossip and find a way of killing time."

Laymen constitute the greatest undeveloped resource of the Church, Leon C. Palmer, Philadelphia, General Secretary of the Brother of St. Andrew, told the conference.

"They are not working as they should," he continued. "Ninety per cent of the Church work is done as a rule by ten per cent of the members. Our real problem is employing the unemployed, getting idle Christians and nominal members to accept personal responsibility for definite Christian service.

"Thousands of Christians today have a merely negative religion, a futile piety. They are good, but good for nothing. They are nonentities so far as definite service to the Church is concerned. Many rectors are so busy nursing the sick Christians that they have no time left for going out into the highways and hedges to constrain others to come in. We look upon our clergy as men whom we have employed and pay to do our religious work for us, just as we employ a stenographer or file clerk, a policeman or janitor.

Representing the young people of the Church, Harold C. Barlow, of Milwaukee, reviewed the work of the young people's groups and urged a larger interest on the part of the men in Church youth. Greater attention to the college problem which he said youth views with alarm was asked.

The Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago, spoke on the technique of interesting other men.

America has entered a new age demanding a new statement and application of basic ideas of right and wrong, Dr. William A. Maddox, president of Rockford College, declared at the final session of the conference.

Bishop C. P. Anderson, of Chicago, spoke of the work of Church clubs, saying the promotion of fellowship is one of the greatest accomplishments of the Chicago Club.

Officers of the Federation in addition to Mr. Dallas are: First Vice-President, Henry Everett, Boston; Second, Dr. L. W. Glazebrook, Washington; Third, Edward R. Hardy, New York; Secretary-Treasurer, J. E. Boyle, Chicago. Twenty-one dioceses were represented at the conference.

J. E. B.

"Special."

The reduction in the appropriation to the Missionary District of Mexico necessitated by the "pay-as-you-go-plan" was $1,711, or three per cent of the total appropriation.

Upon learning from the Bishop of the serious results to the work in Mexico because of this reduction, a generous member of the Church has sent in his check as a "special" for the full amount of the reduction.

Drury Declines Pennsylvania Bishopric.

The Rev. Dr. Samuel Smith Drury, Headmaster of St. Paul's School, Concord, N. H., has declined his election as Bishop Coadjutor of the Diocese of Pennsylvania. He based his decision, presumably, on the fact that Bishop Garland had refused to name the date upon which he would retire as diocesan.

Dr. Drury is the fifth clergyman who has been elected to the office and who has declined. A Bishop Coadjutor automatically succeeds his diocesan in the event of a vacancy.

Bishop Garland and other officials of the diocese said the conditions demanded by Dr. Drury were "without parallel in the American Church".

Bishop Garland immediately issued a statement expressing regret that he could not accept the unprecedented condition insisted upon, as he is only sixty-two years old and is physically able to continue serving his diocese.

"Dr. Drury informed the Notification Committee that as a condition precedent to his serious consideration of the call a 'statement should be made' by me 'indicating definitely the date at which I intended to retire and allow the Coadjutor to take over the full control of the diocese', the Bishop said.

"He also stated that he would not make any commitment whether he would accept the call should I consent to the condition. I replied, through Dr. Jefferys, as follows:

" 'My request was for the election of a Coadjutor, whose duties were specifically and definitely assigned. Dr. Drury was elected to this office. I cannot accept his suggestion that, as a condition to his consideration of the call, I should make a statement naming a date on which I would definitely retire as Bishop so that he could take over the full control of the diocese.' "

Dr. Drury's telegram was received late in the afternoon by Dr. Jefferys, who was chairman of the Notification Committee which met Dr. Drury in New York last week. Dr. Jefferys immediately forwarded it to Bishop Garland. The telegram follows:

"When your convention called me to become Coadjutor I thought I ought to accept and I was prepared to do so. Since, after further inquiry, you show me that this appointment must be of a wholly indeterminate duration, I feel no longer impelled to leave work of assured usefulness to accept the post, honorable as it is. I trust you and those who elected me to understand why I now decline."

Bishop Garland declared the successive elections and declinations of five men have "not injured the diocese in the least".

"We must have a Coadjutor and we will continue to elect good men until the office is filled," he said. "I will have to give the matter of calling another convention further consideration."

Dr. Drury's decision came as a surprise to many clergymen and laymen of the diocese. Members of the committee which met him in New York expressed the opinion that he would accept. Of the five men who have declined, none has been as explicit as Dr. Drury in stating his reason, it is said.

It was in February, 1928, that Bishop Garland announced his request for a Bishop Coadjutor to assist him in administering the affairs of the oldest and second largest diocese in the country.

He announced the man elected would share with him the appointments for confirmations, consecrations, ordinations and other Episcopal functions; would assist the Bishop in the work of church institutions; would have full charge of all the missions of the diocese, and from time to time would take over other functions as his familiarity with the work increased.

In May, 1928, the Rev. Dr. Henry Knox Sherrill, rector of Trinity Church, Boston, was elected. He declined and the Rt. Rev. Edwin Makin Cross, Missionary Bishop of Spokane, Wash., was elected at a special convention in October. Bishop Cross declined and the Rev. Dr. Walter Russell Bowie, rector of Grace Church, New York, was elected at a special convention in December. Following Dr. Bowie's declination, the Rev. Dr. William Scarlett, dean of Christ Church Cathedral, St. Louis, was elected at a special convention January 22.

Dr. Scarlett declined and a special convention was held May 6. On the early ballots a deadlock threatened, the laymen supporting the Rev. Dr. John M. Groton, of New Bedford, Mass., and the clergy favoring Dr. Drury. Dr. Drury was elected on the fourth ballot.

News of the American Churches in Europe.

The convocation of American Churches in Europe has been appointed by Bishop Thomas to be held in the Pro-Cathedral of Trinity Church, Paris, the thirtieth of May.

At the last convocation meeting of the American Churches in Europe, held in Paris, May, 1928, it was recommended by the Rev. Henry R. Wadleigh, in charge of St. Luke's Chapel in the Latin Quarter, that inasmuch as they will soon have to vacate their present premises, an entirely new building should be erected to care for the American students, and continue its active work with a larger and more suitable building.

To raise sufficient funds for carrying out the project, a committee has been organized to make a drive in June next, to raise the necessary funds. Already a certain sum has been contributed, but more will be needed.

Any one who has been connected with the work of St. Luke's has been doing for American students, artists models, and American residents in the Latin Quarter, understands how necessary it is to have a larger and better equipment. The work which St. Luke's is now doing under the direction of Dean Beekman and Mr. Wadeligh, is splendid, and it would be worth while for our Church people visiting Paris to visit the Chapel and attend its services.

It is hoped that the drive in June will be successful in raising a sufficient sum for this need.

The services in Christ Church, Lucerne, begin the first Sunday in June and continue until the second Sunday in September.

G. H. K.

Fire Insurance For Churches.

The daily papers report an event of great significance and importance to every one of our Protestant Episcopal Churches in the United States. A fire insurance corporation organized for the Protestant Episcopal Church commenced operations May 22 at 14 Wall Street, with a board of directors comprising J. P. Morgan, Newcomb Carlton, Samuel M. Vauclain, Joseph E. Widener, Walter C. Baylies, John Nicholas Brown, Robert S. Brewster, R. Fulton Cuting, George Cabot Lee, Stephen Baker, Robert L. Gerry, William Fellowes Morgan, Frank L. Polk, George W. Wickersham and Monell Sayre.

Mr. Sayre, who is executive vice-president of the new corporation, is also head of the $22,000,000 pension fund which was devised in 1913 to safeguard the old age of Episcopal clergymen and which was eventually written into the laws of the Protestant Episcopal Church, so that contributions to the pension plan by member churches are now canonically obligatory.

"The fire insurance plan will be optional," Mr. Sayre explained, however. "It originated in the belief that the fire insurance rate on churches should be lower than any other structure because there is no moral hazard on a church.

"These churchmen who are the board of directors," Mr. Sayre said, "supplied all the necessary capital so as to give the Episcopal Church a fire insurance company for itself whereby it carries its own insurance. The Church Properties Fire Insurance Corporation, as it is called, will reduce costs by selling direct to churches and their affiliated organizations with five-year policies payable on the instalment plan."

Abstract of the Action of the Commission on the Ministry Dealing With Placement of the Clergy.

Radical changes in some of the present practices of the Church are here proposed by the Commission on the Ministry to help cure troubles which arise out of Placement of the Clergy. These proposed changes are submitted for consideration and discussion and later, with such alterations in details as further deliberation may dictate, will be incorporated into Canons to be presented at next General Convention.

The Rev. Theodore R. Ludlow, D. D., of the Department of Religious Education, gave the Commission the results of his long study of the records, presenting facts and statistics which witness to the great need of some such action. Placement of the clergy is one of the serious problems of the Church and the Commission puts forth these suggestions as the best means toward relief. If any one objects to the proposals let him ask himself if he has anything better to suggest.

The following Preamble and Resolutions embody these ideas—and the Commission invites discussion of them. The Commission is seeking the best solution to a situation which cries out for mending. Copies are being sent all Bishops for such consideration as Diocesan Conventions may care to give these suggestions:

Whereas our parishes are seeking responsible and intelligent aid in the finding and election of suitable ministers; and

Whereas it is highly desirable that there be provided honorable and systematic means by which the clergy may be so placed that they may serve the Church to the utmost of their powers; and

Whereas we should encourage men to go forward to Holy Orders by the promotion of effective strategy and system in the placement of available men in our ministry;

Therefore, this Commission recommends to the consideration of the Church for ultimate legislation by the General Convention the following suggestions as to a possible plan of opera-

tion for the placement of ministers of this Church:

That the responsibility of Placement be committed to the Bishop and Standing Committee of each diocese or missionary district, or to the Bishop and some other Committee, as may be determined by the Diocesan Convention.

It shall be the duty of this Placement Committee, in case of a vacancy occurring in the rectorship of any parish, to nominate at least three clergymen to the parish for election as rector. If none of the persons so nominated by the Placement Committee be satisfactory to the parish, the Placement Committee shall then nominate three more and continue so to nominate until a selection has been made.

In case of a vacancy occurring in a mission the Bishop shall advise with the Placement Committee in making an appointment to fill the vacancy.

The appointment of assistants in any parish shall be subject to the approval of the Placement Committee.

No ordained minister may become canonically resident in any diocese or missionary district without the approval of the Placement Committee.

On petition from a minister, or a vestry, or on its own initiative, the Placement Committee shall have power of removal or transfer. The right of a hearing shall be given to the parties interested and at least six months must elapse before action becomes effective.

It shall be the duty of the Placement Committee:

(a) To keep individual records of the work of all diocesan clergy.

(b) To see that these records accompany Letters Dismissory.

(c) To notify the National Placement Committee of all transfers and to transmit to them copies of the individual records.

That there be a National Placement Committee to consist of the Presiding Bishop, ex-officio, two clergymen and two laymen from the membership of the National Council and such other persons as the National Council may determine.

It shall be the duty of the National Place Committee to keep, on a standard form, individual records of all the clergy of the Church. This information shall be available to diocesan and provincial Placement Committees.

Each Province may create a Provincial Placement Committee to advise Diocesan Placement Committees, when requested so to do, concerning placements, removal or transfer of clergymen within the Province.

At the present time there does not exist anywhere in the Church a complete and authoritative file of the clergy which gives facts about them and their work.

These Committees, both Diocesan and National, would provide a place to which the vestry of a vacant parish could turn for reliable information, to which a Bishop could turn when he desires a man for a mission station. Further it would provide a place to which the clergy could turn when seeking a change and do so with confidence they would be heard with sympathy and helped without loss of self-respect or prestige.

The Kuling School for the Children of Missionaries in China.

Synod House
Amsterdam Ave. and 110th Street
May, 1929.

To the Friends of the Kuling School:

On April 10, the Board of Trustees decided to reopen the school at Kuling in the autumn of 1929.

This decision was in accord with the unanimous judgment of the Managers in China.

Those who have stood by the school so faithfully will hear of this decision with satisfaction—a feeling which no doubt the whole Church will share, the more as such action must add to the morale of the Church in China.

Fortunately Mr. Stone and his wife, though at real sacrifice to themselves, have felt constrained to return, so the school will be opened under the best possible guidance.

Mr. Stone is taking with him a lady who will serve as matron. The rest of the staff for the time being will be secured on the field.

For the present the high school department will not be resumed, as the number of advanced pupils does not now seem to justify it.

I have special satisfaction in advertising the fact that by their unwavering fidelity the friends of the school have made it possible to reopen without delay or embarrassment.

Such a demonstration will, I am sure, increase the number of those who will be glad to help carry the responsibility for the school's maintenance. Whatever is strong and bears good fruit makes its own appeal to those who want to help.

Very truly yours,
A. S. Lloyd,
Chairman Board of Trustees.

Personal Notes

The Rev. R. Maxwell Bradner, formerly rector of the Church of the Nativity, Brooklyn, N. Y., has accepted a call to St. Margaret's Church, Staatsbury, New York; the change to be effective June 1.

The Rev. Henry N. Hyde, Executive Secretary of the Diocese of West Missouri, will act as summer supply in his former church, St. Paul's-by-the-Lake Chicago, beginning Sunday, July 28.

The Rev. John H. Griffith, formerly rector of St. Andrew's Church, Canton, N. C., is now in charge of the Church of the Advent, Ocean View, and Epiphany, Lafayette Park, Norfolk, Virginia, with address at 1307 Lafayette Boulefard, Norfolk, Va.

The Rev. Allen Moore, Durant, Oklahoma, sailed in May on the S. S. de Grasse for the Havre. He will later embark at Marseilles for Algiers, where he lived for some years and founded two missions for the Church of England, thence proceeding to the Holy Land, Egypt and back to Italy, France and England. He will be away three months.

The Rev. Halsey Werlen has accepted the Deanship of St. Luke's Cathedral, Panama.

Deaconess Margaret Peppers has been transferred from the Philippine Islands to the Diocese of Olympia.

Dr. McC. Fellows has been transferred from the District of Anking to the District of Shanghai.

The Rev. Donnon E. Strong, rector of Christ Church, Warrensburg, Missouri, has accepted his election as Dean of Christ Cathedral, Salina, Kansas. He will begin his residence and work there September 1.

ORDINATIONS.

Orrin Francis Judd, B. A., was ordained deacon in St. Paul's Church, Harrisburg, Pa., on Wednesday, May 22, 1929, by the Rt. Rev. James Henry Darlington, D. D., Bishop of Harrisburg. The sermon was preacned by the candidate's father, the Rev. Archibald M. Judd. The presenter was the Rev. Harry Mershom, rector of the Church of the Holy Apostles, St. Clair. The Rev. Hollis W. Codwell, of Harrisburg, read the Litany, and the Ven. Alexander McMillan, of Carlisle, read the Epistle. Other clergymen present in the chancel in addition to the above mentioned were Archdeacon Paul S. Atkins, and the Rev. Messrs. Bridgeman, Dowie, Hughes, Caruthers, Sutton, Claire and Sayre; also the following students from the Philadelphia Divinity School: A. L. M. Worthey, Robert C. Fletcher and William Hugh Fryer.

The newly ordained Deacon is a graduate of St. Stephen's College, and the Philadelphia Divinity School. He has accepted appointment as curate of the Church of the Mediator, Philadelphia.

Four men were advanced to the Priesthood and five others made Deacons by Bishop Garland at a Service of Ordination May 27, at ten o'clock in St. Andrew's Collegiate Chapel of the Philadelphia Divinity School, Forty-second and Spruce Streets, Philadelphia.

Those advanced to the Priesthood were:

Rev. John William Irwin, assistant at Grace Church, Mt. Airy, presented by the Rev. Charles E. Eder, rector of Grace Church, Mt. Airy.

Rev. Arthur Trent Helms, assistant at Trinity, Oxford, and in charge of Trinity Chapel, Crescentville; presented by the Rev. Waldemar Jansen, Jr., rector of Trinity.

Rev. Hugh Latimer Willson, Fellow Divinity School; presented by the Rev. J. Cullen Ayer, Professor of Ecclesiastical History, Philadelphia Divinity School.

Rev. Charles Harold Harrison, presented by the Rev. Franklin Joiner, rector of St. Clement's, Philadelphia.

Those ordained Deacons were:

Charles Henry Ewing, presented by the Rev. S. Lord Gilberson, rector of St. James, Kingsessing. Mr. Ewing will be assistant at St. James.

Francis John Pryor, presented by the Rev. A. W. Lucas, Headmaster-elect of Cathedral School for Boys, Washington, D. C. Mr. Pryor will serve as a missionary in Nebraska.

Carl Ludwig Appleberg, presented by the Rev. George H. Toop, rector Holy Apostles, Philadelphia. Mr. Appleberg will continue his work at the Seamen's Church Institute.

Cedric Earl Mills, presented by the Rev. S. Sydnor Thomas, rector of St Barnabas, Germantown. Mr. Mills, on June 1, will take charge of St. Cyril's, Coatesville, and Ascension Mission, West Chester, succeeding the Rev. Samuel H. White, resigned.

Ruell Howe (for the Bishop of Spokane), presented by the Rev. Charles H. Arndt, rector of Christ Church, Germantown. Mr. Howe will serve in the Diocese of Spokane.

The Rev. John E. Rowell was advanced to the priesthood on May 14, 1929, in St. Mark's Church, Minneapolis, Minn., by Bishop McElwain. The Rev. Dr. P. E. Osgood preached the sermon and presented the candidate. Eight other clergymen joined in the laying on of hands.

(Continued on page 23.)

Family Department

JUNE.

1. Saturday.
9. Second Sunday after Trinity.
11. Tuesday. S. Barnabas.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. Monday. Nativity of S. John Baptist.
29. Saturday. S. Peter.
30. Fifth Sunday after Trinity.

COLLECT FOR FIRST SUNDAY AFTER TRINITY.

O God, the strength of all those who put their trust in Thee; Mercifully accept our prayers; and because through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee both in will and deed; through Jesus Christ Our Lord. Amen.

For The Southern Churchman.

"O ALL YE WORKS OF THE LORD, PRAISE YE THE LORD!"

Gene Scott Wright.

O gift of beauty, gift of love,
How sweet and fair this day in June!
The sun sprang up an hour ago,
Curled up the mists from valleys low,
Inspired the birds on every bough,
And put the world in tune.

The west wind wakes, and waters bright
With dimpling laughter wake with him;
He whispers to the leaves, and they
Respond with questions of the way
He's traveled far since yesterday
Broad fields and forests dim.

The dewdrops tremble in the light,
And breathe the perfume of the rose;
Each pansy lifts a smiling face;
The hollyhocks, a royal race,
Flaunt brilliant colors in their place,
And daisies pale unclose.

Between them and the river's rim
A velvet band of turf is spread;
Two kittens gambol on the green;
Two peacocks near their plumage preen;
A swan floats slowly in the scene;
And pigeons fly o'er head.

For gifts of beauty from Thy Hand,
Dear Lord of earth and heaven above;
My heart is bursting with Thy praise,
Grant me a voice that I may raise
Sweet songs thru all the coming days
To celebrate Thy Love!

Substance and Shadow.

Flowers have faded since time immemorial. In fact, there is a whole season dedicated to decay. In order to compensate us the poets have sung of the amaranthine bloom whose radiance is never dimmed in the fabled land of Arcadie. Christ has given substance to the fairest dreams of our race, and Olympus has bowed to Olivet.

What is substance? Some one says: The material object. So said Aristotle in the golden age of Greece. But Plato had said the material vanished away, and therefore the abiding element is the general essence or idea behind the object, of which the object is only a particular mode or expression. According to this theory not the universe is eternal, but God who created it, and nature is but the ever-changing fashion of his thoughts.

What does this mean in everyday practice? Simply that the things apparent to our senses are only for a little while, and the eternal realities are truth, justice, beauty, and righteousness. To live only for the former is to leave the substance to follow the shadow. Religion creates a trans-valuation of values. Matter is the insubstantial pageant faded as Prospero said, leaving not a wrack behind, but love and truth are absolute, inviolable, eternal, and of the very nature of God.

How is Christianity related to such a conception of life? Jesus has left us three symbols that fade not away. The first is the Cross. This is not a crucifix—it is a life imbued with the spirit of sacrifice. "He that loveth his life shall lose it," and the cross of Christ has become the central figure in history. It is the way to salvation.

. The second symbol is the Kingdom. This is not an empire of the world with armies and navies to promote its cause. It is the rule of God in human hearts. Creeds and churches may depart, but His will must be done on earth as in heaven. So He said, "Ye cannot serve God and mammon."

Third is the Crown. God and heaven were more real to Jesus than space and time. "My Father's House" is not a castle in the air. It is the eternal mansion that fadeth not away. So while we live in the world, let us live for eternity.

To the unbeliever these are only shadows, but to the man of God they are the strong foundations of life.—Dr. Robert MacGowan, in Presbyterian Banner.

For The Southern Churchman.

Hunger.

Mary Danforth Dodge.

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness.

Incline your ear, and come unto Me; hear, and your soul shall live."—Isaiah 55:2, 3.

One day recently I was walking down Fifth Avenue. Before me, behind, and on both sides pressed the numberless throng, a typical sample of the city's population. Men, women and children of many nationalities, of all classes and conditions jostled against me as I walked along the famous thoroughfare. Faultlessly gowned, arrogant women alighting from their cars; shabby, pinched-faced girls plodding wearily home from work; carefree boys striding insolently along; feeble old men and women shrinking through the crowd; successful business men, confident in their power—all these surged against me on Fifth Avenue that day.

Gradually, I became aware only of the faces in the hurrying crowds—faces flaunting and bold-eyed, faces marked by fear and sorrow, faces eager and seeking, faces unutterably weary, faces laughing and gay, faces indifferent and empty, faces passionate and alluring, faces cold and cynical. But as I walked I looked in vain for one truly happy, peaceful face in all the vast crowd. Instead, through each one of those countless faces a soul looked out in longing, dissatisfaction, hunger.

Hunger, that was what I saw written on the faces around me, a torturing, ceaseless soul-hunger which nothing in the world can satisfy. Pleasure, riches power, all are alike powerless to banish this hunger, as the Fifth Avenue crowd bore witness that afternoon, while life's disappointments and sorrows but fan its flames into a devouring fire.

As I sat at home that evening thinking over my day, I realized that it was also a sample of the world's. For everywhere, from youth to old age, the anguish of hunger torments the human soul. In the days of the Hebrew prophet, Isaiah, more than seven hundred years before Christ, it was just the same. Then, as now, the people spent their money for "that which is not bread," and their "labor for that which satisfieth not". Then, as now, they strove by amusement, wealth, power, and the gratification of passion, to satisfy the hunger of their souls. And then, as now, their efforts were all in vain. For why? "Thou hast made us for Thyself, O God, and the soul of man is restless until it finds rest in Thee."

"O weary ways of earth and men!
O self more weary still!
How vainly do you vex the heart
That none but God can fill!"

GOD! That is what the soul of man is ever hungering for, today, in the days of old, in all days to come. "Incline your ear, and come unto Me; hear, and your soul shall live." This is what God, through His prophet, proclaimed to the men and women of twenty-six centuries ago; this is what, through His beloved Son, He declares to us today. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you. . . . . I am the Bread of Life . . . . he that cometh to Me shall never hunger" (St. John 6: 27-35).

And deep within the human soul, unknown, it may be, even to itself, is hidden a longing which only God can fill, a hunger which only He can satisfy who is, Himself, the Source, the Goal, the Life of every soul.

Building Men.

the achievements of men, to glorify the the achievements of men, to glorify the stone out of which they have wrought and the material that they have fashioned. We think of what men have done with the materials, but there is a greater thing than this. That is to consider what the material has done for men. For in its last analysis every achievement of man has its highest value in what it has done for man and not what man has done for it. The man who built the Brooklyn bridge was bigger than his bridge and more important. The great kings of commerce who have handled the wealth of the world have been much more important than the wealth they handled. Not what they have done with their money is the question, but what their money has done for them. In choosing our tasks, the greatest thing in all the choice is what task shall make me a bigger man, a braver, stronger man, more humble and more Christlike, more brotherly. And the output of all these things are men trained to higher things by the tasks they have done, or debased to lower things by the tasks they have done.

We do not need so much these great material conquests as we need a race of men—men in whose lives is the fibre of righteousness and in whose heart is the glory of love, whose faith laughs at the impossible and cries it must be done.

For the Young Folks

For The Southern Churchman

DO NOT GIVE UP.

Maude F. Mumma

Do not give up hoping,
Though every hope be lost,
Do not give up giving,
Though dead may be the cost.

Do not give up loving,
Though ones you love be dead;
Do not give up living,
Though long your heart has bled.

Do not give up trying
Though long the road may be,
Do not give up helping,
Though no reward you see.

Do not give up smiling,
Though smiles so oft deceive;
Do not give up cheering,
Though you no praise receive.

Do not be discouraged,
But go right on your way;
Helping, loving, giving,
And bright will be your day.

For The Southern Churchman.

A LITTLE GIRL STORY.

"Cadwallader Colden Hoffman."

Margaret McIlwaine.

The little girl stood by her mother's bedside and gazed timidly at a very tiny little screwed up red face and two tiny red fists doubled up against a rose-bud mouth. Her "new little brother", they told her. And he must have a name. But what a big one!

The little girl could say it perfectly, for she had heard it over and over—"Cadwallader Colden Hoffman".

It was in something father had been reading to mother before the baby came. All the children listened when father read, for he had a beautiful voice. And he was always so sure of his story. It was like seeing it happen when father read.

And the Cadwallader Colden Hoffman was such an interesting story; one could quite see why mother wanted the new baby named for him; though it was such a tiny red baby for such a tremendous name!

You see, this Cadwallader Colden Hoffman had once been just a little boy himself. And his parents' name was Hoffman, so he was not responsible for that. And the answer he would make to "What is your name?" would just be, "Cadwallader Colden". And if you had asked him, "Who gave you this name?" he would have said just as you do, "My Sponsors in Baptism" and all the rest of it. For his parents were Christian people, who wanted their little boy to grow up in God's Family and inherit the Kingdom of Heaven.

Now if you are going to inherit a kingdom, and if you are at all intelligent, you wish to know all you can about your kingdom. How far it extends, and what people belong to it and all about it. And if you can in any way help your father to increase the kingdom without being unkind, why, so much the more for you to inherit.

Perhaps Cadwallader Colden Hoffman thought this, or perhaps he just loved his Father, the King of Heaven, so much that he wanted to help Him unselfishly. At all events he began very early to compare earthly riches with heavenly riches and he decided that heavenly riches were best.

In fact, they were so much best that it would be well worth-while to invest all his earthly riches in such a way as to secure more heavenly treasure. Then he must have thought over what he had that he could invest. And besides his share of the family money he found he had some time—twenty-four hours of it every day—and some good health, and strength he could use, to help extend his Father's Kingdom.

The next thing he looked for was a place on earth where people did not belong to the Kingdom of Heaven. He was sure they would like to belong to it if they knew his Heavenly Father, for every one loves Him who knows Him.

So he learned that in Africa, at that time, hardly any one had been told the good news that "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but should have eternal life." Cadwallader Colden Hoffman therefore resolved to use all his money, and all his time and all his health and strength in carrying this good news to Africa.

It was necessary to study a good while and to learn a good many things before setting out on such a long journey, to such a strange land, to tell such great news to such unusual people. So he spent a number of years in learning all he could about these people, and about their country, and their ways, and how they ate and lived and talked to one another.

Cadwallader Colden Hoffman had been very well brought up at home by his excellent parents; and he would have thought it very rude indeed to go among these people without trying to understand their likes and dislikes, and so to offend their very best ideas by behaving contrarily. What would have become of all his good news if people were too displeased to listen?

At last he set sail for Africa on the Feast of St. Matthias in 1849, eighty years ago. Another young man named Rambo went with him. Two together; that was Jesus Christ's way. And early in April he wrote, in a beautiful letter to his mother, "At 11 o'clock today Rambo and I got into the boat at the side, manned by six noble naked savages. We landed on the beach in the surf, and some of us were carried out on the shoulders of the Kroo-men."

You would be amused at the names of the various African tribes in this part of Africa called Liberia; Veys and Kroos and Golas and Bassas and Kabos and Dabos and Grebos, and many others. No doubt our names sound quite as queer to them.

Please notice that Mr. Hoffman called them noble naked savages, and as the next event was Easter Day he talked to them about Jesus and the Resurrection.

How you would enjoy reading some of his letters home at this time. One can almost see the beautiful scenery he describes and hear the people talk and sing. Other teachers had been along the coast, now and then, for a number of years, and a few had stayed long enough to build schools and teach English and Arithmetic.

When you read of Liberia, you will find the name "Hoffman Hall", which is a school begun by the Rev. Cadwallader Colden Hoffman.

It is now said to be the best school in Liberia. It is very old, so old that one of the buildings needs to be pulled down and built over again. The pennies in your missionary box will help to build it new.

How do you earn your money for it? Do you run errands? Take care of baby? Dust the what-not? Help in the garden? The little girl in my story did all these things and earned her first missionary dollar.

She felt very happy and so will you.

Boys and Sheep.

Joe came home with his clothes and even his hair all wringing wet. "I just knew the ice wasn't strong 'nough," he said.

"Then why did you slide?" asked his auntie.

"'Cause all the other boys did," answered Joe. "So I had to, or they'd laugh. And nobody wants the other boys to laugh at him, you know."

His aunt gave him dry clothes, set him down by the fire and made him drink hot lemonade. Then she told him a story:

"When I was a little girl, Joe, my father had a large flock of sheep. They were queer things. Where one went, all the rest would follow. One day a big ram found a hole in the fence, and he thought it would be fun to see what was on the other side. So in he jumped, without looking where he was going, and tumbled to the bottom of an old, dry well where father used to throw stones and rubbish.

"The next sheep never stopped to think what had become of him, but jumped right after, and the next and the next, though father tried to drive them back, and Watch, the old sheep dog, barked his very loudest. But they kept on jumping and jumping till the well was full. Then father had to pull them out as fast as he could, and the sheep at the bottom of the well were almost smothered to death."

"My, what silly things!" exclaimed Joe. Then he looked up at his aunt and laughed and became quite red in the face.—The Christian World.

Sure Of It.

Foreign-made articles are in great demand among the natives of Africa, so when young Matumbo, son of a native Christian, found an almost-new jackknife one day, he fairly radiated joy as he came home to show his possession to his mother.

"See what I have found," he exclaimed.

But his mother had imbibed Christian ideas which made her inquisitive as to the origin of the find.

"Where was it?" she asked.

"It was lost on the trail," her son replied.

"But are you sure it was lost?" the mother insisted.

"Indeed I am sure that it was lost," said Matumbo. "I know it was, for I saw the missionary and his bearer looking all over the place for it."—Ex.

There is need for ceremonies, the water must have its cup. But when the cup is made the main thing and is ornamented and jeweled and almost adored as though it had some magical virtue and could save the soul, when we trust in beautiful churches and elaborate rituals and gorgeous trappings, we have turned our religion into something as childish as a child's doll.—Presbyterian Banner.

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"Lord, make me quick to see
Each task awaiting me;
And quick to do;
Oh, grant me strength, I pray,
With lowly love each day,
And purpose true.
To go as Jesus went,
Spending and being spent
Myself forgot;
Supplying human needs
By loving words and deeds
Oh happy lot!"

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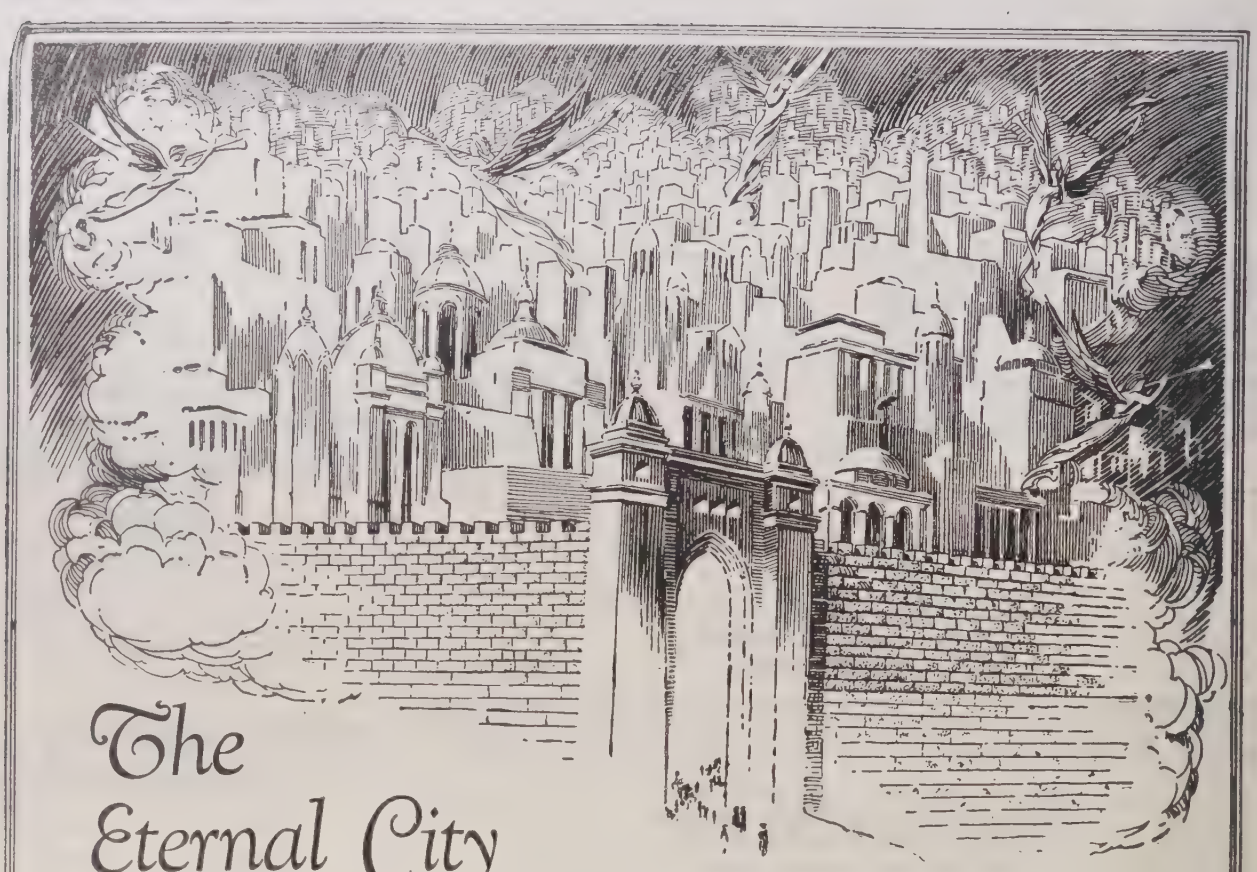


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The Eternal City

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."

Revelation Ch. 21. vs. 19, 20.

John, the beloved disciple, in the above, endeavors to express in human language the most transcendant spiritual beauty and permanence of the heavenly city,—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems, every one of which appears in the minute crystals of

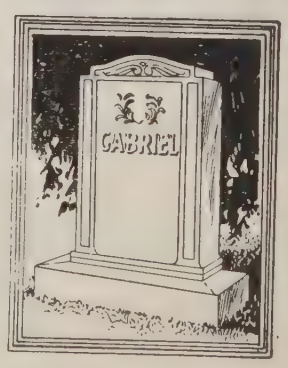
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Deaths

MRS. JOSEPH BLOUNT CHESHIRE.

MRS. JOSEPH BLOUNT CHESHIRE, wife of the Bishop of North Carolina, died in Raleigh, N. C., on May 14th, and was buried in Calvary Church Cemetery, Tarboro, N. C., on May 16th. The funeral in the Church of the Good Shepherd, Raleigh, was conducted by the Rt. Rev. E. A. Penick, Bishop Coadjutor, assisted by the Rector, the Rev. Henry G. Lane, and the Bishop of Southern Virginia.

The Convention of the Diocese was in session at the time of Mrs. Cheshire's death and passed resolutions of respect and sympathy.

Mrs. Cheshire, a native of Maryland, was a daughter of the Rev. Walter A. Mitchell and Susan Thomas Mitchell. She was in her seventy-first year.

DR. ALFRED FRONTIS HARGRAVE.

Died, at his home, in West Point, Virginia, on March 18th, DR. ALFRED FRONTIS HARGRAVE, aged 71.

Dr. Hargrave was born in Lexington, North Carolina, a son of William and Wilhelmina A. Hargrave, and was educated at the University of North Carolina. He was a resident of West Point for 31 years.

He is survived by his widow, Mrs. Mary Houseworth Hargrave, one daughter, Mrs. J. M. Lewis, of Gloucester, three sons, Dr. W. W. Hargrave, of the Medical Corps, United Statee Navy, Alfred F. Hargrave, of West Point, and Raymond Hargrave, of Norfolk. He is also survived by two step-daughters and two step-sons, Mrs. Charles Gresham, of Tappahannock, Miss Susie Corr, of West Point, Richard Corr, of Richmond, and Beverley Corr, of Lynchburg.

Dr. Hargrave was a devoted member of St. John's Church, in West Point, and was a vestryman for many years. For the past ten years he was the Senior Warden of the parish. In his death the Church has lost a devoted and faithful member and the community a most useful citizen.

The funeral services were held at St. John's Church, conducted by the Rev. C. C Graves, the rector, assisted by the Rev. Hugh W. Sublett, D. D., of St. John's Church, Richmond, a former rector of the parish.

MRS. MICAJAH WOODS.

Beautiful and gracious women have always been the best interpretors and the finest models of the social life of their era. Here in Charlottesville lived one, who brought down into the new day the perfume of the vanished loveliness of the old Virginia country home.

Born amidst the broad acres of a Hanover County plantation Tillie Morris was reared in Clazemont, so named in memory of the ancient dwelling place of her Morris ancestors in Wales. The house was jammed with children, the quarters still filled with dark-skinned servants. Near neighbors and intimates were Pages and Dabneys, Fontaines and Carters and their compeers. Hospitality was the law of the land. Gracious manners and cultured talk were the habit of the people. Always to fear God and never to fear man was their religion. Outdoor labors and outdoor games, outdoor sports fostered health and strength, simplicity and naturalness. Youth, beauty, native sweetness, ingenious charm drew suitors from far and near to Tillies' feet.

Married to a rising young Albemarle attorney, Micajah Woods, long honored as the leader of the Charlottesville bar, she transplanted into her new home the intrinsic spirit of her old abode. Life was kind, Dame Fortune was propitious. Men and women, the old and the young, felt the sun grow brighter and the air sweeter when this blonde young matron greeted them with her engaging smile. Soon beautiful children came to inherit her beauty and grew up to learn and practice her charm. The Woods home in Charlottesville became a gathering ground for men and women who knew and loved the spirit of that older Virginia.

The winning simplicity of her girlhood, the sweet urbanity of her manner and address, the warm sympathy with her neighbor's hopes and fears—these clung to her and defied the assaults of age. Such lingering dearness, as of some unspoiled child touched all who knew her and seemed translated into our everyday speech. We never ceased to think of her and often spoke of her as Tillie.

Sorrow came with the later years, pain and disaster. Then illness and darkness descended, which neither care nor love nor science could remove. But to the last the touch of beauty remained and the fragrance of an old world charm and that sweet simplicity as of an eternal child, until Jesus said once more "Suffer the little children to come unto me".

THE MASTER.

By W. R. Bowie.

In contemplating this book it is quite evident that the author has given his readers a Character which is splendidly human **and but slightly divine.** As the Character moves through the book, as the author says, he sees him "so fully human that among those same forces by which all lives are shaped he shaped his own". In this estimate of his own labors it is not difficult to discover how he comes to his conclusions as the character moves through the book.

The narratives of the Virgin Birth are discounted, and considered more as the lyric effort to account for history than as being history itself, which "begins not in Bethlehem but in Nazareth. It is 'tradition', adoration like a prologue spoken in the high rhapsody of the Church's interpretation", by no means historical in character.

Thus discarding the Gospel's way of accounting for the union of the two Natures in one in the Virgin Birth, there is a note of anxiety as the author realizes that necessity is upon him to suggest and supply some other plan which may take its place in the thought and heart of the world. Descriptive words and phrases are sought here and there, but as none are used the second time, it is evident that the quest is disturbing. The author finds himself unable eventually to do better than this, "In transfigured moments of his imagination he beheld a new meaning for Messiah. **And in that mystery of his soul's awareness, into which no analysis can follow** (black ours), he felt himself to be God's chosen Son through whom the message of the highest should be expressed." And so "the news of John's appearance on Jordan . . . . came to the ears of Jesus like a bell striking the decisive hour". Adopts a mystery, not to be analyzed, in place of one discarded, which has filled the need of the ages these many years. Here we seem to meet the poet in the author, as we shall see again, which seems to justify his apologist who says he is more poet than theologian.

But the Character moves on in the book and having removed the Virgin Birth, the chief difficulty, other difficulties in the way of the author's purpose are boldly, though gently, brushed aside. The Commendatory voices at Baptism and other times are minimized or nullified. This is illustrated in the poetic treatment of the Transfiguration as the movement goes on. "The disciples looked and they never forget what they beheld. There was a light upon his face that made it seem (sic) transfigured. It shone there in the darkness **as when the moon is risen"** (what a shallow description), cloak about him seemed (sic) to glisten like white flame. Then a cloud drifted over the peak of the mountain. For a moment they seemed (sic) left alone and they **said it was as though** the voice of God spoke to them out of the dimness. 'This is my beloved Son.' The mist blew by and there again was Jesus—Jesus with something tremendous in his eyes!" A poetical explanation in pleasing language, but which can hardly be found satisfying.

This reminds us of the July political orator who soared aloft to such high heights that he did not know how to get down, so he quickly wound up his speech by saying that the bird of Liberty soared aloft and fell and broke his neck.

The treatment of the miracles is not consistent in that some are apparently accepted while others are rejected, unless the reason is found in the fact that the **healing** miracles—the ones usually accepted, keep the movement in the realms of humanity in that healing miracles are performed by men today as then. The admission of the healing miracles, therefore, keep the movement in proper channels. But the author's estimate of Miracles not of this nature may be found in his treatment of the feeding of the five thousand. Hear him: "When all is said and done, there will always be an element of the unexplained about this account of the feeding of the multitude. . . . He first took all the food the disciples had—five loaves and two fishes—and blessed that, and used it; and then his **'contagious confidence'** drew forth from somewhere enough food more to satisfy the hunger of the whole obedient group." To believe which one is compelled to exercise more faith than is necessary to believe the Bible account

in the old orthodox way. We don't care for Barmacide feasts. They set very lightly on our empty stomachs.

And thus "the Character moves on through the book" outward and away from orthodox ways to a purpose and a goal all the author's own. **The New Testament is shredded of its miracles; the ways and formalations of the Prayer Book are swept away with the sacred hymnology of the church-ages in accumulating**—and made a thing of naught, while the **earnest believer in things as they were and are is left aghast.**

We cannot believe that with all the genial, gentle, amiable qualities which the author has devoted to his Character, that this is our Saviour of the world which stilled the anxious cry of the woman of Samaria, attracting others to Him, as she went exclaiming, "Is not this the Christ?" nor that this is He who stayed Peter in his purpose to go back to the world, and through penitence and prayer, got him ready to preach his great sermon on the day of Pentecost; nor can it be the Christ that has down the ages gone into the hearts and lives of men to remake them, nor can it be the Christ if there is any balm in Gilead, who is still the cry of a troubled world today. "I, if I be lifted up, will draw all men unto me."

On page 90 of Dr. Russell Bowie's book we find that he refers to our Lord and Saviour of the World as "God's nearest Son". Think of it! and compare Dr. Bowie's description with our great Church Creed:

> "God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; by whom all things were made; Who for us men and for our salvation came down from Heaven. And was incarnate by the Holy Ghost of the Virgin Mary."

Bowie's description sounds to us like "nearest" puerile profanity.

In our opinion, any one who writes such a book as "The Master" is far more fit to be a minister in the Unitarian Church than to occupy the position of minister or leader in the Protestant Episcopal Church of America.

This book of Dr. Bowie's seems to us to be "elaborately useless and ingenious unprofitable", if not dangerous, in spite of the fact that it is replete with artistic verbosity, but conspicuous by omitting the vital credal principles of our Church.

We are reminded of Shakespeare's statement:

"In law, what plea so sainted and corrupt
But seasoned with a gracious voice
Obscures the show of evil? In religion
What damned error but some sober brow
Will bless it and approve it with a text."

We can readily believe that this book, "The Master", was written by the same man who issued the statement recently to the effect that our Apostles' and Nicene Creeds were not very vital to religion, but should be considered as "poetic expressions of religious emotion", which would permit us to be led into a maze of ambiguous religious beliefs **whose end is destruction.**

Our Apostles' and Nicene Creeds give us an accurate description of our Master Jesus Christ, and we advise strongly against any believer wasting his time reading this book called "The Master", published by the Rev. Russell Bowie, apparently for his own amusement and profit. "Hinc haec lacryma."

We strongly commend to the study of Rev. Russell Bowie that great old hymn:

"Lord, forever at Thy side
Let my place and portion be:
Strip me of the robe of pride,
Clothe me with humility.

"Meekly may my soul receive,
All Thy Spirit hath revealed;
Thou hast spoken, I believe,
Though the oracle be sealed.

"Humble as a little child,
Weaned from the mother's breast,
By no subtleties beguiled,
On Thy faithful Word I rest.

"Israel now and ever more,
In the Lord Jehovah trust;
Him, in all His ways, adore,
Wise, and wonderful, and just."

L. M. W.

ORDINATIONS.

(Continued from page 16.)

The Rev. Edward Reinhold Rogers, Ph. D., was ordained to the priesthood on Friday, April 12, at 10:30 A. M., by Bishop Jett, the service being held in Emmanuel Church, Covington, Va., of which the Rev. Dennis Whittle is rector.

The sermon was preached by the Rev. John J. Gravatt, Jr., of Trinity Church, Staunton, and the candidate was presented by his brother, the Rev. George Floyd Rogers, of Asheville, N. C. The Rev. Mr. Whittle read the Litany. The Rev. C. F. Magee, of Clifton Forge, had the Ante-Communion service. The Rev. Ambrose H. Beavin, of Hot Springs and the Rev. J. Lewis Gibbs, of Emmanuel Church, Staunton, read the Epistle and Gospel, respectively. Bishop Jett celebrated the Communion, assisted by the newly ordained priest. Dr. Rogers is Superintendent of Boys' Home, Covington, Va.

The Rev. Paul Hamilton Baker was ordained to the priesthood on Monday, April 15, 1929, by the Rt. Rev. W. B. Roberts, D. D., acting for the Bishop of Minnesota, in St. Luke's Church, Hot Springs, S. D.

The candidate was presented by the Rev. E. C. Prosser, and Bishop Roberts preached the sermon.

The Rev. Mr. Baker will continue for the present in his work at Hot Springs.

The Rev. George Stanley West was ordained to the priesthood by the Rt. Rev. Warren Lincoln Rogers, D. D., Bishop Coadjutor of Ohio, in Grace Church, Toledo, Ohio, on the morning of Tuesday, March 12. The presenter and preacher was the Very Rev. Francis S. White, Dean of Trinity Cathedral, Cleveland. There were ten clergy present.

William Henry Martin was ordained deacon by the Rt. Rev. E. C. Seaman, D. D., at the Church of St. Mary the Virgin, Big Spring, Texas. The Rev. A. B. Hanson, of Colorado, Texas, presented the candidate. Rev. Mr. Martin will remain in charge of his present work.

The Rev. Michael Joseph Kippenbrock, Deacon, was advanced to the priesthood on Sunday, April 21, 1929, in St. George's Church, Cordova, Alaska, by the Rt. Rev. Peter Trimble Rowe, D. D., Bishop of Alaska.

The sermon was preached by Bishop Rowe. Mr. Kippenbrock was presented by the Very Rev. Charles E. Rice, Dean of Holy Trinity Cathedral, Juneau. Dean Rice read the Litany, and the Epistle was read by the Rev. Bert J. Bingle, Ilam Sound Mission, last July, and will continue as priest-in-charge. This field includes Cordova, Valdez, Latouche, Chitina, McCarthy, Kennecott and Katalla.

The Rev. Sturges Allen, of the Holy Cross Mission in Liberia, died there March 29, 1929, at the age of seventy. He had served, with scarcely a day's illness, in Liberia for more than five years. The Spirit of Missions for February contained a brief article which Bishop Overs had written about this fine and devoted missionary, whose name is now added to the long list of those who have given their lives in Africa for our Lord.

The Rev. Wm. J. Cuthbert, rector of St. Martin's, Brooklyn, N. Y., died in St. John's Hospital on Sunday, April 21, after having been in ill health for some months. A requiem was offered in St. Paul's, Tuesday, April 23.

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Happiness of Saints in this Life

Is in God. Ps. 73:25, 26.
Only found in the ways of wisdom. Prov. 3:17, 18.
Described by Christ in the Beatitudes. Matt. 5:3-12.
Is derived from:
Fear of God. Ps. 128:1, 2; Prov. 28:14.
Trust in God. Prov. 16:20; Phil. 4:6, 7.
Is abundant and satisfying. Ps. 36:8; 63:5.

THE HAPPINESS OF THE WICKED

Is limited to this life. Ps. 17:14; Luke 16:25.
Is short. Job 20:5.
Is uncertain. Luke 12:20; Jas. 4:13, 14.
Is vain. Eccl. 2:1; 7:6.
Is derived from:
Their wealth. Job 21:13; Ps. 52:7.
Their power. Job 21:7; Ps. 37:35.
Their worldly prosperity. Ps. 17:14; 73:3, 7.
Popular applause. Acts 12:22.
Gluttony. Is. 22:13; Hab. 1:16.
Drunkenness. Isa. 5:11; 56:12.
Vain pleasure. Job 21:12; Isa. 5:12.
Successful oppression. Hab. 1:15; Jas. 5:6.
Leads to sorrow. Prov. 14:10.
Definition of Happiness—The state of being happy; good fortune; felicitousness. Syn.—joyfulness, bliss, felicity.
Ant.—Unhappiness.
Happy—Enjoying pleasure or good; successful; prosperous; lucky; living in concord; satisfied; propitious; felicitous.
The word without the Spirit results in rationalism.
So-called spirit ministration without the Word is delusion and fanaticism.
How dreadful to face the impartial Supreme Who knows what we are and ignores what we seem. To meet empty-handed the just King of Heaven with talents unused and sins unforgiven!

"Up then, and be doing, thou indolent soul,
So fearfully nearing eternity's goal—
Let thy thrown-away life be redeemed while it may,
Be wisely improving the precious to-day."

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Devoted men, who think and pray and plan
How best to serve and help their fellow man.
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Send up the prayer, again and yet again,
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Southern Churchman

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Vol. 94. RICHMOND, VA., JUNE 8, 1929. No. 23.

A BROTHER OF MAN

Did you give him a lift? He's a brother of man
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.
Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road?
Or did you just let him go on with his load?
Did you help him along? He is human like you.
But the grasp of your hand may have carried him through.

Did you bid him good cheer? Just a word and a smile
Were what he most needed that last weary mile.
Did you know what he bore in that burden of cares
That is every man's load, and that sympathy cheers?
Did you try to find out what he needed from you,
Or did you just leave him to battle it through?
Do you know what it means to be losing the fight
When a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand
When a man's borne all that a man ought to stand?

"Bear ye one another's burdens, and so fulfill the law of Christ"—
Galatians 6:2

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Real Causes of Secession—J. A. Early	6
Favorite Scripture Verses	7
Testimony—Maria H. Pinckney	7
The Wonder of the Book—Dyson Hague	8
Truth and Faith—Rev. H. W. Hinde	9
The Pastor—Ven. W. S. Claiborne	10
The Surrendered Life: In Christ—Conducted by Rev. Frank Cox	11
Book Reviews	11
Fulfillment—L. V. Shepherd	11
Letters to the Editor	11
Diocesan Councils and Conventions	12
Summer Schools and Conferences	13
Church Intelligence	15
Family Department	17
Children's Department	18
Personal Notes	23

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Thoughts For the Thoughtful

"Love never works by the clock."

One can counterfeit almost everything but courage.—Interior.

"Be grateful for your blessings and it will make your trials seem small."

"Many a man who is anxious to reform the world has a gate that is hanging by one hinge."

"Success in any calling is due to a stand that means something."

"If the Word of God is hid in the heart it will come at once into our thoughts when we are tempted to sin; and the reply to the tempter will be, 'It is written'."

Why should we faint and fear to live alone, since all alone—so Heaven has willed—we die, nor e'en the tenderest heart, and next our own knows half the reasons why we smile and sigh? Each in his hidden sphere of joy or woe, our hermit spirits dwell and range apart; our eyes see abound in gloom or glow. Hues of their own fresh borrow from the heart.—Keble.

What is more beautiful than the sight of a child throwing its arms around the neck of its father and resting trustingly in the bosom of his love? Even so does God invite us to dwell in the bosom of His love and to call Him Father.

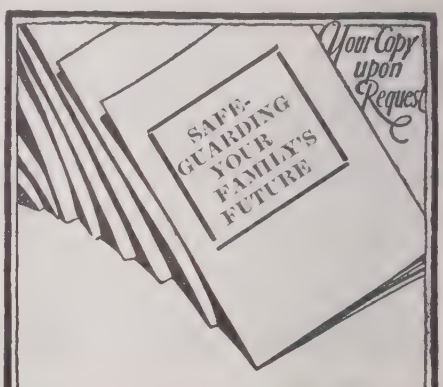
Victor Hugo said in his old age: "When I go down to the grave I can say like many others, I have finished my day's work, but I cannot say, 'I have finished my life'. My day's work will begin the next morning. My tomb is not in blind alley, it is a thoroughfare; it closes with the twilight to open with the dawn."

To look into a dull future and smile; to stay bound and not chafe under the cross; to endure pain and keep the cheer of health; to see hopes die out and not into brutish despair; here is courage before which we may pause with reverence and admiration.—T. Munger.

I regard salvation by character as an enterprise of despair. Just how you feel about my own. I would not care to offer it as a certificate of salvation.—Woodrow Wilson.

We know full well that, in that dim Hereafter,
The thread of that great scheme whereof this life
Is—as a something tells us—but a part,
Shall not be lost, but taken up again
And woven into one completed whole.

"All is of God that is, and is to be;
And God is good! Let this suffice us still;
Resting in childhood trust upon His will
Who moves to his great ends, unthwarted by the ill."
—Whittier.



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EDITORIALS

Vol. 94. RICHMOND, VA., JUNE 8, 1929. No. 23.

SALVATION

It is said that there is no creed but what has in it at least one good article to save it from wholesale condemnation. The chiefs of the Salvation Army are right in holding that the help proffered to men in the name of religion should concern their present welfare. We know that many do not accept the Mosaic account of man's original condition and subsequent fall; but none can depy that all of the race have the bias toward evil, and that the inevitable outcome of the unregenerate must be hopeless misery. We are not uttering the dogmas of the pulpit, but the teachings of natural philosophy when we say that willful persistence in wrong-doing must result in perdition. It is an inevitable law written in the constitution of things, and needs no Divine revelation to make it known, and no throne of judgment to enforce it. A defiance of law in whatever realm is remediless ruin.

Those who have addressed themselves to the task of recovering man from his tendency to evil, have thought too much, as it seems to us, of the ultimate end of his course and too little of the present crushing burden. They would save him from final condemnation, whereas the great concern should be to deliver him from the existing bondage to evil passions, unholy desires, impure affections, and all that makes the end of his career so terrible in its aspect. There has been, as we think, altogether too much preaching about the fitting of men for the life beyond the grave and too little about the uses of religion for the present life. If we take the orthdox Christian faith, the day of salvation is here and now; the gospel feast is not a banquet for disembodied spirits, but is intended for immediate consumption. If we go outside of all religious creeds the same truth is everywhere presented. "Conversion" is not merely a theological term, designed for religious gatherings and inquiry meetings. It is a demand made of every one who is conscious that he is wandering from the path of holiness. It means that he turn about and go the other way. How he can do it and what help he may need to overcome his natural tendency to vicious indulgence is another thing, but the call is imperative and sounds in every ear.

If life in only a probationary state and salvation is something to be enjoyed after death, while conversion is merely a preparation for it, then the appeal loses its pressing earnestness and procrastination is thereby directly encouraged. In this view no present use can be made of the acquisition and no matter how far the feet have strayed from the path of virtue, or how confirmed may be the habits of evil, every one may hope to arrest his steps this side of the fatal plunge, and to secure the good he covets by a change just before he shall leave the world. "Be good and go to heaven" is a far-off cry that interferes but little with a man's present evil ways. A sudden illness startles him, and he wonders if it is not about time for him to look death in the face and to prepare for that which may lie beyond. A friend or loved companion drops from his side, and hours, perhaps days of thoughtful consideration follow, full of suggestions that the time of his departure may be nearer than he thinks. The prevalence of a fatal epidemic stirs within him anew the thought that he ought to secure his title to the life inheritance to be enjoyed hereafter. The poet but described a common experience when he likened this kindled apprehension to the closing of the wounded air after the passing arrow, and exclaimed: "So dies in human hearts the thought of death!"

But if salvation is not a deliverance from the consequences of an evil life that may come to a man after the earthly existence is over, then all talk of a death-bed repentance, or of the white-washing of the soul just as it leaves the body in the act of dissolution, is more of an argument for present waywardness than for holy living. We do not say that one may not look back on a long life wasted in selfish and unholy living with a penitence so profound that it shall change his whole character, and the peace that follows may be an earnest of a new and better way which the feet, just tottering on the verge of the grave, may follow on the other side of the hiding curtain. We believe that there may be and have been such radical changes in the heart as the eyes were looking their last on earthly scenes. But it is not a common experience. An eminent physician who had stood by many death-beds, and heard these spasmodic efforts of a departing spirit to grasp at a glorious future with hands that till that moment had been greedy for unearned gains and were red with the tokens of guilt, testified to us that he never knew of one his skill brought back to life from that hour of peril, who kept the promise which the dread of a coming penalty had thus extorted.

Salvation is not a deliverance from the penalty of sin. That will follow of course, but it is not the matter of chief concern. Salvation is breaking with the evil whose end is perdition, and this ought to be the burden of its message to men. It is something to be acquired here and now, and not a promised good to be made over to one holding the title after he has left the world. Take this view of it and there is no temptation to postpone the happy change. Procrastination gives way to strong desire when the good to be gained may become a present possession. The man to whom it is offered loses something every day he lives without it. It is not a legacy for which he must wait till death comes to his door, but a useful, peace-giving life to begin on the instant and to grow more and more radiant as the years go on. The earlier it is accepted the more its possessor has of it. It gathers royal interest with each succeeding cycle of time, and it is secure beyond all fear of decay or loss.

This is the salvation revealed in the Scriptures, and offered in the plainest terms to all the inhabitants of earth. Selfishness is the root, stem, bud, blossom and fruit of all that is evil in the world; it carries its own penalty with it, and has no need of judge, jury, or executioner. The witness of guilt is furnished by every conscience, and if there is no change the doom is inevitable. The man who leads a selfish life, however free it may be from overt acts of grosser name, needs to be saved, and his salvation comes to him when this is changed to a life of loving service. This change is sometimes called regeneration, because it is so

radical that it is like a new birth. It is called conversion it turns about the entire current of the man's being. The fetters are broken, and the liberty dates from that day of deliverance. The old evil will fight to regain the mastery, and the struggle will last throughout the longest life, but the old tyrant shall never more be victor. Some are weak-handed and half-hearted in this struggle. They do not reach out for the help they might obtain, and hence do not enjoy as they might the sweets of liberty. But if the bonds of evil are really broken, if the face is firmly set toward a life of unselfish service, the subject of the change is saved. They who have gained this boon should concern themselves chiefly to save others. A man is saved when he is no longer the servant of sin, and the freed men out of gratitude for their own deliverance and an unselfish desire for the good of others, will seek to break these binding fetters all the world over. The true problem of salvation is how to be saved from sin, and not how to escape its penalty. To preach the true Gospel is to show how men may become holy in heart and life. When this is secure no one need concern himself about the hereafter. Not a life of probation, but a life of loving service to God and man is the crying need of the hour.

Alfred B. Williams.

REAL CAUSE OF SECESSION

By J. A. Early

UNDER a solemn sense of duty to my unhappy country, and to the brave soldiers who fought under me, as well as to myself, the following pages have been written.

When the question of practical secession from the United States arose, as a citizen of the State of Virginia, and a member of the Convention called by the authority of the Legislature of that State, I opposed secession with all the ability I possessed, with the hope that the horrors of civil war might be averted, and that a returning sense of duty and justice on the part of the masses of the Northern States, would induce them to respect the rights of the people of the South. While some Northern politicians and editors, who subsequently took rank among the most unscrupulous and vindictive of our enemies, and now hold me to be a traitor and rebel, were openly and sedulously justifying and encouraging secession, I was laboring honestly and earnestly to preserve the Union.

As a member of the Virginia Convention, I voted against the ordinance of secession on its passage by that body, with the hope that, even then, the collision of arms might be avoided and some satisfactory adjustment arrived at. The adoption of that ordinance wrung from me bitter tears of grief; but I at once recognized my duty to abide the decision of my native state, and to defend her soil against invasion. Any scruples which I may have entertained as to the right of secession, were soon dispelled by the mad, wicked, and unconstitutional measures of the authorities at Washington, and the frenzied clamor of the people of the North for war upon their former brethren of the South. I then, and ever since, have regarded Abraham Lincoln, his counselors and supporters, as the real traitors who had overthrown the constitution and government of the United States, and established in lieu thereof an odious despotism; and this opinion I entered on the journal of the Convention when I signed the ordinance of secession! I recognized the right of resistance and revolution as exercised by our fathers in 1776, and, without cavil as t othe name by which it was called, I entered the military service of my State, willingly, cheerfully, and zealously.

When the State of Virginia became one of the Confederate States, and her troops were turned over to the Confederate Government, I embraced the cause of the whole Confederacy with equal ardour, and continued in the service, with the determination to devote all the energy and talent I possessed to the common defence. I fought through the entire war, without once regretting the course I had pursued; with an abiding faith in the justice of our cause; and I never saw the moment when I would have been willing to consent to any compromise or settlement short of the absolute independence of my country.

It was my fortune to participate in most of the great military operations in which the army in Virginia was engaged, both before and after General Lee assumed the command. In the last years of this momentous struggle, I commanded, at different times, a division and two corps of General Lee's Army, in the campaign from the Rapidan to James River, and, subsequently, a separate force which marched into Maryland, threatened Washington City, and then went through an eventful campaign in the Valley of Virginia. No detailed reports of the operations of these different commands were made before the close of the war, and the campaign in Maryland and the Valley of Virginia has been the subject of much comment and misapprehension. I have now written a narrative of the operations of all my commands during the closing year of the war, and lay it before the world as a contribution to the history of our great struggle for independence. In giving that narrative, I have made such statements of the positions and strength of the opposing forces in Virginia, and such reference to their general operations, as were necessary to enable the reader to understand it; but I do not pretend to detail the operations of other commanders.

I have not found it necessary to be guilty of the injustice of attempting to pull down the reputation of any of my fellow officers, in order to build up my own. My operations and my campaigns stand on their own merits, whatever they may be. Nor, in anything I may have found it necessary to say in regard to the conduct of my troops, do I wish to be understood as, in any way, decrying the soldiers who constituted the rank and file of my commands. I believe that the world has never produced a body of men superior, in courage, patriotism, and endurance, to the private soldier of the Confederate armies. I have repeatedly seen those soldiers submit, with cheerfulness, to privations and hardships which would appear to be almost incredible; and the wild cheers of our brave men (which were so different from the studied hurrahs of the Yankees), when their thin lines sent back opposing hosts of federal troops, staggering, reeling, and flying, have often thrilled every fibre of my heart. I have seen, with my own eyes, ragged, barefooted, and hungry Confederate soldiers perform deeds, which, if performed in days of yore by mailed warriors in glittering armor, would have inspired the harp of the minstrel and the pen of the poet.

I do not aspire to the character of a historian, but, having been a witness of and participator in great events, I have given a statement of what I saw and did, for the use of the future historian. Without breaking the thread of my narrative, as it proceeds, I have given, in notes, comments on some of the errors and inconsistencies committed by the commander of the Federal army, General Grant, and the Federal Secretary of War, Mr. Stanton, in their reports made since the close of the war; also some instances of cruelty and barbarity committed by the Federal commanders, which were brought to my immediate attention, as well as some other matters of interest.

As was to have been expected, our enemies have flooded the press with sketches and histories, in which all the appliances of a meretricious literature have been made use of, to glorify their own cause and its supporters and to blacken ours. But some Southern writers also, who preferred the pen to the sword or musket, have not been able to resist the temptation to rush into print; and, accordingly, carping criticisms have been written by the light of after events, and even histories of the war attempted by persons, who imagined that the distinctness of their vision was enhanced by distance from the scene of conflict, and an exemption from the disturbing elements of whistling bullets and bursting shells. Perhaps other writers of the same class may follow, and various speculations be indulged in, as to the causes of our disasters. As for myself, I have not undertaken to speculate as to the cause of our failure, as I have seen abundant reason for it in the tremendous odds brought against us. Having had some means of judging, I will, however, say that, in my opinion, both President Davis and General Lee, in their respective spheres, did all for the success of our cause which it was possible for mortal men to do; and it is a great privilege and comfort for me so to believe, and to have been able to bring with me into exile a profound love and veneration for those great men.

In regard to my own service, all I have to say is, that I have the consciousness of having done my duty to my country, to the very best of my ability, and, whatever may be my fate, I would not exchange that consciousness for untold millions. I have come into exile rather than submit to the yoke of the oppressors of my country; but I have never thought of attributing aught of blame or censure to those true men who, after having nobly done their duty in the

dreadful struggle through which we passed, now, that it has gone against us, remain to share the misfortunes of their people, and to aid and comfort them in their trials; on the contrary, I appreciate and honor their motives. I have not sought refuge in another land from insensibility to the wrongs and sufferings of my own country; but I feel deeply and continually for them, and could my life secure the redemption of that country, as it has been often risked, so now it would be as freely given for that object.

There were men born and nurtured in the Southern States, and some of them in my own state, who took sides with our enemies, and aided in desolating and humiliating the land of their own birth, and the graves of their ancestors. Some of them rose to high positions in the United States Army, and others to high civil positions. I envy them not their dearly bought prosperity. I had rather be the humblest private soldier who fought in the ranks of the Confederate Army, and now, maimed and disabled, hobbles on crutches from house to house, to receive his daily bread from the hands of the grateful women for whose homes he fought, than the highest of those renegades and traitors. Let them enjoy the advantages of their present positions as best they may; for the deep and bitter execrations of an entire people now attend them, and an immortality of infamy waits them. As for all the enemies who have overrun or aided in over-running my country, there is a wide and impassable gulf between us, in which I see the blood of slaughtered friends, comrades and countrymen, which all the waters in the firmament above and the seas beneath cannot wash away. Those enemies have undertaken to render our cause odious and infamous; and among other atrocities committed by them in the effort to do so, an humble subordinate, poor Wirz, has been selected as a victim to a fiendish spirit, and basely murdered under an executive edict, founded on the sentence of a vindictive and illegal tribunal. Let them continue their system; they are but erecting monuments to their own eternal dishonor, and furnishing finger posts to guide the historian in his researches. They may employ the infamous Holt, with his "Bureau of Military Justice", to sacrifice other victims on the altars of their hatred, and provost marshals, and agents of the "Freedman's Bureau", may riot in all the license of petty tyranny, but our enemies can no more control the verdict of impartial history, than they can escape that doom which awaits them at the final judgment.

During the war, slavery was used as a catchword to arouse the passions of a fanatical mob, and to some extent the prejudices of the civilized world were excited against us; but the war was not made on our part for slavery. High dignitaries of both church and state in Old England, and puritans in New England, had participated in the profits of a trade, by which the ignorant and barbarous natives of Africa were brought from that country, and sold into slavery in the American Colonies. The generation in the Southern States which defended their country in the late war, found amongst them, in a civilized and Christianized condition, 4,000,000 of the descendants of those degraded Africans. The Almighty Creator of the Universe had stamped them, indelibly, with a different color and an inferior physical and mental organism. He had not done this from mere caprice or whim, but for wise purposes. An amalgamation of the races were in contravention of His designs, or He would not have made them so different. This immense number of people could not have been transported back to the wilds from which their ancestors were taken, or could they have been, it would have resulted in their relapse into barbarism. Reason, common sense, true humanity to the black, as well as the safety of the white race, required that the inferior race should be kept in a state of subordination. The condition of domestic slavery, as it existed in the South, had not only resulted in a great improvement in the moral and physical condition of the Negro race, but had furnished a class of laborers as happy and contented as any in the world, if not more so. Their labors had not only developed the immense resources of the immediate country in which they were located, but was the main source of the great prosperity of the United States, and furnished the means of the employment of millions of the working classes in other countries. Nevertheless, the struggle made by the people of the South was not for the institution of slavery, but for the inestimable right of self-government, against the domination of a fanatical faction at the North, and slavery was the mere occasion of the development of the antagonism between the two sections. That right of self-government has been lost, and slavery violently abolished. Four millions of blacks have thus been thrown on their own resources, to starve, to die, and to relapse into barbarism; and inconceivable miseries have been entailed on the white race.

The civilized world will find, too late, that its philanthropy has been all false, and its religion all wrong on this subject; and the people of the United States will find that, under the pretence of "saving the life of the nation, and upholding the old flag," they have surrendered their own liberties into the hands of that worst of all tyrants, a body of senseless fanatics.

When the passions and infatuations of the day shall have been dissipated by time, and all the results of the late war shall have passed into irrevocable history, the future chronicler of that history will have a most important duty to perform, and posterity, while pouring over its pages, will be lost in wonder at the follies and crimes committed in this generation.

My narrative is now given to the public, and the sole merit I claim for it is that of truthfulness. In writing it, I have received material aid from an accurate diary kept by Lieutenant William W. Old, aide to Major-General Edward Johnson, who was with me during the campaign in Maryland and the Shenandoah Valley until the twelfth of August, 1864, and the copious notes of Captain J. Kotchkiss, who acted as Topographical Engineer for the Second Corps and the Army of the Valley District, and recorded the events of each day, from the opening of the campaign on the Rapidan in May, 1864, until the affair at Waynesboro in March, 1865.

Note.—The above is the preface to General Early's account of the War Between the States, written November, 1866.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee"—Ps. 119:11.)

This week the following verse was submitted by Mrs. D. P. Holland, of Bastrop, Texas:

> "Looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled" (Hebrews 12:15).

Who will send one from the far-away places as well very near us?

TESTIMONY

Maria H. Pinckney.

Sixty-three years' experience with the veracity of the Bible has brought me no confusion of face.

The earliest stand I remember making for the truth of the Bible was about the age of eleven. I was under the care of a physician and family friend, and sat next to him at table. One day several gentlemen were his guests and he was explaining to them that Mr. Agassee had proved that mankind had originated in seven different localities. To prove one point he raised my arm and told me to spread my fingers; I closed them closely and said, "You cannot use my hand to contradict St. Paul!" In a few years Darwin was reasserting St. Paul's statement. Some years later I spent a vacation with a friend and her two brothers amused themselves in attacks on my Biblical belief. "Writing was not invented until long after the time of Moses." Well, we have written records going back one thousand years earlier and even long before Abraham.

"The life of Moses is only a myth." Time, however, has unrolled the wrapping around the mummy of the daughter of Pharaoh and there is the same "myth". The Bible tells us the Hebrews built treasure cities for Pharaoh. One of them, Pithom, has been discovered and there the record agrees, as always, with the Bible. The first ten feet of wall is made with bricks mixed with straw, then comes those with stubble, and then only mud.

One of the aforementioned young men insisted that the arable land of Palestine could not have furnished the grain the Bible mentions, "Unless there were two crops a year!" I replied, "Three if necessary." Now, we know four and five crops were not uncommon—bills were made out to be paid out of these crops.

THE WONDER OF THE BOOK

By the Reverend Dyson Hague, M. A.

(Continued from last issue.)

The Five Crowning Wonders.

BUT before I close I would like to briefly refer to five other things that are to my mind the crowning wonders of the Book.

Its Self-Authenticatingness.

There is, first of all, what we might call its self-authenticatingness. You need no historical critic or university professor to prove that the Bible is God's own Word. The Holy Ghost alone is the Author and Giver of that conviction. If you will but hear the accents of His voice you will be assured beyond all possibility of argument that this book is God's own Word. Men have come and still come to unsettle and destroy. The Spirit of Christ comes to validate and confirm with a Divine conviction and a Divine certainty that is incommunicable by mere reason, and is impervious to the assaults of doubt. You have perhaps heard Spurgeon's famous story of the poor woman who was confronted by a modern agnostic, and asked: "What are you reading?" "I am reading the Word of God." "The Word of God? Who told you that?" "He told me so Himself." "Told you so? Why, how can you prove that?" Looking skyward, the poor soul said: "Can you prove to me that there is a sun up in the sky?" "Why, of course; the best proof is that it warms me, and I can see its light." "That's it!" was her joyous reply. "The best proof that this Book is the Word of God is that it warms and lights my soul." (Read 1 Cor. 2:12.) You cannot explain this. But it is a fact deep and real,

Its Inexhaustibility.

Another wonder of the Bible is its inexhaustibility. It is like a seed. You can tell how many acorns are on an oak, but you cannot tell how many oaks are in an acorn. The tree that grows from a seed produces in turn the seeds of other trees; each tree contains a thousand seeds; each seed the germ of a thousand trees. Its depth is infinite; its hight is infinite. Millions of readers and writers, age after age, have dug in this unfathomable mine, and its depths are still unexhausted. Age after age it has generated, with ever-increasing creative power, ideas and plans, and schemes, and themes, and books. Yes, books; and in many cases books that are the only literature of the nation. The greatest minds have been its expositors. Myriads of students have studied it daily, and its readers from day to day can be numbered by millions. The volumes that have been written on single chapters or even verses would fill the shelves of many a library, and today they are as fresh, as fertile, as inexhaustible, as the day they were first written. The treasures yet to be found are as the stars of the sky in infinity of multitude.

Its Non-Improvableness.

Another wonder is its non-improvableness. You cannot gild gold. You cannot paint rubies. You cannot brighten diamonds. And no artist can touch with final touch this finished Word of God. This proud-pinnacled century can add nothing to it. It stands as the sun in the sky. If the greatest Bible-lovers of the last century, like Irving, and Gladstone, and Spurgeon, and Parker, had attempted to improve it their work would have been a patch and a disfigurement. It has the glory of God.

Its Authoritativeness.

Its irresistible authoritativeness. This is another wonder. It breaks upon you as a Voice from Heaven. Five hundred times in the Pentateuch it prefaces or concludes its declarations with the sublime assertions, "The Lord said", or "The Lord spake"! Three hundred times again in the following books it does the same, and in the prophetical, twelve hundred times with such expressions as: "Hear the Word of the Lord", or, "Thus saith the Lord." No other book dares thus to address itself to the universal conscience of man as man. No other speaks with such binding claim, or presumes to command the obedience of mankind. While all the books of the Bible are not equal in grandeur of revelation or of spiritual value, or ethical importance, there is throughout an equality of inspiration and finality of authoritativeness. The strange thing is that men in every age and clime acknowledge it. They know that the book speaks to their inner consciousness with an authority like the authority of God Himself.

Its Perennial Re-Inspiration.

Another wonder is what might be called its perpetual re-inspiration. Men think of the Bible as a book that was inspired. But the wonder of the Bible is that it is inspired. From the far-distant heights of time it comes sweeping into the hearts of man today, and the same breath of God that breathed into it its mystic life makes it live and energize again today. It is the Living Word, vital with the life of the Living God who gave it and gives it living power. The Twenty-third Psalm was inspired, but again and again today, as it is whispered in the hush of the death-chamber, or read with the hidden cry, "Open Thou mine eyes that I may behold the wondrous things of Thy law," it is re-inspired, and the Spirit makes it live once more. For this is the most remarkable and unique feature of the Bible. I feel that it is mine. Its promises are mine. As I read the one hundred and third Psalm, it is not ancient Hebrew, it is present-day power; and I, a living soul, overwhelmed with gratitude, cry out: "Bless the Lord, O my soul." The other day I took up this dear old Bible that my mother gave me, and I noted a verse in Genesis with a date written on the margin. There floated back upon my mind a time, some years ago, when I was in great trouble. I had to leave my dear wife and children, and to travel in quest of health in distant lands; and my heart within me was sad, and one day opening my Bible, at random as men say, my eye caught these words in Gen. 28:15: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." Shall I ever forget the flash of comfort that swept over my soul as I read that verse! All the exegetes and critics in the world could never persuade my soul that that was a mere echo of some far-off relic of a Babylonian legend, or of an Oriental myth. No, no! That was a message to me. It came straight down to me. It swept into my soul as a Voice from Heaven. It lifted me up, and no man will ever shake me out of the conviction that that message that day was God's own Word to me, inspiring because inspired, inspired because inspiring.

Its Christfullness.

But the final wonder of the Book is Christ. He is its fulness, its centre, its fascination. It is all about Jesus! Old Testament and New Testament alike tell of Jesus, the great Fact of history, the great Force of history, the great Future of history; for of this Book it can be said: "The Glory of God doth lighten it, and the Lamb is the Light thereof." And as long as men live upon the face of this globe the Book that tells of that Supreme Personality, the Centre of a world's desire, Jesus; Jesus, the arch of the span of history, the key-stone of the arch of prophecy; Jesus, the Revealed, the Redeeming, the Risen, the Reigning, the Returning Lord; Jesus, the Desire of all nations; so long will this Book draw men's hearts like a magnet, and men will stand by it, and live for it, and die for it.

The Last Word.

And as I close, let me say this one word more. Oh! do not think and do not say, as I have heard men say they think, that we ought to read this Book as we read any other book; we ought to study it and analyze it just as we do any textbook in literature or science. No, no! When you come to this Book, come to it with awe. Read it with reverence. Regard it with a most sacred attention. "Take thy shoes from off thy feet, for the ground whereon thou standest is holy ground." Never, never compare this Book with other books. Comparison is dangerous. They are of earth. This is from heaven. Oh, do not think and do not say that this Book only contains the word of God! It is the Word of God. Think not of it as a good book, or even the better book, but lift it in heart and mind and faith and love far, far above all, and ever regard it, not as the word of man, but as it is in truth, the Word, of God; nay more, as the living Word of the Living God; supernatural in origin; eternal in duration; inexpressible in value; infinite in scope; divine in authorship; human in penmanship; regenerative in power; infallible in authority; universal in interest; personal in application; inspired in totality.

(THE END.)

TRUTH AND FAITH

By the Reverend H. W. Hinde

Report of an Address given by the Reverend H. W. Hinde, M. A., Vicar of Islington and Prebendary of St. Paul's Cathedral, at a Public Meeting of the Committee for the Maintenance of Truth and Faith, held at Sion College, England, January 15, 1929.

IT is my duty and privilege this afternoon to set forth on behalf of the Committee for the Maintenance of Truth and Faith the course which they have considered in outline and now advocate for the Bishops to follow at this very grave juncture in the history of our Church of England.

Let it be most emphatically said at once that in setting forth this scheme we do so with full regard to the respect which is due to the Bishops. It rests with them to take some action, and they have declared their intention of shaping their course at a gathering this month. But while responsibility rests on them, we should fail in our duty towards our Church and towards those who are associated with us, if we did not set forth what we believe to be the right course for them to follow. Very respectfully then we submit five things:—

(1.) The proposals put out in September by the Bishops should be withdrawn as not calculated to promote peace and as offensive to the conscience of large masses of the English people (as was stated in the Group Movement Manifesto). When some of their most staunch supporters during the attempted passage of the Prayer Book Measure see in their present proposals a lapse from moral rectitude, we need not stay to justify our contention that a mistake has been made and that these proposals should be withdrawn.

(2.) The Bishops should now deliberately and confessedly set themselves to administer and enforce the 1662 Book of Common Prayer, as far as is practicable, having also due regard to the amending acts of 1871 and 1872.

This needs a little explanation. Notice then at once the words "as far as is practicable". The charge which is constantly brought, especially by Bishops, against the Clergy generally, that no one keeps the law is not really so justifiable as it sounds, even if in such a wholesale way it is justifiable at all. In many of our Churches, in spite of every encouragement from the Bishops to break loose from the rubrics, the Prayer Book Services are practically indistinguishable from the services of old days. It is true there is not the same succession of services which pertained a generation ago, because more advantage is taken of the Act of Uniformity Amendment Act and services are separated. Nevertheless, in far more Churches than the utterances of some of the Bishops would lead us to believe there is no radical change in the regular services. In some there are found such changes as a reduction in the number of psalms sung, intercessions after the third collect at Evening Prayer, and so on; but they have come about as much through the instigation of Bishops as through anything else. Some such departures have commended themselves generally, and, as I say, with Episcopal approval have been adopted. It is not fair, therefore, now to turn on the Clergy who have adopted them and accuse them of being law breakers and rule them out of court in consequence. And the fact still remains that in some Churches even these changes have not taken place at all regularly, in some only very occasionally, and in some not at all.

At the same time, let it be acknowledged that there are rubrics and instructions which cannot now conveniently be carried out. Some things are no longer practicable. One or two instances will suffice. "The curate of every parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer openly in the Church instruct and examine . . . children . . . in some part of the Catechism." That direction is not practicable today, and its place has been taken by Sunday Schools and special Children's Services. Neither is it generally feasible in these days to baptize children "immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the curate by his discretion shall appoint." It is because of such things that we say the Book should be administered "as far as is practicable."

Immediately it will be asked, how are we to know what is practicable? Who is to determine that? The answer is that we must at least assume the Bishops to be honest and to have some common sense. A scheme cannot be propounded on any other hypothesis. Given an honest intent there should be no difficulty on this point; and assuming it I should be prepared to leave the point to their discretion.

No doubt the Majority Bishops will say, it is impossible to administer the 1662 Book and yet allow Reservation. The answer to that is, we agree. Reservation is inconsistent with our Church doctrine, and we attempt no provision for it. There is no place for it in the Church of England.

Let the Bishops then administer and enforce the 1662 Book as far as is practicable. They cannot say that it is not possible to do that as far as it is practicable. But we add also "having due regard to the amending acts." What are they?

The Prayer Book (Table of Lessons) Act, 1871, gave us the revised Table of Lessons with which most of us have always been familiar and is bound up in the ordinary 1662 Prayer Book. That Act says, "upon occasions to be approved by the Ordinary, other Lessons may, with his consent, be substituted for those which are appointed in the Calendar." It also says that "upon occasions to be approved by the Ordinary other Psalms may with his consent be substituted for those appointed in the Psalter." For our purposes we may assume the Ordinary to be the Bishop. This Act gives him power to authorize special Psalms and Lessons on such occasions as he approves. Too little use has been made of this provision. The Bishop who ordained me did authorize Special Psalms and Lessons for many occasions throughout the year, and published them in his Diocesan Calendar. Let the Bishops use, and even use generously, this liberty.

Then there is the Act of Uniformity Amendment Act, 1872, which gave power to separate and to shorten services, and authorized certain other things. One might suppose from the way reference is made to this Act (and strangely little has been heard of this Act in all the consideration of the Prayer Book Measure) that it did no more than allow the separation of services and permit the daily services in ordinary Churches and additional services on Sundays and in Cathedrals to be shortened. It allowed, however, more than that. Let me quote: "Upon any special occasion approved by the ordinary" (which, in this case, though printed with a small O may still be taken to mean the Bishop) "there may be used in any Cathedral or Church a special form of service approved by the ordinary, so that there be not introduced into such service anything, except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer." If the Bishops, in authorizing or permitting special forms of service, had adhered to this proviso we should have been spared much of the trouble that has come upon us. I mention it to draw attention to the power which the Bishops now already possess. As this Act was the outcome of a Commission appointed to secure, among other things, "general uniformity of practice in such matters as may be deemed essential", it may be assumed that this permission was not intended to be so seldom used as to appear to have been quite forgotten.

This same Act authorized the shortening of the Morning and Evening Service on week-days, with some exceptions, omitting the Exhortation, one or more Psalms, one Lesson, and other things; and also laying it down that "the Minister using the Shortened Order . . . may in his discretion add in its proper place any exhortation, prayer, canticle, hymn, psalm or lesson contained in the Order for Morning Prayer or for Evening Prayer in the Book of Common Prayer and omitted or authorized to be omitted from such shortened order." Later on I shall suggest a new Measure and I would here throw out the idea that in such Measure this permission should be extended to allow a Bishop to authorize when he sees fit such liberty on other than week-days in Churches where he thinks a shorter or more simple service is desirable. In some of our poorer parishes this might be very helpful and no controversy would be involved.

It will be seen then that in the administration of the 1662 Book the law already allows considerable freedom from the original rubrics. Nor is this all. Many people for instance have hoped for some change in, or permission to change when desirable, the Order for the Burial of the Dead. Few, however, know that the Burial Laws Amendment Act, 1880, allows, under certain circumstances, instead of the ordinary Burial Service, the use of a special form of service prescribed or approved by the Ordinary. The said form, however, must be in keeping with Holy Scripture. It may be said that this opens the door to certain teaching, which we maintain is not in the Prayer Book or true to the Church of England. I say no—not if there is an honest intent as we are now assuming.

If the Bishops would frankly declare their intention of administering the 1662 Book as far as is practicable, but with full regard, and even generous regard, to the permissions of the 1871 and 1872 Acts, while adhering

to their safeguards, I do not hesitate to say that they would have the approval of the overwhelming majority of the people of our Church and of our country, and indeed would become quite popular. The circumstances may, however, have become such that this could not be done in a day. That would not, indeed, be expected; but again, given an honest intent and tactful patience, the desired result could be brought about in due course, and perhaps more speedily than some think. All loyal sons of the Church would have patience while such an effort was being made and would give all the support they could.

(3.) Let a non-controversial Measure be drawn up and passed as speedily as possible which would embody all the non-contentious variations which would have been permitted by the Deposited Book. Some one will probably ask the usual question, How are we to tell what is non-controversial? The obvious reply is, If there is any body of opposition to any specific proposal, let that at once be excluded. Force nothing against any responsible body of opinion. In any doubt omit the thing in question. Let the Measure be honestly non-controversial. Certain Bishops have laid hold of some particular detail which they are pleased to suggest is non-controversial, but which meets with opposition, and then when that opposition is expressed they throw up their hands and say "nothing is non-controversial." That is most unfair. Let honesty be assumed on both sides.

But it is not suggested that the non-controversial Measure now advocated should bring in any new Prayer Book or "Deposited Book." The suggestion is that the Measure to be introduced should be on the same lines as the 1872 Act of Uniformity Amendment Act. The demand today is for more liberty, but liberty of a kind which does not disturb the even tenor of our ways. Such a Measure might include some authorization for additional prayers for some subjects not directly provided for in our present Prayer Book, e. g., Missionary, Industrial, National, etc., some safeguard being inserted to provide that they do not depart from the standard of doctrine of our present Book and the 39 Articles. An honest endeavor in a spirit of goodwill could accomplish much in this direction in a very short time.

(4.) Let there also be prepared at once some agreed Ecclesiastical Courts Measure, even if only of a partial character, but sufficient to meet the immediate need. A Measure on the lines of the Report recently laid before the Assembly will not do. It would be better to start afresh on other lines. It has been often said by Bishops that they will be no party to any policy of persecution or prosecution. We do not ask for the former, but we do not hesitate to say that if men will not keep the law in all ways which are practicable they should be proceeded against and some penalty should be imposed. The penalty need not be imprisonment, as some of the Bishops seem to want us to imagine. There has lately passed into law a Benefices (Ecclesiastical Duties) Measure which imposes penalties upon incumbents who fail to carry out their duties through negligence. If a Commission, specially appointed, finds that an incumbent's failure to carry out his duties is the result of negligence, the Bishop may himself appoint a curate and may also inhibit the incumbent from performing all or any of the duties connected with the benefice. An incumbent so inhibited may not reside in the parsonage house of the benefice, and his stipend must bear the cost of the curate's stipend. Should this state of affairs continue for five years the benefice may be regarded as vacant. It would not seem difficult to pass some Courts Measure imposing such penalties, surely none too heavy, on men who continue to refuse to administer loyally the Book to which they assented when they were ordained, and again when appointed to their present benefices. Personally, I should not advocate waiting five years before declaring the benefice vacant. But with the desire to be fair after a prolonged period of lawlessness and Episcopal encouragement, we do well to stay from deprivation for a reasonable period of time.

(5.) Of my Fifth point little need be said. Everywhere the mention of it evokes sympathy. Let the Bishops, and the Government, cease to promote those who are not loyal to the spirit of the 1662 Book. The first recommendation of the Royal Commission of 1906 has not yet had any attention given it. "The practices . . . plainly significant of teaching, repugnant to the doctrine of the Church of England and certainly illegal, should be promptly made to cease by the exercise of the authority belonging to the Bishops and, if necessary, by proceedings in the Ecclesiastical Courts." On the contrary, those who make use of these practices have had great Episcopal encouragement and in places, more than any one else.

If the Bishops will follow the lines now respectfully set forth they will find that the more contentious difficulties will solve themselves.

THE PASTOR

An Ordination Address

By the Venerable W. S. Claiborne, Archdeacon of Sewanee

St. John 20:21-23.—Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost.

Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

THE writer of this gospel is essentially a pastor and evangelist. He is himself very conscious of the life which faith in Christ has brought him, and he is interested in others who have not the same consciousness. His hope is that they, too, may have a fuller faith in Jesus, both as the Jewish Messiah and as the Son of God, a message for all of God's children. Knowing the needs and weakness of human nature he is attempting as a faithful physician of the soul to prescribe, having diagnosed the condition of the individual.

St. John also realized that man is incapable of working without organization, and that the divine plan seems to have been from the beginning to have an outward visible sign of organization where men can gather and work, looking forward to the divine purpose. We, as individuals, cannot think or live without a definite organization; we should not, however, become slaves to it. An organization that lives on itself, when man becomes a cog within the wheel, is an organization that will fail. The organization must realize the responsibility of the individual, and the the ability of the individual to do his work with and by the organization. The Christian world has always recognized the Church as the Kingdom of God on earth, the Bride of Christ, the Mother of Souls. Organization must have its official officers, but these officers are not always slaves nor are they tyrants; they must, in order to carry out the work entrusted to them as individuals, be pastors and learn to serve. We are living in the Middle Ages in thought and action, making many of the same mistakes, creating the same colossal organizations, and in many respects using the same excuses that were used in the Thirteenth Century, depending too largely on the organization to carry itself, believing the large corporation will of itself speak from the throne and man will obey.

The bishop, priest or deacon, who forgets his individual responsibility as a physician of souls to those within his cure, has, I fear, missed the purpose of his divine orders and will develop a cold, well organized piece of machinery which cannot touch or help the individual soul. If the bishop is not a pastor to his clergy and the people of his diocese to whom they can turn in sorrow and troubles, of what use is he? If the priest is not sought out by individuals for help of every description, both in spiritual and material things, how can he possibly be a pastor and lead or shepherd the souls under him? Is it not high time that the Church arise and shake off the impediments of over-organization from which so much false pride and jealousy occur? Human nature today is reaching out for food. Millions of suggestions are made, but do any of them show us the real Christ who ministers to the individual soul? We point with pride to our magnificent cathedrals and parish houses, statistics and a thousand other things, and forget the men who are really carrying the burden of the Church and who are rarely heard of except when they die. Pupin has well said in his recent book, "The New Reformation", that we need to change our terms, for at the Reformation really no reformation occurred, and surely we need now a reformation. Perhaps science will help us, though science is as dogmatic as a theologian, as shown by "The Dogma of Evolution", by More. We cannot be too dogmatic and narrow. How could we be if we were busy about our Father's work? Francis Underhill has written an excellent book, "Feed My Sheep", or rather has edited it, and we would all do well in reading it over and taking an inventory of ourselves. The world is going to continue to ask for help; it has not lost confidence in the Church, but it has lost confidence in many of so-called leaders, as shown in a little book published a year ago, "Pastors, Pacifists, Politicians". If a bishop, priest

or deacon, is not sought out by the laity for help it is the fault of the bishop, priest or deacon, and he should take an account of himself and ask what the trouble is. The Church has given us our liturgy, sacraments and Bible, all that is necessary to feed the hungry souls created by God, but these cannot do the work without the officer, and the officer cannot be an efficient officer unless he has been a part of the needs of the Church. We cannot give the thing we have not. One doubts if the world has ever been so ready to hear the simple gospel of the Church as it is today. Men everywhere have time if the officer of the Army and of the Living God has anything to give. The world has been torn to pieces with envy, hatred and malice, and men realize that the things of the world do not help them unless they really need help, and they are eagerly waiting for a real physician of the soul to minister to them.

Into these conditions, my dear brother, you are called before the altar of God to pledge yourself a faithful servant. You have thought out well, no doubt, the condition of things in which you are about to enter—the weakness of human nature, and the disappointments and discouragements that await you. But are they to be discouragements and disappointments? They will not be when you realize the weakness of your fellow men and your own weakness. Remember that today you are entrusted with a most sacred office, for you are to be admitted a shepherd of God's flock; you are to go out and minister to the people where you are to be stationed; you must study their conditions and try in every possible way to alleviate pain, mental or physical, and attract people to the Christ as the only true physician. It will become your duty to listen patiently to the sorrows and temptations that beset the individual, to direct, and in the name of God, absolve those who come. If they do not come to see you it is your fault, for you have been chosen, accepted and sent forth to continue the work that our Blessed Lord did along the shores of Galilee. You are an officer in the Church, the Kingdom of Heaven on earth that He worked in those thirty years in Palestine. Kindness begets kindness; love begets love, and sympathy begets sympathy. As my Father has sent me, even so send I you.

THE SURRENDERED LIFE---IN CHRIST

Conducted By Rev. Frank Cox

249 West Forty-third Street, New York, N. Y.

WE are all familiar with the problems that are presented by personal difficulties in the parish. Every one knows of parishes whose usefulness has been either wrecked or at least badly hampered by difficulties within the membership. We are accustomed to take these things for granted and feel that only death or removal can cure them. The early Church while afflicted with these things now and then, in the main drew from the pagans the exclamation—"how they love one another!"

These lightly regarded parish squabbles may be in God's sight very serious affairs indeed, for no church that is occupied with them can give any sustained thought to the world without. There are two methods of dealing with them. The customary one is this—the rector acts as a sort of consecrated oil can when Mrs. X and Mrs. Z are on the outs, and should he by dint of patient effort succeed in having an amnesty proclaimed, he feels that he can enjoy a well earned rest. He takes good care that the two are not thrown together again too soon. This is the way of defeat, in which we more or less acquiesce in the situation and make the best of it.

Surrender can deal very definitely with such affairs, and in a positive manner. The day will come when men will realize that such church fights may be as serious in God's eyes as drunkenness and that two choir members who are not on speaking terms need conversion as much as pickpockets. God does not catalogue sins and have one class marked—respectable: permitted, though deplored, and another deadly; not done. When we see things in God's light we shall cease to allow respectability to cloak what is really deadly sin, and shall begin to reach our contented church sinners where they really live.

God's miracles work for the church Pharisee as much as they do for the so-called down and out. Then instead of confining our miracles to Old Born Drunk and his kind, we shall have such titles as—Miracles of Grace; Choir singers reconciled—Parish priest repents and becomes as a little child—Vestryman, who had not darkened the church door for weeks is convicted of sin. These titles may seem a little far-fetched, but they are fully possible and in some cases badly needed.

Several things are required to make such results possible. In the first place the minister must not be afraid of his job. He must declare the truth so fearlessly and faithfully from the pulpit that people will recognize immediately that any ill feeling is an abnormality and must be righted. In the second place we need individual workers who instead of talking about people will talk to them. People who are not afraid to be peacemakers. Then we ought to have some times in church when there are some really frank confessions of sin, and appropriate restitutions. The sight of one person apologizing to another whom he may have wronged is more effective in convicting others than many sermons. Then we must have real prayer and a parish busily engaged in the Lord's business, too busy in fact to attend to other people's.

Book Reviews

SIMPLIFIED TRUTH FOR YOUNG AND OLD; By Edward W. Lewis, D. D. Hamilton Brothers, Boston, Mass. Price, $1.50.

This is a book of sermons and addresses to young people by the Author who is known as the "Young People's Evangelist". It is given in the plain, easy, every-day language which delights children. Speaking to children entertainingly is an art—such speakers, like poets, "are born not made". However, much of it may be acquired and there is great need always for this kind of speaking.

Those who have opportunity for such sermons and addresses and aspire to speak to young people, will get much help from this book. **J. R. Ellis.**

FULFILLMENT.

Lilla Vass Shepherd.

Home is the Son of Man, His God-estate
Forever dimless and inviolate.

Home is the Suffering Servant, and His Lord
Himself foregathereth His great reward.

Hail, Love's eternal, Life's immortal, Son!
Man and his Maker—servant and Saviour—One!

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

ROMANISTS ON THE RISE.

Mr. Editor:

By the way, would you be good enough to have the Churchman sent to my new address? I enjoy reading it and regard it as the best hope for the Protestant Episcopal Church in the United States of America. The Romanists are on the rise in Washington. As the Major Prophet would say all the Washington clergy nearly has gone a-whoring after the Anglo-Catholic bunch. It means a fight, friend, brother and fellow Churchman. The sooner we throw the gauntlet in the pathway of their onward march the sooner the Church of our Fathers will be permanently entrenched in the unassailable trenches of her doctrines and glorious history.

But, old friend, who has the intestinal stamina to boldly proclaim Christ and His Cross? All the world needs is an abiding faith in the fact of Jesus, not only, but also

belief in Him as the great Reconciler and Saviour.

If the Parsons will get down to the proposition of preaching a sense of sin and the need of a Saviour nobody will need to worry where the Church will end. But as long as they are so vitally concerned about the rise of their intellectual superiority to the detriment of their soul's salvation this world is going to be a pretty bad place for the sinner who knows he is one and who earnestly wants God to cleanse him.

Minister of P. E. Church.

EVANGELIZATION OF THE NEGRO.

Mr. Editor:

It cannot be questioned that all the Bishops of Virginia to Bishop Whittle, inclusive, ever laid great stress upon the evangelization of the Negro. Bishop Whittle, with emphasis, asserted that the same commission which commanded the minister to preach the Gospel to the white race also commanded him to preach to the blacks. I recognize all the conditions and the general situation of affairs which confront us. Nevertheless, it is the duty of the Church to prosecute this work earnestly, which it is not doing at present. Methods that could have been used a quarter of a century ago are worthless today. We shall find it most difficult to make any prevailing appeal to the colored race if we so amend the Constitution of the General Convention, as to recognize therein "race" or "color". The whole trend of Negro life is against any phase of "segregation". I simply state the fact, without comment. It appears to me that a way out of the difficulties which now confront us is a slight amendment to Section I, of Article VI of the Constitution.

The first part of that article reads, as at present:

"Section I. The House of Bishops may establish Missionary Districts in States and Territories, or parts thereof not organized into dioceses. It may also from time to time change, increase, or diminish territory included in such Missionary Districts in such manner as may be prescribed by Canon."

I suggest an addition to the above to immediately follow. The suggested addition is this: It may, further, upon the requests of the diocesans concerned, establish Inter-Diocesan Districts, of two or more contiguous dioceses, embracing such congregations that are not in union with any diocesan convention. Such Districts shall have the same status as other Missionary Districts."

Not one word is said either of race or color, and yet under such provisions the entire business could be handled satisfactorily to all concerned. Is ours the "Holy Anglo-Saxon", or the Holy Catholic Church?

Baltimore, Md. **George F. Bragg, Jr.**

WANTED: EVANGELICAL RECTOR.

Mr. Editor:

Could you make it known amongst your friends, the Clergy, that the Church of the Nativity, Ocean Avenue and Farragut Road, Brooklyn, N. Y., is vacant and looking for an evangelical rector. Stipend about $3,000. No rectory. Fees good.

R. M. Bradner, Rector.

DIOCESAN COUNCILS AND CONVENTIONS

HONOLULU.

Bishop Burleson visited Honolulu, Hawaii, during the months of April and May, and presided at the twenty-seventh annual convocation of the Missionary District, held in St. Andrew's Cathedral. In the annual address the bishop-in-charge proposed that Hawaii should erect a memorial to their late well-beloved Bishop, John Dominique La Mothe, and suggested that such an undertaking be inaugurated at once by those who knew and loved him, rather than wait for the new bishop, who might not even have known Bishop La Mothe. From personal information and from official connection with the National Council Bishop Burleson said that he knew that the future of Iolani School weighed heavily on the shoulders of the late Bishop. He, therefore, suggested for consideration a memorial of $300,000 to pay for the land and temporary buildings, to erect adequate permanent buildings, and to lay the foundation for a proper endowment for this school.

As a result the convocation immediately directed the appointment of a committee to carry out the plan to raise $300,000 as a memorial to the late Bishop Iolani School to be the objective. Before the Bishop left Honolulu, a committee of nine was appointed of which the Hon. Lawrence M. Judd, who will enter into office as Governor of the Islands July 5, is the honorary chairman. Retiring Governor Farrington is also a member of the committee, together with a personnel representing the most influential persons of the Islands, the membership not being confined to members of the Episcopal Church. This committee is entering energetically and hopefully upon its great undertaking. It is believed that there are many in the Continental United States who will be glad to have a share in so fitting a memorial to the late Bishop La Mothe. He endeared himself to all the people of the Islands, and with Iolani School as an objective the appeal will be a strong one.

The name of Iolani is known wherever mission-minded people are to be found. Iolani School was founded by Bishop Willis, of the English Church, and bears a well-known name. It was begun in order to educate the princes of the royal family and the alii (the chiefs or nobility). With the coming of other foreign races it became a school largely for the Orientals, and is doing a great work among the polyglot population of the Islands. In some years its enrollment has reached 300. Up to last year it has been conducted in an old house made of coral on the Cathedral grounds, which building was the cradle of the educational work in the Islands, occupied originally by the Rev. Richard Armstrong, a missionary of the American Board, who became the first minister of Public Education. Here was born his son, General Samuel Chapman Armstrong, who afterwards founded Hampton Institute, Virginia.

In the last year of his episcopate, Bishop La Mothe realized that Iolani could not carry on in its limited surroundings, and a fine property was purchased up the Nuuanu valley, part of the estate of the Hon. Clive Davies, including his family mansion. Here temporary wooden buildings have been erected and the school is going on. It furnishes an outstanding opportunity to place at the gateway of the Orient a strategic institution for Christian Education.

LONG ISLAND.

The sixty-third convention of the Diocese of Long Island was held in the Cathedral of the Incarnation, Garden City, May 21-22, 1929. At the celebration of Holy Communion with which the convention opened, Bishop Stires was celebrant and preacher, and seemed to have recovered quite fully his usual good health.

Just before the sermon, the Bishop dedicated a memorial pulpit placed to commemorate his predecessor, the Rt. Rev. Frederick Burgess, D. D., second bishop of this diocese.

Two former missions, having been incorporated as parishes, were admitted into union with the convention: St. Joseph's, Queens Village, and St. Paul's College Point.

The convention was marked by a rare degree of harmony and despatch. Changes in important places were: the Rev. S. M. Dorrance for the Rev. J. H. Fitzgerald, and Mr. Louis Dutton for Mr. Lewis W. Francis on the Diocesan Council; the Rev. Horace E. Clute for the Rev. George S. Grange (deceased) on the Ecclesiastical Court; the Rev. Arthur R. Cummings for the Rev. Jacob Probst (deceased) as deputy to the provincial synod; the Rev. John E. Gerstenberg and the Rev. Rush R. Sloane for the Rev. A. R. Cummings and the Rev. Wm. A. Sparks as provisional deputies to the same; the Rev. C. Lawson Willard for the Rev. Willis B. Holcombe, and the Rev. Robert A. Brown for the Rev. Robert Rogers, on the Board of Christian Social Service.

The only matter that seemed likely to produce a spirited debate was the revised constitution for the diocese, submitted last year by the chancellor, Col. Jackson A. Dykman, and reported this year by the committee on canons. One impassioned speech against it was made, and it was then by motion of the chancellor referred to a special commission of five clergy and five laymen, who were directed to prepare a revision of constitution, canons and rules of order, to publish their draft not later than March 1 next, and to hold public hearings between that date and the sitting of the next annual convention. The commission appointed by the chair consists of the Rt. Rev. Bishop Larned, the Rev. Richard D. Pope, the Rev. Robert Rogers, D. D., the Rev. J. Clarence Jones, S. T. D., the Rev. Rush R. Sloane; Col. Jackson A. Dykman, Mr. Origen S. Seymour, Mr. Edward H. Floyd-Jones, Mr. Robert L. Pierrepont and the Hon. William C. Redfield.

Bishop Larned made a fine address upon the opportunities before the diocese, stressing equally the diocesan missionary problem and the responsibility to the national council. He announced that this diocese, though it had never yet paid its quota in full, had nevertheless in 1928 paid more than ever before, and moreover had paid more than it promised—$110,000. By paying $10,000 beyond its promise it had saved the province from falling behind. When Bishop Stires followed this by reading pages from the personal diary of Bishop Creighton, of Mexico, relating his dismay and discouragement over the cut in his appropriation, there was prompt re-

sponse from the floor, and a layman promised $1,000 towards making up to Bishop Creighton the cut that he had suffered.

The budget of diocesan expense was presented and approved. It is greater than last year by approximately the amount that was voted for the salary and expense of the suffragan bishop; and this will result in an increased assessment on the congregation by about $15 in each $1,000 of current expense.

The convention finished its business at 12:30 on the second day, so that no afternoon session was necessary. Bishop and Mrs. Stires entertained the members of the convention at the Bishop's House after the close of the first day's session.

C. H. W.

EASTON.

The sixty-first annual convention of the Diocese of Easton was held at Emmanuel Church, Chestertown, Maryland, May 6, 7 and 8, with the Rt. Rev. George W. Davenport, D. D., presiding, and about sixty clerical and lay delegates in attendance. Preceding the formal opening a dinner for the clergy and laymen, numbering about 125, from all points of the diocese was held in the parish house. The after-dinner speakers were Bishop Davenport, the Rev. L. C. Washburn, D. D., rector of Christ Church, Philadelphia, and Robert S. Barrett, of Alexandria, Va.

The convention opened with a celebration of the Holy Communion on Tuesday morning at 10 A. M., the Bishop being the celebrant, assisted by the Rev. George C. Sutton, president of the Standing Committee, and the Rev. C. L. Atwater. The bishop's annual address was followed by the organization of the convention. Mr. S. E. Shannahan was elected secretary, and Mr. John S. McDaniel, treasurer.

The main business of the morning was the presentation of reports of various committees.

In the evening there was a mass meeting over which the Bishop of the Diocese presided. The Rt. Rev. W. R. Stearley, D. D., Bishop of Newark, was the speaker.

The elections resulted as follows:

Standing Committee—Rev. Geo. C. Sutton, Rev. W. D. Gould, Rev. C. L. Atwater, Hon. Wm. H. Adkins and Edwin Dashiell.

Executive Council—Clerical members: Rev. John White, Rev. W. D. Gould, Rev. F. W. Kirwan; lay members: Clayton Wright, David Dallas.

Examining Chaplains—Rev. C. L. Atwater, Rev. Wm. McClelland, Rev. R. W. Lewis.

Treasurer Pension Fund—J. Harper Skillin.

Delegates to Synod—Rev. R. R. Gilson, Rev. S. R. MacEwan, Rev. R. W. Lewis, Rev. John White; lay, H. Lay Beaven, John S. McDaniel, David Dallas, P. A. M. Brooks; alternates: Rev. Alward Chamberlaine, Rev. C. L. Atwater, Rev. Raymond Adams, Rev. H. R. Zeigler; lay, S. E. Shannahan, Thos. Perkins, J. T. C. Hopkins, H. T. Hartman.

An interesting resolution was adopted requesting the Bishop of the Diocese to appoint a committee which shall take under consideration and inaugurate plans for the commemoration of the three hundredth anniversary of the holding of the first service of the Church of England on Kent Island, Maryland, and what is now the Diocese of Easton, by the Rev. Richard James in 1631.

A. C.

MINNESOTA.

Bishop McElwain, in his address to the seventy-second annual council of the diocese, held in St. Clement's Church, St. Paul, May 28-29, commended the Advance Work program of the diocese. He said: "We must keep everlastingly at the job of giving our share of the budget; there are, in almost every parish, men and women who could give more than they do, but who hesitate on account of giving the impression that they will carry the whole load, which they certainly ought not to do. The 'Advance Work' budget is the place where they can find a project in which they can be personally interested, with which they can keep in personal contact, and to which they can give without discouraging anybody else's donations. I urge the clergy to study this program of Advance Work and to present it to such parishioners as I have mentioned."

The Rev. C. W. Brown was elected secretary of the diocese, and Mr. John C. Wade was elected diocesan treasurer.

The present standing committee was reelected in its entire membership, and the following members were elected to the Bishop and Directorate:

Clerical: The Rev. Messrs. A. E. Knickerbocker, E. H. Eckel, Jr., D. H. Atwill and C. W. Baxter. Lay: Messrs. H. S. Gregg, J. T. Warne and V. E. Lofstrom.

Delegates to the Provincial Synod—Clerical: Rev. Messrs. A. E. Knickerbocker, P. E. Osgood, E. W. Couper, F. D. Butler, G. C. Menefee and Frank Zoubek. Lay: C. B. Lyon, C. A. Rasmussen, W. H. Lightner, R. A. Moore, C. J. Gutgessill, and Ralph Brownson, Jr. Alternates, Clerical: Rev. Messrs. Thos. Dewhurst, W. E. Harmann, W. C. Hengen, Geo. Buzzelle, John Temple, J. Ross Colquhoun. Lay: Messrs. E. N. Rundell, E. V. Hunt, B. F. Beardsley, A. J. Lobb, C. M. Morse and G. S. Weston.

The Rev. A. E. Lichtenberger spoke on Missions in China in behalf of the National Council.

Greetings were sent to the General Assembly of the Presbyterian Church, which was meeting at St. Paul on that day, and the committee which carried them was received with great enthusiasm.

The attendance at the council was large.

SUMMER SCHOOLS AND CONFERENCES

COLLEGE STUDENT CONFERENCES.

By Frank C. Bancroft.

This month will see throngs of American college students flocking to eight conference centers. Each has its own specific theme; the general quest of all the conferences will be for a deeper search and appropriation of Christian truth for the lives of college men and women today.

During the last fifty years, under the auspices of the Student Christian Movement (the Student Department of the Young Men's and Young Women's Christian Associations), college students have gathered annually for these occasions.

The need for helping the young college generation of the Church to avail itself of this opportunity is great indeed. The material rush of life in movie, in stadium, in prom, and in plans for business, has poured in upon their consciousness almost to the exclusion of the simple, spiritual verities. It is not irreligion, but profound unreligion.

The clergy of our Church are giving warm support to several of these conferences this year. Bishop Dallas, of New Hampshire, is to lead the Northfield Conference. Bishop Cross, of Spokane, has been asked to lead the Seabeck Conference, Dean Nes, of New Orleans, Blue Ridge. The Rev. Paul Roberts, of Colorado Springs, will share in the leadership of the Estes Park Conference. The Rev. C. Leslie Glenn, secretary for college work of our Church, is urging seminary students and Episcopal Church collegians to attend the conferences. If this help can be strengthened by the personal support of the laity, collectively and singly, a great contribution to the life of the Church can be made.

A list of the conferences follows:

College Student Summer Conferences, 1929.

For Men Students:

Kings Mountain, N. C.—June 1-9.
Seabeck, Wash.—June 8-17.
Geneva, Wis.—June 12-20.
Northfield, Mass.—June 14-22.
Blue Ridge, N. C.—June 14-24.

Co-ed Conferences.

Hollister, Mo.—June 4-14.
Estes Park, Col.—June 7-17.
Eagles Mere, Pa.—June 12-22.

For Women Students.

Blue Ridge, N. C.—June 4-14.
Spelman College, Atlanta, Ga.—June 7-14.
Asilomar, Cal.—June 15-25.
Seabeck, Wash.—June 18-25.
Camp Maqua, Poland, Me.—June 18-28.
Silver Bay, N. Y.—June 20-28.
Geneva, Wis.—June 21-30.

Other Groups:

Blairstown, N. J. (preparatory school boys)—June 22-27.

SWEET BRIAR, VIRGINIA.

The fourteenth annual session of the Virginia Summer Conference of Religious Education will be held at Sweet Briar College, Sweet Briar, Virginia, June 24-July 6.

This school is under the auspices of the Dioceses of the Episcopal Church in the State of Virginia. Courses are offered for Church School Teachers and Officers, Leaders of the Woman's Auxiliary, of Young People, of the Church School Service Program, and for Social Service workers. Thus all departments of the Church's work are studied. The clergy will find this school most helpful.

Early registration is urged. All pupils must be recommended by the rector or some parish or diocesan official.

Registration Officer for Diocese of Virginia—Rev. W. H. Burkhardt, D. D., 8 N. Laurel Street, Richmond, Va.

For Southern Virginia—Rev. E. R. Carter, D. D., Walnut Hill, Petersburg, Va.

For Southwestern Virginia—Mr. Thos. A. Scott, Box 1068, Roanoke, Va.

For all others—Mr. Thos. A. Scott, Box 1068, Roanoke, Va.

The Diocese of Virginia will provide a limited number of scholarships to pupils attending from the smaller churches when recommended by the rectors.

TAPPAHANNOCK, VIRGINIA.

The seventh annual session of St. Margaret's Summer School at Tappahannock, Virginia, will be held June 17-21.

The school is conducted under the joint auspices of the Rappahannock Val-

ley and Piedmont Convocations, and with the endorsement and support of the Diocesan Board of Religious Education. Its purpose is to provide training for leadership in our various departments of church work for those who cannot attend the Diocesan School at Sweet Briar or other longer term schools.

$1.25 per day or $5.00 for the entire four days will be the cost for both room and table board. Fifty cents each will be charged for meals for those attending only through the day.

Applications should be made as early as practicable to the Rev. H. S. Osburn, Tappahannock, Virginia.

LYNCHBURG, VIRGINIA.

A Diocesan Young People's Conference will be held at the Virginia Episcopal School, Lynchburg, Virginia, June 15-25.

This conference is being arranged by a special committee of which the Rev. R. H. Baker, Jr., of Waynesboro, is chairman, under the Department of Religious Education. The object of the Diocesan Young People's Conference is to consider plans for young people's activities other than Church School work and probably to effect the organization of a Diocesan Young People's Service League. In a way this conference is comparable to Camp Robert Hunt, which is operated by the Diocese of Southern Virginia.

MISSISSIPPI.

The first Regional Conference on Rural Work will be held at All Saints' College, Vicksburg, Mississippi, June 11-21, 1929. First planned at the 1925 General Convention, the Conference has been brought into being through the cooperation of the dioceses in the Province of Sewanee, together with the dioceses of Arkansas and those in the State of Texas.

The Regional Rural Conference is to unite our church workers in a study of the problems of Rural Work as carried on by the Episcopal Church. It supplements the excellent work of the rural schools which are being conducted on interdenominational lines by various universities.

The expense including room, board and registration for ten days, will be $18. Each person attending is asked to bring six towels, three sheets, three pillow cases, soap.

All correspondence should come to Rev. Val. H. Sessions, Rector's Study, St. Mary's Parish House, Bolton, Mississippi.

WINSLOW, ARKANSAS.

The Young People's Conference for the Province of the Southwest will be held at the Helen Dunlap School, Winslow, Arkansas, July 11-24.

For information concerning the Conference, write Dorothy M. Fischer, 1117 Texas Avenue, Texas.

WEST VIRGINIA.

The West Virginia Summer Conference of Church Workers will be held at St. Hilda's Hall, Charles Town, West Virginia, June 10-15.

Bishop Gravatt is the Conference Pastor and Bishop Strider, Dean of Instructors.

Registration Fee (except for West Virginians), $3.00; board and lodging for entire period (two in a room), $12.50: daily rates—rooms, $1.00, meals each 50 cents.

Information may be obtained from Miss Janet Treich, St. Hilda's Hall, Charles Town, West Virginia.



Robert E. Lee Hall, Blue Ridge, North Carolina, where inspirational conferences are held throughout the summer.

A card to the Blue Ridge Association, Blue Ridge, North Carolina, will bring you full information.

ALABAMA.

Under the auspices of the Young People's Service League of the Diocese of Alabama, Camp McDowell will be opened at Battles Wharf, on the Eastern Shore of Mobile, June 11-18.

The camp director is the Rev. R. A. Kirchhoffer, of Christ Church, Mobile, assisted by Miss Ruth Bettner. The Chaplain is the Rev. V. C. McMaster, rector of St. Andrew's Church, Birmingham. The Rev. T. H. Evans, of Christ Church, Tuscaloosa, and Mrs. W. M. Vaughan will act as chief counselors for the boys and girls, respectively. Other counselors and instructors are: the Rev. H. F. Schroeter, Mrs. H. F. Schroeter, Miss Ella Charles, Mrs. Florence Tarrant, and Mr. Leon C. Palmer, of the Brotherhood of St. Andrew.

SAN FRANCISCO, CAL.

The Department of Christian Social Service of the National Council is organized primarily for the promotion of social service and the social gospel, through the eighty-seven dioceses of the Church into the parishes. It provides annually, at the same time as the meeting of the National Conference of Social Work, opportunity for an exchange of methods and of suggestions dealing specifically with a religious approach to social problems, through addresses by experts in their particular fields, at its conference on Social Service.

This year in San Francisco, June 26-30, at its ninth annual Conference on Social Service, the Department plans to take up the relation of the Church to family life; publicity and social service, the plan and purpose of the Church Mission of Help; the possible cooperation between clergymen, psychiatrists and social workers; the care of the aged; the constructive use of leisure time; directors of institutions.

The Hotel Whitcomb offers rates (European plan) of $5 per room per day in double rooms with twin beds andbath, a nd $3.50 for single rooms. The reservations should be made early through the Department of Christian Social Service, 281 Fourth Avenue, New York.

MICHIGAN.

The Diocese of Michigan offers an opportunity for inspiration and training in a comprehensive summer plan comprising a series of six camps and conferences for various age groups. The Older Boys' Conference, June 20-27, under the direction of Mr. I. C. Johnson, Boys' Worker in the Diocese, is devoted to leadership training, vocational counselling and Christian fellowship for boys of high school age, and will be held at Camp Frisbie, Waterford, Michigan. Hillsdale Summer Conference is a leadership and study conference for men and women, with special attention to young married people, Church School leaders and clergy. The conference has been planned by Mr. E. E. Piper, Diocesan Superintendent of Religious Education, and will be carried out under the direction of the Rev. R. W. Woodroofe, rector of St. John's Church, Detroit, and chairman of the Hillsdale Summer Conference Commission. Camp Frisbie will be open for boys between the ages of nine and thirteen from June 29 to August 24. Camp Chickagami, a new venture, will operate at Black Lake, near Onaway, Michigan, from July 5 to August 16, and is especially for boys from 13 to 17 years of age. The summer program for the diocese opened with a great Young People's Conference at Alpena May 24, 25 and 26, and will close with a similar conference at Black Lake, August 26-September 1. The latter is designed especially for the convenience of young people in the extreme north end of the diocese.

THE CORNELL CONFERENCE.

The Church Regional Conference on Rural Church and Social Work will hold its fifth annual session at Ithaca, New York, July 22-August 3, inclusive. This conference is an extension of that held annually at Madison, Wisconsin, and is fostered by the National Division for Rural Work.

The purpose of this conference is educational, for clergy actually engaged in rural work, and those whose work is so strategically placed as to have rural possibilities.

The time and place of this conference are arranged to include attendance at the School for Town and Country Ministers conducted by the Agricultural Department of Cornell University, for which an excellent faculty of experts in rural study has been assembled.

The conference group will room and dine together to promote fellowship and exchange of ideas, to make possible a program of daily devotions, and to reduce expenses. Father Hawkins of the Order of the Holy Cross, on furlough from Liberia, will be the conference chaplain.

The registration fee is $2.00: one registration includes both the Cornell School and the Church Regional Conference.

The Rev. C. H. Allison, of Warsaw, New York, is Conference Director, and the Rev. Leslie F. Chard, of Dunkirk, New York, is Registrar, to whom all inquiries shoulld be addressed.

L. F. C.

MOODY BIBLE INSTITUTE OF CHICAGO.

The Moody Bible Institute of Chicago has announced its usual summer Bible Conferences. The eight already named are located at convenient points reaching from the Atlantic to the Rocky Mountains. Eminent Bible teachers and evangelists have been secured to build programs for each conference that will prove both highly instructive and inspirational. Attention is also given to work with children and young people, and as heretofore skilled leaders of the song program have been assigned to each gathering.

The locations and dates of the conferences are as follows: Ocean City, New Jersey, June 30 to September 2; Eagles Mere, Pa., July 6 to 14; Ocean Grove, N. J., July 22 to August 4; Montrose, Pa., teacher training school, July 8 to 14, followed by the ministerial institute, July 15 to 25; Hendersonville, N. C., July 28 to August 11; Colorado Springs, Col., August 11 to 25; Cedar Lake, Indiana, August 17 to 25.

TENNESSEE.

Camp Gailor-Maxon, Ovoca, Tullahoma, Tennessee, will be held July 2-9. The camp while under the auspices of the Y. P. S. L. of the Diocese of Tennessee, is for all young people between the ages of 14 and 25.

All registrations accompanied by check for $2.00 should be sent to Mrs. R. W. Nicolson, Grace Church, Vance and Lauderdale, Memphis, Tennessee, before June 10.

The object of Camp Gailor-Maxon is to furnish to the nation and the Church men and women of lofty ideals and strong purpose as they render service in the Kingdom of God.

Church Intelligence

Forward Movement For Church Unity.

The Associated Press reports that action to effect Church unions has been taken at conventions in three cities here and abroad.

In Indianapolis the Synod meeting of the Reformed Church of the United States adopted a report favoring union with the United Brethren Church and the Evangelical Synod of North America.

In Edinburgh, Scotland, the Church of Scotland and the United Free Church of Scotland agreed, at their respective assemblies to unite.

The most significant move has come from the General Assembly of the Presbyterian Church in the United States of America, which met in St. Paul, Minn., May 24. By practically unanimous rising vote the Assembly adopted a far-reaching recommendation looking toward organic union of five large Protestant Church bodies.

The proposal, made on the floor of the Assembly, provided for appointment of commissions to confer with similar commissions from the Protestant Episcopal Church, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Presbyterian Church of the United States, generally known as the Presbyterian Church, South.

The action was taken in answer to an invitation for a commission to consider union, extended by the Protestant Episcopal Church at its General Convention in Washington in October, 1928. Similarly, other Church bodies have had under consideration proposals for union, but this action is the first concrete movement towards union.

St. Luke's Tokyo.

Dr. Teusler, head of St. Luke's International Hospital, Tokyo, has recently received word from the hospital's training college for nurses that more than six hundred applicants had been received. Only thirty-three could be accepted on account of limited dormitory space. Only high school graduates are accepted. These were all from good schools, and were the daughters of doctors, educators, bank officials, officers of the department of education.

This is a striking and gratifying proof of the changed attitude toward the profession of nursing. Fifteen years ago the term "Trained Nurse" carried with it much odium and distaste. Doctors and others in Tokyo assured Dr. Teusler it would be practically impossible for many years to interest educated Japanese women in the problems of nursing. Dr. Teusler says: "When the school (St. Luke's) was formally opened about 1921 our insistence that only high school graduates would be accepted would have been laughed at had it not been for the native courtesy of the Japanese, and every one connected with the undertaking prophesied failure." Now St. Luke's College for Nursing is the first to receive government recognition as a training school of college rank.

Dr. Teusler writes further: "No organized public health or charity relief work, as we know it in the United States exists in Japan. All through the country small private groups of people are struggling, with almost no funds to help the conditions immediately about them. Probably nowhere in the world is there open such a magnificent opportunity for a great, effective demonstration as the capital of Japan affords us in the relief of human suffering. Famines in China, India, and in other great sections of the world, are terrible and pitiful in their appeal. The difference is, however, that in Japan there is an intelligent public, capable of wiping out these pest-holes of suffering, if leadership can be provided in their midst to work out, along practical lines, methods that are adequate. It has taken us many decades in the United States to progress from sporadic, ill-judged, and badly organized individual efforts at charity, to concentrated, organized, efficient methods whereby actual relief is really afforded to those suffering and in need.

"The growth of public health and preventive medicine in the United States is a splendid tribute to the guidance and cooperative power of the American people. As yet no such cooperation exists in Japan, and because of the highly individualistic tendency of the people and their patriarchal form of government, it is absolutely essential that a demonstration be made in their midst along convincing lines, if public health and disease prevention methods are to be introduced into Japan successfully during the next forty to fifty years. The Japanese know this as well as we do, and that is one reason they have such faith in the leadership and value of St. Luke's International Hospital and Medical Center."

Brotherhood to Conduct Jamestown-Williamsburg Pilgrimage.

The eighth annual Jamestown-Williamsburg Pilgrimage of Episcopal Churchmen will be held this year June 15-16. The pilgrimage is conducted under the auspices of the Brotherhood of St. Andrew, but is not limited to the members of the organization.

The purpose of the pilgrimage is the celebration of the Holy Communion at the Robert Hunt Shrine in Jamestown, Virginia, commemorating the first Communion held on American soil. The pilgrimage is usually largely attended by Churchmen from Richmond, Norfolk and other Virginia cities. This year a number from cities outside the state have indicated that they expect to attend.

Dean Peacock of Christ Church, Norfolk, will conduct the service this year in conjunction with the Rev. W. A. R. Goodwin, rector of Bruton Parish Church, Williamsburg, Va. Through the courtesy of Dr. J. A. C. Chandler, President of William and Mary College, the pilgrims will be accomodated at the college dormitories. Meals will be served in the college dining hall.

The party from Richmond will leave Mayo Memorial House in automobiles at 3:00 P. M., Saturday, June 15. The cost for Richmond pilgrims will be $3.75, which includes lodging and meals at the college and the incidental expenses of the pilgrimage. The registration fee should be paid to Mr. Everard Meade, Jr., on Saturday afternoon before leaving Richmond.

Any further information concerning the Richmond pilgrimage may be secured through Mr. Richard P. Winston, 205 North Plum Street, Richmond, Va.

Prayer For Commander Byrd.

Bishop Freeman, of Washington Diocese, has authorized a special collect, to be said daily in the Cathedral at Washington for Commander Richard E. Byrd, of Virginia, and his party, now encamped in "Little America" prepared for a dash for the South Pole. The collect follows:

"Almighty Father, in whose constant keeping are all Thy children, we commend to Thy loving care and protection Thy sons who in the spirit of high adventure have gone forth into the far seas and lands of the South. Guard them and their kinsfolk from all dangers, sustain and reward them with Thy Favor, and in Thy good time fetch them home and give them the joy of service well done; through Him who ever liveth to make intercession for us, Thy Son, our Saviour, Jesus Christ."

The Consecration of Dr. Abbott.

The Rev. H. P. Almon Abbott, D. D., was consecrated the second Bishop of Lexington on Wednesday morning, May 15, in Christ Church Cathedral, Lexington, Ky.

The day of consecration was begun with a celebration of the Holy Communion in the Cathedral at eight o'clock, the Rev. C. S. Hale, acting Dean, being the celebrant.

Long before the hour of the service of consecration, the Cathedral was packed, and when finally the procession entered, every available foot of space was occupied. The long line of procession was broken into three parts, each headed by a crucifer. Choir, diocesan officials, visiting and diocesan clergy,

the bishop-elect, the nine visiting bishops and finally the Presiding Bishop with his chaplain, the Rev. G. Warfield Hobbs, formed in the parish house and marched through the streets to the main doors of the Cathedral. The bishop-elect was accompanied by his attending presbyters, the Rev. James D. Gibson and the Rev. Theodore S. Will. The Rev. Wm. Dern was master of ceremonies.

The Presiding Bishop was celebrant at the Holy Communion. The Rt. Rev. James M. Maxon, D. D., Bishop-Coadjutor of Tennessee, read the Epistle; the Gospel was read by the Rt. Rev. Durwyn T. Owen, D. D., Bishop of Niagara. The certificate of election was read by the Rev. C. S. Hale; the canonical testimonial by Mr. W. W. Pettis; the evidence of ordination by the Rev. Robert J. Murphy; the consent of Standing Committees by Mr. C. M. Harbison, and the consent of bishops by the Rt. Rev. R. E. L. Strider, D. D., Bishop-Coadjutor of West Virginia.

The Presiding Bishop as consecrator was assisted by the Rt. Rev. Lewis W. Burton, D. D., retired Bishop of Lexington, and the Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky, as co-consecrators. The Rt. Rev. Edward T. Helfenstein, D. D., Bishop-Coadjutor of Maryland, and the Rt. Rev. Frank DuMoulin, D. D., were the presenters. The Rt. Rev. Wm. T. Capers, D. D., read the Litany, and the Rt. Rev. Philip Cook, D. D., Bishop of Delaware, was the preacher.

Bishop Cook's sermon had for its text, "Let a man so account of us as ministers of Christ, stewards of the mysteries of God" (1 Cor. 4:1). Concluding a careful survey of the place and work of the Apostolic Ministry in the Christian Church, Bishop Cook addressed himself directly to the Bishop-elect.

After the consecration, a luncheon was served at the Lexington Country Club, at which time Bishop Murray, Bishop Burton and Bishop Abbott spoke briefly. Later in the afternoon, a reception was given in the Parish House of the Church of the Good Shepherd, in honor of Bishop and Mrs. Abbott.

"Dick" Sheppard Appointed Dean of Canterbury.

The Church of England Newspaper reports that the King has approved the appointment of the Rev. Hugh Richard Lawrie Sheppard, C. H., M. A., D. D., Honorary Chaplain to His Majesty the King, to the Deanery of Canterbury, vacant by the appointment of the Very Reverend George Kennedy Allen Bell, M. A., D. D., to the Bishopric of Chichester.

Hugh Richard ("Dick") Lawrie Sheppard, noted primarily in America as the author of "The Impatience of a Parson", was edccated at Marlgorough and Trinity Hall, Cambridge. It was in 1914 that he was appointed vicar of St. Martin's-in-the-Fields, where he did the work which made him universally beloved. He threw the church open day and night throughout the war, and this practice was continued afterwards for the benefit of the "down and out". "Dick" Sheppard acted also as a chaplain in France, receiving many decorations. His popular services were broadcast regularly, and he became known to thousands as the "Wireless Parson". In 1921 he was lecturer on pastoral theology and select preacher at Cambridge. Next year he was appointed Proctor in Convocation for the Diocese of London. He was also honorary secretary of the Life and Liberty Movement. In November, 1926, he was compelled by ill-health to resign his charge, being succeeded by the Rev. "Pat" McCormick. In the New Year Honours list of 1927 his name appeared as a Companion of Honour, a high distinction. He also received an hon. D. D. from Glasgow University.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Seven Communions Confer at Washington Cathedral.

The Commission on Faith and Order, which in cooperation with the representatives of six communions other than the Episcopal Church, is working to carry forward the work done at the Lausanne Conference in 1927, has been in conference during the past week at Washington Cathedral, under the auspices of the College of preachers. This has brought to the city many clergymen from other places and of unusual ability, a number of whom were assigned to the several churches in Washington and preached the sermons on Sunday, June 2.

The Bishop's Garden.

The Bishop's Garden, Washington Cathedral Close, was dedicated on May 31 by Bishop Freeman at the annual meeting of "All Hallows' Guild", which has direct charge of all landscaping of the grounds in the Cathedral Close. In his address, the Bishop spoke of the historic interest of the box and other shrubs and trees in the garden and expressed the hope that there would soon be in bronze or marble a statue of the late Bishop Satterlee, first Bishop of Washington, and founder of the Cathedral.

Emmanuel Church, Anacostia, observed with special exercises on Monday evening, May 27, the sixtieth anniversary of the founding of the church. Service was held in the church with addresses by Rev. Wm. Oscar Roome, Jr., former rector of the church, and the Rt. Rev. George W. Davenport, of Easton, Md., son of the late Rev. W. G. Davenport, who was rector of the church for twenty-six years. The Rev. Luther B. Frank is doing splendid work as its present pastor.

M. M. W.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Impression of the Last Diocesan Council.

As an onlooker, though some time participant as a member, the first impression was the eminent success attending the services of the hundredth anniversary of the Diocesan Missionary Society. The note struck in the first address was a high one, and to this eminence those that followed readily and easily attained, and sustained the noble qualities of the theme and thought throughout. Old-time memories were revived for those who could remember Bishops Johns and Whittle. The furore was vividly recalled over the use of flowers in the churches, which Bishop Whittle in his pastoral had advised against, if not forbidden, and the notable debate at Fredericksburg Council, when the matter came up for discussion at the council, resulting in an overwhelming endorsement of the Bishop in the loyalty of the delegates to him. When the lavish display of palms and flowers is now observed, with its necessary cost to the churches, while the missionary effort is being cut to the quick to meet the want of funds, we wonder how far wrong was the Bishop as he saw the temptation to over do the desire "to tell it with flowers"?

Again the Zion movement among the colored people toward our Church. What was to be done about it so as to help them and not hurt the Church? Council after Council discussed the matter till it was finally settled as stated by giving them a separate place in the Church as a convocation under the control of the Bishop and Council. Many other subjects of like interest might be mentioned, whose revival made glad the memories of those who had cognizance of them if not being active participants in them.

Again, it was well that the younger brethren might be told of them, that new inspiration might be gathered as they are busy now in furthering and commending the claim of the Protestant Episcopal Church to its share in holding the people to a due and proper appreciation of the Gospel of Jesus Christ.

But, ah! these buts how they obtrude themselves on all things mundane—there was regrettable omission in the name of Dr. Pike Powers as the personality behind the D. M. S., who brought it to its success and usefulness of which the speaker having this period in charge emphasized so splendidly. Dr. Powers was the D. M. S. No society or movement runs itself. There must be a person, a personality behind and about it. This was shown in the delightful and informative address on the mountain work by Archdeacon Neve. He was the personality behind that work. Living he had the opportunity to tell about it. Dr. Powers being dead, a king had arisen who knew not Joseph, and his name is not mentioned except in a casual way which only emphasized the lack of the proper mention which he so eminently deserved. It seemed to be the fault of no one. His name and person did not come within the vision and purview of any of the writers or speakers. But his works do follow him and the D. M. S. lives today at its best, because of the splendid impetus and movement—even life—that he put into it.

Coming to the Council proper the first impression was the splendid presiding officer the council has in its Bishop. Urbane, dignified, fair and just, business moved along with wisdom and placidity to the time set for adjournment with everything ready for that event, happy to those who at this time and day are fast making the council a thing of committees in their desire to hurry through the work of the council. This was not so noticeable at the present session as the addresses and sermons touching the anniversary saved it from the barrnness of spiritual food and uplift, which is too often lacking at our present-day church gatherings.

The reports to the council were many and of much and general interest, but received by the council all too perfunctorily. A speaker appointed to discuss one of these reports would perhaps have emphasized their salient points and perhaps stirred up some discussion of them and thus prevented their being received in a merely formal way, which is not wise, in the writer's opinion.

The resolution on Unity (so-called) brought out the only animated discussion of the council and gave the reporters something to write about. To the writer it seemed a harmless affair, though its opponents saw in it a chance for looseness in keeping the law of the Church without showing any more liberality to other churches than that which has always been practiced in Virginia. A more outspoken and decided opposition to it might have brought about a different result.

(Continued on page 22.)

Family Department

JUNE.

1. Saturday.
9. Second Sunday after Trinity.
11. Tuesday. S. Barnabas.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. Monday. Nativity of S. John Baptist.
29. Saturday. S. Peter.
30. Fifth Sunday after Trinity.

COLLECT FOR SECOND TRINITY AFTER TRINITY.

O Lord, Who, never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy Holy Name; through Jesus Christ Our Lord. Amen.

COLLECT FOR ST. BARNABAS THE APOSTLE.

O Lord God Almighty, Who didst endue Thy Holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them always to Thy honor and glory; through Jesus Christ Our Lord. Amen.

SILENCE.

God must have loved the silence,
For He laid a stillness on the sunset and the dawn;
Upon the moment when the bird has gone,
Leaving a note high-hung within the glade
More sweet than when he sang it. Moons that pass,
Too full of forest's changelessness for sound;
Creeping of little frosts along the ground;
Silences of summer growth among the grass—
God must have deeply loved the silence.
For is there one of us who has not known
Promptings to silence that he speaks not of?
What of an old remorse, a hope that is too deeply hoped.
A grief outgrown, and silent old unconquerable love?

—Barnet.

The Message of the Jerusalem Council.

Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the Ultimate Reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being.

We hold that through all that happens, in light and in darkness, God is working, ruling and over-ruling. Jesus Christ, in His life and through His death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to Himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

The vision of God in Christ brings and deepens the sense of sin and guilt. We are not worthy of His love; we have by our own fault opposed His holy will. Yet that same vision which brings the sense of guilt brings also the assurance of pardon, if only we yield ourselves in faith to the spirit of Christ so that His redeeming love may avail to reconcile us to God.

We reaffirm that God, as Jesus Christ has revealed Him, requires all His children, in all circumstances, at all times, and in all human relationships, to live in love and righteousness for His glory. By the resurrection of Christ and the gift of the Holy Spirit God offers His own power to men that they may be fellow workers with Him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of His Kingdom in its fulness.—International Missionary Council—Jerusalem 1928.

The Child's Right to Play.

We are working toward a great ideal of American childhood—the ideal of every child sound in body, mind, and spirit. Though the experience of the world teaches us that we shall never quite realize the entire fulfillment of our ideal, it teaches likewise that by holding the ideal before us, by working courageously toward it, we are traveling on the only road to success for tomorrow and tomorrow's children. Out of our efforts to reach perfection, something great will come. The national observance of May Day, which last spring was proclaimed Child Health Day by a joint resolution of Congress, is an earnest of our hopes and our endeavors. It is a visible sign of our inward pledge that American childhood shall be made and kept sound.

With each succeeding May Day a new problem is laid before us and we, as a nation, expand our child health programs to meet the new demand as well as to carry on the work we have already begun.

This May Day challenges us to supply such leadership as shall assure to every child opportunity for real play, in the right amount, of the right kind, and in the right place. So complex has our civilization become that we are in danger of creating a world where children literally will have no proper space for play and where many artificial sources of amusement will have crowded out real recreation. Mrs. Herbert Hoover has said recently in a foreword to a book on girls' athletics: "It is a great mistake to think we 'love sport' because we like to watch others. Far from it. That is merely an ability to let ourselves be entertained by big public games, by spectacles, as we are by a host of other things—movies, radios, automobiles, anything that will do the work for us. We must learn how much more of a thrill it is to throw ourselves into play and action, and get from it refreshment and invigoration of muscles, nerves, and spirit."

In the lives of the children and youth of our land, or of any other, all the movies and radios and automobiles that could be manufactured could not supply the need for active play. The need is serious. The instinct to play is one of the great natural forces, urging youth to physical development, mental growth, and social adaptation. If, as educators and those concerned with child welfare believe, the opportunity to obey this instinct is seriously endangered, then for us, who are responsible both for the children we have brought into the world and the environment into which we have brought them, it becomes an obligation to protect the inalienable right of childhood to real play.

Fortunately we have learned to appreciate the importance of this play. We have learned that it is a fundamental for physical and mental health. Play is a major source of physical vitality in childhood and youth alike. Through it, heart, lungs, blood vessels, kidneys and nervous structures are developed and strengthened. When youth runs and jumps in out-of-door play, it does vastly more than "work off surplus energy". It creates energy not for today only but for the tomorow of maturity.

Nor is it only the physical body which profits. Through play youth acquires motor skill, that great asset to every human being, that great liberator from the bonds of self-consciousness and a sense of inferiority. And beyond the acquisition of motor skill, youth rises through real play with others out of doors to such social adaptability as is a vital part of the art of living.

This playtime of life, the years of childhood and youth, is a period for us to respect, to protect, to lead. Therefore, because we know that real play is fundamental to the well-being of youth and because we are aware of the forces of life today which threaten, we need to take the child's right to play clubs. Before all of these civic agencies, childhood and youth bring their need for real play and real leadership in it. This is the message and appeal of May Day—Child Health Day 1929, Youth is the Strength of America; Make American Youth Strong.—American Child Health News.

Danger in Making Threats.

Billy did not come in until dark one evening.

"Billy, the next time you stay out after dark, you shall spend the following evening in bed," threatened his mother.

It was not long before Billy did stay out after dark. He had become so interested in a ball game on the vacant lot a few blocks away from home that he forgot the time.

"Tomorrow night," his mother said, "you will go to bed as soon as you have finished your supper. Now remember."

So the next evening when Billy was being served his desert his mother reminded him that as soon as he had finished he was to go to bed. He objected and coaxed but Mother was holding out firmly when some friends from another town drove up. There was a boy just Billy's age. These friends had often entertained Billy in their home and it would never do to put him to bed and leave his visiting chum to pass the evening alone.

Consequently Billy was allowed to stay up, and not only that, but he went over to the ball ground again and stayed even later than the previous evening. And was anything done about it? Not a thing. The parents were having a good time and the children were forgotten until they reappeared.

It is apparent, then, that the next time Billy is threatened he will be quite unmoved, for he will hope that something will turn up to rescue him from the penalty.

Gertrude was noted for her carelessness in losing her handkerchiefs, mittens, pencils and other belongings that are easily misplaced by an active child.

The truth was that her mother fussed about these losses without doing anything to help Gertrude correct the habit. The child had no pockets in her dresses, and her coat pocket was too shallow for mittens, so these should have been fastened together in some way by snappers or tape in order that she could care for them at school. Her pencil could have been tied to her notebook.

However, no such helpful devices were prepared for her, and Gertrude continued to be most unfortunate in losing things, so her mother finally said that the next time she lost anything she couldn't play with her dolly for a whole month.

Now it can readily be seen that this punishment, aside from being out of proportion and unsuited to the offense, was a threat that showed the mother's lack of understanding. In her impatience to cure her of carelessness she unwisely threatened her little daughter with what she felt was a real penalty that ought to bring quick results.

Within a few days Gertrude lost her new pencil. In her anxiety not to let Mother know and not to have Teacher's disapproval when class time came, Gertrude took a pencil from another girl's desk. To add to the difficulty she denied the pencil was stolen.

It was a pitiable situation. Controlled by fear, the child had been driven from mere carelessness to stealing and lying. Her mother might easily have said, "Now, let's see if you can't go a whole day without losing your things." Then this time could have been extended to three days or a week, always with the sympathy of Mother displayed at each report. Gertrude would then have felt safe in confessing when she did make a mistake or experience a loss. But as it was, Mother's effort—a threat—was the rock upon which she was wrecked.

To Billy the threat had proved unreliable, to Gertrude it had proved tragic. In neither case was any constructive result obtained, nor will a threat ever solve a problem of discipline satisfactorily. Threats nearly always result in complications rather than in character-building.—Edith Reid, in National Kindergarten Association Release.

HIS.

Whate'er my charge, in Him no charge is seen,
A glorious sun, that waves not, nor declines;
Above the clouds and storms He walks serene,
And sweetly on His people's darkness shines.
All may depart—I fret not, nor repine,
While I my Saviors am, while He is mine.

He saves me falling, lifts me up when down:
Reclaims me wandering, guards from every foe;
Plants on my worthless brow the victor's crown,
Which, in return, before His face I throw,
Grieve that I cannot better grace His shrine,
Who deigns to own me His, as He is mine.

While here, alas! I know but half His Love,
But half discern Him, and but half adore,
But when I meet Him in the realms above
I hope to love Him better, praise Him more,
And feel and talk, amid the choir divine,
How fully I am His, and He is mine

Selected.

For the Young Folks

For The Southern Churchman.

PRAYER OF YOUTH.

Julian R. Meade.

I pray that I may gracefully mature
Near this wood now wild with song:
Placidly wise that worlds must endure
Of men both impotent and strong.

Then I shall not doubt when white moons wane,
Nor when darkened suns shall not rise;
For I will know no detriment or pain
Is feared by trusting eyes.

For The Southern Churchman.

Queen Victoria Sends a Present!

(True Story.)

George Morgan Knight, Jr.

Chapter I.

Captain Robertson Tells a Story.

Outside a storm was blowing in from the sea. The wind blew the rain against the old window panes and the lightning flashes lighted up the wet scene, while the trees bowed down to let the king of the storm and his train of attendants pass.

The tin roof acted as the drum in the parade and the rain beat out the time in a regular military step with a flourish, when the rain came abreast of the house.

Before an open fire with logs constantly popping and the flames stealing across them, sat an old sea captain gazing in the fire and seemed to see the procession of his past days march before him in his reverie. The smoke from his pipe made slow circles as it rose.

His daughter sat by a lamp reading. Her mother, gray and bent with the years, was knitting on the other side of the cheerful hearth and seemed to keep time with the popping logs, as she knitted away.

Suddenly from the doorway came a child's voice: "I'm scared, muvver. The storm waked me up. The thunder and lightnin, is so bad. I just had to come down."

"Why, Thomas!" his mother exclaimed, as she looked up and saw her son in the doorway in his little pink pajamas, peering at them all so comfortably fixed, while the storm raged outdoors. "I thought you were asleep and didn't hear the storm."

He was on the verge of tears, and they glistened in the corners of his big, brown eyes. His mother had not the heart to make him go back.

"Come to grandpa, Thomas; you can sit on my lap," Captain Robertson said, coming out of his reverie; "but my boy mustn't get scared of storms. You'll be a man some day and perhaps sail the seas. What then, when the storms come?"

"But the lightnin' is so terrible, grandpa. And the wind, listen," and as he came and climbed up in his grandfather's lap, the wind gave a mighty growl; "hear it? When I am bigger I won't be scared But I'm little now. It might blow me away, you see."

"Never, not while you're with us, Thomas," spoke up his grandmother, and she stopped knitting a moment and smiled across at him. "No, you're safe here. This house is old but it is strong."

"Tell me a story, grandpa; you know so many. Please, and I won't hear the storm or see the lightnin'."

He had nestled up in his grandfather's arms and was snug and warm. It was cozy here and he was safe with his beloved grand-parents and nothing could harm him now! So many menacing things seemed to have lurked in the shadows and corners of his room, and along the hall and long winding stairway. But with courage of his seven years he had managed to get to the library and find his friends, and how happy it was that he was here. And now his good grandpapa was going to tell him a story. He just knew it.

"Indeed I will, for my little boy," he answered for his mind was full of past events; "for this storm reminds me of many things when I was on the sea. We had to buck up against many a storm and we didn't have wireless then either, to aid us."

"Tell about getting the present from Queen Victoria," suggested the boy's mother, for she always liked to hear it, and it was one of her father's favorites, besides.

"Very well, then," Captain Robertson said, as he filled his pipe and Thomas snuggled down again into the warm place by his left arm. "It was many years ago when I was quite young, and had your grandmother's promise to be my wife, when I returned. She had begged me not to go to sea again, but I had promised the captain I would go, for I was then first mate, and I stood in position for a promotion in the near future."

He stopped for a moment and drew from his pipe, and then continued.

"We had been having rough sailing for five days since we left New York; and the rain and winds had swept nearly everything movable on deck overboard, that wasn't under hatches. On the fifth day out the weather cleared, the sun shone out. And mighty glad we all were to get out from the stuffy inside of the cabins, and feel the warm August sun on our backs. The passengers were relieved, and in fact, we all were. For a storm at sea wasn't pleasant, with lightning flashing, the roar of thunder overhead, mountains of water in front, and all around us.

"Toward evening of that fifth day, I was called on deck along with many of the crew. On the pitching horizon there was a tiny object. The Captain handed me a spy-glass and said to report what I saw. When I had gotten the range, although it was a long distance away, I made out an English ship in distress. All of her riggin' was gone."

(To be continued.)

For The Southern Churchman.

Bedros Winning His Letter.

W. Edward Raffety.

Bright was the Syrian morning on which I met him.

I had spent two hours listening to the heartening tales of orphan graduates of Near East Relief orphanages who are now making good. My informant is the Near East Relief director for a large area. But more than that, he is a chum

and father to scores of these boys. Many of them affectionately call him "Hairig", the Armenian word for father.

"Would you like to see some of these boys at their work?" I accepted the invitation eagerly. It was a triumphal march for me from stall to stall and shop to shop through the narrow crooked streets of that ancient city. On the right and on the left boys greeted my friend. "You see," he said, "I am a Pharisee. I love salutations in the market place."

"But you deserve their grateful courtesies," I replied.

Finally we came to Bedros, the keenest, cleanest-looking of them all. He was busy at his bench in a cabinet shop, and what beautiful work he was turning out. A clever designer, a maker of wonderful inlaid pieces.

Returning to the bachelor home of my friend, I heard more fully the story of Bedros.

Away up in the interior, picked up as an orphan, gifts from American friends of little children had fed, housed, clothed and trained him. The very day he was leaving the orphanage, which had been home, school and church to him, the superintendent called him into his office, where the two alone had a heart-to-heart talk. The Superintendent told him how American boys in high school and college, anxious for all-round development, through meritorious conduct, literary ability, or athletic achievement, won the school or college letter. "And," said the Superintendent, "Bedros, I have made this letter, a big 'B' out of a piece of blue cloth. You have no sweater on which to sew it, but I want you to take from me this letter 'B', first letter of your own name; also stands for **Behavior:** yours has been excellent; but it also stands for **Business,** the trade you have learned here in the industrial school. You are leaving this sheltered place to go to a distant city to serve a new master. For awhile you will be in a working boys' home, but very soon you will be expected to be fully self-supporting. Then that 'B' will mean **Bed** and **Board** and later on a **Bank account,** and maybe a **Business** all your own. Bedros, you will keep this letter as our secret pledge to each other. Whenever you look at it think of me. That 'B' means that I **Believe** in you."

My friend turned to me and said, "Surely Bedros, in his quiet, modest way, has made good. Do you know he was not here with me long until he said, 'I believe I can now support myself'. For months he has done this very thing. So the letter 'B' really means **Bed** and **Board,** and it also means a **Bank** account. I am his 'bank' and I know. For a long time he has been saving so he can pay his boat passage to South America.

"Now comes what to me is the thing that makes that 'B' **Beautiful.** In the market one day he met a boy of the same town in which he was born. The new-old chum from whom so long ago he was separated, said, 'I know where your brother is.' Bedros' heart leaped with excitement. The money he had been saving for his trip for South America at once found its way to that only and long-lost Brother. What a 'B' for him! Yes, his brother Krekor is here. He had learned the shoe-makers trade. They live together."

I could tell from my friend's radiant face that the best part of the story was about to come. And it did come. Here it is. "The two brothers, thriftily, industrious, were laying by their joint earnings so that together they might go to the land of their dreams, when one day a man stopped in front of Bedros' shop whom he recognized at once as a neighbor and friend of his father. The man knew him and told Bedros of the sad death of Bedros' father, but', said the old neighbor, 'I have good news for you. Your mother is living. I saw her only two weeks ago. She is matron of a Working Boys' Home'.

"Now," said my friend, "Bedros and his brother are saving every day so that they can bring their mother here and be a reunited family, with the Blessed Mother embracing her two lost Boys."

Have they given up their dream of a new chance in South America? My friend replied, "I think not, for only the other day Bedros said to me: 'If mother wants to go, Krekor and I have decided that when we can save enough money we will all go. Then, "Hairag," my "B" will mean **Bon Voyage.** That's a wonderful "B"!' "

So may it be, and let us even hope that Bedros will some day have a **Business** of his own. And don't we wish it might be in Boston, or Buffalo, or Burlington, or Bozeman, or even in Beautiful California, where the writer of these lines lives and will often think of Bedros who won his letter.

THE BEE'S WISDOM.

Said a little wondering maiden
To a bee with honey laden:
"Bee, in all the flowers you work,
Yet in some doth poison lurk."

"That I know, my little maiden,"
Said the bee with honey laden,
"But the poison I forsake,
And the honey only take."

"Cunning bee, with honey laden,
That is right", replied the maiden.
"So will I from all I meet,
Only take the good and sweet."

—The Presbyterian of the South.

A Living Chair.

To suggest that four boys may sit comfortably, each on the knee of another, sounds like telling them to lift themselves by their own bootstraps. One wonders what the "last one" is going to do.

Yet the trick is perfectly simple, and when the boys act quickly and in unison the effect is very amusing.

They must stand first in the form of a cross, with each boy's right arm touching the arms of his neighbors at the center of the group and each one's back at right angles to the one behind.

At a signal, all four sit down simultaneously as if about to sit in chairs. Each one will find himself on the knee of the boy behind him. There will be no "last" boy.

The same "stunt" can be performed by more than four persons by enlarging the circle to take in the increased number. In this case each boy must be careful to stand at a sufficient angle to his neighbor in front to furnish the necessary support.—Western Recorder.

MUSIC IN MY HEART.

The music I play for my dolls to enjoy
May not sound like I've learned to play much;
But they sit in their chairs and applaud when I'm through
Just like I had mastered the touch.

Of course, I'll admit that no grown-up who hears
Ever understands even a part;
For the gladness and joy never ring in the notes
Like the music that sings in my heart.

—Christian Index.

What the Princess-Daughter Wanted.

Once upon a time there lived a king in a splendid castle on the top of a hill. Now, this king had a daughter who was very beautiful, and every one loved her and wanted to do nice things for her. Every time she wished for anything, some one was sure to overhear the wish and see that it was fulfilled. It was almost like having a fairy grandmother right in the house!

But one day the princess-daughter wanted something that no one could get!

"I don't even know what she wants!" wailed the queen-mother.

"Nor I!" said the king-father. "Let us hear what the soothsayers can tell us."

The soothsayer was called in, and he listened to what the princess-daughter wanted.

"I want something that will make my heart sing," said princess-daughter. "I want something without a price, which can not be bought, and yet which I would not exchange for a king's ransom."

The soothsayer stroked his whiskers thoughtfully. The king-father looked at the queen-mother, and none of them had the faintest idea what the princess-daughter wanted.

So the king-father issued a proclamation. In these days he would have advertised. But in those days they posted up big notices on the gateways and doors and posts and prominent places in the kingdom, and then people answered them at the castle.

When the notice appeared asking for something rare and wonderful for the princess-daughter, a number of people at once came to the castle bringing all kinds of queer things. I just wish you could have seen the things that some of them thought were priceless!

But the princess-daughter thought differently. She already had most of the things, and they didn't make her heart sing.

Now, it happened that away in one corner of the kingdom there lived a little boy with his grandmother in a little house. Little boy tended to the garden and kept ducks, and when he was not doing anything else he whittled wood with his jackknife.

A long time before, little boy had been driving his ducks along the road, and he saw a beautiful girl in a handsome coach. Some one told him that she was the princess-daughter, and right then little boy decided that she was the loveliest person he had ever seen. He took his knife that very night and began to whittle on a nice, smooth stick. After awhile his grandmother could see that the stick was growing into a doll, but she couldn't imagine what little boy would want with a doll! And little boy didn't tell her. He just went on whittling.

After awhile the doll was done, and it was a very beautiful one. It was carved perfectly, and then polished with sand and stained with the juice of walnut-hulls until it was a lovely, shiny brown. Then little boy put on his best clothes and went to the castle.

The man at the castle gate stopped him, but he said he had something for the princess-daughter, so the man at the gate, who had been ordered to let any one through who had a gift for the princess-daughter, opened the gate, and little boy went right in. He went right to the room where the king-father and the queen-mother were playing checkers and the princess-daughter was reading by the window.

The king-father looked up when little boy came in, and when he saw the parcel which little boy carried so carefully he smiled.

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"You have come to try for the reward," he asked, "which little boy carried so carefully he ward?" he asked.

"I didn't know about a reward," said little boy, shyly. "I brought this to the princess-daughter because I love her."

He held out the parcel, and the princess-daughter took it and opened it.

As soon as the princess-daughter saw the doll, her heart sang. "Where did you buy this?" she asked.

"I—I made it," said little boy. "I thought you might like it."

"Then, it has no price!" cried the princess-daughter, "and can not be bought; but it was made for me out of love, and so I would not exchange it for a king's ransom!"

"That is what you wanted!" cried the queen-mother.

"Why, of course!" cried the king-father.

"Not the doll!" said the queen-mother.

"Of course not!" cried the king-father.

"Just some one to make something for me because he wanted to!" said the princess-daughter, softly. "Something I hadn't asked for, or offered a reward for!"

"Why, of course!" they all said together. "Why didn't we think of that before?"

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"Little boy," said the queen-mother, "bring your grandmother here and live at the castle with us. We love all our subjects—"

"Of course!" nodded the king-father.

"But we love those the most who do something for us out of love for us!"

"Of course!" nodded the king-father again.

"Of course!" echoed the princess-daughter. And so little boy and his grandmother came to live at the castle, because he was the only one of king-father's subjects who made something for the love of the princess-daughter and not for the reward!—Presbyterian Banner.

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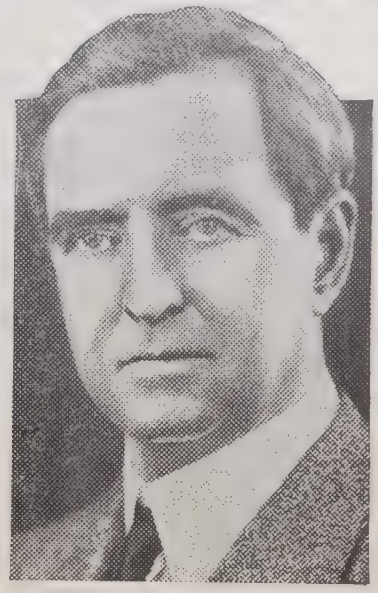
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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Deaths

WILLIAMS: Died, May 7, 1929, in Beckley, West Virginia, CHARLES WILLIAMS, youngest son of the late Charles Williams and Mary Carter Burwell, of Roanoke county, Virginia.

DORA CHINN JETT.

Entered into Eternal Life, Saturday morning, May 18, 1929, at the Mary Washington Hospital, Fredericksburg, Virginia, DORA CHINN JETT, well known and popular writer, daughter of the late Judge J. Bailey and Lucy Chinn Jett, of St. Paul, Minnesota, formerly of Fredericksburg, Virginia.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

"There is no death! The stars go down
To rise upon some fairer shore;
And bright in Heaven's jeweled crown
They shine forevermore."

CHURCH INTELLIGENCE.

(Continued from page 16.)

The council was harmonious and full of committee work by which useful and important advances were made—notably in connecting up the mountain work more intimately with the D. M. S. and in continuing the committee on Rural work—that much vexed and misunderstood subject.

J. R. E.

Chapter Closes.

The tornado which recently caused dire havoc at Woodville, Virginia, completely destroyed the little Episcopal Church there, St. Paul's, leaving not one timber upon another. Every tree in the cemetery surrounding the church was either blown down or mutilated. The Bible, Font, silver collection plates and a few small articles alone remained unharmed.

The little church was built in 1850, and had the Rev. Mr. Leawell as its first minister. In latter years the congregation has been dwindling until now it consists of only fifteen members. These have decided not re buildardlu These have decided not to rebuild. They will attend services either at Culpeper or Sperryville in the same parish as St. Paul's.

The treasurer recently sent in to diocesan headquarters $4.50, the balance due on the contingent fund. This, he said, is the last payment ever to be made by St. Paul's, Woodville.

A Statewide Rural Church Conference will be held in St. Paul's Parish House, Richmond, June 13, with sessions at 10 A. M., 2 P. M., 8 P. M., for the purpose of considering the report of the Virginia Rural Church Survey Findings Committee. Though primarily for leaders, all interested persons will be welcome.

WESTERN NEW YORK.

Rt. Rev. D. L. Ferris, D. D., Bishop.

A Local Challenge.

By George T. Ballachey.

While great things in Christian enterprise have been accomplished all around the world, there has been a piece of work done at our very door greatly worthy of note.

About 1893 Mr. Thomas H. Clough, a layman of St. Mary's Parish, a lay-reader and member of the Brotherhood of St. Andrew, was attracted by the work then recently started among the Indians on the Cattaraugus Reservation near Irving.

He made personal visitations and began conducting services for the Indians and also at Irving village. In due time churches were built and interest developed.

After about thirty years as a lay-reader, and following a period of difficult study, Mr. Clough was ordained a deacon, and now the Rev. Mr. Clough continues his devoted ministry.

It is a wonderful story of service, this thirty-five years of work, during all of which time Mr. Clough had to make his living in Buffalo as a business man. Just visualize the years of travel back and forth every Sunday, many times during Lent and for extra services, trudging the roads of the Reservation in visitations to Indian homes, interesting these people, young and old, in the work of our Church.

When a commemoration service was held in the fall of 1928 celebrating Mr. Clough's thirty-fifth anniversary on the Reservation, the Indian chosen to present the compliments of their people, and to express their appreciation for his loving service, quite broke down emotionally in doing so, and his feeling is typical of that whole district.

Well! Times change.

The younger Indians require recreation, and the place to have it. We want to build a community house for these people, adjoining the church, and to name it, while he still lives, the "Thomas H. Clough Memorial". The building will be about forty by ninety feet. It will cost approximately $8,000, and will serve the young people in a population of about twelve hundred. We have already, from interested friends, about $4,000 on hand with which to begin work. The building has been planned by North and Shelgren and will be plain, but adequate for basketball, gymnasium and social activities. At the present time the young people are doing the best they can in a poor, wretched old schoolhouse. The Indians are so anxious for this that they have already begun to dig a cellar and about twenty of them have signed up to give each at least one week of labor to help with the building.

To any one with a sense of responsibility to these people, the descendants of the original occupants of this country, this opportunity to give should be greatly welcomed. Those of us who live so comfortably, and have so much, have little conception of the limitations placed upon a whole community by inadequate opportunities for development.

In spite of the fact that we are asked to give and give until it seems that there is no limit, will not the members of the Church throughout the diocese rally to the support of this much needed enterprise and subscribe quickly and generously so that the balance of about $4,000 may be immediately procured?

The committee to solicit this fund, under the authority of the Executive Council of the Diocese, is composed of George T. Ballachey, Chairman; James T. Gunning, Treasurer, and representatives of all the active Church organizations in the Diocese.

Please send contributions to Mr. Gunning, care Marine Trust Company, Buffalo, N. Y.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

Bishop Murray at Lonaconing.

Bishop Murray made an address on Saturday, May 25, at the banquet of the night mining classes of Western Maryland, in Lonaconing, Maryland. Lonaconing is the Bishop's birthplace and as a very young man he was employed in a mine there. On Sunday he confirmed in St. Peter's Church, Lonaconing, St. John's Church, Frostburg, and St. James' Church, Westernport.

The Convocation of Towson was held in St. Mark's-Church-on-the-Hill, Pikesville, Wednesday, May 29. The sermon was preached by the Rev. Horace W. B. Donegan, the new rector of Christ Church, Baltimore. After luncheon, the Rev. Hobart Smith, Dean of the Convo-

cation, read a paper on "Gospel According to St. John".

The Rev. Arthur M. Sherman, D. D., recently called to the rectorship of Grace and St. Peter's Church, Baltimore, has declined the call to that church and wil shortly resume his work in Wuchang, China, under Bishop Roots.

N. E. P.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

St. Luke's, Tokyo.

Dr. Metz, as Diocesan chairman, and Mrs. George Thomas Palmer, as chairman of the Women's Division of the drive for St. Luke's Hospital, Tokyo, are working hard to complete Springfield's quota of $8,000 for this fund.

Church Club Dinner Meeting.

Great interest was aroused over the Diocese in this year's Church Club dinner meeting, held at the Champaign Country Club on the evening of Tuesday, May 14, the evening before the opening of the fifty-second annual Synod of the Diocese. Mr. H. Lawrence Choate, the National President of the Brotherhood of St. Andrew, was one of the speakers, and the others were the Rev. Stephen E. Keeler, rector of St. Paul's, Akron, Ohio; the Rev. Frederick G. Dies, one of the General Secretaries of the National Field Department of the Church in New York; the Rt. Rev. Dr. Francis, Bishop of the Diocese of Indianapolis, and Bishop White, the Diocesan.

F. H. S.

OKLAHOMA.

Rt. Rev. Thomas Casady, S. T. D., Bishop charge.

Crowded Church.

A crowded church, with many turned away some Sundays, is the experience of St. John's, Norman, seat of the State University, where the Rev. John Morris Evans, D. D., is in charge. So many faculty members attend that one of the university deans remarked that the congregation was like a faculty meeting.

New Church.

Ground has been purchased for a new church at Duncan, Okla. This town is flourishing, with not less than ten thousand people. The Rev. Keppel W. Hill, of Chickasha, is in charge.

C. L. W.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop

Special Convention.

Owing to the refusal of Dr. Samuel Smith Drury to accept his election as Bishop Coadjutor of the Diocese of Pennsylvania, Bishop Garland has issued a call for a Special Convention to meet June 13 for the purpose of making a sixth attempt to secure a Bishop Coadjutor. The Bishop accompanied the official notice of the convention with a special letter to the clergy and laity. In this he stated that up to this time he had refrained from offering any suggestion, but now he would like to offer for consideration, that the next man elected for the office be one of the clergy now connected with the diocese, or one who has at one time been connected with the diocese. Such an one will have the interest of the diocese at heart and will be more ready to take upon himself the responsibilities in this "great field of usefulness".

The convention will be preceded by a service of the Holy Communion.

DALLAS.

Rt. Rev. H. T. Moore, D. D., Bishop.

There has been a recent development in the life of St. Matthew's Cathedral in Dallas. In order to stimulate the ideal of a Diocesan center, the Rt. Rev. Bishop Harry T. Moore has appointed the Revs. H. Ellis, G. R. Fenner and W. J. H. Tetter as Honorary Canons of the Cathedral and of the Diocese. The first named is the rector of Corsicana, Texas, the others are rectors of Christ Church and All Saints', Dallas, respectively.

Personal Notes

The Rev. R. Bland Mitchell, Director of the Sewanee Expansion Fund, University of the South, will become rector of St. Mary's Church, Brmingham, Ala., on September 1, 1929. Address after that date, 1910 Twelfth Avenue, South, Birmingham, Ala.

The Rev. George Victor Bell has resigned his charge in Southwestern Virginia, to accept a call to St. Barnabas' Church at Rumford, Maine, the change effective May 31.

The Rev. Lewis Sassell, has accepted a call to the rectorship of the Free Church of St. John, Philadelphia. He took up his new duties the last Sunday in May, coming to St. John's from the Church of the Redeemer, Los Angeles, Cal.

The Rev. Waldo D. Parker, rector of the Church of the Transfiguration, Ironwood, Michigan, will take charge of the Bucks County Missions, Pennsylvania, change effective June 23.

The Rev. Jules L. Prevost, who resigned May 1 as minister in charge of the Bucks County Missions has accepted a call to the Diocese of Florida.

The Rev. George T. Gruman was instituted rector of Trinity Church (East New York), Brooklyn, on the evening of Ascension Day by Bishop Larned. He succeeds the Rev. Jacob Probst, D. D., who died last summer.

ORDINATIONS.

Frederick John Warnecke was ordained Deacon on Trinity Sunday, May 26, by the Rt. Rev. Wilson R. Stearly, Bishop of Newark, in St. Barnabas' Church, Newark, New Jersey. The candidate was presented by the Rev. Marshall F. Montgomery, rector of St. aBrnabas' Church, who also read the epistle. The Preface was read by the Rev. Rowland Gimson, City Missionary of the Diocese of Newark. The Rev. F. C. Todd, rector of St. Andrew's Church, South Orange, read the Litany. The Bishop preached the sermon.

Mr. Warnecke will be in charge of Luray Parish, Luray, Virginia, after June 15, with address, The Rectory, Luray, Virginia.

Mr. Warnecke is a member of the Senior Class at the Virginia Theological Seminary.

Trinity Sunday, May 26, 1929, at the Cathedral of St. John the Divine, the Bishop of New York ordained to the Diaconate **Mr. Merritt Williams** (for the Bishop of Alaska), presented by the Rev. Cranston Brenton; and advanced to the Priesthood **the Rev. Daniel Morse Welton,** presented by the Rev. Philip Caswell; **the Rev. William Clark Wilkins,** presented by the Rev. Frederick H. Handsfield; **the Rev. C. Avery Mason,** presented by the Rev. Canon Jones! **the Rev. Henry James Charles Bowden** (for the Bishop of West Texas), presented by the Rev. H. C. Bishop, D. D.; **the Rev. Frederick Dean King** (for the Bishop of Western Michigan), presented by the Rev. Canon Jones. The Very Rev. Wm. P. Ladd, D. D., Dean of the Berkeley Divinity School, New Haven, preached the sermon. The presenters, together with the preacher, the sacrist and the precenter, and the Rev. Arthur H. Judge, D. D., united in the laying on of hands.

Charles Leon Parker was ordained Deacon at Nashotah House, May 22, by the Rt. Rev. John Chanler White, D. D., Bishop of the Diocese.

George Francis Schiffmeyer and **Mark Theodore Carpenter** were also ordained Deacons by the Bishop of Springfield, acting for the Bishop Coadjutor of Milwaukee.

The candidates were presented by the Rev. Professor Whitman.

Mr. Parker has been appointed for the summer to work in the southern end of the Diocese of Springfield, Illinois, and is already in residence.

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Plan to visit Blue Ridge this summer. Make reservations early.

BLUE RIDGE ASSOCIATION

Blue Ridge, N. C.

Commander of the Confederate Veterans Aroused at Hatreds of "Uncle Tom's Cabin"

BY ED. M. HARRIS

The book that seventy years ago fanned into flames a sectional hatred that was to send armies thundering together in the most disastrous struggle of American history has been given to Montgomery, the first capital of the Confederacy, in the screened version of "Uncle Tom's Cabin," and viewed by General Albert T. Goodwyn, Commander-in-Chief of the soldiers of the Confederacy.

Seventy years ago Harriet Beecher Stowe gave to the public a Northern woman's version of s avery in the South. Feeling, already inflamed by increasing numbers of abolitionists, was whipped into a conflagration that saw its climax at Bull Run, in the Wilderness, in the Valley, at Gettysburg, and finally at Appomattox.

The screen version of this book, being presented at a local theater, was witnessed by General Goodwyn. He brought the following statement to "The Advertiser" last night:

"I have just been to see 'Uncle Tom's Cabin,' having heard that any objectionable features had been eliminated. I had curiosity to see the presentation of what was advertised as a great film.

"I can truly say I have never before seen any pictures or heard of any conditions in screen presentation more revolting, more heart-rending, more brutal and more at variance with the truth of history than those shown in the pictures of Uncle Tom's Cabin.

"Whatever pictures could do to excite the indignation of the Southern people, as well as the negroes, at a time when the interests of both rest on a better understanding of each other, when efforts are made for a harmonious relationship, these pictures are calculated to do. I say calculated because the treatment of the theme is much more harassing and exaggerated than is given in the book by Mrs. Stowe.

"The picture is historically false, malicious and indefensible. It is an insult to our ancestors and a laudation of the maligners and traducers, invaders and despoilers of our Southland. The picture does not show that New England had a monopoly of the African slave trade and became enriched by it.

"When Abraham Lincoln issued his proclamation of emancipation of the negro in the Southern states, he did what, under the circumstances, was the most disastrous thing that could have befallen them. Thousands of the old and infirm, thousands of the very young, were left to starve. Having no guiding hand, they knew no way to help themselves and were incapable of providing food, clothes and shelter.

"The South had been wantonly desolated by the most barbarous and vindictive war in military annals. **This indefensible war of economic greed was waged under the direction and congratulations of Abraham Lincoln—by duplicity and prevarication, deceiving and misguiding the good people of the North.**

"This strong statement is clearly justified by the true history now being exposed.—*Montgomery (Ala.) Advertiser, April* 24, 1929.

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Southern Churchman

DOMINUS NISI FRUSTRA 1835

Vol. 94. RICHMOND, VA., JUNE 15, 1929. No. 24.

When Jesus sat at the last supper with his chosen few he talked over with them and said, among other things: "YE ARE THEY WHICH HAVE CONTINUED WITH ME IN MY TEMPTATIONS," and that was surely a very fine thing to record about these men—they CONTINUED in His trials.

It is a pity history has to spoil that record by telling us how they lost their nerve, and courage, and could not keep on. It was their life-long regret that in the supreme moment of their lives they utterly lost the power to endure.

IT IS NOT THE START THAT IS THE HARD THING IN A RACE—BUT THE FINISH, and it is not the beginning with Christ that is the most difficult thing, but continuing with Him. Now the only way to continue is to do as Moses did. HE ENDURED AS SEEING THE INVISIBLE—the great spiritual reality behind and all over our professions and forms. The only way to endure is to keep our eyes on Christ and off OURSELVES AND OTHERS.

My short message for the week is this: Just as Christ needed His disciples in the days of His flesh, so He needs us now—ONLY MORE SO, because He has left us to take up and carry on His work in His name and for His sake. This only can be done by patient endurance, not by fits and starts, but by keeping constant in prayer and fellowship. Here are one or two things to continue:

"CONTINUE YE IN MY WORD." John 8.

"CONTINUE YE IN MY LOVE." John 15.

"CONTINUE in the things which thou hast learned and have been assured of, knowing of whom thou hast learned." 2 Tim. 3, 14.

There is litt[le] need of comment on these things. They [speak] for themselves. [Take] your Bible and read them over an[d] grace not only [to] keep on, but to keep on getting strong stronger. Mos[es] endured, and that word means not mere going but was [willing], to keep on. You see, he had his eyes invisible yet [the] present Saviour.

GEORGE W. HUN[T]

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CONTENTS

Page.

Thoughts for the Thoughtful..... 4
Editorial 5
Earliest of Church Assemblages in America—Alfred B. Williams.... 6
The Harvest—Margaret C. Worthington 7
The Bible—W. R. Chapman..... 8
Bishop Brent—An Appreciation.... 9
The Sunrise of Truth—J. de Hart Bruen 9
Book Reviews 10
Letters to the Editor 10
Favorite Scripture Verses 11
Church Intelligence 12
Family Department 16
Personal Notes 23
Children's Department 18

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Thoughts For the Thoughtful

"God's silences are never due to forgetfulness."

If any one remains modest under blame, be assured he is so.—Jean Paul.

"Men fight most fiercely against those arguments which almost persuade them," says Heywood Broun.

"Read the Bible as an ordinary book, and you will soon find that it is different from any other book in the world."

"The least disciple need not say
He hath no alms to give away,
If love be in his heart."

"Teach me to love Thee as Thine angels love,
One holy passion filling all my frame:
The kindling of the heaven-descended Dove,
My heart an altar, and Thy love the flame."

Whoever fights against truth is sure to lose in the end.

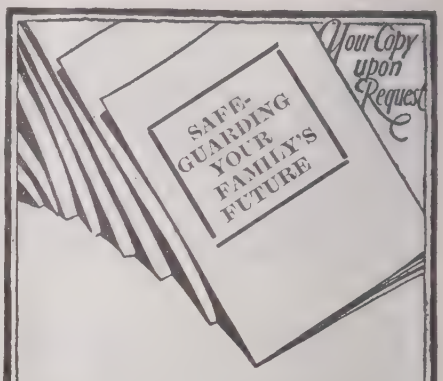
To go to church, and then not worship, is time poorly invested.—Rev. Wm. Porkess, D. D.

A little bit of Hope
Makes a rainy day look gay,
And a little bit of Charity
Makes glad a weary way.
A little bit of Patience
Often makes the sunshine come,
And a little bit of Love
Makes a very happy home.
—Selected.

One prize achieved, ahead then glows the next.
He who would win must make the further quest.
Success is his, who, weary and perplexed,
Still ever onward to new goals has press'd
Who sees each day more misty heights to climb,
Who feels each day new thrillings in his breast,
Who does not count the loss of thought or time,
Which bring him, step by step, up to his best.
—Selected.

"Into Thy hands I commend my Spirit!" humility to which the first crown is given. Unless a man becomes as a little child, he cannot enter the Kingdom of Heaven, and unless he remains a little child, he can make no progress therein. The man who is always teaching must be evermore a learner.—Charles E. Jefferson.

A Hindoo woman, who had been given light of Jesus Christ came to our country to study education for women. When asked what impressed her most, she replied: "The most impressive and amazing fact in America is that there are countless women who do not love and adore Christ. We women of India know He is our only hope. He is the only light which shines upon the womanhood of the world."—Exchange.



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EDITORIALS

Vol. 94. RICHMOND, VA., JUNE 15, 1929. No. 24.

HOME

How many of the families enlisted in church membership continue the fine and lovely old custom of daily family prayer, of making the home a place of worship and dedication, the source of endless loyalty to God and allegiance to noble principles and purposes? How many heads of such families honestly and frankly and bravely explore their own consciences and face the actual facts when they abandon and neglect that duty? Is it not true that in cities, towns and country alike we get every year nearer practical acceptance of the horrible communist and Soviet system of surrendering the training and development of our children to the government or to strangers?

Counting fourteen waking hours to the day, one hundred and eight to the week, how many hours of the week do we use for personal and earnest contacts with our children grown past infancy and for directing their minds and nourishing their souls? No statistics on this most serious of all subjects can be collected. There is unhappy probability that a large majority of parents supposed to be Christians send their children to Sunday School and church Sundays, if the weather be good and general conditions entirely convenient, and there end the religious side of education—two hours and a half, say, of the hundred and eight, or one seventy-second of the week for the most important influence and element in the life of a human being. Presumably, the boys and girls are taught to "say their prayers", an expression frequently and dismally accurate, slipping trippingly and glibly from tongues of those who overlook the wide and dreadful difference between saying prayers and praying. Away from the mother's knee the prayers may be said hurriedly and carelessly, with thoughts straying idly, a morning and evening affront instead of appeal to the Almighty; or, are omitted more and more frequently as months and years pass and interests increase and are diversified.

No slot machine is so prompt and generous in yielding its contents as is the human mind in producing and rushing out excuses and exculpations in response to insertion in our consciousness of unavoidable realization of one of our own faults or sins. Doubtless every day of every year some theoretically pious parent is disturbed and shocked by discovery that son or daughter has neglected to say prayers or has said them indecorously. Excuses and apologies of the young delinquent are rejected with scornful and indignant rebuke by those who themselves should be in depths of contrition and shame at thought of how abjectly base and hypocritical in the eyes of the Power to whom the secrets of all hearts are revealed must be their own self-made excuses for avoidance of clear duty and solemn obligation.

To the Sunday-school teacher and the clergyman an hour or two on fair and convenient Sundays, to the secular teachers five days of the week, to random associations and employments Saturdays, children of very many church families are committed absolutely through most of the year. The Sunday and secular teachers may be capable and conscientious, or otherwise. A shamefully large proportion of parents never take the trouble to enquire by whom or what or how their children are taught—if at all. Most of the teachers try earnestly to improve and lead aright the childhood and youth entrusted to them. Far, far too frequently they are discouraged and baffled by lack of cooperation and aid from parents. Men and women, respected, substantial citizens, contributing in the sight of men their full shares to church and civic work, feed and clothe their children, perhaps send them to expensive schools, and leave their characters to be formed and souls and minds cared for by persons who may or may not be fit and faithful. Roman Catholics argue, with much force, for the confessional that it gives the parish priest intimate knowledge of the spiritual life of individuals of his flock. We Protestants, for many good reasons, discard the confessional, but fail to replace it with the better methods our theology and doctrine intend and enjoin. How many of us ever make definite attempt to explore the innermost thoughts, the dreams, hopes, fears, ambitions, doubts, of our children or to cooperate with our pastors in doing it? How many of us Episcopalians, as the time for the bishop's visit approaches, join with the rector in impressing on those of our own families of suitable age the need for confirming the baptismal vows that we, perhaps, made for them and making open confession of faith? Those of us who look backward know the grotesque, often perilous, vagaries and wanderings of the young and forming mind, its black and ugly, beautiful and radiant, impulses. Those of us who had loving, patient, constant guidance are grateful for it to our last days. Those to whom it was denied feel the loss and lack always. The value of training from the dawn of consciousness and the need for it have been urged since the beginning of recorded observation and philosophy, in a thousand ways, in all language. Yet, it is a common, grim, fearful absurdity that we give a child the tenderest and most unremitting care and watchfulness while it totters on its feet and is learning to speak and leave it untended and unwatched as it begins spiritual, moral and mental growth and expression; guarding it against temporary physical perils, disregarding its dangers of inward disasters and straying which may bring disgrace, degradation and ruin and final destruction.

No maxim is more familiar or more persistently disobeyed than that telling the uselessness of precept and advice unsupported by example. Even when we are at pains to tell our children, with many words, that the Creator must be revered and obeyed, that the Sacrifice for us of the Saviour must be remembered always with love and gratitude and loving service, that fervent devotion and prayers are our highest privileges and most sacred duties, the flow of words becomes contemptibly worthless when contradicted by daily acts. More harm than good must result when we admonish our children to pray and then for ourselves use business and social engagements, plans and attractions as pretexts for turning our backs on God and refusing to lead in acknowledgment of His countless gracious mercies, confession of our sins and petition for forgiveness and continuing mercy.

We are in time of intense test and trial, making more necessary than ever before, close and ceaseless vigilance over ourselves and our families and homes. Races, coun-

tries, nations, civilizations, one after another, have been wrecked by prosperity, power and wealth, have risen and fallen, like the waves of the sea, as their peoples in eager pursuit of riches and pleasures defied God by ceasing from worshipping and honoring Him and by violations of His laws. The family of Noah was the one righteous of the sons of men multiplying on the earth. In the prosperous, bustling, city of Sodom were not ten righteous to save it from Divine wrath. In our busy, swiftly progressing, ever-changing modern life, there is constantly pressing temptation to imitate the wickedness and defiance of Deity that brought the flood and the obliterating fire, to forget and disregard the unseen, the stories of the past and the infinite beyond, to live and think for today and tomorrow only. The ever alert and industrious enemies of the Almighty and mankind are at work actively and continually in innumerable ways and with open and hidden agencies to bring new destruction.

On the one hand we have more and wider opportunity and hope for splendid advancement, elevation and regeneration of mankind than the world ever has known; on the other hand the peril of being rotted and dragged down by weight of our own power and wealth. We, here in America, are living in an invisible Armageddon, an enormous conflict of good and evil, between the allurements of material gain and glittering luxury and self-indulgence and the invitation of the Christ spirit and teaching to use for the establishment of God's Kingdom on earth the dominance entrusted to us. The home and family make the soil from which Christianity must draw vitality and energy with which to grow and win new and spreading victories, the one foundation on which the safety of government and people may rest securely. If the homes are but places in which to sleep and eat and mutual affection and confidence and spiritual contacts are banished, the soil is arid, lifeless, poisonous; the foundation must crumble.

The conditions command us to self-searching, to courageous candor with ourselves, to imploring God to help us to hold to virtue and righteousness and lead us to wisdom of action in our varying and shifting circumstances. Homes and families are more distinct and larger responsibilities now than in any preceding generation, responsibilities certainly far beyond food and clothes, protection in early childhood, shelter and schooling. The nation is an aggregation of homes and families. It is for each home and family to do its part toward keeping the mighty republic true to the Almighty, the stronghold and fountain head of Christianity, the benefactor of humanity. We can not shirk nor evade the facts. It is for the head of each household to determine whether the home, spacious or small, in country, town or city, shall be a mere temporary living place or a sanctuary; whether those who go from it into the world shall go spiritually barren and morally adrift, or shall carry with them influence for good, hallowed and beautiful memories to guide, lead upward and inspire until the sojourn here ends.

Alfred B. Williams.

EARLIEST OF CHURCH ASSEMBLAGES IN AMERICA

Alfred B. Williams

CONVENTION OF 1847.

The reports presented at this Convention give a fairly clear idea of the progress the Church was making. In the fifteen years since 1832, when the first definite reports were made, the number of dioceses had increased from eighteen to twenty-eight; clergy, from five hundred and ninety-two to 1,404; communicants, from 30,939 to 67,650. The gain in communicants had been quite uniform, ranging from twenty-two and one-half to twenty-five per cent each six years. The Convention met in St. Bartholomew's Church, New York, and the newspapers there reported it quite fully and gave it prominent place. One of the first matters submitted for consideration was a petition from Georgia for establishment of a Church newspaper, to supply ecclesiastical news strictly without editorial comment. No definite action was taken on this. The Diocese of Wisconsin was admitted. Nearly the entire time, from October 7 to 28, was taken up with what seem now to be trivialities. Days were spent in discussion of the case of Bishop Benjamin T. Onderdonk, New York, suspended from the bishopric for improper conduct. The Rev. Mr. Hawks spoke four and a half hours on this subject in one day. An entire day was spent in debate on a resolution to limit speeches to thirty minutes. Altogether, this may be considered the most unprofitable of all the Conventions in the history of the Church.

CONVENTION FOF 1850.

This Convention was notable as the first to meet in what was then the West. It convened at Cincinnati, in Christ Church, October 3. The local newspapers recognized the distinction conferred on the young city by giving many columns and prominent place to the assemblage and its proceedings.

The first debate recorded was regarding the postures to be taken by participants in baptismal and other services. Delegates from the Western States were very earnest in urging adoption of general law on this subject. They said that one glory of the Church was in the thought that everywhere through the country all its members were using the same words, breathing the same prayers at the same time; but that the Western men, going East, found some persons in the churches standing at certain parts of the service, others kneeling, others sitting. No definite action was taken, but the debate, as reported in the newspapers, developed distinct jealousy by the laymen of the use of authority by the bishops. Attention was called to the fact that much of the confusion in American Churches regarding the proper places and attitudes during baptism resulted from the fact that in the English Church the fonts were at the doors, while in the American Churches they were placed at the chancel. Another discussion was over the question whether bishops should be allowed to appoint lay delegates to supply vacancies or when diocesan conventions failed to meet or to elect. Sentiment was distinctly against appointments by bishops. An attempt to change the month of meeting from October to September was defeated, chiefly by the earnest opposition of Southern delegates. Another protracted debate arose over the General Theological Seminary and propositions to enlarge the board of trustees and to permit voting of trustees by proxies. Several speakers expressed regret at attacks on the institution, apparently coming from several sources. During a discussion on a proposition to allow the printing of a Prayer Book in the German language it was said that a German congregation at Newark, New Jersey, had come bodily and unanimously into the Episcopal Church. One question on which the lower house acted decisively was that of having more than one member of the standing committee from the same diocese. Sentiment limiting each diocese to one member on that committee was expressed unequivocally.

1853—General Convention met in Trinity Church, New York. Metropolitan newspapers by now gave two to three columns a day on prominent pages to the proceedings. The church was so crowded with spectators that many dele-

gates were compelled to stand. The sermon, by Bishop McIlvaine, of Ohio, was published in full by all the morning papers. The Rev. Dr. Creighton, New York, was President of the House of Deputies. The first contention was on a resolution by Mr. Duncan, Louisiana, that the rule forbidding the insertion in the journal of names of those offering resolutions be rescinded. Supporters argued that constituents of delegates should be informed of their activities, opponents that "pride and ambition" would incite delegates to cumber the journal with worthless suggestions. Mr. Duncan's resolution prevailed, 85-53. Hilarity was caused by a protest from a clergyman against a resolution permitting a bishop and "seven inferior clergy" to take certain action in a diocese, the objection being to use the word "inferior" as applied to any clergy. It was reported that a delegate from California was present and he was admitted to membership, by unanimous vote, after a vigorous speech in which the Convention was told that a great new empire was being opened to the Church on the Pacific coast, where the first English prayer had been said two hundred and seventy-four years before. Favorable report was made to the House on the nomination of Dr. Thomas Atkinson as Bishop of North Carolina to succeed Bishop Ives, who had gone into the Roman Catholic Church. A decree of "Apostasy and Abandonment" was asked against Dr. Ives. Debate on methods for the trial and removal of a bishop continued through this Convention and the two succeeding and elicited some very brilliant and profound argument on civil and ecclesiastical law. Bishop Atkinson and Bishop Davis, the latter of South Carolina, were consecrated in St. John's Church October 17. October 13, it was agreed by both houses to appoint bishops for California and Oregon. In this Convention a dispute, which was protracted to several Conventions, developed between South Carolina and Pennsylvania. Frederick Kohn, living in South Carolina, had bequeathed to the General Theological Seminary $100,000. Under the rules then existing, the State of which he was a citizen became entitled, by this bequest, to seven members of the board of trustees of the Seminary. It turned out to be a very fine legal question whether Mr. Kohn really was a citizen of South Carolina or Pennsylvania.

Protracted debates were caused by a proposed rubric regulating the responses in Church service. A delegate from Virginia said a clergyman in that State, officiating in a section where people were unacquainted with the service, had undertaken to make his own responses, changing his voice to a falsetto, causing ridicule and disappearance of his congregation. The House of Deputies took the first definite action in establishing, or re-establishing, a permanent fund for disabled clergymen and the widows and children of deceased clergymen. The Rev. Dr. Kipp was chosen missionary bishop to California and was consecrated in Trinity Church, New York City, October 28. The two houses divided and deadlocked on several questions, the importance of which has since vanished.

THE HARVEST

Margaret C. Worthington

SOME thoughts about "the Harvest" were set in motion in the writer's mind by receiving a beautiful card bearing the inscription,"Let us not be weary in well-doing; for in due season we shall reap, if we faint not." So will we. And **"What shall the Harvest be?"** are words that come echoing down the years from an old song learnt in childhood and fastened in memory (as many true things may be) by a rhyme and a pleasing tune.

Our Bible never speaks with vagueness as to a harvest, whatever our sowing may be. For action, or inaction, inevitably produces results. Today will meet us again in the great future. And "the present moment," says Upham, "furnishes the safest criterion of character." So what purposes are we fulfilling **now**? The presentation of the body of the believer is unto spiritual **service** (Rom. 12:1, R. V. Marg.). "The field is the world," we are living in it now.

Sowing for a spiritual harvest must be through the Holy Spirit Himself teaching and guiding us; He must give the initiative, it is impossible for another beside oneself to altogether suggest how to utilize one's individual opportunities since it is the Lord who gives "to every man his work." And the place of enlightenment as to meeting and using our responsibilities is the place of quiet adoration and prayer, accepting God's will first, and then our service is an entrustment. The piece of silver in the parable was of no value whatever while lost from the hands of the owner—so are we useless to God until we are in His hands. Thinking over the work that has been accomplished for the Gospel by bed-ridden and suffering saints, one is easily led to the conclusion that many of them, because cut off from usual activities, have diligently sought their service **from God**, and done it in "the communion of the Holy Ghost." While many another picks up some work, supposing indefinitely it must be pleasing to God, yet without ascertaining His will. The Church of the New Testament was guided as a body of individuals. The efforts of each would then enrich the work of the whole, while collective effort would widen that of individuals when all were under the command of the Holy Spirit, who came to abide in the church, and to **preside**. Then 'the carpenter might encourage the goldsmith', and every one say to his brother, 'Be of good courage' ", Isa. 41:6, 7; 1 Cor. 12:5-7; Phil. 4:8, 9.

On first walking about in an Oriental country our attention was attracted by the sight of a tiny but luxuriant patch of grain that had been sown on a piece of ground on a cliff beside a roadway. Its existence exhibited the laborious thrift of the farmer who thought that bit of yield worth his while—it was an opportunity to gather a sheaf. If some of us think our opportunities are very restricted, that Oriental farmer is a model for us. For how many bits of fallow ground have we in our days, or in our ways, lying uncultivated and unused that should yield a return for eternity!

A Western Union boy came to a door with his message. The lady who received him gave him a Gospel; glancing at it, he slipped it into his pocket, promising to read it. The lady and the lad may never meet again, but a used opportunity will not come back with a regret. This to a stranger. But believers may be constantly serving **one another** in the circle nearest to each one, if there are spiritual **actualities holding** sway in their own lives. We may find great stretches of service in prayer, preceding and following our own work, and that of others in fields beyond our actual bodily endeavors, but where we may work by proxy. And "he that soweth" and "he that reapeth" will both rejoice together in the light of the Uncreated Sun when the harvest is gathered in.

Redeemed one, are not the "wages" enough that life's stewardship should create no zeal in the heart? Yes, but this is not sufficient incentive. Faith must work by love. In the parable of the Talents and of the Pound, the condemned servant is one who considers the service of the Lord a **hard task**, and shirks the responsibility he must meet at last by hiding it from himself and others as long as he may. The Lord is not a taskmaster. His people are **willing** in the day of His power in their lives. Faithful stewards consciously fulfill their stewardship, and will joyfully give account. They are those that know they have a wondrous privilege in serving the Lord who bought them with His own blood.

As a suggestion: It is best to apply at once as far as one can, what is learned in the daily Bible reading and prayer time, turning it into action as far as possible immediately. The Lord has a blessing for the wise servant who at His Advent will be found daily "doing" according to His appointment. A China missionary writes of a U. S. marine who was converted in Shanghai. Later, on his first experience of an earthquake while walking on a country road elsewhere, being unfamiliar with the phenomenon, he lifted his eyes to heaven and stood at salute, expecting to see his Master face to face—ready. The faithful stewards of "the manifold grace of God" will be those who are ready for Him at His Appearing (Luke 12:35, 36, 41-43).

THE BIBLE

By W. R. Chapman, Ph. D., D. D.

"Heaven and earth shall pass, but my words shall not pass away" (Matt. 24:35).

THE word "words" certainly comprehends and includes the words of both the Old Testament and the New Testament, but especially those of the New Testament, and more especially those of the Four Gospels. The Words of Jesus occur in these Gospels. Yet, taken in the larger and more general sense, when we speak of the words of God or the words of Jesus, we mean the Bible. We often speak of the Bible as the word of God or the word of Jesus.

As illustrations of this great truth I suggest you read John 14:7, 9, 10, 11, 20; John 1:1-4; 10:30.

These Scripture texts teach clearly the Oneness of God and His only begotten Son, the Lord Jesus Christ. So then the words of the one are the words of the other. . . .

The very first Hebrew word applied to God and translated God seems clearly to carry this idea. The word Elohim translated God, is plural and should be translated according to the law of all languages and according to the rule governing translation, by the word "Gods". Therefore, this word includes God, Jesus Christ, and the Holy Spirit. And all three being comprehended and included in this one word, we at once see the Great Oneness of the Godhead.

I am to confine myself to the subject, the Bible. . . . I maintain its sufficiency and supremacy. It is the greatest of all books. It is by far the greatest literature in all the world. It is filled with the basic and fundamental teachings of history, literature, poetry and science. Nothing is like it in all the field of learning. It stands at the very pinnacle of all learning. In all the fields of learning, it is a useful work, not only for reference, but for real teaching; and then when one enters the field of Theology it is the first, it is the one textbook which may be termed the great All in All. It is the Spiritual Guide Book. It is the chart by which man who is sailing on the sea of life checks his course, and which will enable him to enter the haven of rest, in the harbor of his God. It is an unerring chart, because given to man by inspired men.

By knowing this book, we know God, and His Son, Jesus Christ, and the Holy Spirit, who is our comforter and shield and guide. By studying it, we are enabled to talk with and to walk with God. By a knowledge of it, we learn the way to heaven by learning that Jesus is "The Way, the Truth and the Life."

The Bible is the revelation of God. By this, I mean to say, that the Bible reveals God, His Son, Jesus Christ, and the Holy Spirit to men. I wish to emphasize, and so I say that the Bible is the peerless revelation. This leads me to add, that the Bible, being the inspired word of God, it is therefore, all-sufficient and all supreme; and it has been in all past ages, and in all countries and it is now, and will always be. It is unchangeable. It is just this in all stages and conditions of the human race.

God has inspired this writing of the Old Testament in its original Hebrew, and the New Testament in its original Greek. No Christian will deny this, Grant us but this, that God through the inspired writers of the Bible, has given man a book for his guidance, and I at once argue that book must be amply sufficient for all men; no matter when, where, or how we find him.

I will clinch this argument by quoting from this inspired Book—2 Tim. 3:16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"; "That the man of God may be perfect, thoroughly furnished unto good works," or "thoroughly perfected unto all good works."

This, surely, is enough. To be perfect and thoroughly furnished, must needs render a man independent of all the boasted things that would lead us from God.

I believe, and I am persuaded that every Christian fully believes that The Bible, as written in the original Hebrew and Greek languages, is the very word of the only wise, the only pure, and the only true and living Good, ...

The Bible affords us ample guidance and complete instruction for the present moment, and for every moment of our the only pure, and the only true and living God, ...

How could it be otherwise if we admit the Bible to be the inspired Word of God? The mind of God made nothing less than a complete and perfect chart by which to govern His children on their way to their home in His House. His finger could sketch no imperfect chart. All God has done, does, and will do, is, has been, and will be absolutely and completely perfect. The reason is: because He is all-wise, all-perfect, all-seeing and all-powerful.

I admit the sufficiency of the Bible, because I admit the divinity of the Supreme Beings of God, of Jesus Christ, and of the Holy Spirit. But some one will say that this book has not made or enabled all men to walk in the true way, the true truth, and the real life, which the book points out to all men. Ah, to a large extent this is truth. But nevertheless it is a perfect book and a correct chart of the way, the truth, and the life.

There came a day when many men went away from this book, which was pointing out to them the true and perfect way, and the real and absolute life.

When God created Adam and Eve, or our first parents and put them in the Garden of Eden to dress and keep it, He also taught them the pure and undefiled religion; now this religion did not become Christianity until after Jesus Christ came into the world and had finished His work and returned to His Father in Heaven.

When God created man He made him a free moral agent, and thus endowed man with faculties which gave him power to discern right and wrong. Instead of man exercising his faculties to do good, he exercised them to sin. Though he thus strayed away from God, yet he never absolutely forgot the true religion, which at first had been taught him. Some of the things he never really forgot were these: love, worship, adoration, sacrifice and God. These lingered with him, though only in a shadowy form. He had come so far away in sin that he had forgotten the real essence of those qualities. He had almost forgotten the true God, and in some instances he had forgotten Him.

When man reached this stage he began to try to make or discover a religion, and to make for himself a god. He formulated a rude and crude religion, and a god, or many gods. This false religion grew along side of the true religion. There were a few people all the time that never forgot the true religion and the true God. Then came a day when this knowledge must grow and spread out to all men. So God revealed Himself to one person, Abraham, and then to his sons, and later to his descendants, the Hebrews. Because of this, the Hebrews are called the chosen people of God. Later in history God saw that His people needed a leader and a deliverer, and appointed Moses as their leader and teacher.

Before Moses there was no written record of God's words to man. Moses began the writing of God's word. Such work continued by means of His seers, prophets, kings, and others; and then after the coming of Jesus and His return to His Father in Heaven; then by His apostles, Paul and other teachers, until the New Testament was finished.

There must come an end to all idol worship. There must come a great day when the whole Bible must have its rightful place. We read of its dawn and of its advance into a full day, in Acts 19.

From this time, the phantoms of Paganism, of Idolatry, and Heathenism faded before the light of Christianity and her Bible, and the religion of Jesus Christ, which has now become Christianity, has been diffused all over the world, where that of the heathens has passed away like a dream of the night.

What brought about this great change? The Bible is the answer to this question. The Bible is the all-sufficient guidebook. The heathen world wanted a perfect standard; and indeed, all the world wanted a perfect standard, and this can only be found in the great book which we call the Bible. We should bless God for it. This book settles everything. From the decision of the Word of God as found in the Bible there is no appeal. The Bible points out the way that leads to an eternal home in our Father's house. Neither tradition nor expediency will do for the true servant and follower of Jesus, our Lord and Saviour. The all-important thing is, "What saith the Scripture?" Turn to the Bible, search it and find out, after finding out, then obey it. Make it your guide. By it, you will reach your home in heaven. So, my benediction is, make the Bible your chart, your way, and your ultimate truth. May God, and His Son Jesus, and the Holy Spirit, who are the authors of the Bible, produce in the author, readers and hearers of this feeble effort to portray the Bible a more ardent and a more determined will and disposition to know the Bible. May they enlarge our experimental acquaintance with its great and noble contents, and lead us into a more perfect and complete subjection to its injunctions, precepts and teachings in all things, that we may the more glorify God through Jesus Christ our Lord and Saviour. Amen.

BISHOP BRENT

An Appreciation

The following appeared in "The Record," a Church newspaper, published in London, England:

IT would be difficult to exaggerate the loss to the Protestant Episcopal Church in America, our own, and indeed the whole Church of Christ, in the death of Charles Henry Brent at Lausanne on the Wednesday in Holy Week, at the early age of sixty-six.

He was a man of prodigious labor and the most earnest devotion; as a thinker, leader and preacher he is worthy of taking a place alongside of Phillips Brooks. Indeed, one wonders how long it will be before such books as "Adventure for God" (a Missionary Classic if ever there was one), "With God in the World," "The Consolations of the Cross," "The Splendor of the Human Body," "Liberty, and Other Sermons," and the priceless 1907 Charge, "The Mind of Christ in the Church of the Living God," become as well known as they deserve to be.

Bishop Brent was the Canadian son of a Canadian clergyman—Canon Henry Brent. He was a classical honorsman of Trinity College, Toronto, and from early manhood a man who read both widely and deeply, and one who learnt to think independently as he kept abreast of new knowledge.

He was ordained in 1886 to an Assistant Curacy at St. Paul's Cathedral, Buffalo; within two years he was called to be rector of St. John's, Washington, and in the same great centre of culture he later went to St. Stephen's, at the same time working on the staff of the New York "Churchman."

He was a born leader of thought and men; when necessity arose he could speak, as by right, for his Church and his Nation.

Only with great difficulty was he ever persuaded to take high office. But, fired by the Missionary Call, and America's high duty towards the Philippine Islands, he went there as Bishop, elected by the General Convention of 1901. Not a little of the United States' success there was due to his indefatigable labors, and wise statesmanship.

Once out there offer after offer came to him from the homeland; twice he refused the Bishopric of Washington. once that of New Jersey because the call of the work in the Philippines was so imperative. He carried on there for over sixteen years. He was the last man in the world to be a Militarist, but his Anglo-Saxon blood, his sense of Europe's peril and America's duty, his very virile Christianity made him the ideal Chaplain-General and there was immense satisfaction when he accepted the appointment as Chief of the Chaplains Service at American G. H. Q.

Those who knew him in war times can testify what manner of man he was. Early every day, long before his office-hours were due to start in Paris, he was to be found on his knees, agonizing in prayer, in a corner of the British Embassy Church of the Rue d'Aguesseau—again the lunch hour found him seeking Divine guidance, and spiritual refreshment in the same quiet place.

One who for some time had charge of sick American Troops in the very uncongenial surroundings of a French Military Hospital (so very primitive to the eyes of American youth) soon found what his grasp of detail allowed him to get through, and learnt his power with individual men, his power in prayer and comfort, as well as in dealing with large groups. He had a wonderful manly courtesy, and an innate, unforced dignity of which he was entirely unconscious. He had all the American virtues without the slightest trace of that boastfulness which, in lesser men, was so uncongenial to the Britisher. No wonder that over and over again he was the chosen spokesman of the Church in America to our own Church—no wonder those in authority here delighted to put him in the pulpit of St. Paul's or Canterbury on the big occasion when some authoritative statement was needed.

He had a passion for Unity, and one naturally wonders how hard the disappointments of Lausanne must have weighed on his soul. All those who labor for Peace find that, when they speak thereof, so many rather make ready for battle. He must have been disappointed, but with magnificent faith he ended the preamble of Lausanne's culminating Declaration to All Christian People by turning away from the Ecclesiasticism which hold so hard to externals, and looking to the faith of Youth (that dares to trust the future) to carry on the torch of Unity.

It was there, at Lausanne, by the lake shore, he died, full of sure and certain hope. In 1918 he had been elected Bishop of Western New York, with his seat at Buffalo, where he had served his apprenticeship.

He was an Ambassador of Christ wherever he went, his preaching was sincere and evangelical. With a most statesmanlike mind he did more than most Ambassadors for Anglo-American friendship, on which so much of the hope for world peace depends.

Some words from his Charge of 1907 reveal the man: **"My conclusions have been reached rather by seeking to gain the mind of Christ than by mere loogic or reference to the external authority of history or tradition with their manifold and conflicting voices." No wonder he longed, prayed and worked for Unity in Christendom.**

He was a master of epigram: **"Dogmatism dines daily on the discomfiture of its antagonists," "Dogmatism is conviction, clothed in the authority of arrogance,"** but **"Magnanimity partakes more of the nature of love."**

He did not advocate or believe in general inter-communion, but when as a Missionary he was the first Minister to visit a community unshepherded for over eighteen months, he said: "I was but following the dictates of the Spirit of God in inviting all communicants of other Churches in good standing to receive Communion with me" (he was no haughty dispenser of Sacraments, but himself received the Bread and the Wine at his Lord's hands), and there followed one of those services where the Power of God was manifest to the least susceptible.

He pleaded for extemporary prayer in Mission and intimate services: "None should be so well able to pray spontaneously as those who have had a sound liturgical training." He believed in the interchange of pulpits when there was sense of responsibility. "I never refuse, when invited and free to avail myself of the opportunity, to preach to Christ's people of whatever name"; and again, **"I cannot refrain a feeling of admiration for those who extend this courtesy to us in the face of our statutory frigidity towards others."** This is the stuff of which his passion for unity was made, and one might go on quoting from every page in the charge. It is a slender book, but it might well be in every Bishop's hands.

The man was never hidden behind the Bishop, the Christian was never lost in the keen Churchman that he was. Many will rise up and call him blessed because of his faithful ministry of Word and Sacrament, and for his life of faithfulness to the principles which he labored so hard and prayed so steadily to attain.

E. H. W.-A.

The Sunrise of Truth

J. deHart Bruen.

I stood before my tent far up on Mt. Ranier peering out into the night. Although it was late in the summer, great snow banks were all around me. The white-robbed mountain towered thousands of feet above me. A faint light indicated the coming of the day. A touch of red was appearing on the top of the mountain. It slowly deepened until the summit glowed with the fiery red of the rising sun. One by one the lower peaks received the golden crown. The sun unveiled the magnificent Paradise valley, carpented with flowers growing and blooming to the very edge of the snow and some of them forcing their way through it.

Again, I stand looking at the Light of the World, not on Mt. Ranier, but at the summit of a long life. Jesus is both the Creator and Revealer of things material and spiritual. He is the life and light of both. As standing on Mt. Ranier I could not doubt the sun, so now I cannot doubt the Christ. I see Him. The presence and power of Christ is a matter of experience. As Mary saw Him and heard His voice, so we see and hear Him now.

He is also the Light of the Scripture. Without Jesus, the Old Testament is a mass of broken pieces of meaningless national history. With Jesus, it is the magnificent sunrise of truth. One after another the Divine attributes appear crowned with glory until we see in Jesus that "God is Love".

He is the Light of the World. Without Jesus the world is rushing on to ruin. The means of destruction develop faster than the means of construction. Without Him, the dynamite of class war, of social revolution may explode at any moment. With Jesus, we are advancing to the broad daylight of cooperation, of fraternity, of the Kingdom of God. The Kingdom of God has extended from the fishermen

of Galilee to the nations of the earth. Jesus had no wealth, led no armies, sought no political power. He cast forth the truth. He taught the truth. He lived the truth. He is "The truth, the way and the life". The unaided truth marched forth triumphant to the conquest of the world. This is the supreme miracle implying all else. Beginning in the manger at Bethlehem He passed down the ages bringing light and joy into millions of homes, and millions of lives. These are the greater miracles of the present. The miracles of the past were the garments of His life. They were the inbreaking of the higher laws, the servants of the Son of God. We control the little material world within the limits of our bodies, in defiance of the world beyond. Every time we think and will and move, the spiritual conquers the material. We raise our hands in defiance of gravity. The will of Jesus went further and the wind and sea beyond Him.

Jesus is the Light of the future. He has revealed all we know of the future. At the end we stand far up upon the mountain waiting for the sunrise and the revelation of the Paradise of God.

Book Reviews

FROM ABRAHAM TO CHRIST: By Vernon F. Storr, Canon of Winchester. Doubleday, Doran Company, Garden City, New York. Price, $2.50.

The book is splendidly written and easily read. The author presents his subject in a clear and concise manner. It is refreshing in its treatment of the Old Testament from the Higher Critic's viewpoint in that it is thoroughly reverent throughout. And whether one accepts the author's conclusions or not, he must feel high respect for the scholarship and earnestness of the Canon.

R. R. CLAIBORNE.

THE LIFE AND WORK OF GEORGE WILLIAM PETERKIN: By Robert Edward Lee Strider, D. D., Bishop Coadjutor of the Diocese of West Virginia. George W. Jacobs & Company, Philadelphia, Pa. Price, $2.50.

Bishop Strider, in his "Life and Work" of Bishop Peterkin, has done a real service to his diocese and to the Church at large, for no one can lay down the book without being conscious that he has seen a splendid picture of a splendid man—for man he was every inch of him. The author has faithfully portrayed him in his splendid virility—giving all that he had and was to the spreading of the Church and his Christ to the utmost bounds of his diocese, and not failing at the same time, to do his all and best, for the advancement of the Church at large, exemplifying finely his favorite text, "Whatsoever thy hand findeth to do, it with thy might". Bishop Peterkin moves through the book on every page, as the author faithfully and sincerely follows him. In his advance from soldier to Bishop, all along the line, a Character is forming which stands out at last, as he concludes his thirty-seven years as Bishop in a mountainous diocese, as death comes to give him a merited reward, to exact praise from one and all, and rich encomiums of admiration from the Church, by and large.

The book is well-made and strong, in keeping with the character of the subject, with copious footnotes and a well-ordered index of persons and places and subjects. Noting the evidences in the book of painstaking research and accuracy of statement the reader is ready to believe him when the author says it was five years in preparation. Again the thoughtful reader will be struck with the absence of word or phrase, when church matters are discussed, which the Bishop was not accustomed to using, and the nomenclature of the book is that which would be used by an Evangelical Low Churchman to which the Bishop had been trained and to which he was ever loyal. No banal ritualistic nor quasi-Romish word or expression is found anywhere in the book. A sure evidence of loyalty and faithfulness to the Bishop and his diocese, for it has been truly said that while a man may juggle words and trifle with the truth in talking, if he writes much he will betray himself and the writing will show him as he is. So the writer shows himself loyal to his Bishop and his Churchmanship, as well, which no doubt accounts for the fact that there is no recorded word of the good Bishop that he had any doubt as to the future Churchmanship of his diocese, but that his splendid successors in office would carry on in the Evangelical ways of Prayer Book Churchmen.

We know nothing of the technique of the writing of biographies, and so in that regard do not speak, but may say that any one who wants to read a well phrased book, with accurate and pleasing portrayal of a great character, which we would do well to emulate, will find it here.

J. R. Ellis.

THE CATHOLIC CHURCH AND CONFESSION: By Leonard Geddes, S. J., D. D., and Herbert Thurston, S. J. With Imprimatur of Archbishop Hayes of New York. Cloth. Pp. 104. Published by the Macmillan Company, New York City. Price, $1.00.

"All sorts and conditions of men" profess and call themselves Christians. From the silent Quaker who sits in the presence of his own thought during the hour of service, to the outbursting of the choral service with all the power of organ and voice, the range lies open to us. One as much as the child of God as the others. So here we enter a realm of experience distinctly foreign to myriads of men. The "confessional" means nothing to them; the rather it offends them.

The analysis of the problem becomes us in this limited space. The true and living child of God, who approaches his Heavenly Father through the authority of the one Mediator (1 Tim. 2:5) can see no reason why he should unbosom himself to any man. Between himself and his God there is a vital communion, a momentary dependence, a loving sense of care and keeping. What has he to confess, with the knowledge that" there is no judgment to them that are in Christ Jesus" (Rom. 8:1) and that so long as he walks in the light with his Lord, the blood of Jesus Christ keeps him clean from all sin (1 John 1:17)?

There are others, who despairing of such a familiarity with Deity, who, dreading with great terror, the wrath of the Almighty, never get to a place of rest. These are they who find refuge in the confessional. They are of that class, who ever recognizing their unworthiness, determine that what is now experimental must always be. To them there is no advance into the realms of spiritual conquest. They hang dependently upon the priestly intervention of their spiritual superiors. And they come to love to have it so.

True: there are moments when the counsel and prayers of a godly minister, even among Protestants, may be of great value. We may plead that this is all too infrequent. The real servant of God longs to be this very thing to his flock. But he is denied it, not because there is no need, but from the unhappy state of mind which so many possess that they must not unbosom themselves to even the pastor. Again, there are not many to whom the people of the parish would care to unfold their inner life. They do not invite confidence. But in the Roman Church, the obligatory confession, covers all this field of reluctance. So there we are, in the heart of a dilemma. If there be any virtue in confession, we who do not engage in it are the losers; if it is only a man-made system, the evils of which are all too flagrantly admitted, we are well off not to be in bondage to it.

So here is a study to show us the way to see it aright. The Scriptural grounds, the history and essence of auricular confession are plainly and clearly stated.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

SERVICES ON BOARD CUNARD LINERS.

Mr. Editor:

When one attends a service on an English liner where the laymen officers of the ship conduct it, one feels a sense of safety in the personnel of these men if any peril should come to the ship. These English lines have found it more practical to have a service regularly carried on by its own officers than to rely on clergymen who happen to be on the ship.

Coming back from Europe on a Cunard liner, I found four clergymen of our Church on board, and in a talk with them and some lay men and women, we all felt the lack of a Communion service on board. Speaking of it later, but too late, to the purser, I found that the Cunard line

has placed a silver Communion service on each of its ships, and any clergyman who desires to hold a Communion service will be given the use of this and a suitable place to hold the service. I am sure it is meet and right, and indeed my bounden duty, to send some word of this to our religious press, in order that clergymen may avail themselves of this opportunity, which I feel would be regarded as a privilege by the ship's company, both crew and passengers. In posting the notice of such service, would it not be well to make it so broad and comprehensive that men and women of all faiths would feel free to "do this in remembrance of Me?"

Joseph Buffington.

Philadelphia, Pa.

GIFTS TO KORIYAMA CITY.

Mr. Editor:

I shall be most grateful if any one having the great kindness to make a gift of money for the work at this place (Koriyama City, Japan), through the Department of Missions or other third party, will do me the additional favor of letting me know of it.

There is another Koriyama, not a city, in one of the other dioceses in Japan, and it appears to have happened, at times, that gifts intended for this place have been receipted for as for that, and sent to the other diocese.

The opposite error has never yet been made.

John Cole McKim.

Koriyama City, Japan.

PAPER WITH BACKBONE.

Mr. Editor:

I like a paper, secular or religious, with a backbone, with an editor who is free and fearless to express the truth. The world demands fundamental bankers, doctors, and lawyers, which convinces me that we need fundamental preachers who believe the same things week days as when repeating the Creed.

Doubters never win victories, and are poor comforters. God help the sinking Peters.

John L. Saunders,
Rector St. Jude's and the Nativity.

Philadelphia.

TREND OF EVENTS.

Mr. Editor:

In the issue of "The Living Church" of May 4, under the title, "Our Reduced Program", appears a communication from Mr. George F. Alexander, of Baltimore, Maryland, directing attention to the fact that at the last General Convention the budget submitted by the National Council was reduced $127,320 and that in January two-thirds of the dioceses had informed the National Council of their inability to raise their quota, to the amazing total of $677,277. Mr. Alexander then proceeds to say:

> "I lay the responsibility for this incredible failure squarely at the door of our Bishops. They are our leaders; they themselves admit it. And in many if not most instances our Bishops are not strongly and vigorously leading their dioceses in this vitally important part of our common work. And, worst of all, they do not appear to be even decently ashamed of their failure."

Undoubtedly the program of the Church cannot be carried out without money, but the question arises as to whether the responsibility for this deficit rests upon the Bishops as a whole.

Notwithstanding the silence of Bishops and Clergy and their efforts to prevent discussion of them, there exist in the Church certain conditions which may well have a most important bearing upon this matter of raising the budget.

By Constitutional provision, the Church has expressly rejected the doctrines of transubstantiation, the reservation and adoration of the Sacrament, the Mass, Purgatory, Invocation of Saints and Worship of Images and Relics. Notwithstanding this, some of the Bishops and a great many of the clergy, aided by between fifty and sixty organizations, are engaged in introducing all of these alien doctrines and ceremonies into the Church. No word of protest is heard from Bishops, save two, and from but few of the clergy.

Letters coming to me from many sections of the United States, widely separated, tell of the grief and sorrow created by this condition in the Church. Some of these letters tell of parishes disrupted; some tell of people leaving the Church; some tell of communicants absenting themselves from services and attending none, while still others express an unwillingness to contribute funds for the dissemination of teachings which the Church rejects.

No one questions the right of the "Anglo-Catholic" to reserve the Sacrament, worship it, say Mass, pray to the Saints, or do anything else best suited to his spiritual needs, but is it possible to believe that the attempt to drag into the Protestant Episcopal Church all of these doctrines and ceremonies utterly foreign to its genius can do otherwise than produce discord?

Why criticise the Bishops for failing to raise money with this condition actually existing in the Church? Regardless of all efforts to conceal it, there is an issue before the people of the Church. That issue is very plain. Is the Church to be Protestant Episcopalian, as its Constitution, Articles of Religion and Book of Common Prayer prescribe, or is it to be "Catholic", that is, teaching the doctrines of transubstantiation, reservation and adoration of the Sacrament, the Mass, Purgatory, Invocation of Saints and worship of images and relics?

"Anglo-Catholics" themselves admit that "Catholicism", as defined above, and "Protestantism", as the Protestant Episcopal Church defines it, are two different religions and that our Church cannot permanently include both.

Mr. Alexander states in his letter that the General Convention reduced by $127,320 the budget submitted by the National Council, and that two-thirds of the dioceses have informed the National Council of their inability to raise their quota by the amazing total of $677,207. Is this the fault of the Bishops? When we come to investigate, grave doubt arises about that.

There is an issue before the Church. The people in the pews are becoming aware of that fact. Despite all of the efforts to prevent it, information as to what is transpiring is reaching the laity. Because of the very nature of the issue, it will, of itself, force a settlement of it, one way or the other, and the trend of events, one of which is quite possibly that mentioned by Mr. Alexander, indicates that a show-down is not far off.

C. L. Marsilliot.

Memphis, Tenn.

APPRECIATED APPROVAL FROM A VETERAN.

The Southern Churchman has been favored with a very kind and pleasant note from Mr. John B. Reeves, of Charleston, South Carolina, expressive of approval of a recent editorial article in The Churchman, calling attention to the strength and value of fraternal orders and organizations in the United States. More intimate cooperation and connection between the Church and those powerful instruments for good was urged and Mr. Reeves shares this opinion.

This approval is especially valued and warmly appreciated because Mr. Reeves is one of the oldest and most honored Past Masters in the country. Orange Lodge, 14, of Charleston, recently put on record the fact that Mr. Reeves was made a Mason in that Lodge in April, 1869, sixty years ago, and since has served as Worshipful Master. Notice of the entry was sent to Mr. Reeves and elicited from him a very graceful and appropriate reply, the closing sentence of which was earnest exhortation that the good will and friendliness which are among the cornerstones of Masonry be extended always to include mankind.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee"—Ps. 119:11.)

This week the following verse was submitted by Miss Eliza G. Murphy, of Baltimore, Maryland:

> ". . . Count it all joy when ye fall into divers temptations; knowing this that the trying of your faith worketh patience.—James 1: 2, 3.

Who will send one from the far-away places as well very near us?

Church Intelligence

Class of Thirty Confirmed at Wusih, China.

On April 14, at the Church of the Holy Cross, Wusih, Bishop Graves confirmed thirty persons. Until about a year ago the property at Wusih was occupied by Nationalist troops, though fortunately comparatively little damage was done to the building. On the morning at the confirmation service, Dr. Claude M. Lee, of St. Andrew's Hospital, received a gift of $1,000 from the Chinese committee, which has been raising funds to help maintain the institution. The attitude of the Wusih merchants has been most cordial and helpful ever since Dr. Lee returned in April, 1928, to reopen the institution.

Latin-American Christians Will Confer in Havana.

By Rev. S. A. Neblett,

Politically, the Caribbean area is one of the sore spots of the world. Some experienced observers consider it equal to the Balkans as a disturber of world peace. The evangelical churches of North America, however, have an interest in this area which does not involve them in diplomatic entanglements. We see in the thirteen countries of the Caribbean area thirty-eight millions of people in need of the full Gospel message. Of these, nineteen millions, one-half, are Indians and mestizos; about fifteen millions are white; more than four millions are Negroes and mulattos, most of whom have become Latinized, speaking Spanish or French, and enjoying full citizenship.

To study questions relating to the evangelization of these people the Caribbean Congress on Christian Work will be held in Havana, Cuba, June 22 to 30, 1929.

Geographically Latin-America is composed of two great parts, namely: The Caribbean Area, which comprises the Antilles, Mexico, Central America, Panama, Colombia and Venezuela; and, second, all of South America except Colombia and Venezuela. A great Congress on Christian Work was held for the latter section at Montevideo in 1925. Now the Caribbean area is to get together.

There has been a notable advance in religious work in Latin-America since the holding of the Panama Congress thirteen years ago. The churches have grown in numbers and stability, and there has been a gratifying development of leadership among the nationals, notably in Mexico, Porto Rico and Cuba. The sessions of the Panama Congress in 1916 were conducted in English, the preparatory work was done largely by American missionary experts, and the objective of the Congress seemed to be to place before the churches of North America the vision of the call of Latin-America rather than to bring the young churches on the field into a study of their task. This was materially changed at Montevideo in 1925. Leaders from the mother churches, experienced missionaries and able nationals developed a program that is giving wonderful results in projecting the churches on the field into a larger grasp of their task, pointing out at the same time the most approved lines of cooperation between these churches and the mother churches.

And we are coming to Havana in June, 1929, with a further advance in that the inception, plans and arrangements for the Congress are largely the work of Latin American Christian leaders, and methods of preparation and discussion of subjects in vogue in Latin-America will be followed. The official language will be Spanish, with ample interpretations into English for the benefit of those members and visitors who do not understand Spanish.

The principal objects of the Congress are three: to bring about a better acquaintance and closer relations between the Christian workers of the Caribbean Area; to study ways and means for obtaining the evangelical literature needed by the workers; and, to discuss a series of problems which are common to all Christian organizations, but which are not easily solved. The preparatory work for the Congress consists in the study by group discussion in the several countries of the main questions which will be taken up by the Congress, and in the publication of monographs and reports which will challenge the consideration of important questions.

The Congress will be composed of two hundred delegates. Of these forty will be sent by the boards of missions having work in the Caribbean Area. Two-thirds of the delegates from the Caribbean countries are expected to be nationals, with one-third chosen from among experienced missionaries.

The Congress will be held in Candler and Buenavista Colleges, Southern Methodist institutions in suburbs of Havana, thus providing ample room for housing the delegates and for all kind of small and large gatherings. The Havana office of the Committee of Arrangements is under the direction of Dr. Jose Marcial Dorado, its President.

Y. W. C. A. Worker in India.

Miss Agnes Hill is an American Churchwoman who has recently returned to India where for many years she was on the staff of the Y. W. C. A. She is now retired but continues volunteer work. She went to India in 1894, from Trinity Church, Toledo, Ohio, when Dr. Scadding, later Bishop of Oregon, was rector. Her American home is now in Monrovia, California. Writing just after her return to India, she says:

"It is a great joy to be again in my beloved India, and the warm welcome on every side is almost more than one can stand. After three weeks in my own station, Gwalior, near Agra, I came by a long railway journey to Octacamund in South India, the summer capital, and will return to Gwalior in July after the heated term is over, at least the rains will have come.

"I have come up here to help for a month at the Quadrennial Conference of the Y. W. C. A. for all India, Ceylon and Burma. Lady Irwin and Lady Goschen are the patronesses and there will be more than one hundred delegates, Indians, Anglo-Indians and Europeans. Our work is one of the few which illustrates international good will and racial and denominational fellowship. . . . . The Student Department is doing a fine work in training Christian girls to take their part in the new day in India. For there is a new day. Old India still lives and its illiteracy is a drag, but young India has a new vision and is willing to pay the price for a new day. . . .

"To live and work here now is as interesting as it must have been in America in Colonial days, when so many things had to be decided. I do not want to get old yet! And I do feel grateful to the Y. W. C. A. for its pension fund which enables me to carry on and to lend a hand in many a good work. In Gwalior, I am in the diocese of Nagpur, but have not yet met the new bishop. His predecessor I knew well. We have a sweet little English Church there and a lay-reader's service. I went there to find an unoccupied field. It is allotted by mission comity to the American Presbyterian Board, with which I work in happy fellowship. I have begun a school for girls and also visit in zenanas."

Problems for the Church of England.

The Church of England, like our Protestant Episcopal Church in the United States, has the same harrassing problems and divisions of opinions: Anglo-Catholics vs. Low Churchmen; Modernists vs. Bible Believers; advocates for interdenominational Church unity and its opponents. In England the problems are even more complicated, owing to the union of Church and State. This offers another subject of division; some wish to continue the National Church, others wish to have Church authority and state authority distinctly separate.

The Revision of the Prayer Book is still the ever-present subject of serious consideration in England for the bill for revision did not pass in Parliament, where it was put to the vote. Every one seems restless for necessary changes —the Bishops more so than all others. They also seem to be the more radical element along ecclesiastical lines. English Church papers carry various views.

"The Record," which bears the inscription of "The Church's Oldest Newspaper", is outspoken in its attitude towards a recent letter of the Bishop of London, which he wrote in reply to twenty-one clergymen of his diocese who explained in an open letter their reasons for declining obedience to the Bishop's Directions concerning the use of the reserved sacrament. Two of this number have not received visits from the Bishop, owing to their having processions with the Sacrament. "The Record" writes:

" 'All that is forbidden is Devotions directly connected with the reserved Sacrament. All I have forbidden you to do is to move the reserved Sacrament from its appointed place, to open the aumbry or tabernacle, to cense it, or to allude to the Presence of the reserved Sacrament in your prayers.' Thus the Bishop of London defines his regulations on devotions in the neighborhood of the reserved Sacrament, for he would be 'extremely sorry if those informal little services of meditation and prayer, which many, including the very poor, love and understand more than they do the statutory services, should cease to be held.' If there ever was a ruling which gives the substance and removes the shadow this is the ruling. It permits and praises services that owe all their specific character to the Presence in the Reserved Sacrament, and simply says that certain ceremonies and expressions should not be used in connection with them. The whole teaching which has been the real source of these services is praised, the practice is continued, and the plea of the attachment of the "very poor" is made the ground for a continuance that is entirely opposed to the spirit and the letter of the authorized Formularies of the Church of England. The Bishop of

London has given a lead to lawlessness or better said uncanonical disloyalty that is an object lesson to the whole Church and Nation.

"The Bishop uses plain language on the inconsistency of claiming as a ground for disobedience objections to the methods of appointing Bishops which were in force when the revolting twenty-one took orders. Does not this apply with equal force to the action of those men who knew the teaching of the Church and obtained 'things by disobedience in the past?' Even Diocesans cannot have it both ways, and the lawlessness that led the Bishops to sanction or attempt to obtain sanction for lawless practices is just as bad, as the lawlessness that refuses canonical obedience to instructions that meet the wishes of the Bishop when these instructions themselves are opposed to the law of this Church and Realm. We observe that when the Bishop strives to drive home his point he refers to the Deposited Book of 1927, not the Book of 1928—a deliberate going back on the adoption of the 1928 Book by the Church Assembly and the Bishops. We cannot discover any logical or consistent basis for this letter of the Bishop, unless it is to be found in the determination that his own preferences should be made the rule of the Diocese irrespective of the Law of the Church. He will take no action against nineteen of the twenty-one who have written to him, but he will take steps that their successors will accept his rulings on these matters before they are given charge of Parishes.

"The situation created by the action of the Bishop of London is one that must claim the attention of his brother Diocesans. They will soon meet to consider the entire outlook, and they are in the presence of a definite policy by the Bishop, who has more Clergy under his cure than any other Diocesan. His Diocese is the Diocese of the Metropolis of England, and on this account occupies a strategic position of very great importance. Are the Bishops collectively prepared to stand by this open defiance of the provisions of the Constitution under which the Church submitted the Deposited Book to Parliament and thereby pave the way for Disestablishment and Disendowment? Their Lordships must know that the Deposited Book has very few who weep over its demise, and that the Church as a whole has endorsed its rejection by the country. They are aware of the widespread discontent with the policy of defying the Constitution—a discontent that is by no means confined to those who opposed the passage of the Book in the Assembly and in Parliament. It is all very well for the Bishop of London to appeal to the twenty-one "to give back that peace and unity to the Church which it sorely needs for its world-wide work at the present time.' The Twenty-one are by no means the sole enemies of 'peace and unity.' The Bishop, who has strained to the utmost the provisions of the Deposited Book in favor of the 170 who had his illegal permission to reserve has on his shoulders a very heavy responsibility for the existing disorder."

The Bishop of Exeter seems more orthodox than his brother Bishop in his attitude towards the law and the Rejected Book. In his visitation charge recently published, he recalls "that he would not vote against the revision in the House of Lords, but I could not support it. I felt that there were passages in the book which were so dangerous to the position of the Church as to make its acceptance a disaster. On the other hand, I felt that the need for some revision was great. I had hoped, and do hope, for a book not claiming indeed to be a final revision, but one to which all parties would have agreed, even if many thought it insufficient and only of temporary value."

He refuses to sanction the use of the revised Prayer Book, though permitting the adoption of some of the new collects, ascribing as authority a certain latitude of interpretation of rubrics given by the book itself and confirmed indirectly by the Public Worship Act. Continuous reservation, which is practiced in twenty-four churches, he absolutely forbids except in the case of hospitals and similar institutions. The Athanasian Creed must be said once a year at least. The language of the Baptismal Service may be modernized and the exhortation in the Marriage Service altered, if the clergy think fit to do so. He is "doubtful as to the rightness of reintroducing the custom of the Viaticum", and says that "to suggest that death without the Viaticum is less blest than death with it is, I am sure, wrong." He gently chides Evangelicals for omitting to say daily Morning and Evening Prayer.

On the subject of Church unity, which will be brought to the front at Lambeth Conference next year "The Record" quotes the Archbishop of York: "Our task is to facilitate a union based on the Catholic principles which we hold in trust. We fail in our task if we either assist a union at the cost of these principles or so maintain these principles as to frustrate the union."

"The Record" writes:

"This puts the matter in a nutshell. The South Indian scheme provides for all future ordinations during the interim of thirty years on an Episcopal basis. As far as we understand history, this is the essential point in all schemes of Reunion which profess to base themselves on the acceptance of Episcopacy. And if the so-called Catholic principles involve the acceptance of accidents that have been evolved in the centuries at the expense of the essential differences between primitive and later systems, then the so-called Catholic principles are simply the predilections of men with a theory to uphold, not with the dynamic of Christianity to maintain. Union will take place on another basis if the narrow rigidity of un-Christian prejudice block the way to the acceptance of the Episcopal basis.

"Mr. Slosser, who was a Delegate to the Lausanne Conference, tells us in his volume, 'Christian Unity', that in the face of the advocacy of the reception by the Conference of the 'Unity' Report by the most prominent Anglicans and other Catholic leaders, a little group of fifteen out of the whole Conference prevented the act, that lay nearest the heart of practically all those who attended the Conference. It is hardly too much to say that what has been called 'the tragedy of Lausanne' has been brought about through the action of this little knot whose representatives in this country are the protagonists of those who fight against the acceptance of the South Indian Scheme. Dr. Temple rightly says: 'Denunciations of rumored proposals are very futile and rather embittering. We need careful enquiry and united prayer for the guidance of the Holy Spirit.' The issues at stake are most serious. Christian Nationals will have union. Their spiritual unity transcends denominational differences. In the Mission world the Anglican Communion stands for only one-eighth of the non-Roman Missions, and on what will be done next year depends whether this one-eighth will dwell in isolation from their brethren and inevitably decrease in influence or by linking up with the other Churches maintain Episcopacy on lines that are constitutional and catholic. For our part we have no doubt as to the calm and unfettered judgment of English Churchmen on the question."

St. John's Church, Cradle of American Liberty, in Immediate Danger of Destruction by Fire.

The people of St. John's Church and Richmond have awakened to the fact that Old St. John's, precious in historical and patriotic value to Richmond, Virginia, and the Nation, is in hourly danger of complete loss by fire.

On three occasions since 1927 St. John's Church has been in danger of immediate destruction. Once during this period fire broke out, but was extinguished before damage was done.

These fires were the result of the present dangerous heating arrangement, the boilers being located underneath the chancel of the church which is of wooden structure and very old.

It has long been the desire of the congregation to remedy this condition, but finances, with a limited membership of people of small means, has made it impossible.

To protect St. John's from fire hazard it is absolutely necessary that the boilers be removed and placed in a small separate building erected for their housing.

There is no way of doing this except by appealing to those who realize what the loss of St. John's Church would mean to all lovers of our own history and traditions. Checks may be mailed to the Rev. Hugh Sublett, rector, and Chairman of the Special Committee for Removing Fire Hazard from Church. "Every dollar contributed will be used directly and solely for the necessary fire protection and buildings."

The following letters from the Mayor of Richmond and L. S. Jones, Chief of Bureau of Fire Prevention, show the necessity for prompt action, and the need of substantial support of all those who have the preservation of this invaluable shrine truly at heart:

Office of the Mayor.
Richmond, Virginia.

May 15, 1929.

To the Vestry of
St. John's Episcopal Church,
Richmond, Va.

Gentlemen: In the absence from the City of Mr. L. S. Jones, Chief, Bureau of Fire Prevention, I wish again to call attention to the existence of the fire hazard at St. John's Church.

I strongly urge adoption of the recommendations of Mr. Jones contained in his report.

The loss of St. John's Church, one of America's most precious shrines, would be irreparable, and immediate action should be taken to protect the structure.

Very sincerely yours,
J. FULMER BRIGHT,
Mayor.

Hon. J. Fulmer Bright,
Mayor of the City of Richmond,
Richmond, Va.

Dear Sir: In accordance with your directions, contained in a letter to Captain James R. Sheppard, Jr., under date of December 23, 1926, I most respectfully submit the following report concerning fire hazards now existing in or near St. John's Church.

On October 30, 1926, I made a thorough inspection of St. John's Church,

and reported in writing certain conditions to the Building Inspector that came under his jurisdiction, and other matters I reported direct to the church officials. On this day I have again inspected this building, as well as the other three structures on the grounds.

Concerning the church building, which is built entirely of wood; the furnace is located in a hole dug under the chancel of the church, and while the furnace itself seems to be in good condition and safe as an ordinary fire hazard, the smoke pipe from the furnace to the brick chimney runs along the earth, in places resting on the ground, and about twelve or fifteen inches from the wooden joists and, as far as I could see, these joists were protected by sheet asbestos and metal over the smoke pipe. The hot water pipes leading from the boiler under the church are covered with what appears to be corrugated asbestos, bound to the pipes with a cotton cloth, which covering is placed to conserve the heat and in no sense as a fire preventative. This cloth covering constitutes a fire hazard, as a spark from any source would possibly ignite the cloth and probably cause a fire, which would naturally be very serious in this isolated basement of the church.

In the rear, under the church, there is stored a lot of very small kindling wood, which constitutes an outside fire hazard, as it is only protected by an open lattice of wood, and a spark or burning brand from a fire in the neighborhood could easily ignite it.

I am strongly of the opinion that this entire heating plant and storage of fuel should be removed from the building and placed in a fireproof structure isolated from the church, and all necessary hot water pipes under the church should be free from such innammable material as the cotton cloth now covering them.

As the most reliable and efficient fire preventative measure, especially in a building of this nature, I earnestly recommend that it be protected by the installation of automatic sprinklers, particularly under the roof and in the basement.

To the southeast, a short distance from the church, there is a small frame shingle roof keeper's house, with a stove, the pipe extending through the roof. This should not be allowed—there should be a brick chimney and the roof should be of some fireproof material.

To the northeast of the church there is a large frame structure, used as a Sunday School, with a stove, and the smoke pipe extending through the roof, which is a fire hazard. This also should have a brick chimney. I also notice in this building that open gas radiators are used, which are dangerous under the conditions.

In the southwest part of the grounds there is an old brick structure, with a stove pipe through one of its windows.

While all of these buildings, if they are to be heated with stoves, as at present, should have properly constructed chimneys, it would be much safer if a new heating system is installed to have all of them heated from the one plant.

If the proposed sprinkler system is not installed, then there should be provided a sufficient number of acid and soda type fire extinguishers in all of these buildings.

Should you desire additional information or explanation of this subject, of course, I am always at your command.

Very respectfully,

L. S. JONES,

Chief, Bureau of Fire Prevention.

A Home Chapel.

In marked contrast to the ever-evident truism "the world is too much with us" is a unique and lovely little home chapel recently brought to our attention.

Mrs. George C. Remey (the widow of the late Rear-Admiral Remey), has converted one room of her home in Washington, D. C., into a chapel. She is advanced in years and going to church is difficult for her, so her rector, the Rev. C. Ernest Smith, of St. Thomas' Church, or one of his assistants, holds regular weekly services in the home. Her son, Mr. Charles Mason Remey, writes that this upper chamber for worship in the home has added so much to the religious life of the household and has so attracted their friends who frequently join them at worship, that he would like to pass the idea on to others. He writes:

"An unused storeroom in the upper part of the house was with a very little work transformed into a chapel that has a real atmosphere of worship and devotion. Doubtless there are many families who would have an oratory in the home if they knew how simple it would be to install a family altar."

A Half Million for Agnes Scott College.

Friends of Agnes Scott College, Decatur, Ga., are rejoicing in the splendid offer of the General Education Board, of New York, to give the College $500,000 if the friends of the institution will raise an additional $1,000,000, the whole sum of $1,500,000 to be used for better equipment and larger endowment funds. This was announced May 23.

It is the fourth time that the General Education Board has helped Agnes Scott; but the circumstances this time are quite unusual. The Board announced several years ago that it would discontinue gifts to colleges, and so the offer to Agnes Scott is an exception to its policy. It is also much larger than the gifts formerly made to strictly undergraduate institutions. In addition, the gift may be used for buildings or land or equipment, whereas the general rule of the Board has been to give only for endowment.

The offer was made after a thorough investigation of the College, its field of service, its alumnae activities and its development plans. President Trevor Arnett and several other officers of the Board made personal visits before recommending the grant. Friends of Agnes Scott all through the South have aided in meeting previous offers of the Board, and College officials believe that at this time they will be loyal in providing for this great advance in education for young women in the South.

Organs For Two Churches.

The Women's League of St. John's Church, Charleston, S. C., reports $800 obtained for purchase of a new organ, which the League has undertaken to provide. By rummage sales and other appropriate enterprises it is hoped that the balance required will be completed this summer.

Old Pohick Church, near Alexandria, Va., is more fortunate than St. John's. This is the church of which General Washington was vestryman and a wealthy parishioner has given it a very fine new pipe organ. The baptismal font of old Pohick was taken when the building was used as shelter by Federal troops in the Civil War and was not found until a few years ago when it was accidentally discovered in use as a water trough for the animals of a neighboring farm.

Slipping.

Last month we congratulated ourselves on being $69,709 ahead of 1928, now we are $50,873 behind. Only thirty-two dioceses and districts are in the 100 per cent class as compared with forty-one on June 1, last year.

Please read the following parable borrowed by the Church of the Mediator, Philadelphia, from the Philadelphia Inquirer:

Parable of the Vacationists: Now it came to pass as summer drew nigh that Mr. Church Member lifted up his eyes unto the hills and said:

"Lo, the hot days cometh and even now are at hand. Come, let us go unto the heights, where cool breezes refresh us and glorious scenes await."

"Thou speakest wisely," quoth Mrs. Church Member, "Yet three, yea four, things must we do before we go."

"Three things I can think of, but not four," responded Mr. Church Member. "We must arrange for our flowers to be cared for, our chickens fed, and the mail forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig down into thy purse and pay the Church pledge, that the good name of the Church be preserved and that it may be well with thee, for verily I say unto thee, thou hast more money now than thou wilt have when thou dost return."

And it came to pass that Mr. Church Member paid his pledge for the summer and the Treasurer rejoiced greatly, saying, "Of a truth there are those who care for the Lord's work and bethink themselves of the Church's expenses which continue in the summer as in the winter."

And it was so.

Faithfully yours,

Lewis B. Franklin,

Treasurer.

Disagreement in Pennsylvania Diocese.

After five attempts to secure a Bishop Coadjutor, the Diocese of Pennsylvania is not unnaturally suffering from a "case of nerves". Two decided factions have arisen among the clergy.

A special dispatch to the New York Times says that six clergymen, in a letter just sent to all clergy in the diocese have termed a previous letter circulated by another group last week "highly discourteous" to Bishop Thomas J. Garland.

The original letter, in the form of a petition requesting an expression of opinion regarding the special convention scheduled for June 18 for the sixth election of a Bishop Coadjutor, contained the following sentence:

"I believe it unwise to attempt to elect a coadjutor June 18."

This letter also quoted a resolution to this effect passed by a vote of 54 to 32 at a meeting of the clergy on Tuesday.

The second letter protested against the petition as an attempt to "influence opinion' of the clergy in the meeting called for June 10 to discuss the advisability of holding another election.

It was signed by Dean H. St. Clair Hathaway of the Pro-Cathedral of St. Mary, the Rev. Richard J. Morris, secretary of the diocese to Bishop Garland; the Rev. Francis C. Steinmetz, the Rev. Archibald Campbell Knowles, the Rev. Charles Steel and the Rev. Charles Townsend, Jr.

Bishop's Son Foremost Student.

Henry St. George Tucker, Jr., youngest member of the graduating class of the Episcopal High School, led his class and the entire student body in average made in studies in the session closed last week. He is sixteen years old and the son of Bishop Henry St. George Tucker, of the Diocese of Virginia, and grandson of Bishop Beverley Tucker, of the Diocese of Southern Virginia.

His average in his studies for the session was 97.2. He also won the Meade prize for excellence in general class work, the Llewellyn Hoxton prize memorial and the Minor Blackford Medals for Mathematics and Latin. He has been the outstanding student since his enrollment at the school, six years ago. He won the Liggett memorial medal for the student under fifteen attaining the highest average in class work and in 1927 led the entire school. He was born in Japan while his father was missionary, but was brought to this country when six years old and began his education at the St. George's School, Norfolk, and Norfolk Boys' School. He speaks fluently Japanese, Latin, Greek, French and English. He has entered for the University of Virginia for 1930, but probably will take a post-graduate course at the Episcopal High School. It is not known whether he will follow the men of his father's family into the Episcopal ministry, or those of his mother's family, two of her brothers and her uncle being physicians.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Military Service in Amphitheatre.

Another great service in the Amphitheatre on Mt. St. Alban, the first since General Convention days last October, was held on Sunday afternoon, May 26. The occasion was the "Massing of the Colors", sponsored by "The Military Order of the World War", and the day chosen as the Sunday nearest Memorial Day. The wooden chancel against a background of trees held a plain wooden cross banked at the foot with masses of red flowers. The color bearers of many organizations numbered more than 200 and the massing of these flags on either side of the cross presented an unusually inspiring picture. The U. S. Marine Band played before and after the service and during the singing of familiar hymns, conducted by Captain Taylor Branson, U. S. M. C.

The sermon was preached by the Bishop of Washington, and was a masterful challenge to the right kind of patriotism, loyalty and statesmanship. Taking his text from Isaiah, he referred to it as a remarkable program for a nation, reading as follows: "A Builder of all Waste Places, a Repairer of the breech and a restorer of parts to dwell in." Several thousands of people were present. Arrangements for the service were made by a committee consisting of the Very Rev. G. C. F. Bratenahl, Dean of Washington Cathedral, Dr. G. Freeland Peter, Canon of Washington Cathedral; Captain Curtis H. Dickens, Chief of Chaplains, U. S. N., and Captain Arlington A. McCallum, of the Military Order of the World War and rector of St. Paul's Church.

M. M. W.

Organ Recital at the Church of the Epiphany.

Miss Charlotte Klein, A. A. G. O., organist of the Church of the Transfiguration and well-known as an outstanding woman organist in this country, gave an organ recital at the Church of the Epiphany on Wednesday evening, May 29, under the auspices of the District of Columbia Chapter of the American Guild or Organists. The program which Miss Klein played is the same which she played later in Memphis at the Convention of the American Guild of Organists in the first week of June, and was played entirely from memory.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

Hannah More Academy.

On Tuesday, June 4, 1929, the Hannah More Academy, Maryland's Diocesan School for Girls, held their annual commencement exercises.

Morning Prayer was said at 10:30 A. M. and the Graduation Exercises were at 11 o'clock. Both Bishops Murray and Helfenstein were there and presented the diplomas and awards. The address was made by the Rev. C. Leslie Glenn, Secretary for College Work under the National Council.

There were seven graduates: Misses Sarah Lloyd Lowndes Bennett, Margaret Snowden Boss, Victoria Cranford, Marietta Wise Derby, Margaret Sothoron Harris, Margaret Perkins, and Eleanor Washington Scott.

Miss Laura Fowler is Principal of Hannah More Academy and the School has made marked progress since she has been in charge.

The Convocation of Annapolis, met at Grace Church, Elkridge, on Wednesday, June 5. The Rev. Charles E. McAllister, rector of the Church of St. Michael and All Angels, Baltimore, preached the sermon at the opening service, and after luncheon, the Rev. Dr. John I. Yellott, rector of Emmanuel Church, Belair, Md., read a very interesting paper on "Development in Religion."

N. E. P.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Centennial Celebration for Parish and Diocese.

A joint observance of the centennial anniversary of the organization of the parish and of the diocese was held in Christ Church, Nashville, Tenn., the Rev. Edmund P. Dandridge, D. D., rector, May 22 and 23.

The parish anniversary was celebrated on the twenty-second, the program for the day beginning with a Corporate Communion of present and former members at 7:30 A. M., with the Bishop of Tennessee as celebrant, assisted by the Bishop of Georgia, a former rector, and the present rector and his associate, Rev. J. F. McCloud. At 10:30 there was a festival service of Morning Prayer, with an historical address by Bishop Gailor. The offertory was a special "Centennial Anthem" composed for the occasion, the words being selected from the Psalms and the book of Isaiah by the rector, and the music composed by F. Arthur Henkel, choirmaster and organist of the parish for over twenty years. The afternoon was featured by an informal reception in the parish house, and the evening by a dinner at which the Bishop Coadjutor of the Diocese, formerly rector of the parish, was toastmaster, and addresses were made by two other former rectors, Bishop Reese of Georgia, who spoke on "The Church in the South", and Bishop Mikell of Atlanta, whose topic was "The Old Church in the New Day". Bishop Gailor spoke informally in a reminiscent vein, and pronounced the benediction. Telegrams of felicitation and regret that physicians' orders forbade their attendance were received from the other two former rectors, now Bishops, the Bishop of New York and the Bishop of Arkansas.

The diocesan celebration on the twenty-third consisted of two services in the church, a choral eucharist at 10:30 and an evening service, with the combined choirs of the three parishes in the city, and a goodly number of the clergy from all parts of the diocese in the procession. At the morning service was read a historical address prepared by the Rev. Arthur Howard Noll, LL. D., historiographer of the diocese for over thirty years, setting forth the events leading up to the organization of the diocese in 1829, and its significance in the expansion of the Church's work in the Southern Trans-Allegheny region. Bishop Gailor was the celebrant, assisted by Bishops Maxon and Reese. At the evening service Bishop Mikell was the officiant, and the addresses were by Bishop Maxon and Bishop Gailor, each speaking of various phases in the past history of the diocese and of the work to be done in the future.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

First English Communion in America to be Commemorated.

The eighth annual Jamestown-Williamsburg Pilgrimage for Episcopal Churchmen will be held June 15-16, 1929.

The pilgrimage is conducted under the auspices of the Brotherhood of St. Andrew for the purpose of celebrating the Holy Communion at the Robert Hunt Shrine in Jamestown, Virginia, commemorating the first communion held on American soil. **It is open to all Churchmen, whether or not members of the Brotherhood.**

The Very Rev. H. Dobson Peacock, Dean of Christ Church, Norfolk, Virginia, will conduct the services this year, in conjunction with the Rev. W. A. R. Goodwin, D. D., rector of Bruton Parish Church, Williamsburg, Virginia.

The trip will be made in automobiles furnished by the pilgrims.

The cost will be $3.75, which includes lodging and meals at the College and the incidental expenses of the pilgrimage, which fee should be paid to Mr. Everead Meade, Jr., treasurer, Saturday afternoon before leavng Richmond.

Three Richmond churches are conducting a Sunday-school picnic at Buckroe Beach on Saturday. For the benefit of persons desiring to attend both the picnic and the pilgrimage special arrangements have been made with the Chesapeake and Ohio Railroad to stop the Sunday-school excursion train from Buckroe Beach at Williamsburg Saturday, 6:15 P. M., to let off those desiring to attend the pilgrimage.

The Pilgrimage program follows:

Saturday, June 15.

3:00 P. M.—Leave Mayo Memorial House, Richmond, Virginia, in automo-

(Continued on page 22.)

Family Department

JUNE.

1. Saturday.
9. Second Sunday after Trinity.
11 Tuesday. S. Barnabas.
16. Third Sunday after Trinity.
23 Fourth Sunday after Trinity.
24. Monday. Nativity of S. John Baptist.
29. Saturday. S. Peter.
30. Fifth Sunday after Trinity.

COLLECT FOR THIRD SUNDAY AFTER TRINITY.

O Lord, we beseech Thee mercifully to hear us and grant that we, to whom Thou hast given a hearty desire to pray, may by Thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

For The Southern Churchman.

THROUGH THE DARK.

Kate Randle Menefee.

Last night I thought
In all the world
  Were none so lone as I,
Until the moonlight drenched a rose
  Crimsoned beneath the sky.

On stem devoid
Of leaf or bud,
  It lifted its bright face
Up to the wind and perfume sprayed
  The garden's dreary space.

And drops of it
Dripped in my heart
  When lo! each sombre thought
Was tinged with summer radiance
  A lonely rose had brought.

Truth.

It is plain that no finite mind can embrace the whole Truth as it is known to Him Who is the Truth. It is true also, as I think, that, so long as our spirits work through our limited brain and reasoning powers we shall never view truth from the same standpoint. If we take a truth upon which all Christians will agree, for example, that "God is Love", we should find if we could look into the minds of those who faithfully and sincerely agree that He is Love, a very large variety of opinions. We should find that both the image of God and the image of Love in each mind were exceedingly different. This being so, controversy upon matters on which we are not agreed, appears to me to be fruitless.

We accept much that we believe on Authority; in my opinion we are right to do so. We accept doctrines on the authority of Scriptures; and on the authority of creeds handed down by the primitive church; the traditions of men who lived near to the Apostolic age. There is a great deal which we accept on authority. I believe that the earth whirls on its axis; that it circles the sun, that the whole system is rushing at a prodigious rate of speed through space. This is entirely against the evidence of my senses; and I have no power to verify what I believe; but I accept it on authority. Authority is a stable centre; and we do well to accept it.

But there is another aspect which is the main point. We cannot grasp the whole truth of any mystery if it be received as doctrine. We cannot be sure that what our neighbor believes is precisely the same aspect of truth as that which is comfort and support to us.

But when we cease from men and cease from formulated truth, there remains one transcendent Fact. We can know a Person; and that Person claimed to be Truth; and to give Freedom.

Not one isolated individual, but thousands and thousands of believers have proved to their own satisfaction that that Person can be known; that He can satisfy their doubt, give rest to their souls, fill their hearts and guide their steps. Moreover that Truth, as a Person, can give freedom from self, freedom from the House of Death, entrance into the House of Life.

This is peculiarly the privilege of the sick and suffering that they can prove it to a doubting world.

Let the world see that what they seek and argue about you have found. The Truth Who is a Person. It may take learning and intellect to grasp a philosophical truth. But any one can know the Truth Who is a Friend.—Healing Church.

Her Works Praise Her.

Minna McEuen Meyer.

Persons who desire distinctive linens for tea-tables or for their rooms, or who desire gifts for their friends—something that is different—have frequently found these in the shops in New York or Boston or Washington that handle the Near East Industries.

If one such lady makes a trip to Mediterranean ports and stops at Athens or Constantinople or Beirut, she is sure to go at once to the shop that sells the work of the women who live in the refugee camps of these cities. While admiring the beautiful embroidery work done sometimes in brilliant red or in green or gold, or perhaps in shades that suggest a pastel painting, does she, I wonder, ever think of the history of the women whose work she admires? Here is the story of one of the workers, Madam Kevikoglou.

She is a big, fine looking peasant woman, and in her home on the shores of the Black Sea, where she lived before she became an exile, she helped her husband in the fields and in the garden. But the terrible war, the deportations and the life in the refugee camp, have left her today the sole support of a husband who is paralyzed, and three children who must be fed and clothed. She cannot leave home to go out to work, and embroidery was her only means of earning money. At first it seemed to the American relief worker almost cruel to force her fingers to do fine embroidery work, but there was no other way for her to earn a living, and patiently, week after week, Madam Kevikoglou's work was examined, corrected and it was explained to her how it should be done. At first, it had to be sold in the shop at a bargain, for not only were the fingers clumsy, but in doing the work there were the many interruptions when she must give attention to her husband or feed her children and then turn back to her work for a few stitches, always stopping to wash her hands carefully because the shop could not accept pieces of linen that were soiled. Then a few more stitches and then the work must be put aside to do the cooking for the family. But she has been so grateful for the work and has tried so hard and worked so patiently that the last articles that she brought in did not have to go to the bargain tables. They were good enough to pass even the critical eyes of the one who selects goods for export, and now they are bringing in enough money to make it possible for her to support her family.

Another lady whose work you will admire is Mrs. Theophilides, who with her two sisters, her mother and her own frail daughter, landed in Athens from Smyrna, destitute, as were all the others. They were ladies, born and reared, spoke and wrote French and were used to the real niceties of life. They were women of the old school, trained to do fine needle-work. They were put into a one-room refugee house, and showing the real stuff in them they started in life again, doing the only thing that was possible for them to do to earn their food. At the door of the American Near East Industries Shop, they sat in line with all the other old women, but no word of complaint ever escaped them. Because of the sad experiences through which they had passed, the old mother soon died, then the older sister and last of all the delicate young daughter fell ill of tuberculosis and lived but a few months. Poor Mrs. Theophilides almost lost her courage, but still she and her sister kept up their embroidery and gradually she has found relief in a beautiful effort to help others. She said that in the refugee camp she knew twenty women who were too old and decrepit now to come to the shops regularly for their work, but if the work were taken to them they would be able to earn something. She pleaded for a chance to take the work to them herself, suggesting that it would help keep her mind off her own troubles. Of course, she and her sister lived from what they, too, made by needlework and the time taken to distribute work to the elderly women was taken from her own earnings. Of the twenty whom Mrs. Theophilides helps, some are crippled with rheumatism, some are old and feeble, but they love the work and they look eagerly for the coming of their friend whose coming means really life itself and some measure of peace for twenty old souls.

More than three hundred women, with dependents numbering approximately twelve hundred are employed by the Near East Industries in Athens. And the American girl, daughter of a former United States Minister to Greece, who gives her time to the supervision of the work, is a charming young woman who might spend her time in ease at home if she had not discovered this means of bringing happiness to the lives of many people by giving them an opportunity for work by which they earn their daily bread.

For The Southern Churchman.

A Novel Radio Party.

The Rev. Alan Pressley Wilson.

Here is a true recital of the way a radio receiving set reconciled petty differences between two matrons, living side by side, and enabled one of them to go on with an announced party, even though her little girl was taken seriously sick the very day set and her house was quarantined. (The two women had been lifelong friends until a mis-

understanding caused a break in their friendship.)

The invitations for the party had been sent out and accepted, all arrangements had been perfected and delicious refreshments had been prepared. It was to be a "Radio Party" and the big set had been tuned up in readiness for the occasion. Every connection was gone over and the man-of-the-house announced gleefully the distant stations he expected to bring in.

Little Ruth had been ailing for a day or two and then, suddenly, collapsed and ran a high fever. When the doctor came late that afternoon he pronounced the disease contagious and ordered the house quarantined. What to do the mother and prospective hostess of the Radio Party did not know. "If only Arabella (the next-door neighbor with whom she had had a foolish quarrel) would help her out!"

In the meantime, the heart of Arabellla ached for the quandom friendship of Elizabeth whom she had allowed to go out of her life because of this little difference. Watching the doctor leave the house and then seeing the agent of the Board of Health come with the ominous blue sign for the front door, Arabella hastened to the telephone and assured Elizabeth that the party might be held anyway and offered her spacious home for the occasion.

Past differences speedily were wiped out and the two sets of telephone wires literally burned with messages sent here and there. Each invited guest was acquainted with the change of place for holding the party, the refreshments were handed out from back kitchen door to that of the next house and, wonder of wonders, the big radio set was transplanted from its erstwhile home into that of the next-door neighbor.

Two side yards separated the houses and it was but a matter of a short time until the man-of-the-house had changed the lead-in wiring from the aerial on his house to enter the window of his neighbor's house.

The transplanted party was pronounced a success, the only sad note being the regret that the original hostess could not be present. However, a vote of thanks was extended to the hostess pro tem, and, listening in over her telephone, the original hostess heard the vote of thanks extended to her next-door neighbor as "emergency hostess", while over the telephone Elizabeth gave her affirmative vote.

The bond of sterling friendship thus was cemented and the radio played the important part.

Keeping Peace, Giving Peace.

"Acquaint now thyself with Him, and be at peace." More than ever before in the world's history, men are valuing the peacemaker. That is because the awful events of the World War taught us so clearly the fundamental need of peace, if the world is not to revert to chaos. Our Lord's teachings about peace were revolutionary. The world of His day could not comprehend them, much less rise to the height of them. Even today, after nearly two thousand years, we have hardly begun the practical application of them.

Christ was the great Peacemaker. He is our Peace. He came to earth to end the long war that man was waging against the loving Heavenly Father. And no man can be a peacemaker, in the private or the world sphere, until he gains for himself the spirit of the world's one Peacemaker.

That is the secret of success in peacemaking. Until we get peace in our own hearts, love peace, and exemplify it, we cannot establish the peace on earth of which the angels sang. Peace is a blessed contagion. Peace like a river flows from one soul to another. The nations will be at peace when the will to peace animates all peoples.—Christian Herald.

LIKE MEN OF OLD.

Lord, who of old by Galilee
Didst share the lot of men like me,
Who knowest, as none other may,
The weary burden of the day—
Stretch forth Thy hand
Over the weakness of my clay.

Like men of old worn weary spent
I come to Thee for nourishment
For strength to meet my many fears
For guidance through uneasy years:—
Stretch forth Thy hand;
I need the knowledge of Thy tears.

Toil-roughened like the palm of one
Who labors till the day be done,
Scarred as no other hand may be
By prints of nails on Calvary,
Thine outstretched hand
Dost Thou, O Lord, reach down to me?

Ah, Lord, my God, I look and know
The hand that's marred and twisted so,
Each healing touch a scar, a sign;—
And as I lift this hand of mine
To Thy strong hand,
Mine's healed, but lo! my scar on thine!

—Selected.

Cooperating With Mother.

Looking through a magazine the other day, I became interested in a letter written by one of its readers. It was from a woman past fifty, the mother of several children. She was discouraged and worn out, mentally and physically, with her years of responsibility and work.

"We are all to blame for many of our troubles," the letter read. "We ask nothing in return for our labors but the pleasure of our dear ones; it is a great mistake.

"We teach them from babyhood to take our services as a matter of course, and by the time we realize what we have done, we are too tired and worn out to care; and it does not pay."

This is only part of the soul-revealing letter, but in it there is food for thought and study, and a warning to young mothers—a warning to begin with the just-around-the-corner-from-babyhood days to give the children small duties and small responsibilities, so that the burden which usually falls to the mother's lot may be lessened. When boys and girls discover how much actual labor there is connected with a house they realize the great help they may be to mother.

So many mothers will continue taking the entire responsibility for running a house smoothly and efficiently year in and year out. The only sign of protest they ever make is a weary little "I'm a bit tired" at night, without ever a heart-to-heart talk with the family asking for cooperation.

The piping-hot breakfasts, the dainty, wholesome lunches and delicious dinners, the cozy, cheery, neat home, are taken as a matter of course. Children who have had no experience in doing household tasks do not realize the effort, time and hard work back of it all. It all looks so easy, so simple!

And who is to make them realize and appreciate, if not the parents? It is not fair to the "dear ones" to allow them to take all this for granted.

"If we allow ourselves to be left behind, if we work so hard we are too tired to take part in the daily lives of our children and husbands," the letter continued, "they simply learn to do without us."

Isn't there a lot of truth tucked away in those words? Shouldn't they make all mothers who have tiny children think?

I remember a certain Thanksgiving that shames and grieves me. We did not have a maid, so mother cooked and served a delicious Thanksgiving dinner for two guests and our own family. After dinner the guests, my father and I hurried downtown for an afternoon's merry-making, leaving mother, who was not strong, to clear off the table and do the stacks of dishes. Mother was the one who deserved and should have had the happy afternoon. And, now that I have come to a realization of the many sacrifices she made and have learned how much help I could have been to lighten her burdens, it is too late.

That is what the writer of the letter suggested:

"And by the time they marry and have children of their own, and learn from experience what life means, and what children mean in a mother's life, perhaps it is too late; you may have passed on, and if not, it is still rather difficult 'to teach old dogs new tricks'!"

So the wives and mothers must remedy this. They should commence with the husbands at marriage, and with the children in their very early years. It is really very easy to teach the children to hang up their wraps, to run errands, to keep their rooms tidy, and to do the hundred and one other little things which inculcate in them the habit of service and the sense of responsibility.

A mother, like a child, needs understanding, love and play. She should share these and also her household cares with her family. This would make happier ,sweeter-tempered, younger and more charming mothers the country over, and better and happier boys and girls.—Helen Gregg Green.

For The Southern Churchman.

HOKKU SEQUENCE.

William Allen Ward.

Fools count their dollars,
Believing gold and silver
Will make them happy.

Wise men count the stars
And see the rainbows that come
After the wind storms.

They hoard the sunsets
And gather the purple sky
For their treasure box.

Unafraid.

To one who believes in our eternal and Almighty God, there is no reason for dismay, whatever may be the terror of the storms that burst upon him or the shame of the failures that wither him. He knows that the way of progress is very long and the days of effort are unnumbered. His eye is not on the thorns that pierce his feet, but upon the goal of his hopes, the summit of his aims. He knows that many a weary traveler has passed his way, and none have fainted who kept faith with the Lord, that only those break down who doubt or rebel. The eternal years belong to him, for he sees the invisible and will make no surrender to difficulty. He has learned that selfishness and vanity are the most troublesome springs of unhappiness, and that sacrificia llove has always enough to engage a zealous heart.—Nashville Christian Advocate.

For the Young Folks

For The Southern Churchman.

PRAYER FOR SMALL CHILDREN.

Mrs. H. W. Gillingham.

Thank you, God, for all your care,
For things to eat, and things to wear:
My father and mother good and kind,
Help me to always try to mind;
And grow a better child each day,
Like Jesus, in Whose name I pray.

For The Southern Churchman.

QUEEN VICTORIA SENDS A PRESENT

George Morgan Knight, Jr.

Chapter II.

The Rescue.

Captain Robertson continued as he took slow puffs from his pipe: "'An English ship in distress, Sir,' I told the Captain, handing back the glass. 'She was treated far worse than we, it looks from here. Most of her masts are down. They have a distress flag up, sir'."

Here Captain Robertson looked up for a moment and listened to the wind and then went on: "'We must rescue them. As it is a dangerous task, I must have volunteers!' The Captain then glanced away at the ship again and ordered the ship to change her course, that she might come up with the other ship. It was not an easy matter to turn around and chase after a ship with the sea so choppy and raw after a storm. The waves still had not lost their swells. We could not turn abruptly and sail for the ship. We had to make a wide curve. But finally we had done so and were in sight of the ship again. The wind carried us faster and soon we were overtaking her. All this time a crew was being picked to set out and rescue the folks on the other ship. Four other members and myself had volunteered for the job. We had selected a boat and had it ready to lower when we got within a good distance of the ship. At last the rowboat was lowered, slowly, as it was no easy matter. When we had finally cut loose from our own vessel the waves tossed us about like a tiny egg shell. We could see the fire in our own boilers. There are three seas and in the third one after the two proceeding, there comes a lull. We all had to work in this one. I was in command and rowed with all the strength I could with the others. The riggings and masts were trailing behind the wrecked vessel, and this caused us to have to row around it.

"Each moment, it seemed, was to be our last. The high pitching sea threw us around and it seemed an eternity reaching the English ship. But God was with us and we did. The wind had blown so hard that small covering was left on the few passengers and crew. The sailors with great difficulty tied a rope to themselves and throwing the other end to us jumped overboard. We then pulled them in the boat.

When most of them were in our boat the Captain's wife refused to jump overboard. She had all her clothes blown off and also her hair. We had no time to argue with her. Time was precious. We could any moment be dashed against the ship's sides and be drowned. Tying a rope around her the sailors threw her in. When she had come up and been pulled aboard, she clutched a small wet shawl around her and a little Bible in her hand." Here the Captain smiled before finishing.

"'Do you ever read the B-B-Bible?' she asked me, holding it up and spluttering water. 'This is no time to read it, Madame,' I replied, and I saw that she was all right. All the hands had been rescued. And another serious problem faced us. The boat was over-crowded and could capsize easily. It was up to us to prevent this. We had seen that the load was evenly distributed. The sea had grown a little smoother and we must get back to the ship. Darkness was fast bearing down upon us and we must make the ship before night fall. Or we never would be picked up. Then I gave the orders to row like forty. I was very scared, for the sea seemed to realize our position at once. The waves took on new vigor and crashed against the frail boat's sides. The sky grew darker and our ship lit lights for us to be guided by. When the sun finally sunk beneath the waves, we had just reached our ship. Safe at last on our own ship, our muscles relaxed and the other passengers took care of the rescued.

"It is useless to say the great praise every one got for their bravery. Each man was a hero in the passengers' eyes. We learned on the next day that the ship was a freighter bound for England. She had encountered the storm on her way from Australia and her losses had been heavy. The Captain's wife had lost her piano, and five hundred dollars in gold. She was very nice to us, and I hardly knew her when she approached me the next day. She was dressed in some passenger's clothes and her little red shawl and Bible were not seen. She thanked me graciously for saving them. But always I see her as I did the first time with her shawl and Bible.

"It was the day of your grandmother's wedding, when a large package came for me. Many months had elapsed since the rescue and a man ready to marry forgets things like this. The English stamps recalled the incident, and when we both opened package we found those mother of pearl marine glasses on the mantle over there. On them were: 'To First Mate R. O. Robertson, who risked his life for my subjects, with sincere thanks, Queen Victoria, England'."

The old man looked down and Thomas was fast asleep. The storm had abated and only a soft rain fell now. The embers were dying down. It was very late. Thomas did not know, when he was put to bed by his mother. But he was not disturbed by the storm that night again.

Although the good queen was dead, her kindness was not forgotten, and, as the years would roll by Thomas would value those marine glasses very much. For some day he was to be a Captain and sail the seas with his grandfather's same ambition.

(The End.)

Two Little Girls and a Doll.

One little girl was the daughter of an Apache Indian chief. The other little girl was the daughter of a United States Army officer. The doll had rosy cheeks, blue eyes, and had traveled in a box all the way from "back East".

It all happened years ago, when the United States Government was trying to allot certain lands to the Indians. Some of the Apaches were not satisfied with their share, so they made ready for war and gathered from every direction to fight the white man.

"The Apaches are gathering for war," was the message sent to the Government. Immediately large numbers of soldiers were ordered to the nearest fort to keep constant watch on the Indians.

The first Apache captured by the soldiers was very small. She was a little girl, who strayed too far from her wigwam and could not find her way back. The Government soldiers found her, tired and frightened, and took her on to their own fort. They tried to show her that they wanted to be friends, but their strange white faces terrified her, and she cried and cried. One soldier after another tried to comfort her, but the more they tried the louder she wailed. The commanding officer did not know what to do next. He shook his head in despair. Then he said to his men, "Wait a minute; I have an idea."

He called his little daughter. "Here's a little girl who has come to visit you." he said, as he led the little lost Apache toward her. She walked shyly up to the little Indian girl, hugging in her arms her new doll, which had come in the box from friends in the East. As soon as the little Indian saw the doll she forgot to cry any more, and held out both her arms for it.

At first it seemed there would be another war. The little girls were like their fathers. Both wanted the same doll, as their fathers wanted the same land.

"Won't you let your little friend play with your doll awhile?" asked the officer coaxingly.

Then he waited until his daughter politely handed her doll to the daughter of the Apache chief. After that they were friends. They sat down together, they ate together, and then went to sleep together. When the little Apache awoke, some of the soldiers took her back to her father's wigwam, marching under a flag of truce. She was delighted to be back home and ran around showing all her friends the doll which the little "paleface" had given her.

At the fort the soldiers waited for the attack of the Indians. Everything was very still, and soon the message came that the various bands of Apaches were breaking up and going in peace to the land which the Government had set apart for them. The soldiers could not understand.

"Seems like the red men aren't going to fight us after all. What do you suppose has happened?"

"Do you suppose it could be the doll that has charmed 'em?"

The soldiers laughed, but this was xactly what had happened. The Apache chief was so pleased with the doll and the kindness of the white man to his little daughter, that he declared the war off.—Mrs. E. C. Cronk.

For The Southern Churchman.

EVIDENCE.

William Allen Ward.

There's a sermon in the swallow's throat;
Religion in the flower—
There's a hymnal in the robin's note;
Salvation in the shower.

Treed.

The cowbells tinkled in a drowsy and delightful way. The green stretch of meadow where they grazed was splashed with blue-and-white larkspur and the yellow gold of antichokes. David climbed over the bars and made his way toward the branch that ran along the far edge of the pasture. He was going to get some crawfish to use for bait the next day. He kept close to the fence so that in case Mrs. Spitfire saw him he could climb over and get out of her reach. Mrs. Spitfire was one of those long-horned, wild-eyed cows that like nothing better than to catch a little boy out in the pasture alone and toss him up in the air on her sharp horns. She had chased David more than once, and the only reason she had not been sold and cut up into soup bones and beefstakes long ago was that she gave so much milk and so much fine yellow butter.

Mrs. Spitfier, though, on that particular afternoon, kept on grazing without raising her head, and didn't see David at all as he went toward the branch. The branch was in a great hurry, as usual, and it kept murmuring something to itself over and over. David fished around with his hands until he got his little baking powder can filled with crawfish. Then he started home. He looked for Mrs. Spitfire, but she was nowhere to be seen. "She's under the hill yonder, where the grass grows so deep, I reckon," said David. "I b'lieve I'll go by that patch and get mother some larkspur. Old Spitfire'll never know it!" He made his way toward the center of the pasture where the wild flowers grew.

David picked very carefully. He soon forgot all about the unfriendly cow, all red and white. But after a bit he heard a short, angry bellow. He looked up and close at hand stood old Mrs. Spitfire. David grabbed his bait and his flowers and went, like a little brown streak, across the field toward the fence. Behind him came the broad red streak that was Mrs. Spitfire. I tell you it was a lively race, with the red streak gaining on the little brown streak every minute. David saw that he'd never get to the fence in time, so he turned and ran toward the hackberry tree that stood halfway to the branch. Here came Mrs. Spitfire, madder than ever. But David scooted along, just ahead of the sharp horns, and when he got to the friendly tree he dropped bait and flowers and scrambled up the trunk like a badly scared squirrel. And in the very nick of time! Mrs. Spitfire got there a second later and pawed the earth and bellowed in the most hair-raising manner. But David only laughed, though he was still rather pale, and swung his bare legs above her head. But the worst thing was that she wouldn't leave! No indeed, she stayed right there!

"She's got me treed, all right," said David, wishing he were as big as Goliath. He squinted at the sun. It was about an hour until milking time. Then if she didn't go home, Mary would come to drive her up. The time lagged. He was so hungry he felt that he could not live until supper time.

The sun was setting when he heard Mary's rich Irish voice calling, "Soo cow! Soo-oo cow!" She came in sight. How tall and strong she was! And brave! There never was a cow that could make Mary run. David called loudly. She came over to where he was. "For the land's sake, Davy! Is this where you was? Your mamma's uneasy about you," she said, laughing. She took a stout stick and gave Mrs. Spitfire a sharp whack. The defeated cow ambled homeward. The little boy climbed down. He looked up at Mary's kind face gratefully. He slipped his moist little hand into her big warm one. They started home, and David said warmly: "Mary, I b'lieve I'll marry you when I'm a man, if you'll just please wait for me!"—Christian Observer.

Are You a Yes-er?

"I think Mary Drew is a very foolish girl. She says yes, to everything; doesn't know how to say no, I guess," said Ruth, as she came home from the business meeting where she had spent the evening.

"Is it as bad as that, Ruth?" asked her grandmother. "I don't think of Mary as a weakling."

"No," answered Ruth, "she's not that; but she does let them impose upon her most awfully."

"What has she done now, dear?" asked grandmother.

"Oh, nothing, but just be an easy mark. Tonight she let them elect her president of our league."

"That's quite an honor, isn't it, Ruth?" asked grandmother. "I should say that it speaks well for her ability."

"Yes, I know it does," responded Ruth. "But it's not an honor, it's a lot of hard work. The whole thing almost falls on the president."

"How do you account for her being chosen?" asked grandmother.

"Mostly because she always says yes to everything and it saves them from looking farther," Ruth answered shrewdly.

"But she has ability, hasn't she?" persisted grandmother.

"Yes, but she does more than any of them. I wouldn't work so hard," said Ruth, with spirit.

"How long have you known Mary, dear?" thoughtfully asked her grandmother.

"Oh, for a long time."

"When you first knew her," persisted grandmother, "could she have been president of your league?"

"I should say not," said Ruth. "When I first knew her," she reflected, "she was a very shy and timid girl and never had anything to say, not even an idea most of the time."

"Doesn't it seem very strange to you, then, Ruth, that this shy girl should now lead your society? How did it come about? What was the first work that you remember that she did?" persisted grandmother.

"First, as I remember it," said Ruth, "she helped one of the older girls at a social, and I remember, afterward, that they were surprised to find she was so much help. She seemed to give her whole thought and self to making it go."

"Then what followed?" asked grandmother.

"Then," continued Ruth, "she was asked to be recording secretary, a job everybody hates."

"And what did Mary say to this?"

"Why, of course, she said yes. That's what she always says."

"And was she a good secretary?" prodded grandmother.

"I should say," generously acceded Ruth. "At first she used to read her minutes very timidly, sounded sometimes as though her breath wouldn't hold out until she got through. But when she finished, you knew just what happened at the last meeting. You could almost see it. She put meat on the dry bones of the pros and cons of the business, all right."

"Was she secretary very long?"

"Oh, a couple of years, I guess. Anyway, until they needed a chairman for the prayer meeting committee, another job no one wants."

"And again she said yes?" queried grandmother.

"Of course," assented Ruth affirmatively.

"And again she was the best chairman they ever had, I suppose," said grandmother.

"Why, yes," said Ruth, surprised, as she recalled it. "Yes, she was. Seemed to know just what to do to make the work a success."

"First, a helper at a social, then secretary, then chairman of an important committee, then president," grandmother enumerated. "It was her yesses that did it, dear," she finally said.

"What do you mean, grandmother, dearie?" Ruth finally asked.

"Just this, girlie," said grandmother. "When any one will undertake a responsibility and give it thought and make it a success, she gets more out of it than any one else. It is an education that fits her for the next job higher. When you think of those young people who refused to be secretary before Mary took it, could they be president now, do you think?"

"No," said Ruth, "none of them. They have never tried to do anything."

"They are just where they were years ago, then," grandmother commented.

"Yes," said Ruth thoughtfully.

"Why did you say that, grandmother, dearier?" Ruth finally asked.

"Just this, dear, to show you that while Mary may have seemed to you to be the butt of their imposition, she has grown, through her years of service, from a timid, colorless girl to a capable leader of an organization. The lesson is plain, Ruth. You learn by trying. The yes-ers always grow."—Girls' World.

BIRD TRADES.

The swallow is a mason,
And underneath the eaves
He builds a nest and plasters it
With mud and hay and leaves.

Of all the weavers that I know
The oriole is the best,
High on the branches of the tree
She hangs her crozy nest.

The woodpecker is hard at work—
A carpenter is he—
And you may hear him hammering
His nest high up a tree.

Some little birds are miners;
Some build upon the ground;
And busy little tailors, too,
Among the birds are found.

—Our Dumb Animals.

The Tale of the Tiger.

Once upon a time there was a boy who had a yellow-striped toy tiger with green glass eyes given him for his birthday. It could growl loudly if the boy pulled its head down.

The morning of his birthday the boy built a large, strong cage of blocks for his toy tiger, and then he went out in his yard to play. His friend came up the street just then and stopped at the boy's gate. The boy leaned over the yard gate and, looking back in a make-believe scared way towards his front door, said in a whisper: "I have a tiger in my house. A tiger could eat you up."

"Dear me!" said the friend, "I have to go right home." And with that his friend hurried away.

"Ha, ha!" the boy chuckled to himself, "that was a good joke." Then he forgot all about it.

But the tale of the tiger went on. The boy's friend ran in to tell the cook as soon as he got home. "A boy up

the street has a tiger that could eat us up!"

"Dear me!" said the cook, almost dropping her pan of gingerbread. Then she ran to the back door and told the iceman: "There's a tiger up the street, and it will eat us up if something isn't don'e to stop it."

"Dear me!" said the iceman, and he rattled his tongs to call a policeman. "Here's work for you. Up the street there are tigers in the yard, and they are likely to eat up the whole town." ing toward the station house. "That's a great danger to this town. Those tigers must have got loose on their way to the zoo, but we haven't any ropes or cages in the police department."

So he telephoned the fire chief: "Up the street there are tigers in a yard, and they will soon be eating up the whole town."

"Dear me!" the fire chief answered. "I'll start right away with the hose and hook and ladder, and plenty of rope. You had better come too."

Near dinner time the boy took a handful of grass in to feed the toy tiger in his cage. Then he made the tiger growl loudly. The windows were open, so the sound, the tiger's growl went away down the street.

"That's the tiger! This way! Hurry!" the crowd shouted. Up the street galloped the fire department. On came the policemen with clubs. Back of them came the cook with the rolling pin and the boy's friend. When they found that there was no real tiger eating people up, but only a toy tiger, they were very much put out about this unnecessary trouble. The boy was so ashamed that he stayed in the house the rest of the day, and the tiger looked at him with his green glass eyes. They had a wise look as if the tiger was telling the boy that any tale, even when true, may change as it travels.—Exchange.

Buying Cherries.

"You think a lot of yourself," said Ethel sourly. "But that little Lena Carson is always ahead of you in class, I notice."

That was the way Ethel talked. It was her brother this time. But whoever she talked to she was sure to say something bitter and uncomfortable before she got through.

Ethel had had headaches. They made her cross. She ate too much candy, and she knew it. But she had never roused up her will to stop. Ethel had a strong will, but she gave it very little use.

Jack, Ethel's brother, seldom talked back. But this time he did.

"Lena Carson is a good scout," he said meaningly. "She isn't sour and fussy. When a girl gets sour, she's a dead loss!"

Ethel flushed. It is one thing to say sharp things to other people, and quite another to hear them about oneself. As she went off to school Jack's remarks rankled.

What made it worse was that she saw a flaring sign at the fruit stand on the corner.

"Sour cherries—two pounds for twenty cents.

"Sweet cherries—forty cents a pound."

Sourness evidently was a dead loss in the fruit trade. Ethel suddenly saw herself as becoming valueless and undesirable. She had never thought about that side of it. Now she remembered, with a pang, that she had not been elected to any of the class committees lately. She had said bitterly afterward that the class did not do anything worth doing, and had felt that she made things even by saying so. But suppose the other girls thought she was not worth having? In that case she could not feel superior any more. She would feel inferior instead.

All day long Ethel fought the resemblance of that cherry sign. But she could not get away from it. As she went home from school she passed the candy store where she usually bought a box of candy for home consumption. She did not stop there. She looked the other way. Her will was beginning to rouse itself.

Next day she dressed herself with a definite resolve in her mind: "I will be pleasant in what I say and do." The result was that she did not do or say much. She kept back the sour remarks, however, that she felt like making. That was a step taken.

In about a week things were slowly different. Jack whistled to himself as he noticed it. He really did love his sister, so he did not tease her about the new departure. "She's a good kid," he said to himself. "She can be as nice as anybody when she tries."

Trying—that was it. Ethel never had tried so hard. A bad habit is always stronger than the owner dreams. Ethel has gone on finding that out ever since. But she has gone on conquering it, too. She has left the sour cherry class behind, and her personality is gaining in value fast. She will be at the top price yet. Ethel is that kind of a girl.—Girls' World.

Say It With Flowers.

Mary Elizabeth went to town one day. She looked in the shop windows as she passed and saw a great many pretty things. At last she came to the prettiest window of all, a florist's window. It was full of baskets of flowers, beautiful roses and lilies and carnations.

There was a big card in the window. Mary Elizabeth read it slowly. It said: "On Mothers' Day, when you can't tell her in words how much you love her, say it with flowers!"

Mary Elizabeth got out her little purse. She counted the money in it carefully. There was the quarter daddy had given her for raking leaves in the back yard. There was the new dime mother gave her for finding her scissors, and there were the three pennies she'd had so long. "And that makes thirty-eight cents," said Mary Elizabeth. "I believe I'll buy that basket of roses for mother. She loves yellow roses." Timidly Mary Elizabeth went inside.

A nice young man came up, smiling. "Is there something for you today?" he asked.

"I'd like that biggest basket of roses in the window," she said. "How much does it cost?"

"Twenty-five dollars," said the young man.

"Oh!" said Mary Elizabeth softly. She hurried out without looking back. Twenty-five dollars! Mary Elizabeth went home sadly.

Sunday would be Mothers' Day, and she had the very dearest mother in the world and only thirty-eight cents with which to tell her how much she loved her! But besides the thirty-eight cents Mary Elizabeth had an active little mind and ten clever little fingers. So on Saturday she got to work.

First, she went down town and got some raffia, exactly thirty-eight cents worth. Then she went home and wove a cunning basket, like the ones Aunt Jane had taught her to make last summer. After dinner she took it with her down to the wood lot back of the house. She hunted and hunted until she found some soft green moss, you know the kind. She took it up gently and lined the basket with it. It showed through the open places and looked lovely. She went on then till she came to a little brook. The little brook gurgled as it ran over the white pebbles. It seemed to say: "Follow me, Mary Elizabeth; I'll show you something pretty!"

So Mary Elizabeth followed the brook. And after a while she came to a bank of ferns, the laciest ones you ever saw. She dug up a few of them by the roots and set them inside the basket on the moss. She started back toward home then, and close to the big gate she came upon a patch of daisies in full bloom. She picked a big bunch of them and put them in the center of the circle of ferns. They lifted their bright little heads and peeped through the green leaves and over the edge of the basket.

"You sweet things!" whispered Mary Elizabeth. "I think you're prettier than those yellow roses were!" She hurried home and up to her little room. She set the basket down into a big bowl of water, so moss, ferns, and daisies stayed fresh all night.

Early next morning when she went down to breakfast Mary Elizabeth carried her basket. Daddy came into the breakfast room. He wore a white flower in his buttonhole, for his mother, Mary Elizabeth's dear grandmother, who lived in Heaven. As mother came to the table he put a box of candy by her plate and said, smiling: "Sweets to the sweet, my dear!" Mother's eyes were very bright with pleasure. And Mary Elizabeth, her heart all a-flutter, set her pretty basket down by the candy and said shyly, "Mother dear, I love you, too, and want to say it with flowers!"—Christian Observer.

The Two Apple Trees.

"I have been looking at these two trees, boys," said Mr. Moore one bright Saturday morning, "and, as there seems to be about the same amount of apples on each one, I have decided that if you want to gather and market them for yourselves, you may do so."

"And have the money for ourselves?" they asked eagerly, and in unison.

"Yes, and you may also take old Billy and the light wagon to draw them to town."

Before he had ceased speaking John, the elder boy, had begun to climb one of the trees, and Mr. Moore, without further comment, walked away.

The other boy also walked away, but in a different direction.

John meanwhile secured a good foothold in the center of the tree, and was giving it a vigorous shaking, which sent the apples to the ground in showers.

Presently the brother returned, carrying a ladder and a basket.

"Oh, ho," cried John, "you don't mean to say that you intend to pick those apples off the tree? This is the way to do it," and he gave his tree another energetic shaking, "Why, don't you know," he went on, "if you stop to pick those apples off it will take you all day long?"

"Can't help it," was the answer; "that is the way they are coming off, and the only way."

"But you'll not be ready to go with them to town this afternoon."

"Then I'll go some other afternoon."

"But you can't stay out of school."

"I can be examined Monday at noon. Don't worry, I'll find some way to get my apples to market, and they'll bring me a good price when they do get there."

John continued his protestation, but his brother persisted in doing his work in his own way. Therefore, it was nearly sundown, and John had been gone several hours, when the brother

took the last apple from the tree.

When John returned from town soon after, he jingled his coins in his hands merrily, and asked with a laugh: "Don't you wish you had some?"

"How much did you get a bushel?" asked his brother.

A few minutes later, when they entered the barn together, where the brother's apples were carefully stowed in baskets, John exclaimed:

"What in the world did you do to those apples? They look as if they had been polished."

"Oh, just a cloth and a little rubbing did the job," was the answer.

"Who would believe that the trees which bore these apples and John's were exactly alike?" said Mr. Moore, coming into the barn at this moment.

John looked grave.

"But what's the use of all that trouble? They'll not bring you any more." he said scornfully.

"Wait and see," said the brother.

On Monday evening, when the younger brother returned from the village, he counted out his money, and he had received just double the amount that John had been paid for his apples.

"I did not know," said John, "that taking a little trouble would make so great a difference about the very same thing."—Herald of Gospel Liberty.

"Keep but God's model safe,
New men will rise to take its mold."
—Browning.

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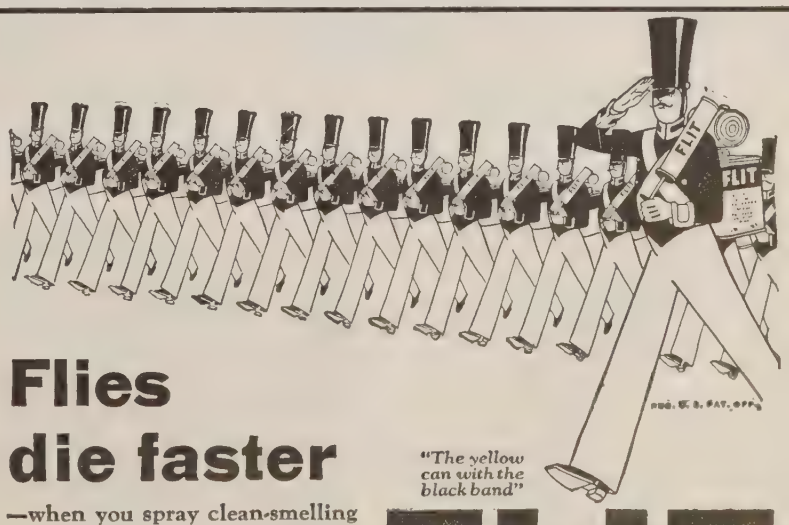
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Deaths

MRS. EUGENIA TAYLOR SLAUGHTER.

MRS. EUGENIA TAYLOR SLAUGHTER died at the home of her son Alfred E. Slaughter, Tuesday morning, May 7, 1929, in the eighty-seventh year of her age. She was a native of King William County, Virginia, but removed in her girlhood to Orange County. Was married to Dr. Alfred E. Slaughter in November, 1869. He was a surgeon in the Confederate Army. The funeral was held from St. Thomas' Episcopal Church, Orange County, Va., the Rev. Douglas Neff officiating. Interment in the family plat in Graham Cemetery. She leaves four children, nine grandchildren, and two great-grandchildren, to mourn her. Hers was a most unselfish and beautiful life, always charitable, only seeing the good in human nature, so lovely was she in character.

MRS. ELIZABETH TRAVERS GREEN HAYES.

MRS. ELIZABETH TRAVERS GREEN HAYES, widow of James Hayes, entered into eternal life on Saturday, May 18, at the ripe age of ninety years. She was the daughter of William Green, the distinguished lawyer, so eminent at the Virginia bar in the years before and after the Civil War, and Columbia Elizabeth Slaughter. She was a member of St Paul's Episcopal Church, Richmond, Va.

Mrs. Hayes is survived by six daughters and two sons, and in the care, the devotion and bringing up of her children, she manifested the finest traits of her character. Her children all look back to their early years with the happiest recollections, as they recall the numberless acts of self-sacrifice so willingly borne, the patience under the most trying conditions, and the cheerful spirit which could smile in spite of tears.

Few people reach so good an old age as did Mrs. Hayes, and fewer still reach it without its attendant infirmities. Mrs. Hayes had her share of these, but instead of embittering her, they only made her inherent graces and virtues shine the more brilliantly. Her children who were her constant companions and attendants cannot remember any word of complaint under pain or expression of worry under weariness. Thus she left for them a wonderful picture of the calmness, the gentleness, the beauty, and the Triumph of Age.

Christian patience and Christian resignation did their work because of the belief that she was in God's hands and that "all things work together for good to them that love God."

So when death came it really was not what men understand by death, but rather what the Apostle calls "falling on sleep"—sleep which knows nothing but rest and peace, and then a glorious awakening in the Paradise of God.

D—.

IN MEMORY OF MRS. ANNE WISE CRAFT.

MRS. ANNE WISE CRAFT, daughter of Major John Cropper Wise and Anne Finney Wise, and widow of Mr. Burr S. Craft, died on Saturday, May 25, at the home of her cousin, Mrs. Margaret Shield, in Onancock, Virginia.

The burial was at Norfolk, her former home, on Monday, May 27, in Elmwood Cemetery, the Rev. H. N. Laws, of Holy Trinity Church, Onancock, conducting the services.

While Mrs. Craft had been ill for several weeks, the immediate cause of her death was a sudden, brief attack of pneumonia.

She was the last of a family well known in Norfolk and on the Eastern Shore and of a line prominent in the history of Virginia from Colonial days.

John Wise, of England, came to America early in the seventeenth century and settled in Accomac County, Virginia. He married Hannah, daughter of Captain Edmund Scarborough. His descendants have contributed many noted names to the state annals. Mrs. Craft was a niece of the late Governor Henry A. Wise, and sister of Captain Henry A. Wise and Commodore John C. Wise, both deceased.

She was born at "Wesley," near Onancock, Accomac County, in 1846. The family removed in 1850 to "Rolleston," Princess Anne County, and from there to "Bolton" on Broad Creek, Norfolk County. Later Mrs. Craft became a resident of Norfolk, but in 1918 returned to the Eastern Shore to make her home with her cousins, the late Mrs. Elizabeth Custis and her daughter, Mrs. Margaret Shield, at Onancock. There, she was not only with those she loved, but in a neighborhood where intermarriage of the Wise, Scarborough, and Custis families for generations made all dear to her.

Grief for her death falls not merely upon the devoted and stricken Mrs. Shield and the family relatives, but upon a wide circle of friends.

Mrs. Craft was known as so fine a type of Christian womanhood that words of special appreciation are not needed here. And yet memory dwells very lovingly upon her brave life of devotion, her tenderness and loyalty. Much suffering came to her, but could not embitter her noble siprit or turn thoughts upon herself to forgetfulness of those about her. Indeed, what now comes most to the minds of all of us who knew her is the beautiful way in which she lived for others.

GRAYSON LOMAX THORNTON.

"In Christ shall all be made alive."

GRAYSON LOMAX THORNTON entered the larger life beyond on Sunday night, April 14, 1929, in Washington, D. C. He was the youngest son of the late Champe Brockenbrough Thornton, Jr., and Laura Stettinius Thornton, formerly of Port Royal, Virginia. There in a lovely pre-Revolutionary home, on the banks of the Rappahannock River, Mr. Thornton had been carefully reared, in that atmosphere of culture and beautiful traditions, passed down from generations, of his beloved Church, home and state.

Mr. Thornton was a man of gentle Christian courtesy, a devoted son and brother; a loyal friend. These marked his life as a worthy representative of a long and honored lineage. Interwoven in his character were high principles and firm convictions; radiating to all his beautiful and broad spirit of Christian charity. He was confirmed at an early age, under his uncle and god-father, the late Rev. John B. Gray. He possessed that rare gift, an accurate and retentive memory; enriched by choice reading. Mr. Thornton graduated from Washington and Lee University in the class of 1898, receiving the degree of LL. B.

He leaves a brother, Mr. Heber L. Thornton, and an only sister Mrs. Leland Stanford Conness of Washington, D. C.

Quietly, and courageously, he met life as with his genial, courtly kindness, he won friends, who, in their grief, express that love and esteem, which is a challenging proof of the true worth of trying to live by the teaching of Christ. Peacefully came the "awakening" into his Saviour's presence as He gathered about him the robe of immortality.

"Where loyal hearts and true,
Stand ever in the light,
All rapture through and through,
In God's most holy sight."

R. T. C.

CHURCH INTELLIGENCE.

(Continued from page 16.)

biles.

4:30 P. M.—Arrive Williamsburg.

6:30 P. M.—Supper in College Dining Hall.

8:00 P. M.—Preparation for Holy Communion, Bruton Parish Church.

Sunday, June 16.

7:00 A. M.—Leave for Jamestown.

7:30 A. M.—Celebration of Holy Communion at Robert Hunt Memorial Shrine.

9:00 A. M.—Breakfast in College Dining Hall.

11:00 A. M.—Services at Bruton Parish Church.

1:00 P. M.—Dinner in College Dining Hall.

The Pilgrimage this year is followed immediately by the annual celebration, under the auspices of the Order of Jamestown, of the first Holy Communion in the first permanent English Settlement in America, the Third Sunday after Trinity, 1607.

At the special services at the Robert Hunt Shrine, Jamestown Island, June 16, 3:30 P. M., Bishop Tucker, of Norfolk, will be celebrant; the Rev. Churchill J. Gibson, D. D., of St. James' Church, Richmond, will be speaker, and the music will be provided by the choirs of St. Paul's, Richmond, and Bruton Parish Church, Williamsburg.

One Hundred Sixth Commencement.

The one hundred and sixth annual commencement of the Virginia Theological Seminary was held on June 5-6. The annual sermon before the Missionary Society was preached on Wednesday evening in the Seminary Chapel by the Rev. John Gass, rector of St. John's Church, Charleston, West Virginia.

At the graduation exercises on the morning of the sixth the address to the graduating class was made by the Rev. Edmund P. Dandridge, rector of Christ Church, Nashville, Tennessee. Seventeen were declared graduates of the Seminary.

Sixteen received the degree of Bachelor of Divinity.

The degree of Doctor of Divinity was conferred on the Rev. Robert Rogers, rector of the Church of the Good Shepherd, Brooklyn, New York; the Rev. Edmund J. Lee, M. A., B. D., Principal of Chatham Hall, Chatham, Virginia; the Rt. Rev. Norman Spencer Binsted, Bishop of Tohoku; the Rev. F. D. Goodwin, M. A., B. D., rector of Lunenburg, North Farnham and Cople Parishes, Warsaw, Virginia, and the Rt. Rev. Philip Lendel Tsen, Bishop of Honan.

After the graduation exercises the alumni dinner was held with a larger attendance of alumni than for several recent years. Addresses were made at the dinner by the Rev. Berryman Green, D. D., Dean of the Seminary; the Rev. Robert Rogers, D. D., the Rt. Rev. Jas. E. Freeman, D. D., Bishop of Washington, and Rev. Charles W. Sheerin, rector of St. Paul's Church, Waco, Texas.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop

Layman "Carries On" at High Top.

An interesting mission in the diocese is Emmanuel Chapel at Merrimac Mines; more familiarly known as "High Top". It is located about three miles from Blacksburg and the work is conducted by the congregation of Christ Church, Blacksburg. The rectors of Christ Church in recent years have placed especial emphasis on this feature of their parish activities; conducting Church School and service at High Top every Sunday afternoon.

Since the Rev. J. Manly Cobb resigned the charge of Christ Church, March 15, last, to go to Takoma Park, D. C., the work at High Top has been continued by Mr. Edmund C. Magill, a vestryman of Christ Church. In this Mr. Magill has been assisted by Misses Jean Hudson and Carrie Gudheim and by Mr. Reymond Smith, one of the cadets of Virginia Polytechnic Institute at Blacksburg.

Activity at St. John's, Wytheville.

Larger attendance indicates increased interest in the Church School at St. John's since the inauguration, on Easter Day, of the "Cross and Crown" system of pins.

The Rev. Devall L. Gwathmey, rector of St. John's, recently gave a lecture to the local congregation of the African Methodist Episcopal Church, describing his visit to the Holy Land in 1928.

Two handsome alms plates have been presented to St. John's, and were dedicated in memory of the late Mrs. Anna Lofland Gibboney, a member of the congregation.

At its meeting on Rogation Sunday, the Young People's Service League of St. John's had a lively debate on the question: "Resolved, That the Country Church is more important than the Country School." The negative side won. We are now expecting to hear that the young Wythevillains have worked up a similar debate between the parson and a local school teacher.

T. A. S.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D. Bishop.

The Bishop and the Washerwoman.

The following, taken from the editorial columns of the Keowee Courier, published at Walhalla, S. C., will be recognized as a true picture of the beloved Bishop of Upper South Carolina:

"Those in our section of South Carolina who are personally acquainted with Bishop Finlay, of the Episcopal Diocese of Upper South Carolina, will at once recognize a very familiar ring in the following story, taken from the Columbia State of Sunday, March 24.

" 'The Rt. Rev. Kirkman G. Finlay, Bishop of Upper South Carolina, was proceeding alone in his automobile northward from Columbia. Not far behind him was a party of Columbians. The Bishop drove along leisurely, as usual, his thoughts doubtless busy, as always, with the affairs of his diocese. But he was not too absent-minded to note an old Negro woman trudging along beside the road, her week's washing in a great bundle on her head. The bishop pulled up beside her, reached back and opened the door of his car and motioned to her to climb in. "Come on, Aunty, let me give you a lift on your way," he said, or words to that effect. Which is but one among many such little kindnesses that Bishop Finlay takes thought and pains to do as he goes his quietly useful way. Not every Churchman of his rank would have paused to help along that old washerwoman.'

"Nor is this characteristic of the bishop's a trait of recent acquiring. Many of us recall the now bishop when he was a comparatively obscure minister, serving small churches at Clemson College, Walhalla and Seneca.

" 'Now we'll tell one': It was during his rectorship at Clemson. Passing along a byway to his home, he espied a bedraggled human being lying in the ditch by the side of the road. He examined 'it' minutely for only a second. Then hurriedly he took his way home. He returned shortly with a wheelbarrow, into which he loaded the limp bundle of misguided humanity. He trudged along on his way to the home of the unfortunately situated man. A passerby inquired, 'What have you got there?' 'A human soul in eclipse, my friend,' was the ready reply.

"Without further comment, busy with his thoughts ('as usual', as the State has well suggested), the minister continued on his way, delivered his human freight, returned to his domicile, and, so far as we know, it was a 'closed incident'. And yet we doubt it, for the now bishop even then had a wonderful capacity for 'follow-up' work. But so far as 'further conversation' about the incident is concerned, it was a closed incident."

"Wear your learning, like your watch, in a private pocket, and don't pull it out to show that you have one, but if you are asked what o'clock it is, tell it."

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CONTENTS

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Southern Churchman

1835 DOMINUS FRUSTRA NISI

Vol. 94. RICHMOND, VA., JUNE 22, 1929. No. 25.

"He that confesseth Me before men, him will I also confess before My Father which is in heaven."

My dear Friend:

The Bishop will soon visit this parish, and will administer the RITE OF CONFIRMATION to all those "ready and desirous" to enter fully into Christ's service, and fellowship with his people. While it is my privilege, at any time, as your pastor, to speak to you of this, it is now also my duty to do so.

Are you, or are you not a follower of Jesus? If you are in heart one, the confession before men and outward Christian life becomes your duty. If you are not, THE WORK of your life is yet before you, undone; your obligation to God and baptismal vows, or, if unbaptised, your obligation to your Creator and Saviour—unfulfilled. Your Church asks but the fulfillment of holy vows ALREADY resting upon you, and taken IN GOOD FAITH for your by kind sponsors. Or whether baptised or not, your Creator asks but the recognition of his right in you; your Saviour asks but the acceptance of the offer of life through His dying love. Does he require an unreasonable thing in asking your heart and service? The REPENTANCE he asks is only a forsaking of all sin, a sorrow for the past, a sincere resolution for the future. The FAITH He asks is only the exercise toward God in Christ of the loving confidence of a child toward its father. Neglecting this you neglect your eternal welfare; deprive yourself of a blessing here; hinder some perhaps who, influenced by your example in holding back, also neglect. All the interests of your soul now and hereafter demand this. WHAT SATISFACTORY REASON have you for delaying, hesitating, and not NOW coming to a decision in this matter?

Do you believe Christ "came into the world to save sinners" because "God so loved the world that He sent Him?"

Do you recognize that this Salvation is for you personally?

Do you "repent you truly of your former sins," and desire "to lead a new life, following the commandments of God," and "be in charity with all men"? If not, you are in danger.

Do you not know there is the Holy Spirit and means of grace to aid you in this desire, as you have it?

Will God, who has already done so much, fail to do ALL He has promised?

Then—

WHAT HINDERS YOU FROM BEGINNING NOW? WHY SHOULD YOU NOT BE CONFIRMED NOW?

"If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation."

I would earnestly urge upon you that decision, and that you use this opportunity to enter openly God's service and a life of faith in Jesus. This message comes to you through one of God's own appointed ways of seeking you. His ministry. Receive it as such. Do not act against your convictions, but allow me to lead you to proper convictions, which may result in wise action. Think over this. Pray over it. May God be with you, direct you, and help you to a conscientious answer in His sight.

I will be glad to hear from you by letter or visit, or call and converse with you upon the subject if you prefer. Do answer this letter.

Faithfully your friend and pastor,

SOME OBJECTIONS ANSWERED

"I am not good enough."—Seek GRACE now offered to change you.
"I cannot be consistent."—Trust GOD; not yourself.
"I am not prepared."—NOW is the accepted time.
"I'll wait till next time."—Will ANOTHER opportunity ever come?
"Church members are not consistent."—Follow CHRIST; not man.
"I do not see the necessity."—The APOSTLES DID; the CHURCH does.
"I do not care."—If we deny Him, He also will deny us."

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CONTENTS

	Page.
Thoughts for the Thoughtful.....	4
Editorial	5
The One Way to the Father—Rev. Edwin H. Rian.....	6
We Believe That Thou Shalt Come—Kenneth MacKenzie	8
Favorite Scripture Verses.....	8
"A Bill of Particulars Required"—Bishop W. A. Chandler.....	9
The Surrendered Life in Christ—Rev. Frank Cox.....10	
Christ Wants You—Rev. C. B. McAfee, D. D.....10	
Letters to the Editor.....11	
Book Reviews 12	
Church Intelligence 13	
Family Department 17	
Children's Department 19	
Personal Notes 23	

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HIS UNLUCKY DAY.

Wunst I got mad at ma,
I don't remember why;
But I 'ist walked right off to school
'Thout tellin' her good-by.

A big ol' lump came in my throat
An' purt' near made me cry,
For me an' ma is awful pals
An' allus kiss good-by.

An' might' near ever'thing I did
Went wrong, looked like to me;
I stubbed my toe an' tore my waist
An' fell an' skinned my knee.

I missed in 'rithmetic an' lost
A chanst to git up head,
An' in the spellin' class I left
A letter out of "dead".

An' that ol' lump growed an' I says:
"S'pose if ma should die
Right now an' me a-leavin' her
'Thout kissin' her good-by."

My! that's the longes' mornin'
'At ever I spent, I know.
It seemed like more'n fifty years
'Fore it was time to go.

An' never mind what happened
When I seen my ma, but
'Ist guess I won't go 'way no more
'Thout kissin' her good-by.

For The Southern Churchman.

QUAGMIRE.

William Allen Ward.

Bigotry
Is a qaugmire
In which ignorance,
Loaded with fagots of intolerance
Is bogged.

The man who claims that he has no sympathy with missions proclaims his meagre estimate of the Lord Jesus Christ. Somehow he has failed to realize the greatness of Him who is the Saviour of the world.—W. G. Fullerton.

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Eugenie du Maurier Meredith.

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Soft through the silence
Comes the pine tree's voice serene,

That satisfies all longings,
Makes the heart rejoice,
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Thoughts For the Thoughtful

In a crossroads store in Pennsylvania, I saw this motto: "Man is made of dust; dust settles. Be a man."

Old heads do not grow on young shoulders. Saints are not made in a day. Character is a slow growth.

"The greatest trouble is easier to bear than the burden of one known sin."

"The sin we hide in ourselves is the one we strike at the hardest in others."

"The man who talks much with God will not find it to talk about Him."

"Thousands of people fail because they are afraid to make a beginning.

"We weary watching wave on wave, and yet the tide heaves onward;
We build, like corals, grave on grave, but have a pathway sunward.
We're beaten back in many a fray, and yet fresh strength we borrow;
And where the vanguard rests today, the rear may camp tomorrow."

It does not become believers in God to give way to despairing weeping and outcries of woe that betray a lack of Christian faith and self-control. Mourn we must when God takes away the desire of our eyes, but our very eyes should shine with a strange radiance that would seem to be born of confident hope and to be gleams from the gates of the eternal city.

St. John's Gospel tells of certain Greeks who came asking to see Jesus. Suddenly, we are told, there came a voice from heaven glorifying Jesus as the Son of God. Of those who heard it, some said it thundered; others said an angel spake unto Him. It was one and the same voice from the clouds, but to some it was the noise of thunder, to others it was the voice of an angel. And so it is throughout life. God speaks. He speaks in the selfsame voice to all the children of men. To some it is only the noise of thunder; to others it is the voice of God.

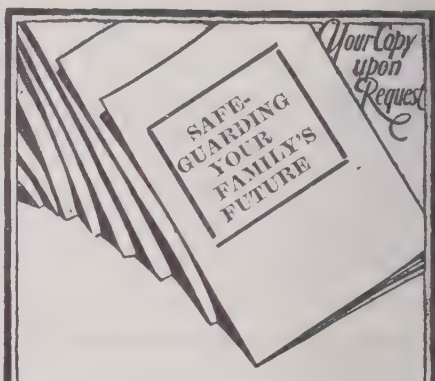
"Every soldier in God's Army ought to be willing to be a private."

"You can always be happy if you are willing to reciprocate with others.

Life climbing seeketh Love:
Love climbs more high:
Life follows self-forgot;
Love clasps it, and 'tis not;
Life lost in love is life beyond the sky.
—W. Woollam.

We have no light promised us to show us our road a hundred miles away, but we have a light for the next footstep, and if we take that, we shall have a light for the one which is to follow.—"Mark Rutherford."

If we are conscious of dusty corners in our hearts, where unforgiveness is cherished or grievances rankle, do let us ask God to give us cleansed and forgiving hearts, whence only love shall flow out to others.



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EDITORIALS

Vol. 94. RICHMOND, VA., JUNE 22, 1929. No. 25.

AMBITIOUS

Dictionaries tell us "ambition" comes from a Latin root meaning what our American slang describes as "doing about", stirring around. With usage and passing time it was applied especially to busy and active seeking of public power, for political, social, general advancement of the individual. So it has come to its present significance of aspiring to or desiring place or prominence. This month more than four hundred colleges and universities in the United States send out nearly half a million young men and women, the great majority of them with ambitions, hopes, purposes, of one kind or another, embryonic and vague or clearly defined. A large proportion of the ambitions will be changed, within a year or two, or five or ten. Many of them will be defeated, baffled, blighted, abandoned. Very few of those now formulated will be fulfilled. People who live long enough will see from this new crop of graduates the same tragedies, comedies, astonishments and disappointments that have come in every generation; apparent brilliance and high promise wasted to insignificance, apparent dullness and failure developing achievement and what the world calls success. None but those who seek diligently for real wisdom and absorb it earnestly will know an approach to happiness.

The one thing we know surely of our own future is that presently we must go to what we call death. All nature tells us there is no death, no final extinction or destruction; but it is certain that all our bodies must decay and become dust and ashes. In that certainty is no cause for gloom or fear. There is abundant incentive and stimulation to ambition, to striving for achievement here, to hope for what is to be hereafter. "Death to life is crown or shame," says Milton. There can be no higher or cleaner ambition to so live and do that at the inevitable exit we may know that we have helped make the world and its people a little better; are leaving, by services faithfully performed, living and growing evidence that we have accomplished some good; and so go to sleep peacefully and content.

"The fear of the Lord is the beginning of wisdom," says Solomon. That is old stuff. Yet it is to be remembered that Solomon has survived long as a writer and a leader of thought and that, despite some pitiable weaknesses, he has retained his reputation as a great and wise king and ruler. He agreed with his father who wrote twice, "The fool hath said in his heart there is no God." Those of us who consider Solomon at all must concede that he studied human nature closely and knew it intimately. That nature has improved gradually—the improvement observable, we may note, nowhere but in the counties where the fear of the Lord and faith in the Christ prevail—but it has not changed radically and we may accept the proverb as being true now as it was three thousand years ago. The more closely we analyze and test it by human experiences of the remote and recent past and the present, the more clearly its truth is demonstrated.

Unavoidably along with the beginning of wisdom must come the expanding wisdom brought by observation and thought. One of the first lessons of this—drilled into us from the learning of the alphabet to the valedictory address and the remarks of the distinguished commencement orator—is that we may not hope to do anything in life without labor and care and fears and repulses and buffets. Next, perhaps, is that very likely we will miss the end for which we long, despite our most earnest efforts. Then comes the melancholy, obvious, fact that the goal most ardently sought often is found, when reached, to be illusive, not worth having; the lovely apples of Sodom bitter, the throne a glistering grief, the crown a gilded sorrow. Realizing that troubles and disasters are inevitable, that the fortunes and conditions of life are uncertain and beyond our ordering or control, we are brought to determine what we shall do with ourselves, what we shall be regardless of whether time and events shall bring to us weal or woe, wealth or poverty, high station or lowly. It is within the power of each of us to determine, not what we shall be, but how we shall be—gentlemen and gentlewomen, or the wretched opposites; good and useful citizens, or drones, derelicts, destroyers, doers of evil and harm. In school closing verses Thackeray told his young readers:

"Who loses or who wins the prize—
To win or lose it as you can;
But if you fail, or if you rise,
Be each, pray God, a gentleman."

Twenty-five centuries before Thackeray, the Hebrew prophet Micah epitomized the character and conduct of a gentleman and a good and useful citizen—"To do justly, to love mercy, to walk humbly with thy God."

Analyze that. Take it word by word. Gather the meaning of it. Say, most cynical and conceited and self-satisfied, gloomiest, most morbid and pessimistic, most feather-headed and frivolous, of you just emerging to the realities—all these variant attitudes and characteristics appertaining to your age and present part on the huge stage and in the long-drawn drama and sometimes succeeding each other swiftly—say whether you find anywhere purer or higher wisdom, wiser guidance. It preceded seven centuries the Golden Rule and the injunction to love they neighbor as thyself and attuned with them in beautiful harmony. "God makes gentlefolk" is an old English saying; but the truth is, all of us can be the very noblest and most splendid of gentlefolk by seeking and following the guidance of God, obeying the precepts given from and by Him.

"'Tis Man's bold task the generous strife to try,
But in the hands of God is victory,"

sang old Homer, ages ago. He was thinking of victories with swords, spears, armour, arrows. We can no more make sure of victory over foes, competitors or circumstance than could Hector or Priam. We can, with God's gracious help and staunch manhood and womanhood courage, ceaseless endeavor, fight off the innumerable, invisible devils that be-

set us continually—devils of gloom and despair, of vanity and passion, selfishness, greed, cowardice, indolence, resentments and rebellions against the Almighty, debasing indulgences. Each of us can enter the battle firmly resolved to do our work as is given us to do, to be faithful to duty and try always to be useful; to make the very best possible of each of the days to come to us, meeting sorrows with resignation, adversities with smiles and renewing energy, prosperity with humility and gratitude.

We may not know while here what we have done, what we are creating for the future. The builder cannot foresee how the house he builds will be used and occupied, nor how long it will stand. Artist, painter, musician, may leave work which will delight and inspire oncoming millions or be forgotten. Nobody especially noticed Will Shakespeare in the crowd following and applauding the brilliant, dominant, Earl of Essex, riding jovially to oblivion. Perhaps Shakespeare had little thought of immortality for himself and deathless benefaction to humanity. Nobody remembers, or cares, who was king or prime minister of Great Britain, when the Wesleys led the great revival of religion; but the Methodist Church is here and has purified countless lives, gladdened and beautified innumerable death beds, alleviated and sanctified the sorrows of successive multitudes. It is said that Charles Wesley wrote "Jesus, Lover of My Soul" in a day. Through nearly two centuries now the hymn has brought comfort and hope to sinners and sufferers everywhere, most of whom did not know who wrote it, and it will lead souls upward until the end of the world.

Few of us will stand out in history or be very long remembered. All of us may live until the history of our race is closed by our acts and words from day to day. The quiet, unpretentious, undistinguished, men and women are the controlling and directing power. Those who do justly, love mercy and walk humbly attain the highest purpose of life. They maintain civilization and governments, crush down the enemies of religion, order and decency, sustain and stimulate real reforms and progress. There can be no finer ambition, none more worthy in the sight of the Almighty Creator of All, than to be one of these—to be useful, true to duty, to seek and resolutely realize and enjoy all the wholesome pleasures opportunity may offer; to be able to look back along our pathways feeling that we have striven faithfully to give the best in us and so to look forward with serene confidence.

"When rantin' round in pleasure's ring
Religion may be blinded;
And tho' she give a random sting
It little may be minded.
But when on life you're tempest tost,
A conscience but a canker,
A correspondence fixt wi' Heaven
Is sure a noble anchor."

Robert Burns, farm hand, who recked not his own rede.

"A king may make a belted knight,
A marquis, duke, an' a' that—
But an honest man's aboon his power—"

—Burns.

"The honest man, tho' e'er sae poor,
Is king o' men, for a' that."

—Burns.

"My duty towards God is to believe in Him, to fear and to love Him with all my heart, with all my mind, with all my soul and with all my strength; To worship Him, to give Him thanks . . . . to honor His holy Name."—Episcopal Church Catechism.

"My duty towards my neighbor is to love him as myself and to do to all men as I would they should do unto me . . . . and to learn and labor truly to get mine own living, And to do my duty in that state of life unto which it shall please God to call me."—Episcopal Church Catechism.

"If you can talk with crowds and keep your virtue,
Or walk with kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Your's is the earth and everything that's in it,
And—which is more—you'll be a man, my son!"

—Kipling.

Alfred B. Williams.

THE ONE WAY TO THE FATHER

TEXT: JOHN 4:16—

By the Reverend Edwin H. Rian

TO even the religiously indifferent reader it must be evident that the modern shibboleth of Christianity is the cry of "Back to Jesus". Many uninformed have re-echoed this cry, not with the same words nor with a like phrase, but what is worse by a repudiation of Christianity. They have been so hoodwinked by the popularization of nineteenth century natural philosophy that, to them, present Christianity is but a heap of ecclesiastical dogmas. They find in present Christianity only a method of hampering progress and of enslaving the mind. "We have lost the spirit of Jesus," they say. And with that they acquiesce thinking it "too hard to kick against the goods".

Still others, who make the same cry, but more solicitous of rediscovering Jesus, as they put it, find their ideas expressed in a book by Bruce Barton, "The Man Nobody Knows". As if to announce to the world that the Christian Church has buried Christ in such an encrustated mass of doctrine and interpretation that the twentieth century does not know what He did, said, or how He lived.

Four years ago on a Sunday afternoon I sat in the college chapel at Harvard. It was a religious meeting held by the Y. M. C. A. The young student chairman introduced the speaker by saying, "Today we shall hear from Dean Sperry, of Harvard Theological School, on the subject, 'Jesus'." He went on to say, "Dr. Sperry has brushed aside all the theological rubbish about Jesus, so we shall hear what He really taught." That attitude is typical. Some believe that the Jesus of the first century is unknown.

Away From Jesus.

But to any one who has made a conscientious study of Jesus in an objective and an historical way that modern shibboleth takes on a different form and, instead of "Back to Jesus", it reads, "Away from Jesus".

The text, "I am the way, the truth, and the life, no man cometh unto the Father but by me", is an acid test of the sincerity of the "Back to Jesus" proclaimers. As long as one pictures Jesus as an ideal man who went about doing good, every one agress, but when one quotes a hard dogmatic saying which excludes unless one assents to it then the "Back to Jesus" followers go into entrenchment. This verse is the most excluding and daringly dogmatic which He ever uttered. "No man cometh unto the Father but by me."

But those who wish to avoid the narrowness of these words claim that John wrote his gospel so long after the death of Jesus that many false ideas were incorporated in that book. They say, that in fifty years much superstition was added to give an untrue picture of the Founder of Christianity. This is impossible to prove from historical facts, but even if we do allow this intention, Matthew and Luke record the same idea. Listen to Matthew 11:27: "All things are delivered unto me of my Father, and no man knoweth the Son, but the Father, and neither knoweth any man the Father but the Son and he to whomsoever the Son will reveal him." Luke 10:22 reiterates it. And there

isn't a single Bible critic of any prominence in Europe or this country who would dare to say that Matthew, Mark and Luke are not the oldest written tradition recording the words of Jesus. Every bit of historical probability contends that Jesus spoke the words of the text.

"No Man Cometh Unto the Father But By Me."

As I repeat those words, "no man cometh unto the Father but by me", I tremble, because of their importance. It would be much easier and more pleasant for me to believe that all men know the Father in some degree, whether rationalist, naturalist, Mohammedan, Hindu, or Grecian philosopher. There was Socrates, the philosopher of Athens, who always seemed to obey that inner urge, and even when he stood before his accusers, his faith in God didn't fail him. Boldly he ended his defense before he drank the hemlock: "But now it is time for us to go, I to death and you to life; and which one of us goes to the better state is known to none but God." The least we can say is that he was conscious of an overpowering presence of a superior being. But did he know the Father?

Faithful Mohammedans.

During the month of Hamadan or March of last year, which is celebrated in commemoration of the writing of the Koran, the holy book of the Mohammedans, I visited the impressive mosque on the citadel at Cairo. There, faithful Mohammedans were seated upon carpets reading the Koran aloud and praying upon beads as they paced toward the East or Mecca. Eight thousand lights enhance that pictureless and statueless mosque, for by so making their places of worship they hope to avoid idolatry. So sacred is the mosque that one must remove his shoes and put on sandals before entering. I became reverent when I saw those men and women fervently and sincerely praying and reading the Koran.

Standing on the desert looking at the mighty sphinx in the light of the moon instilled one with an awe, and I couldn't help but feel that man is religious and feels that there is a God.

Neither Ate, Drank, Nor Smoked Until Sundown.

All day long our party jogged along upon camels across the desert near Cairo, led by our Mohammedan guide. It was hot, dry and dusty, but our guide, faithful to his religion during the sacred month, did not eat, drink, or smoke until sundown.

These Egyptians impressed me. They commanded my respect, they were struggling to find God. But do they know the Father?

In all parts of the world we find men worshipping God, some in an ignorant fashion idols of stone and wood; others as lovers of nature see God as part of the whole; and still others understand by the word God an unknown force. But to Jesus Christ God was none of these, to Him God was and is the Father. He was intimate, loving, interested, He was the Father. And Jesus said, "No man cometh unto the Father but by me." If His statement is to be taken in its context, in its historical and grammatical meaning, it rules out every one from knowing the Father except those who come through Him. It excludes all except those who claim Christ as Lord. It divides families and separates loved ones, it makes one a member or not a member of the Kingdom of God. Has this always been the belief of the Christian Church?

Peter, Before the Sanhedrin.

Jesus had left this earth but a few weeks when Peter made a startling address before the Sanhedrin. In that speech he made the central plea of his message: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

John, the Beloved Disciple.

John, another man who was closely associated with the Lord, wrote his book containing the words and works of Christ. He wrote: "These were written that ye might believe that Jesus is the Christ the Son of God and that believing ye might have life through His name" (John 20:31).

Paul, the Fiery Evangelist.

Paul, although he did not know Christ in the flesh, at least talked with His disciples. And it is almost strange to find even a single epistle where Paul doesn't write or imply that Jesus is the only way to God. In fact, it was the driving power which made of him the most fiery evangelist in all Christendom. He not only believed it, but he lived it. It was the all-absorbing force which made him happy to live or die for Christ. He traveled over the Mediterranean world to herald that "no man cometh unto the Father but by me." He died glorying in that belief.

In the written records of early Christianity about one hundred and fifty years later, we find the same note. Ignatius, Clement, and Justin Martyr wrote explicitly of their belief in this truth. And they reflect the opinion of the early Church immediately after the time of the apostles.

Early Christians In Rome.

To the early believers Jesus was the only way to God. Visit the remains of the catacombs just outside of the city of Rome and see the early Christians' faith. There, many feet under the ground a labyrinth of passages lead to various small chapels, where the heroes worshipped. Condemned by the Roman government, hunted, wrongly accused and persecuted, these men and women took refuge in those underground passages which they themselves had dug and where they worshipped the true God. They were fired with an enthusiasm by their faith. They believed that only Jesus could give them eternal life and they were willing to die for that faith.

Later in the fourth century we read of the many false ideas which gripped the Christian Church. But there was one who tenaciously and intelligently clung to the belief that Jesus was the only way to God. That was Athanasius. Excommunicated, but later reinstated, he withstood the attack of most all the Church celebrities and upheld the faith in Christ. Alone he stood, but how firmly!

Luther Finds the Bible.

Slip some centuries and consider Luther. He dug down underneath the heap of idolatry and superstition to find the Bible. He heralded the truth that only faith in Christ would bring life as opposed to the works of man. And by this evangel the reformation was born. Calvin, Knox, and Zwingli reiterated the same belief. The reformation idea bore fruit because it is the truth, and we have the Protestant Churches of Christendom.

Think of the eighteenth and nineteenth century revivals. What truth was it that added thousands to the Church of God? Only the truth that Christ is the way to the Father.

What sent a man like Livingstone to Africa or a man like Taylor to China, if it wasn't the blessed gospel of good news that Jesus alone gives life?

What else made the success of D. T. Moody? A school in Chicago and one in Northfield stand as monuments to what the grace of God can do in a man who believes the message, that He came to bring men to the Father.

The overwhelming mass of Christendom from its founder to this present century have firmly believed that "no man cometh unto the Father but by me." This is more than a belief with the Church. It is the dynamic which produces purity in lives and progress in the knowledge of God. It is the truth which makes men bear up under persecution and happy to become martyrs. It is a tremendous, hard, discriminating truth, but it is the heart of the Gospel. And by it, through it and in it the Christian Church is what it is.

But What Of Today!

A great world Christian missionary conference was held on the Mount of Olives overlooking Jerusalem in 1928. This mammoth gathering, although reaffirming faith in Christ, **indirectly** left the impression that Christ's way may be the best, the shortest, and the surest way to God, yet not the **only** way. But Jesus didn't say that His way is the best, the quickest or the surest. He said "No man cometh to the Father **but by me.**"

In the May, 1928, issue of Harper's Magazine there appeared an article by Hanford Henderson on, "A Modern Christian Speaks". In that essay he writes, among other enlightening ideas, that he worshipped in a Mohammedan mosque, a Buddhist temple and the Russian Greek church in Paris, emphasizing the fact that a modern Christian is first of all a world religionist. All men are struggling toward God, he writes. True, but he ends his paragraph, "This (the Christian way) represents for me the chosen path, but it is not the only path. All paths lead unto me." There we find the statement of the Back to Jesus followers, "All paths lead unto me." But Jesus said, "No man cometh unto the Father but by me." Back to Jesus we are, but the moderns do not square with that message. That modern cry is becoming louder, but it does not agree with the teaching of Jesus, it is directly opposed to it.

He is the Way.

Jesus tells us His way to the Father. "I came not to be ministered unto, but to minister and to give my life a ransom for many." Go with Him to Gethsemane, see Him when His humanity was greatest. "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." Look at Jesus on the cross, rejected, socrned, broken-hearted, even forsaken by God and we will understand His way to the Father. He didn't come to be the Way Shower, nor only our example. He is the way. The drops of His blood were sacrificed as a ransom for sin, and when we accept and trust in that sacrifice we come to the Father. Then, and then only do we become children of the kingdom of heaven and know God as Father. It is faith in the fact that Jesus Christ died in our place to bring us back into fellowship with Him that gives eternal life. Such faith saves one from spiritual death to spiritual life, from a life of bondage to one of freedom. It enables one to know God and to call Him Abba Father. Hard is this saying, but it portrays the greatest love because it shows us how to know the Father. He doesn't speak this truth bitterly or harshly, but lovingly. "Come unto me all ye that labor and are heavy laden and I will give you rest." Hear the plea of Jesus, for it is His message to us. It is a truth, which, when believed, will change one's idea of God from an unknown force to the Father. "I am the way, the truth, and the life, no man cometh unto the Father but by me."

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

XIV.

CONNECTING our past studies with the evident plan of God for the further accomplishment of His benignant purpose, we now turn our attention to what may have occurred on the earth while the saints of the Lord are at the bema of Jesus Christ, receiving their rewards for service and appointments in the coming kingdom.

And by way of introduction, it were well to say that these studies will be valueless to those who assume that the Church is exclusively the kingdom of heaven on earth. Almost uniformly, the term kingdom of God is employed to mean the influence of the Church in the world; and to that we may all give common assent. But "the kingdom of heaven", so constantly mentioned by our Lord is the heavenly rule on earth of principles and laws of which He is the source and supply, the center and circumference. Whatever may be charatceristic of the operations of the kingdom in the present dispensation cannot exhaust the reservoir of universal supply which resides in the mind of Deity. And the kingdom of heaven cannot be completely manifested until the King comes back.

We have previously indicated that the Church has never been able to establish a kingdom on earth; its growth has not kept pace with the increase of population; it has been scorned by those who have been the recipients of its spiritual life; it has been repudiated as the solver of social problems (this function having been emphasized by officials of the Church in latter times) and it has lived to see itself characterized as an incumbrance to the social fabric. Furthermore, the doctrines of Christianity are now relegated to the sphere of an effete mediaevalism; the Cross is valueless as a means of salvation; only a unique Man stands as representative of the Christian religion. To follow His percepts, to emulate His life, to admire His personality seem to be the evident result of the modern movement. A worldly-mindedness, the luke-warmness of the Laodiceans (Rev. 3:14-22), a shrinking of interest in missions, so that the Boards are crying out for succor, and in turn the lack of a definite missionary message, all involve the Church in a seeming contradiction of her triumphant battle cry, "The Whole, Wide World for Jesus."

And the consolatory character of this embarrassing situation to the Bible-loving Christian lies in the recognition of the fact that it has already been outlined. Think for a moment of a religion sweeping as it did, the whole of Jewry and the great Roman world (Col. 1:23) now bidden to take its place with the other religions in a comparative relation! Consider that with the long-drawn perspective of the coming ages, our Lord should lament, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). How minutely did the New Testament decry that day in the prediction of apostacy, love of wealth, selfishness, the surrender of the faith to the seductions of alien doctrines (1 Tim. 4:1, 2; 2 Tim. 3:1-5; James 5:1-8; 2 Peter 2:1-3; 3:3, 4; 1 John 2:18, 19; Jude 18)! Much as we should love to see the Gospel win the race to our Lord Jesus, the outlook is not in the least indicative. The rather, the ripening of iniquity until the harvest seems the perspective.

What, therefore, may be the

World Conditions

subsequent to the translation of the saints is not hard to conjecture. When we take into account that the entire human family is eager for release from war, that prayers and conferences are abounding to this end, that the Multilateral Treaty, the entrance of the United States into the World Court, that universal sickness of war everywhere prevails: and yet that even in our own land where the principle of peace is most eagerly held, we are paying eighty-seven per cent of our national taxes for past and future wars, that France now has a standing army calculated to exceed that of Germany in 1914, that Italy has the ideal of triumph through arms, and that everywhere in Europe suspicion prevails, there is little ground for expecting that the Church or the Gospel will any more than in the last great conflict operate to control the war-lust of mankind. And the increasing power of organized labor will play an important part in determining world policies. The pent-up streams of Bolshevism will breakforth, the growing supremacy of Turkey as a power in the East, uniting in all probability with Russia and possibly linked with Germany, these and other factors may find expression in a world conflict which may conclude in the last great conflict predicted by Zechariah in Ch. 14.

Jerusalem, Trodden Down of the Gentiles,

will emerge in this vast confusion to become the center of a great renaissance. Our Lord anticipated this (Luke 21:24). Doubtless this will be the prophesied "until". We know that Jerusalem will be encompassed with armies (Zech. 14:2; Luke 21:20). To lightly regard these signal indications is to put a libel upon the pledged word of God. Our Lord declared that there would come a time when this proud city which rejected Him would behold Him (Matt. 23:37-39) and He doubtless had in mind that significant promise in Zech. 12:10, "I will pour upon the house of David and the inhabitants of Jerusalem the spirit of grace and supplication; and they shall look upon me whom they have pierced." Can we not see that the rapid spread of Zionism in our day is a fit preparation for this event? Why this sudden longing to occupy the land after centuries of indifference? Who can account for the determined spirit, in the face of almost unsurmountable obstacles, which knows no defeat in this twentieth century movement? Only God's plan can explain it.

Dictatorship

will become the passion of governments. Confessedly, the democratic form is the ideal; but that it justifies all that is hoped for, is now an interrogation. The growing tendency is to put trust in the master-mind of some governmental genius, who by strategy, diplomacy and administrative skill can steer the ship of state. And the creation of a United States of Europe may be more than an idle dream. Concentration of power, as now of manufacturing and finance will dominate the world. This will all prepare the way for

"That Man of Sin"

who will be the Anti-Christ (2 Thess. 2:3-10) intimated by our Lord as coming in His own name (John 5:43), whom the Jews will receive, for he will combine in his vast domain the realms of business, the social order and the universally accepted religious brotherhood of man. Let no one charge us with pessimism as we record these possibilities. We stand with the most hopeful as to the amelioration of the world's suffering by any means within our power. But when the problem calls for definite solution, we shall not be considered if we reach that period of the heading up of iniquity (Matt. 24:12); nor, if we have been removed, will the faith we espouse be an item of consequence. The "enthusiasm of humanity" will be the world-cry. And they will not "have this Man (our Lord Jesus) to reign" over them (Luke 19:14). And as the Jews made a covenant with Mohamet, which he broke, so preserved Judaism will in ignorance of the mechanism of this world-system, unite for political reasons with the overpowering master

of men, in whose hands the fate of humanity will willingly lie. The question of the nationality of this "man of sin" is an enticing one; the hypothesis that he will be an Ishmaelite is not without Scriptural inference. But the discussion is too involved to admit of inclusion here. The entire period will be as our Lord predicted a

Time of Tribulation,

such as never was nor ever shall be (Matt. 24:21; Rev. 7:14). And when it shall reach its ripened maturity, the next great act in the divine drama will be ushered in.

A BILL OF PARTICULARS REQUIRED

By Bishop Warren A. Candler

THE rationalists, in their assaults on historic Christianity, have quite a favorite method of charging many things in general and nothing in particular against "the faith once for all delivered to the saints."

They are fond of making demands for what they call "a new conception of God"; but they fail to say wherein the conception of God that is common to all intelligent Christians, is defective or erroneous; and they neglect to define clearly the conception of God which they would have substituted for it.

One of these liberalists said recently, "Religion needs a new God made in the image of science". What sort of religion might that be, which would worship a "made" God, he does not define very lucidly; and what he means exactly by "a God made in the image of science" is still more uncertain. Perhaps, he would have no God at all; for further along in his discourse he affirms that "no great philosopher has taken theism seriously," a statement amazingly untrue.

It is in order for this gentleman to say just what conception of God he proposes as a substitute for the Christian conception. Let him inform us what ingredients, or attributes, he would include in his God, compounded scientifically "in the image of science". Before such a radical proposal can be seriously considered, we must have more particular information by the proponent of such a revolutionary proposition.

Such talk puts the talker in a position too ridiculous for respectful notice.

Another of the same class, exclaims dramatically, "Let the pagan elements be eliminated from the Apostles' Creed!"

Well, if there are pagan elements in the Apostles' Creed, no objection to their elimination can be reasonably raised. But let the pagan elements in it first be pointed out with precision and particularity. A general allegation against the creed, declaring that it contains pagan elements, is unworthy of consideration unless accompanied by "a bill of particulars".

In connection with the discussion of such an issue all parties should, at the outset, bear in mind a historic fact of great significance, namely, that all pagan philosophies and heathen cults were opposed most violently to the Christian religion during the first centuries of its history; their adherents did not propose to amend it, but to destroy it. In one of the undisputed Epistles of St. Paul, this fact is set forth most correctly and clearly, as follows: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness" (1 Cor. 1:21-23). Under such conditions of irreconcilable conflict how could pagan elements have crept into the faith of the Church: Did the leaders of any Jewish sect, or philosophical school, claim that any one of the Apostles and martyrs was an exponent of their principles, or an apostate from their tenets? Was not the gravamen of the alleged offense, for which every martyr suffered, that he taught things which made him worthy of death? Would the paganism, by which the first representatives of Christianity were persecuted and executed, have so fiercely attacked them, if its pagan faith had been incorporated in the Christian creed?

As a matter of fact nearly, or quite, all of the tenets embodied in the Apostles' Creed were framed for the avowed purpose of preserving the purity of Christian doctrine from the intrusion of any pagan elements into it. Thus, the tenets of the early Gnostics, and the heretical teachings of such men as Marcion, who was excommunicated by his own father, were condemned and excluded.

But apart from these general considerations, which render improbable the existence of any pagan elements in the Creed, let him who would eliminate such elements from it, point out with clearness and particularity what he wishes to have eliminated. Let him hush his raucous cries of indefinite generalities, and come squarely to grips with the historic faith in specific allegations of error.

The first article of the Creed is, "I believe in God the Father Almighty, Maker of heaven and earth." Is it desired to change that? Is it paganish to believe that there is one Almighty God, who made heaven and earth, and whose character is that of a Father? What pagan religion ever held that sublime view of God?

The next items in the Creed concern the divine Sonship of Jesus Christ; His Incarnation by a supernatural conception and birth; His crucifixion, death, resurrection, ascension, and enthronement at God's right hand; and His second coming to judge the quick and the dead.

Were any one of these transcendent facts derived from any pagan source? Or, were each and all derided by paganism with scorn and contempt?

The very heart of the Creed is the Person of Christ; and it was against the acceptance of the great facts about His Person that are asserted by the Creed that paganism directed its assaults and the early sceptics delivered their attacks against Christianity during the first three centuries of its history. Peace might have been purchased by the Church, if faith in these facts had been renounced, and he tenets and negations of pagan philosophers had been incorporated in the Creed of the Christians.

And the Church of today could have peace with the critics of its creed at the same price, if it were ready to surrender with similar faithlessness.

What the men, who cry for the elimination of pagan elements from the Creed, really desire is the injection into it of the pagan elements which the early Church excluded from it. Without exception every one of the things for which these men clamor can be traced to some of the Gnostics, or to Celsus, or to Marcion, or to some other heretic of the first three or four centuries, who sought to destroy or to corrupt the Christian faith. Perhaps the disposition of the present-day critics of the Creed to deal in generalities, rather than with specific points, in criticizing the historic symbol arises from the fear that the pagan source of their principles might be exposed by more candid methods.

After the parts of the Creed which touch the Person of Jesus Christ, there follow those which declare belief in the Holy Ghost, in the Church, in the communion of saints, in the forgiveness of sin, in the resurrection of the body, and in the life everlasting. Certainly no sane man of average intelligence would dare to affirm that the Christian belief concerning any of these high and holy matters contains even so much as a trace of paganism.

Where then can be found in the Creed any "elements of paganism" whatsoever?

Let us hear then no more general allegations that there are "elements of paganism" in the Creed, which ought to be eliminated. Let those who persist in so alleging give us "a bill of particulars", or withdraw their groundless and false pleading in condemnation of the essential truths of historic Christianity.

When such "a bill of particulars" is produced, it will be seen probably that it is the Biblical elements in the Creed which its liberalistic critics desire to have eliminated from it. They do not object so much to pagan speculations as they do to Biblical doctrines. In truth, they believe easily most anything, provided it is not revealed in the Bible.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book: and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by Mrs. Ganzert, Richmond, Virginia:

> "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5:2).

Who will send one from the far-away places as well as very near us?

THE SURRENDERED LIFE---IN CHRIST

Conducted by Rev. Frank Cox

People in the church are very apt to go about the work of Evangelism as though it were like the ordinary routine of undertakings. There comes a rather general conviction that we need Evangelism, the reaction is to appoint a commission, get some literature about the subject, and expect the commission to do the work. If the parish life is low, then the commission ought to be able to provide a cut and dried formula by which the revival of the parish will take place.

Evangelism does not come that way. It is a thing of the Spirit and comes through personal contact. The rector who thinks that his parish can be evangelized by some system or method sent down from headquarters is due for a rude awakening. Usually the place where Evangelism must begin is in himself. Evangelism is a thing of prayer and consecration, not of formula and organization.

There is a new attitude of mind springing up throughout our church. A new humility is apparent. If any one had dared to suggest a few years ago that any of the ministry needed to be converted he would have been drowned by a chorus of denials. There is a good deal of cant and humbug in an attitude like that. When any group of men think that they have gotten past criticism they are due for a rude awakening. As a matter of fact without saying much people were quietly leaving the church, and the newer generation were growing up without much training in religion at all. Then one day the clergy, or the best of them awoke to the fact that they were not fooling any one by their dignified attitude and lordly bearing and the atmosphere became many degrees more natural.

Today it is no strange thing to hear a minister willing to confess that he needs more power than he possesses, and as a result more of them are finding that power. The surface is just beginning to be scratched. Many people were fooled by the recent campaign for Evangelism into believing that the church as a whole was now awake to the need of power and would remedy the situation. But Evangelism demands more than lip service. Some have surrendered and are witnessing to a new found power, but many more are still in the old rut, joined still to the old idols; willing to join in the cry when Evangelism enjoys a moment of popularity but unwilling to pay the price of a permanent experience with God.

One looks with amazement at times at a typical diocesan convention and wonders how the Apostlic Gatherings in the early Church ever gave birth to such offspring. Evidently while men slept some enemy sowed tares among the wheat. One listens to the tiresome and seemingly endless discussion of finances and organization, and waits in vain for the word of inspiration that shall show some real burden for the need of the hurrying, restless, godless world without. Is there no one with courage enough to challenge our rank indifference and to bring us once more to a conviction of our need? Have we no man "sent from God" careless of self and reputation, ready to face scorn and discouragement if necessary but heedful of the Divine Call above all else?

One wonders whether God Himself does not become impatient with our fussiness and smallness, while He waits for us to ask of Him for the power that He waits to give for the moving of the world. We have been giving Him machinery. He waits for a man.

CHRIST WANTS YOU

By the Reverend Cleland B. McAfee, D. D.

Third Prize Tract in Wood Prize Contest.

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A YOUNG man in India once said to me: "Of course you must realize that only certain kinds of men can understand the essence of Hinduism." Jesus would never have said that about Christianity. It does not take any special kind of a man to be a Christian. Anybody can be a Christian if he really wants to be one. No one is so simple that he cannot begin to be a Christian, and no one is ever so profound that he is past being a Christian. The religion of Jesus is so great that children and sages, ignorant and learned, rich and poor, civilized and savage, can accept it and live by it.

Jesus showed His desire for all kinds of men by the group He picked out for His first disciples. There are twelve in the list, but they were chosen from a much larger company of followers and they doubtless represented fairly the people He had won to Himself. They represent the whole body of men of our own day.

1. **Do you think you are good enough already without becoming a Christian?** Well, there are some very likely men in that first group—fine, sensitive, high-grade men, the kind of men of whom anybody would say that it was quite natural they would follow Christ. When Jesus saw Nathanael, whom most students identify with Bartholomew, He spoke very warmly of him as a guileless man who was trying to do his duty. Yet Nathanael became one of Jesus' followers, because really good men like to be with good men. Philip was another who seems to have been a cultured, trained man who attracted the attention of visitors, either because of his personal attraction or else because of his Greek training. But is it not natural for fine men to associate with fine men? Would not such a man like to be known as a follower of such a Leader as Jesus? Andrew is another of that first group about whom we know only a little but all of it very good. He was a fisherman, an honorable trade, and he stood well in the community and especially with his own family, so that his brother was attracted by his description of Jesus. Once in a while a man thinks he is good enough without being a Christian, when he cannot get along with his own family or community. Andrew was better than that, yet he followed Christ. If you are a good man, fine, honorable, sound in principle and life, ought you not for that very reason to feel the attraction of Jesus? He was just such a Man Himself and drew such men to Himself during His earthly life. Many such men are following Him now, and if you accepted His call and became a Christian you would find yourself in the company of many men whom you ought to like. You will find also that these men see something in Jesus which makes them less proud of being good because He sets a standard for them which is beyond any they have used before. Perhaps you would find that Jesus is so much better and finer than you are that He will help to make your own life better. But really good men ought to want to be known as His followers.

2. **Do you think you are not good enough to be a Christian, an unlikely type for a religious life?** It will encourage you to know that Jesus chose several such men in His first group of followers. There were some who were a liability rather than an asset for His cause. That was probably true of the foremost of the group, Simon Peter. A man once said that he did not want to become a Christian because he did not want to be "meek" as Christians have to be. Of course there is a sense in which any Christian is meek in spirit because he knows the greatness of God but surely no one would ever think of Peter as being overly meek in any weak sense. He was not the kind of man we would pick out to represent the humbler virtues or the ordinary religious spirit. He could bluster, lose his temper, speak unworthily, try to dominate the situation, and almost anything else in that line. Yet Jesus chose Him as a follower.

And even James and John were not meek and gentle, though they took such high place in Christian history. Jesus gave them a name, Boanerges, "Sons of Thunder," and they were so unchristian as to want fire called down from heaven on a village which did not welcome them. They were so ambitious for personal advantages that they wanted to preempt the best places in Christ's kingdom. They were not likely religious types. Yet Jesus called them.

Simon the Zealot was a revolutionary, a member of the

party which was for violence in overthrowing the Roman power and for violent treatment of any who opposed the thorough handling of the political and religious situation. Matthew was a "publican" or tax-gatherer and therefore on a low social level, the kind of man who would not have been admitted into the homes of the best people of the land. His wealth made him repugnant to many others because it had been gained in what they considered evil ways. He was of the most unlikely types, and no one could possibly have approved Jesus' choice of such a man for a follower. If you feel like saying that no church would want you in it, remember Simon and Matthew, Jesus wanted them.

And Judas Iscariot! Here was surely a great venture because something was wrong with his spirit. Probably some people looking on would have said that he was a very good kind of man to have in the group—a natural business man who became treasurer of their small funds. We do not know why Jesus chose him, but we do see that his presence brings out the strength of the movement because his failure did not defeat it. When people speak of the hypocrites and other unworthy elements in the church, they are paying it a compliment, for they are noting that the church is strong enough to carry a load of failures. In spite of Judas, in spite of hypocrites, in spite of unworthy members, the cause of Christ goes on. It would be a poor cause that could not carry some unworthy adherents along with it. If you are afraid that you might be a failure at last and disgrace the church, and if you really want to follow Christ, do not hesitate to take your start. Maybe you will not be a disgrace after all, and even if you should be, the church will not be ruined by it. Jesus chose Judas to be a follower.

3. **Do you think you are too unimportant or too insignificant to become a Christian?** Well, there were several such men in that first group, men about whom we are told nothing at all and who apparently do nothing but complete the number. We know only a little about Thomas, except that he was an inquiring man who was not easily satisfied about difficult points. He did not believe easily and he found Jesus entirely ready to accept him on those terms. James, the son of Alpheus, and Thaddeus are mere names to us; we know nothing whatever about the men. Yet they were as much within the choice and desire of Jesus as any others. What a strange religion it would be that did not have place in it for the rank and file of us who just go along every day doing our duty and making no stir or splash in the sea of life! The unimportant people are always important in the sight of God. That is the meaning of Lincoln's word that God must like ordinary men, since he made so many of them. Generals are helpless without privates and plenty of them. Leaders are helpless without followers and many of them. All that can be asked of unimportant men is that they will be as faithful and loyal in their places as they expect leaders to be. The cause of Christ needs many such men, each one adding weight to the whole force. Jesus completed his first group with several such men. Every group of His followers needs them still. If you really think you are such a man, Christ wants you.

The beauty of it is that Jesus wants all men on the same basis—simple loyalty to Him and His cause. Some men come to Him with a dreadful sense of sin, but some men begin to follow Him without such a sense. Some men want His help in serious problems of life, but some men are not conscious of those problems when they first come to Him. Some men follow Him because they find He has the solution of the world problems of today; some men find that out later. If you want a great Saviour, Jesus will prove what you want. If you want a great Master, Jesus is the one who will supply your need. If you want to take part in a great enterprise for the good of men, the enterprise of Jesus will meet your desires. If you feel the need of a friend, Jesus is the great friend. And from His side everything is clear: He wants you. All that remains is for you to want Him.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

PAST SIX MONTHS THE BEST.

Mr. Editor:

I am enclosing my subscription for another year for your valued paper. I must say it seems to me your issues for the past six months **have been the very best since I have taken your paper**, which has been for so many years. I can't remember when I first subscribed for it. How thankful I am to note with each issue there is that **absolute faith** in the blessed Bible, as the **inspired Word of God.** How can any one doubt it?

And your stand as to the teachings of the Protestant Episcopal Church, the faith once delivered to the saints, is a constant source of comfort to me. And may God bless and guide the Editors, and contributors to your paper, that all may be written in the spirit of Jesus Christ, that through the medium of the Southern Churchman Christ's Kingdom may be spread far and near, throughout the world. It is so gratifying to read such fine articles from the pens of men from other communions, such godly men, which helps create a fellowship of love and understanding between the Churches, for which we all should work and pray. Again, I say may God bless the Southern Churchman, for it has a work to do that, at present, no other publication of our Church is doing (as carefully).

Your earnest well-wisher,

Mrs. Joel B. Churchill.

Belle Alliance Plantation,
Assumption Parish, Louisiana.

MISSION FOR PIUTE INDIANS.

Mr. Editor:

I wish to tell of the excellent work Deaconess Lucy Carter of Virginia is doing at Epiphany mission for the Piute Indians upon the Moapa Valley Reservation in Southern Nevada.

In the late fifties and early sixties the Moapa Valley was settled by Mormons from Utah, the Mormons did not get on very well with the Indians, and I do not believe there ever has been a Mormon Indian upon the Moapa Reservation. Not until a few years ago had anything ever been done for the spiritual welfare of these Indians and their moral condition was deplorable. The late Bishop Hunting sent a very capable missionary, the Rev. Mr. Smith, to visit them regularly, and Epiphany mission was established, and Deaconess Lucy Carter has had charge of it for more than two years and under her guiding hand the Indians are improving wonderfully. The Rev. Mr. Parker, of Las Vegas, Nevada, comes often and holds services in Moapa, and at the mission there is a good attendance of whites and Indians. This valley is not very long, not much over nineteen miles and in some places it is not over a mile and a half wide; but it is exceedingly fertile. The Indians are successful farmers. They raise five crops of alfalfa a year. Their water supply for irrigation purposes comes from the Muddy River, which flows through the valley. The river rises about eight miles above the reservation in warm springs. Palms grow wild around these springs.

The climate is wonderful in the Moapa Valley in winter in summer it is a little too warm to be comfortable. About any fruit that can be grown in California can be successfully raised here.

There are about one hundred Indians upon the reservation. The death rate among the babies is high. The mission practically clothes the babies, young children and old people. A squaw told me a few weeks ago that if it were not for the Church she would not be able to clothe her children and she has five at home with her. Her man is dead.

Mrs. Annie K. Borbridge.

Moapa, Nevada.

SPIRITUAL AND EDUCATIONAL MATERIAL CAN ALWAYS BE FOUND IN SOUTHERN CHURCHMAN.

Mr. Editor:

Your paper seems to gather between its covers material so helpful spiritually and also of such literary value, that one finds in but few papers. May I just call your attention to the last issue of June8, "Real Causes of Secession", by General J. A. Early. What a notable paper, how deep and powerful, and convincing from the opening word to the final period. Let's have more of them, I have rejoiced each week since I have been receiving your paper in having a spiritual and educational tonic, for it does the human mind, soul, body and heart good.

Subscriber.

Friends Not Forgeigners

By the Rev. Thomas Burgess, D. D.,
Secretary, Foreign Born Americans Division
of the National Council.

The people of forty-four different races other than old American stock are being ministered to by our Church in a normal, ordinary way. About one-half of our parishes throughout the country are doing this. The policy of the National Council, adopted nine years ago, has through the Foreign-Born Americans Division been spread quietly and persistently. Our Church has solved the immigrant problem simply by abolishing it. Our own Church people are fast being converted to the practice of Christian love. They have become friends to their neighbors on the level.

"We try to treat them exactly as those of American birth," so writes the rector of St. Paul's, Burlington, Vermont, and goes on to say: "This parish contains Greeks, Armenians, a few Chinese, and a few Syrians. We have a number of foreign-born children in our church school."

Christ Church, Nashville, Tennessee, reports: "They are simply members of the congregation like anybody else—a few persons of Armenian, Italian, English and Canadian birth in this parish."

And the Vicar of St. Luke's Chapel, New York City, says: "Everything is done to forget that anybody is anything but just a child of God," and he is writing of an ordinary city parish made up largely of Germans, Irish, British, Swedish, Jews, Italians, Japanese, Alsatians, French, Austrians, Spanish and Russians.

In the past year we have received reports like these from about two thousand parishes, showing what the ordinary parish is doing in the ordinary way. Let us quote others.

From Chicago, the Church of the Redeemer, we have this: "We have in our communicant membership Swiss, Irish, German, Chinese, Japanese, several Swedish, Belgian, Austrian. We welcomed the Greek Orthodox bishop and clergy to a special service when the bishop preached."

The Advent, San Francisco, writes: "I would say that almost all of the principal European nations are represented on our parish roll."

In St. John's, Cambridge, Southern Ohio, "There are six families of Syrians, two Greeks, two Roumanian and one Slav. They come to the services. The men are members of the Men's Club and they like it.

"The women are members of the Guild. They are treated the same as the American stock; are canvassed, and pay what they subscribe."

At Fresno, California, the Armenian Church School pays an annual visit to our Cathedral school, and there are regular conferences with the Armenian Church in regard to the religious education of their youth.

At St. John's, Wichita, Kansas, the Syrians, largely men, averaged twenty-five in attendance during Lent, and their children are sent to our week-day School of Religious Education.

Calvary Church, Roslyn, in the Diocese of Spokane, reports twenty-four nationalities. "Many of the children are in our Sunday School. They are reached through visits to the hospital. This being a coal-mining town there are many accidents. We also minister to them in their bereavements and baptize some of their children."

St. Mark's, Anaconda, Montana: "They attend church, put their children in the Church School, and their wives work in the Guilds and other church organizations. They receive ordinary pastoral care, are on my list, visited in sickness, etc. In my congregation are to be found English, Germans, French, Croats, Serbians, Bulgarians, Slovaks, Bohemians, Rumanians, Austrians and Poles—and, sometimes, though not often, a native American."

The Mission in Hartville, Wyoming, is made up largely of people of Greek and Italian parentage and some Mexicans. Christ Church, Lead, South Dakota, reaches seventeen nationalities, and St. Simon's, San Fernando, near Los Angeles, has fifteen nationalities; and so it goes in every diocese.

Beside this typical ordinary work of the ordinary parish, let us mention in rapid succession some of the extraordinary work. The new lease of life of the Scandinavian work, especially in Chicago, Marquette and Duluth; the appointment of Archdeacon Junker (formerly Presbyterian Moderator over one hundred and forty-nine churches in South Dakota), to reach the unchurched Germans and others; the remarkable growth of the Japanese missions in Olympia, Los Angeles and Western Nebraska; the start of work for Mexicans on the border with a beautiful and complete new building in El Paso; the help given to the persecuted Russian Church in America, especially making over for them a new cathedral by Trinity Parish, New York, at a cost of $30,000; the welcome and help to the Russian exiles of the upper classes in New York and Los Angeles; the new type of missions across the Atlantic, which were the result of winning the confidence of Eastern Churchmen here, viz., the Educational Chaplaincies in Jerusalem and on the banks of the Tigris, supported by the Good Friday Offering; and the bi-lingual "Daily Prayers and Prayers for the Sick," in twelve different languages; those are the familiar prayers of each race, with the English translation, and they are used by our clergy in all the New York City institutions and hospitals, at the Mayo brothers' clinic in Minnesota, in San Quentin Prison in California, and elsewhere, in all parts of the country.

Book Reviews

NEW LIVES FOR OLD: By Amelia S. Reynolds. Fleming H. Revell Company. Price, $1.

Our readers will take a peculiar interest in this book, for it grew out of a series of articles on Calvary Church, written for this paper. Additional material has been added to link the stories together, and to provide explanation and introductory material. Those who have read the articles as they appear from time to time will need no introduction to the book. At Calvary Parish they are doing in the way of personal evangelism what a lot of us talked about in the Crusade for Evangelism. Too much of the Crusade ended in talk, but they are still at it in Calvary.

Those who are counting on an entrance into heaven by virtue of their grandfather's faithfulness, or those who wear themselves out on the externals of religion had better not read this book, it will disturb their piece of mind. Those who believe that Jesus Christ is the same today as yesterday will rejoice at this added evidence of His power.

It is of interest to know that the writer has herself been reached by the movement at Calvary, and though a woman of many interests is giving her time freely every day as a member of the staff. This in itself provides an answer to the question how to get laymen and laywomen interested in religious work, namely, get them converted.

Frank Cox.

THE MIDDLE WAY: By the Rev. Latta Griswold, M. A. Cloth. Pp. 115. Published by the Morehouse Publishing Company, Milwaukee, Wis. Price, $1.50.

"Decently and in order," should be the key to the conduct of the services of the Church. No doubt they can be so carelessly and irreverently rendered as to excite disgust. There may be on the other hand, such a slavish, mechanical devotion to every little twist and turn that one is equally disturbed by an offensive, artificial particularity. The author believes he has found a "via media". And he takes to his task with due consideration of the prejudices of the people and the need of patient waiting for their cooperation.

Those of us who came into the ministry of the Church, ere ceremonialism was born, quite well recall that the quiet dignity and evident reverence with which the services were conducted did not demand any manual of deportment. Instinctively, the men of God knew they were in His House, and the people did also. So the manner of procedure was begotten of this mutual state of mind. Now, we seem to be in need of being told what to do and how to do it. This would be acceptable if we were sure that the advice we get is from constituted authority, rather than from the individualistic sources from which so much of this kindly counsel proceeds. The author admits that he has taken liberties along the line of personal opinions; but believes he will not be opposed by other liturgists. The motive, of course, is to restore to the Church of our time what the Church of the Reformation repudiated.

We learn herein that the Sunday Eucharist (at the later service) must in time become the regular order and be called by its proper name "The Mass". The Holy Table is the "altar", and the use of eucharistic vestments may be gradually introduced by the appropriation of the white ere the obtrusion of the more elaborate cope, etc. Methods of approach to the Holy Table, what to do with one's hands then and during the service of the Holy Communion, proper preparations for the same and the disposition of vessels, various coverings pertaining thereto, lights and ablutions are all brought into proper perspective.

There are two points on which we might express curiosity. Why should the (so-called) priest's wafer be broken while that to the people be delivered whole? Did not our Lord

break each piece? Then, if the hands of the officiant are to be laved, why not do it ere he touches the elements at the time of placing them on the table, rather than later?

There is something of comfort in the author's protest that the title "Father" so constantly arrogated by parish priests, should be confined as formerly, to members of monastic orders. And his reference to the turning to "the east" in every gloria as a "fussy, pointless little bit of ceremony," quite accords with the opinion of many of us. And we stand with him in the contention that to have the Gloria in Excelsis at the close of the service, following the concluding prayer, sometimes sung to an elaborate setting, is a trial to the people who have already spent themselves, physically and mentally. It should be said, if at all; or as some future revision will advise, be placed where it may be more appreciatingly located. And we commend his ideal that the Epistle and Gospel should be read by the minister facing the people. As to the frequent "making the sign of the cross", just where and when, there will always be difference of opinion. Most of us do not know how to make it any way. And those who do must find some uniformity.

Mr. Griswold deals with the other offices and imparts much useful information. The book is a comprehensive manual; and a commendable analysis of the Collects for use in different prayer needs is a fine appendix.

Kenneth Mackenzie.

TYLER AND LINCOLN: Published by Meister and Smethie, Richmond, Va. Price, $1.00.

Answering the challenge of "Time," a New York magazine which compared President Tyler and Abraham Lincoln, somewhat to Tyler's discredit, Tyler's son, Mr. Lyon G. Tyler, has published a Book, "John Tyler and Abraham Lincoln", which is an important contribution to history. Mr. Tyler, the most eminent historian in the South, condenses his facts and makes no statement without giving indisputable authority. He shows Mr. Lincoln as immeasurably inferior to the Virginia President who in 1842 averted war by diplomacy, who settled the Canadian boundary dispute, who vetoed at the cost of his popularity two measures which might have almost ruined the country, and who chose great men for his cabinet, each of whom held him in the highest esteem. President Tyler is shown to have been one of our best Presidents, who ran the government at one-fourth less cost than his predecessor, with high efficiency and lasting results.

But Mr. Lyon G. Tyler finds no great good in Mr. Lincoln, and he uses, to establish his opinions, mainly the written words of Lincoln's friends. He shows him by his cabinet members' and his friends' words as the one man who, elected by a decided minority of the people and never having the people's confidence, was almost solely responsible for the Civil War, as entirely responsible for the uncivilized banning of medicines from the South, as the person who refused the pitiful plea of his own soldiers for exchange from Southern prisons when Mr. Davis and General Lee were begging for such exchange, and as one who trimmed his sail to every wind.

Mr. Tyler's estimate of the two men may be epitomized by two quotations which he used in his book. One is from Charles Dickens, who met President Tyler in America and said of him:

> "He is mild and pleasant in appearance. His remarkable unaffected, gentlemanly and agreeable manner . . . his whole character and demeanor . . . becomes his station singularly well."

The other quotation is the written opinion of Colonel Theodore Lyman, of Massachusetts, a Union officer and a member of the staff of General Meade, said about Lincoln:

> "There was an expression of plebian vulgarity on his face. You recognized the recountier of vulgar stories."

And yet, Mr. Tyler's picture of Lincoln is very mild compared with the vision which former Senator Alfred J. Beveridge, of Indiana, author of the Life of John Marshall, caught of him in his unfinished Life of Lincoln. Beveridge sees him as "a machine politician, more ambitious than conscientious, an asiduous writer of anonymous letters."

According to Major Rupert Hughes, Beveridge says that "Lincoln's own family would not vote for him, he was slipshod and slovenly to such an appalling degree that some of his debts are still unpaid, and there was so much dirt in one corner of his law office that weeds grew up in it. He had a passion for smutty stories and his reason for putting off his wedding was the intensely unromantic, however dramatic discovery that he was in need of medical treatment, and his later melancholia was due to this mishap. Beveridge presents Mr. Lincoln as a half mad savage and a miser."

It is not the purpose of this editorial to traduce Mr. Lincoln and what is said here is by way of quotation only. But such men as Mr. Tyler, and Senator Beveridge and Major Hughes are entitled to a hearing. There is a mass of literature by Lincoln's own friends, his cabinet members, and others who show that he was never the deified, glorified, marvellous being he has been made out to be. He selected poor men for his cabinet and he picked the worst of generals of his armies, satisfied best with the terrorists, Sherman and Sheridan, and the cruel and somewhat uncouth Grant.

Mr. Lincoln has been raised almost to godlike proportions by admiring biographers. These have been heard. It is good now that men like Beveridge and Tyler are to be heard. The thing which is wanted for history is the truth, the real picture of Lincoln as he actually was, bad or good. History is beginning to demand verity instead of mere laudation for great men.

John T. Goolrick, Jr.

Church Intelligence

Archbishop of York Opposes Amusements to Get Worshippers Into the Churches.

Declaring, "Religion could do itself no greater injury than to compete with popular amusements and to endeavor to attract worshippers by entertaining them," the Most Rev. Dr. Temple, Archbishop of York, speaking at the York Diocesan Conference recently, continued:

"The primary necessity of religious practice is some degree of concentration of mind.

"If we try to tickle the minds of people who come to church as they would be tickled at the Cinema, only with a different feather," he added, "church going will lose its religious value. It is far better to have small congregations and true worship than large congregations that are being religiously entertained."

The archbishop was loudly cheered.

Dr. Temple, formerly Bishop of Manchester, was elected Archbishop of York on December 10, 1928. He has continuously opposed the employment of what he termed "stunts". In a speech in 1925, referring to the methods of publicity sometimes employed here, he said:

"In the United States one could see advertisements inviting people to go inside churches and hear church music by masser choirs. Personally, I would run away from such an allurement. Religion is not going to be worked by stunts."

Doctor Elliott Returns to America to Aid Campaign Work.

On March 2, Dr. Mabel E. Elliott, one of the two American doctors at St. Luke's International Hospital, arrived in this country from Japan to aid the work in raising the fund to rebuild the Hospital.

Dr. Elliott is touring the country filling various speaking engagements. She has been in Japan since 1925.

It would be difficult to find a woman who has had a life more crowded with rich experience than Dr. Elliott. She has devoted the better part of her life to humanitarian work in various parts of the world. It would not be an exaggeration to say that no woman has a record in the field of medicine which is superior to hers.

For four years Dr. Elliott was perhaps the most notable woman connected with the American Woman's Hospitals in the Near East. "She has had," quoting Grace N. Kimball, President of the Medical Woman's National Association, "four very distinct experiences, with a crescendo of tragedy, in their continuity. First, Marash, in Central Anatolia, her hospital and general medical relief work for the population when the French troops were in occupation; the long siege by Turkish troops, with fear, hunger and disease to combat; and the final evacuation in midwinter when she went out with army and populace."

During the evacuation Dr. Elliott suffered from the severe hardships which caused men to drop from exhaustion. For three days it was necessary for the group to march through deep snow without food.

Her next hospital work came at Ismid, south of Constantinople. It took some time to get this base established and functioning properly. At last a hospital, a general medical relief station and a

nurses' training school were in operation when war broke out again. The Greek occupation yielded to the Turks. Under heavy artillery fire, Dr. Elliott continued her work, at the same time sending her Christian nurses to the rear. Soon she was serving the Moslems. With this piece of work finished, Dr. Elliott was transferred to the Trans-Caucasus, where she had the terrific task of organizing and directing hospitals for Armenian refugee children. There were thousands of homeless children for her to oversee, most of whom were suffering from disease of one sort or another. Dr. Elliott rose to the occasion and did an exceptional piece of work which involved executive as well as scientific ability.

After this task was completed, Dr. Elliott was enjoying a long needed rest when the tragedy of Smyrna horrified the world. A few weeks saw her back in uniform again doing her work of mercy.

Dr. Elliott's work in Japan with Dr. Teusler needs no detailed delineation.

It will suffice to say that for four years she has been Dr. Teusler's only American medical associate and as such has developed intimate knowledge of the whole problem and opportunity facing St. Luke's. The Committees in this country engaged in promoting the building fund are fortunate in having her made available at this time for speaking engagements.

Census.

There were seventy-four religious bodies or denominations in Tennessee in 1926, the Department of Commerce announced recently. The organizations of churches totaled 8,554. This compares with seventy-one religious bodies, 8,524 organizations or churches in 1916.

In Georgia there were sixty-six religious bodies in 1926 against fifty-six in 1916; organizations or churches numbered 10,898, with 1,350,184 members against 10,712 organizations and 234,132 members in 1916.

In South Carolina in 1916 there were forty-four groups, 5,748 organizations and a membership of 872,806, as compared with thirty-nine denominations, 5,671 organizations, and a membership of 794,126 in 1916.

American Tract Society Combats Russian Atheism.

The first meeting of the Executive Committee of the American Tract Society held after the election of two members, Dr. J. Stanley Durkee, pastor of the Plymouth Congregational Church, Brooklyn, and Dr. Henry W. Tiffany, pastor of the Baptist Church of the Redeemer, Brooklyn, was held in the directors' room of the Irving Trust Company, Tuesday afternoon, May 7.

At this meeting the acceptances of President Hoover and Bishop James E. Freeman of the Episcopal Cathedral, Washington, D. C., as Honorary Vice-Presidents was reported.

According to the "New York Times" the Society is planning an aggressive war on Atheism. The "New York Times" says that the Society announces that it expects to disseminate "nearly five million tracts in 1929 to reach a year's total greater than printed by the Society in any of the past fifty years."

According to the annual report of Dr. William H. Matthews, General Secretary of the Society, the Atheistic Associations are "working hand in hand with those who handle the vast amounts of Russian propaganda which is sent to our shores, in which God and Christ are ridiculed and cartooned in blaspehmous fashion."

"The Tract Society asks for money with which to publish "Pilgrim's Progress" and similar books in foreign languages. William Phillips Hall is President."

School of Three Denominations.

Methodists, Episcopalians and Presbyterians of Bethesda, Md., have united in establishing a school for instruction during vacation of the children of the community from five to twelve years old. Mrs. A. L. Schafer, Mrs. A. B. Foster and Mrs. A. F. Israel are the instructors and Orman Munger will supervise manual work.

Clergymen Needed.

A serious and constant handicap in the work of the whole Philippine Mission is the lack of priests. There are barely enough to go round at best, and with furloughs necessary, the work suffers. A prayer that more priests may be scured is constantly used throughout the district.

Dr. E. Stanley Jones Warns Church Members.

Sailing recently on the first lap of his return journey to India, Dr. E. Stanley Jones, noted missionary whose book, "Christ of the Indian Road", sold into the hundreds of thousands, warned American Church members that they are living in a "motion picture age where the emotions are aroused but the will unmoved".

In a farewell message to the American people, which Dr. Jones asked the **Christian Herald** to make public, the missionary who has visited every section of the United States during the past few months, declared that "The religious life of America is being infected with a sentimentality that feels, but will not act. Soul hardening may—is setting in."

Dr. Jones' statement follows: "As I leave America after a year's sojourn here I am asked by my friends to give some brief message to the American people and to leave some word about impressions of the religious life of America.

"The first is not easy to give. I once asked Ghandi to give me a message to the western world about living the Christ-life. He pondered a moment and said: "Such a message cannot be given by word of lips; it must be lived out. I can only try to live it out." In giving a message to America I think I can do no better than adopt Ghandi's message as my own. Along the roads of India I shall try to live out the message I should like to give to America.

"As to impressions of the religious life I find myself caught between contradictory impressions: one of the beauty of the fellowship, the unutterable generosity of the American people toward me and the winsome yearning of the great crowds after something—Someone. The other is that along with this is an increasing facility and ease with which we turn life and situations toward ourselves. The world's pain and need get us for a moment and then the old life reasserts itself and we sink into its sway. We can spend on ourselves in a way that is appalling. One faithful church member remarked that he felt that he was fortunate if his personal expenses did not go over two hundred thousand a year. Two hundred thousand on one's self in a world of this kind with its hunger and sin and need!

"We are willing to take any amount of Christian truth, provided it leaves the essential self alone. And all the time a cross stands at the center of our gospel.

"We get rid of that cross by putting it on our sky lines and on our watch chains—anywhere except face to face with that essential self.

"I find three great classes of people: the selfish, the sentimental and the sacrificial. Very often we move into the second to cover an underlying selfishness. Because we can feel over things we take it for granted that it is necessarily operative in our lives. We live in a motion picture age where we are supposed to look at the most moving dramas and perhaps weep over them and go off and do nothing about it. The emotions are stirred, but the will is unmoved. If one subjects himself to that from childhood to middle age he finds himself capable of looking at the most tragic things, but turning away with a remark that it is interesting. The religious life of America is liable to be, yes, more than liable to be, it is being infected with a sentimentality that feels, but will not act. Soul-hardening may—is—setting in.

"If these vast material resources which have fallen into our hands can have back of them a Christian passion they can be lifted from the sordid to the sacred, but if Christianity (the only thing that I see holding back this vast upheaving selfishness) grows weak and partakes of Main Street mentality and outlook then we are doomed and the monument that Carlyle suggested might be put up to his age might be reared to ours with this inscription upon it, 'Soul dead, stomach well—alive.'

"But I must not leave the impression that this is the only alternative. I have seen too much of real Christianity, of taking the way of Christ seriously, of launching out upon His mind on the part of so many that I believe that the future may be different as we get over this first flush of material advance and turn it no longer to merely personal gratification, but to world redemption. In that lies the only hope of the world and of ourselves. For it is still true of individuals and social groups and nations that he hath saveth his life in selfishness shall lose it, but he that loseth it shall find it."

Information For Americans Visiting Paris.

In Paris there are sixty thousand Russian refugees, among whom there has developed an intellectual and spiritual movement which has become a vital force for the Orthodox Church. There are three places of particular interest which you are invited to visit when in Paris:

The Russian Cathedral (Rue Daru) with its excellent choir. Services: Saturday evening, 6:00-7:15. Sunday morning, 10:30-12:15.

The Russian Theological Academy (93 Rue de Crimee) with its quaint church, decorated in Russian XVI Century style. A splendid student choir. The only seminary of its kind in existence today—established four years ago. Church services are at the same hours as at the Cathedral.

The Russian Student Christian Movement (10 Boulevard Montparnasse). A purely Russian center of Christian activities. A Church School of ninety-six children meets on Thursdays and Sundays; boys' and girls' clubs, young people's society, student groups and gatherings. It is a vital youth movement.

Mr. Edgar MacNaughton, 10 Boulevard (telephone Segur 31-68), will be glad to put visitors in touch with these centers.

Churchmen's Pilgrimage Jamestown-Williamsburg to Become National Affair.

This year's Pilgrimage, which took place June 15-16, was a splendid success, being most impressive and inspirational, as well as delightful in all other respects, due to the gracious hospitality of our hosts, Dr. D. A. R. Goodwin, of Bruton Parish Church, and Dr. J. A. C. Chandler, President of William and Mary College, where we were afforded elegant meals, served in the college dining-hall and lodging in the Phi Betta Kappa and Monroe Halls on the campus.

The program was carried out in all details, according to schedule, there having been between one and two hundred men and boys present, representing Richmond, Norfolk, Charlottesville and other points in Virginia and seventeen from Washington, D. C.

This affair having been originated eight years ago by a small group of Norfolk Churchmen, under the auspices of Brotherhood of St. Andrew, was extended four years ago, to include Richmond. The next year it was made statewide, and last year Washington, D. C., and Baltimore, Md., were included. At this year's pilgrimage it was decided to make it national, so far as practicable, and Mr. H. Lawrence Choate, President of the National Brotherhood of St. Andrew, of Washington, D. C., was made President of the Jamestown-Williamsburg Pilgrimage. It is expected and hoped upon the occasion of next year's pilgrimage. June, 1930, the visiting minister, who will conduct the devotional services in conjunction with Dr. W. A. R. Goodwin, services will be W. A. R. Goodwin will be the Rt. Rev. Bshop J. G. Murray, Presiding Bishop of the Episcopal Church in the United States.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Gibson Memorial Chapel.

The need for a Chapel at the Blue Ridge Industrial School, is imperative. There is no church near enough to the School for the pupils to attend, and the auditorium in which services are now held is not an appropriate place for a reverent service. A place set apart exclusively for the worship of God, is essential in the life of the students and workers.

The plan of the Chapel has been drawn by Mr. Ralph Cram, of Boston, and presented to the school. It will be built of native stone, with seating capacity of about 325, and choir space for 35. It will provide for the growing needs of the school for many years to come. The cost will probably be $20,000.00. As most of the building materials will be supplied from the school farm, and construction done by day labor, much of it by the pupils and employees of the school, the cost will be kept down to the lowest figure possible. Five thousand five hundred dollars ($5,500.00) is now in hand, and construction will begin this summer. As the work proceeds we hope the balance of the money will be contributed, so that the Chapel can be completed as rapidly as possible.

The Chapel will be a memorial to the Rt. Rev. Robt. A. Gibson, Bishop of Virginia, from 1897 to 1919. He was deeply interested in the mountain work, and gave it every help and encouragement possible. He made regular visitations to the field, staying as long as a week at a time, and frequently walking to some little-out-of-the-way mission to preach and administer confirmation. He took keen interest in the establishment of B. R. I. S., and was a staunch friend and supporter to the day of his death.

Such a memorial would be a fitting tribute to his life and work.

It is hoped that the following furnishings will be given as memorials:

Altar, pulpit, two prayer desks and stalls, Bishop's stall, organ, credence table, altar cross, altar book and rest, Communion service, lectern and Bible, window over altar.

A Memorial Pew will cost $250.

Contributions or requests for further information should be sent to Rev. Geo. P. Mayo, Bris, Greene Co., Va.

Blue Ridge Industrial School is located in Bacon Hollow, Greene County, Va., near the entrance to Powell's Gap, on the Eastern Slope of Blue Ridge Mountains, about 25 miles northwest of Charlottesville.

Opened January 1910, with twelve boarding and twenty day pupils, four employees, and one building, Neve Hall. Today (1929) there are 125 boarding and thirty day pupils, nineteen employees, 600 acres of land, nineteen buildings. Value of property $110,000, and no debts.

The course of instruction: Primary through High School is accredited under Virginia State Board of Education.

Admission is restricted to country children of limited means, preferably from isolated mountainous sections.

1928, aged 60.

Rev. Addison Atkins Lamb, Class of 1898; died September 16, 1928, aged 46.

Rev. Mercer Patton Logan, D. D., Class of 1880; died December 1, 1928, aged 72.

Rev. John Thomas Foster, Class of 1889; Died January 5, 1929, aged 64.

Rev. John Alexander O'Meara, Class of 1894; Died February 7, 1929, aged 60.

Kensey John Hammon,
Wm. J. Morton,
Committee.

Necrological Report of the Theological Seminary of Virginia.

From March 1928 to June 1929.

Rt. Rev. George Herbert Kinsolving, D. D., Class of 1894, died October 23, 1928, aged 79.

Rt. Rev. John Dominique LaMothe, D. D., Class of 1894; died October 25,

St. Mark's Parish, Culpeper.

The Parochial Branch of the Woman's Auxiliary of St. Mark's Parish, Culper, invited the members of neighboring branches, and a group meeting was held in Peterkin Memorial Hall on Monday, June 10. Ridley, Slaughter and Bromfield Parishes were represented, members coming from Rapidan, Mitchells, Brandy, Madison, Woodville, and All Saints.

After a brief service of missionary prayers and hymns, Miss Nancy Tackett, Auxiliary Secretary of the Piedmont Convocation, spoke on the plan for rebuilding St. Luke's (Tokyo) Hospital, and its wonderful work in the past. She also asked the wider use of the "Blue Boxes", and told the benefit of their use. The Summer Schools were described, and attendance on them urged —specially the nearest one in Tappahannock, Va.

Miss Louisa Davis then addressed the group of members on "How Can the Woman's Auxiliary best help the Parish and the Church?" She emphasized the spiritual development of the branches and members through the use of Holy Scripture and prayer; and the value of information about missions through reading the Spirit of Missions, Church at Work, and books like "The Desire of All Nations," and "Christ in the Common Ways of Life." Practical suggestions were interwoven in her talk.

Ere the meeting adjourned, a social half hour was enjoyed with sandwiches and tea. St. Stephen's Church and the Hall were inspected with their various improvements. Members of the Junior Auxiliary were also present and assisted in serving the refreshments.

Summer services in the Colonial Church of Little Fork, Oak Shade, began June 16, and the annual service day will be the Fifth Sunday after Trinity. The Rev. Charles Bratton DuBell, rector of St. Simeon's Church, Philadelphia, will preach.

K. J. H.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

The use of the county paper for preaching has been adopted by the Rev. W. G. Christian, of South Hill, Virginia. Though his church is one of the smallest in the county, he gets the largest "hearing". He writes a weekly "Cleric's Column". He also has a Men's Bible Class which meets in the hotel, made up largely of men who have not heretofore been active in Church affairs. This is his first year out of the Seminary.

Port of Norfolk.

Single-handed, with no help in office work or otherwise, the Rev. W. E. Callender carries on his work as chaplain at the port of Norfolk, Va. He is chaplain of the U. S. Marine Hospital and the Norfolk Municipal Hospital, as well as chaplain of the port. An average of seventy men a month are now cared for in the Marine Hospital. The total since 1921 is about 18,650 ex-service men.

Mr. Callender writes: "One of the most important needs of the hospital is a good library. The chaplain has over 800 books. That, however, is not half enough, and he would appreciate any donations of books, science, fiction, turbine and electrical engineering, etc., also books in Spanish, Portuguese, French, German, or practically any language, as we have all nationalities in the hospital."

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Dr. Augustus T. Murray, Special Preacher at the Cathedral.

Dr. Augustus T. Murray, pastor of the Irving Street Friends Meeting, where President and Mrs. Hoover worship, was the special preacher at the people's evensong service at Washington Cathedral on Sunday, June 9. Dr. Murray and Dr. Wm. L. Devries, Canon and Chancellor of Washington Cathedral, knew each other as fellow students at Johns Hopkins University. Bishop Freeman, who usually preaches at the Sunday afternoon Cathedral services, was away from the city, having accepted an invitation to preach the baccalaureate sermon to the graduating class of the University of North Carolina, Chapel Hill, N. C.

Potomac Assembly, Brotherhood of St. Andrew.

The first meeting of the Potomac Assembly of the Brotherhood of St. Andrew was held on the evening of June 6 in the Church of St. Stephen and the Incarnation. Mr. J. Harris Franklin, President of the Potomac Assembly, presided and seventy-five young men and boys were present, representing several chapters of the Brotherhood in the Diocese of Washington and the neighboring dioceses of Virginia and Maryland.

Mr. H. Lawrence Choate, National President of the Brotherhood of St. Andrew, was the principal speaker of the occasion. He suggested among other lines of activity for personal work in summer the holding of services in camps, vacation resorts, sunset and open air services, to supplement the usual Sunday morning service, and cooperation with lay readers in supplying services when the rectors are on vacation.

Colonel John H. Finney, of St. Paul's Parish and Curator of Washington Cathedral, told of plans for the annual pilgrimage to Jamestown on June 16, to commemorate the first celebration of the Holy Communion, in what is now the United States. Rev. George Fiske Dudley, D. D., conducted a devotional service and delivered an address on the twofold vows of the Brotherhood of St. Andrew.

Announcement was made of several new chapters in process of organization. This is in line with the objectives of the Potomac Assembly, which has set for its special work, extension. Mr. Franklin, the president, is a member of St. Thomas' Church.

Epiphany Church Undergoing Repairs

Extensive repairs and redecorating have been started in Epiphany Church and all services through the summer will be held in the parish hall, which has been fitted up as a chapel.

The rector, Dr. Z. B. Phillips, who, with his family is abroad for an extended vacation, is reported to be much improved from the illness which he suffered earlier in the spring.

M. M. W.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

Commencement Exercises of St. Paul's School for Boys, Mt. Washington, Md., were held at the school on June 11. There were five graduates and the Rev. Dr. Romilly F. Humphries, Archdeacon of Baltimore, delivered the commencement address.

St. Paul's School is under St. Paul's Parish, Baltimore, the Rev. Dr. Arthur B. Kinsolving, rector.

St. James' School, Washington County, Maryland's Diocesan School for Boys, held their commencement exercises on Wednesday, June 12. Bishops Murry and Helfenstein attended and presented the diplomas and awards. There were fifteen graduates. Mr. Adrian H. Onderdonk is Headmaster and has been at the school for twenty-five years.

The Bishop and Mrs. Helfenstein had as their guests on Monday, June 10, the Maryland Clericus.

They had their business meeting at twelve o'clock, after which luncheon was served on the porch.

Immediately after luncheon, the Rev. Samuel M. Shoemaker, rector of Calvary Church, New York, addressed the Clericus, telling them of his work in Personal Evangelism in Calvary Church.

On Wednesday, June 5, the Convocation of Annapolis, Md., met in Grace Church, Elkridge, the Rev. C. C. Durkee, rector. The Rev. Charles E. McAllister, rector of St. Michael and All Angels' Church, Baltimore, preached the sermon at the opening service.

N. E. P.

NEW YORK.

Rt. Rev. William T. Manning, D. D.,
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, Suffragan.

School of Art, Greenwich Village.

If you know your Greenwich Village, as so many people do who are not New Yorkers, you will probably be able to find "No. 16, Jones Street", without going more than two blocks out of your way. When the elusive little street is found, No. 16 is conspicuous as its best-looking building. It was completed last year, to contain the workshops developed and maintained by Greenwich House, and is more interesting to visit than many tourist centers.

Here, under the old apprentice system, boys with artistic talents come to study modeling, wood carving, drawing and allied crafts. Iron work is to be added and pottery is made in Greenwich House. The public schools offer nothing equivalent to this. School boys eight or ten years old, come in after school, to learn the rudiments, and when they have progressed sufficiently are allowed to work on orders. Older boys come in for all day. Some of the names enrolled "ring like a chime of bells," as Dr. Cram said long ago in another connection—Vincent Ferrarra, Patsy Galata, Ettore Salvatore, Raymond Tesi, Salvatore Tocci, Alex Merli.

Tables and benches, candlesticks, mirror frames, statutes, glazed jars, and wood carvings stand about the rooms. One of the orders completed this spring was a simple but beautiful carved oak door for a church in Missouri. All the things, being hand-wrought, have that touch of life about them which machines just miss. The director of the workshop is the well known sculptor, Victor Salvatore.

Mrs. Simkhovitch was the founder of Greenwich House and has been its head since 1902. She is a member of the New York Diocesan Social Service Commission, and of the National Social Service Department.

ALABAMA.

Rt. Rev. W. G. McDowell, D. D., Bishop.

Glen Addie Mission.

A little mission started a year and a half ago at Anniston, Alabama, by the Rev. James M. Stoney, rector of Grace Church, and some workers, is located in the industrial district known as Glen Addie. There is no chapel at all; just an old rickety tenement house which has been loaned. This mission was started to take care of the "overflow" from another mission which Mr. Stoney has, just outside the city limits, known as the Chapel of the Resurrection. A bus takes the children out there, but could not take all who wanted to go, so the second place was opened, in an old three-room house with a few benches, an organ, a lectern and an altar and Bible. Sometimes there are sixty-five in this place on Sunday afternoons. The children bring wood ferns and wild flowers for the altar.

Miss Harriet P. Tabb, Superintendent at the Mission, writes: "At first many thought we were surely Roman Catholics as they associated a cross with the Roman Church only. Many are attracted by the Holy Rollers and other sects, but usually come back to us after a time. Some still cling to the idea that immersion is the only mode of real baptism. Many first thought Good Friday was 'the best day to plant beans'. With all our handicaps we have accomplished something for the Master. We have five confirmed members, and have baptized eighteen."

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

A new rectory was bought for St. Paul's Mission, Troy, and the old one which was far out of the way and uncomfortable sold. St. George's, Nanticoke, also bought a house for which they paid $12,000 for a rectory. It is practically paid for already.

St. Luke's, Reading, though a mission itself is sponsoring another mission—one to the colored folks in the neighborhood. It is prospering. Eight persons were confirmed lately.

H. P. W.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Anniversary Day.

Yesterday was Brooklyn's "Anniversary Day". It received more than usual attention, because it was the one hundredth anniversary of the Brooklyn Sunday School Union. The time-honored and peculiarly Brooklyn custom of a parade of Sunday-school members was the feature of the day, as always. Many of our schools participated, some did not. St. Ann's School, which was one of the four constituent members of the Union in 1829—with the Sands Street Methodist, the First Reformed and the First Presbyterian—paraded with a beautiful new banner, lately presented by Mrs. Caroline L. Ford in memory of her daughter, Edith Victoria Ford, indicating in the dates "1828-1928" the centenary of their own school. Newspaper reports say that 100,000 children, representing 319 congregations, paraded in twenty-six territorial divisions.

Membership Without Obligation.

At a dinner of the Men's Club of the Church of the Epiphany, Brooklyn, the rector, the Rev. Lauriston Castleman, is reported by the Brooklyn Daily Eagle to have said: "If the public had to put up with the same kind of education in the public schools that their children get in our so-called Sunday Schools they wouldn't stand for it for a minute." "How much do you learn in a Sunday school? Very little. I'll wager that I could give you an examination of elemental questions on religion that very few of you could pass. I am not at all satisfied with the kind of religious education that we are giving. What we need, in our church, is a parish house with regular classrooms and regular teachers trained to teach religion."

Bishop Larned, at the same dinner,

(Continued on page 23.)

Family Department

JUNE.

1. Saturday.
9. Second Sunday after Trinity.
11. Tuesday. S. Barnabas.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. Monday. Nativity of S. John Baptist.
29. Saturday. S. Peter.
30. Fifth Sunday after Trinity.

COLLECT FOR FOURTH SUNDAY AFTER TRINITY.

O God, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being Our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake, Our Lord. Amen.

COLLECT FOR ST. JOHN BAPTIST'S DAY.

Almighty God, by Whose providence Thy servant, John Baptist, was wonderfully born, and sent to prepare the way of Thy Son, Our Saviour, by preaching repentance; make us so to follow his doctrine and holy life that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths' sake; through Jesus Christ Our Lord. Amen.

COLLECT FOR ST. PETER'S DAY.

O Almighty God, Who by Thy Son Jesus Christ, didst give to Thy Apostle St. Peter many excellent gifts, and commandest him earnestly to feed Thy flock; make, we beseech Thee, all bishops and pastors diligently to preach Thy holy word and the people obediently to follow the same, that they may receive the crown of evelasting glory; through Jesus Christ our Lord. Amen.

For The Southern Churchman.

EVENING DREAMING.

Kate Randle Menefee.

Out of the evening's dream
A ship sailed in to me;
With white sails softly gleam
It crossed the twilight sea.

Into a harbor under
The stars it found a shore;
I watched it mute with wonder:
A cross and crown it bore.

I turned the ship was passing,
But on the moonlit quay,
The Captain's name was flashing—
"The Man of Galilee."

I need not question whether
The cross was mine—the crown?
We'll talk of that together
Some night when winds lie down.

"I TAKE ON ME THE ADVENTURES OF HOLY THINGS.

A Memory of Woodbine Willie.

Sunday in London—an evening in early summer—down in the deserted silent streets of the city—that little church with its ugly Georgian design, which was the goal of my pilgrimage—crowded a full half hour before the time announced for evensong—an expectant, reverent congregation, waiting—a figure kneeling before the Holy Table, wrapped in prayer, lost in contemplation. It was Studdert Kennedy talking with God before the time of speaking to men; it was his church, St. Edmund's, Lombard Street, and it was full of flowers, for it was Whitsunday: "My Beloved Is Among the Lillies." Then the little choir broke forth from the little vestry and poured into the little chancel, singing the Psalm of approach, "I Was Glad When They Said Unto Me," and the service began with the voice of joy. An ugly, unimpressive little church, possessing very little of the quality that gives atmosphere, yet full of atmosphere from this one personality and from the incense of prayer and praise.

Then, prayers over, in the deepening twilight he spoke, very quietly, with utter conviction—of the artificial light which makes us incapable of realizing darkness; of the physical darkness in wartime that could be felt; of the sense of being lost in the dark; lost in the darkness of doubt. The darkness that covers the mind comes from the heart, so the collect bids us pray to Him who teacheth the hearts, for the mind without the heart may make them clever, but cannot make them wise; it is through the Spirit speaking in the heart that we learn to know the Beautiful Person who is behind everything; in the secret places of the heart the Spirit makes us one with Christ and He delivers us from fear.

And now he has left, this priest who was also prophet, preacher and poet; he has left those he tried to teach and longed to help; left those who heard him gladly and tried to follow. He who longed so intensely to solve life's mysteries and to see God, has gone into the fuller light and the more abundant life; heart-broken perhaps by the sorrows of life and by this terrible winter of poverty and unemployment. He had spent life looking into the face of pain and wrestling with its problems—pain in the crowded districts of cities and in their mean streets; pain in the battlefields and hospitals; pain in the unemployed areas; pain in the tortured hearts of men and women struggling in the toils of their personal tragedies.

Every one knows Studdert Kennedy; the beloved padre; Woodbine Willie as he was lovingly called by the soldiers he served; leader of the Industrial Christian Fellowship; prophet of the divine law of justice and order in a disordered world. He has poured out his heart for us to read and with all his pain and passion, how wise and unconventional he is; how candid and vigorous, how humorous and tender. Hurled into the war the "interesting facts" of history came to life there; roared, and dripped with blood; mocked, blasphemed and cried for mercy. He learned that every one asks the chaplain, in a thousand different ways, the one question, "What is God like?" and the chaplain's success or failure depends on his answer to that momentous question. What could a man make of it all? the calm loveliness of silver dawn, the grey mists, the first flush of sunrise, the leaping flame, the maddening din, torture, murder . . . mothers, children . . . God the Father. There is the problem which in the artificial light of modern civilization, we can hardly see. He tries to think it out—Nature herself drives a man to believe in something, in some one, for the world is a vast starlit temple where every bush and flower flames with God and the strange world-story is of a ceaseless war, with perfection of personality as its end in view. It is all the fruit not only of God's power but of God's pain, and triumphing in Nature's glory, God calls us to join Him in the tasks of conquering the evils which arise from the necessities of creation. History emphasizes this lesson that everything good springs not only from the power but from the pain of God; that God in Christ did not will strife, but suffered agony and death because of it and pleads with men to conquer evil and live in peace. The Bible proclaims the same truth, for it is not merely the history of God's self-revelation to man, but the history of the making of man capable of receiving that revelation—everywhere the same patient, persistent, suffering spirit of love and beauty at war with awful incomprehensible necessities and slowly conquering them. So it is always the Cross in the end; always Christ upon the Cross that comforts; the Cross is the real throne.

Or the Sacrament of the Lord's Supper; why don't men come to it? Why do those who come seem to be the ones who need it least? Is it because we don't connect It with life? The man in the street knows that the Sacrament is made for man, yet does not see that It perpetually presents the Cross, not past, but present, and is the means of making Christ's Presence real to ourselves. It is the means by which we become filled with the spirit of suffering and creative love, so the Bread is the ration of a fighting army against wrong; the Wine the stirrup cup of a band of knights who ride out on an endless war against evil. See how the pulpit stands aside with a splendid gesture of humility and points to the Holy Table; how the Bread there broken represents in itself all our daily bread and the means by which men earn it; so all arts and crafts, all work, is there offered to God that He may take it and make it the means of expressing His own infinite love for men.

Then Peter—St. Peter—Private Peter—the average man whom Christ called the rock, because the foundation of the Church is laid in the heart of the average man; type of Peter the private soldier who died for the cause of Christ without knowing it; who died for Christ yet never recognized Him, because the interpretation of Him had been so distorted that it obscured His Glorious rebellion against evil and His fierce lifelong war which culminated in the Cross. How he pours out his heart as he fashions a rough wooden cross to set over the grave of Private Peter, and prays for a fuller measure of Christ's eternal spirit of strong love, that for the sake of all the other Peters the Church may sanctify herself afresh and lift Christ up so that they can see and recognize Him as Captain of their salvation. Or think with him of the lies with which we deceive ourselves and each other, and their counter truths. The old see visions; the young dream dreams; the people in the years between face facts; and thus was able to face facts—very hideous ones—because he not only faced facts but saw visions and knew that God's golden age was yet to come. In the novel, "I Pronounce Them", he speaks, "as a fool trying to help his fellow fools". Every problem in personal relationships, especially in the searching intimacies of marriage, ceases to be a mere case and embodies itself in a man and a woman. There is the fine hard game of Christian marriage, with its strict rules and grand relentless loyalties; there is the soft old game

of human love, in which everything is counted fair as it is in war. This book is a passionate statement in terms of courage and love and pity; he cannot solve the problem, but he makes us see the man and the woman going their separate ways, up the hard road of the Cross, and "there is the figure of Jesus of Nazareth standing, but His back is turned, and I cannot see His face."

Few men have so shared and felt and understood war, and he knows it is not the working of God's will, but His crucifixion. "The goodness and badness, the courage and futility of men, seen there in vivid colors, remind us that the energies which the war released are still ready to serve God—or the devil." We have just been through another hell, he writes in 1919, and here we are again dreaming dreams; seeing visions—a new world, a lasting peace. But only one power can make peace—the power of God at work in the hearts and minds of the great mass of the human race. We must love God with a living, reckless love of heart and mind and soul. This is the only Way of Peace. There is no other.

And at last he sees conflict as the essence of life, but it is creative conflict. This is the key to the problem of all personal and group relationships. When one person or group endeavors to dominate or destroy another and to find peace by conquest, the conflict is destructive. But when neither desires to dominate destroy the other, but both are eager give and take, the conflict becomes a vital vivifying tension which gives savor and worth and meaning to life . . and out of it there arises a growing but never finally completed unity.

This man tasted the agony of the world and knew the power of God. He served the Church with all the impatience of a parson, yet he realized that Christ uses her and speaks through her in spite of her short-comings. "Christ is too great for our small hearts," but Christ can enlarge our small hearts to receive His Word and take His yoke upon us and dedicate ourselves wholeheartedly to His work and His cause; but the grace for this is found only in prayer. Why don't men pray? Prayer is the only real weapon, the only sure refuge. . . . . Like the knights of the Round Table, he took upon him the adventures of holy things; life to him was the worship The Holy, the service of the One who is love; having poured out himself in sacrifice that he might help men and women to see God in the face of Jesus Christ, he has gone to that perfect Love, and as was said of another eager heart, "Who can measure the influence of that burning, tender, deep-seeing and indignant spirit?"—Jesmond Dene, in Canadian Churchman.

Education Has Its Place.

A well dressed young man stopped at a humble dwelling in the Kentucky hills. "Good morning," he said to the native who answered his knock. "Would you be so kind as to tell me the way to Millersburg?"

"Sartainly, sah, with pleasure. "Do you see that bunch of sugar trees in the hill yander?"

"Yes," replied the young man, "but you ought not to say 'yander'. 'Yonder' is the proper word. I know because I was educated in the high schools of Augusta, Maine; and I speak words correctly."

"Wall, in that case, young man, you jist go up yander to Augusta, Maine, and ax them thar fellows in the high school to tell you the way to Millersburg."

With that the Kentuckian closed the door.—The Pathfinder.

For The Southern Churchman

DRIFTWOOD.

Anna Horner Thomas.

Drifting! Drifting! Striving to see;
Buffeted by the pounding tide,
Drifting! Drifting where?
Frail the chain that anchored me.
Hope and then resistance died,
No one seemed to care.

Drifting! Drifting! Lack of power!
Wrong environment clogged my soul,
Some may call it fate.
In temptation's ruthless hour,
Fiercest billows o'er me roll,
While I yield I hate

Drifting! Drifting! Helplessly,
Caught in life's unceasing swirl,
Wildly, fiercely tossed.
Drifting to eternity!
Desolate, forgotten by the world;
Oh, the fearful cost.

Some one your assistance needs,
Drifting, ruderless, souls strippel bare,
Efforts all so weak.
Driftwood, held by tangled weeds,
Faint and weary . . .. then despair!
Help them refuge seek.

Driftwood! Driftwood! God help me,
Safely anchor my soul to Thee!

From The Puritans.

Having once made Christ my foundation, I shall take a leaf out of the book of the Puritans of Massachusetts. I have heard that in their early days their counselors agreed "that the State of Massachusetts should be governed by God till they had time to find a better ruler". So I will rest on Christ alone till I can find a better resting place. When we find that God has laid another foundation, we will look at it. When we discover a foundation more suitable for sinners than the sinner's Saviour, we will consider it; but not till then.—Selected.

Pride.

Pride is a virtue—let not the moralist be scandalized; pride is also a vice. Pride, like ambition, is sometimes virtuous and sometimes vicious, according to the character in which it is found, and the object to which it is directed. As a principle, it is the parent of almost every virtue, and every vice—everything that pleases and displeases in mankind; and as the effects are so very different, nothing is more easy than to discover, even to ourselves, whether the pride that produces them is virtuous or vicious; for the first object of virtouous pride is rectitude and the next independence.—Greville.

In vain do we read the Bible if we do not live it. We may study its language and history and customs and memorize and master its teachings and be orthodox in our beliefs and yet be all the worse if we disobey it and thus sin against its light. "The demons also believe, and shudder." "To him therefore that knoweth to do good, and doeth it not, to him it is sin." Increasing light only increases our guilt if we do not transmute our light into life as the tree by its subtle chemistry transmutes the golden sunlight into fruit. There is a great plenty of truth as it is printed and published and preached, but there is a lamentable shortage of truth as it is lived, the living gospel that is known of all men and passes at par value in the home and office and mill and all the relations if life.

For The Southern Churchman.

SPRING BACK AGAIN.

William Olney.

Ye buds and ye blossoms expressions of life!
With praise of your Maker, your beauty is rife.
Our eyes are made glad with the splendours of Spring.
And with new thanksgiving it makes our hearts sing.

No longer does Winter's cold tell us of death,
And the Frost-King numb Nature with his icy breath.
God has sent the warm rays to end Winter's long reign,

Thus, **thus**, may it be in our Church-life as well,
May all chilliness flee before Love's miracle:
May Christ's own be enthused with the Spirit's blest power,
And New Life from God all their message endower.

The world wants men who are saved from secret faults. The world can put on an outside goodness and go very far in uprightness and morality, and it expects that a Christian shall go beyond it, and be free from secret faults. A little crack will spoil the ring of the coin. The world expects, and rightly, that the Christian should be more patient, and gentle, and generous, than he who does not profess to be a disciple of the Lord Jesus. For the sake of those who take their idea of religion from our lives we need to put up this prayer earnestly, "Cleanse Thou me from secret faults."

For The Southern Churchman.

DIVINE LOVE.

May Kidder Chase.

Love, dost Thou come in a gracious loveliness?
And call my name and to me make address?
I scarce may breathe or even lift mine eyes;
But bow my head in hushed and sweet surprise!

Full pure and white this Love, serene and calm,
Falls o'er my soul like Gilead's healing balm!
I hear Thy Voice, "what wilt Thou have me to do"?
Return to Thee the Source, Thy Love renew?

O take my will and make me fine and strong!
To know One Will within life's hurried throng!
O take me Master, make me one with Thee.
There are not two, but one, Thy Unity!

It may be that if Christ is to make all things new in your life, and in my life, then many things which hinder His work in us will have to be abandoned. The narrow views of life must be broadened out; the crooked parts of our life must be straightened, and our life must be made fit for the Son of God to enter into.

For the Young Folks

The Postern Gate.

"In the castle of my soul there is a little postern gate
Where, when I enter, I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is.
When I meet God there, all life gains a new meaning,
Small things become great, and great things small,
Lowly and despised things are shot through with glory,
My troubles seem but pebbles on the road,
My joys seem like the everlasting hills,
All my fever is gone in the great peace of God,
And I pass through the door from Time into Eternity."

—Walter Rauschenbush.

A Letter From Japan.

(This letter was written by Miss Margaret W. Hester to Mrs. John Ridout, Jr.'s little daughter, from her new home in Japan, where she is doing kindergarten work as a United Thank Offering Missionary.)

March 18, 1929.

Dear Little Isabel and Faith and Nancy:

Last week I went to a party at the Kindergarten. Would you like to hear about it? The boys and girls invited all the mothers to come and see their Zoo. You know a Zoo is where lots of animals live.

First of all, they sang a song about the Zoo and the animals who live there and the things they say.

Then the teachers put some screens in each corner, and the children hid behind the screens. What do you suppose they did while they were behind the screens? They fastened big paper pictures of animals around their heads to make them look like rabbits and bears and elephants, and pigeons, and mice, one was a big cat.

When they were all ready they sang a song about the elephants. Then some of the children who had elephant pictures on their heads, came walking out just like real elephants. They picked up some animal crackers which the other children threw on the floor, and did it with one hand just like the elephants do with their trunks. Wasn't that funny?

After that some bears came out, and some rabbits hopped along. Then the pigeons flew around and around the room, and the little mice came creeping, creeping, creeping along the floor until the big cat came along and scared them all away. Then they ran, ran, ran as fast as they could back into their cage. Don't you wish you could have seen them?

All the children stood up and sang, and can you guess what one song was? It was about a little kitty and a little doggie. "The little kitty says, 'Meow', the little doggie says, 'Bow-wow-wow'. If they should both together sing, wouldn't that be a funny thing? 'Meow', 'Bow-wow-wow', what a funny, funny thing. 'Meow, Bow-wow-wow', such a funny, funny thing." Maybe Mother remembers that song and will sing it for you. I think she used to know it when she was a little girl and went to Kindergarten with Aunt Monnie.

Well, these Japanese children sang the Kitty and Doggie Song in English, just as you do, and then they sang it in Japanese, which is another way of talking. When I come home, I'll teach it to you in Japanese. Won't that be fun?

Next, the mothers and the children played some games together. Then they all sat down at some little tables and had tea and cakes, and the cakes were animal crackers, and cookies. The cookies were cut out like animals, too; rabbits, and chickens, and pussycats. Aunt Monnie and one of the teachers made the cookies and the boys and girls liked them so well they decided to take them home to show to their Daddies.

Then it was time to go home. The mothers and the boys and the girls bowed way over and said, "Good-bye, we had a nice time", and the teachers bowed way over the very same way, and said, "Good-bye, we are so glad you came to the party".

Then the mothers and the boys and girls put on their shoes, which were waiting outside the door for them. Did you know that Japanese boys and girls, and mothers and daddies always take off their shoes when they go inside the house? Well, after they put their shoes on, they said good-bye again, and then went home.

Don't you think that was a nice party? and wouldn't you have liked to be there?

Last week I had some letters from the Kindergarten boys and girls I knew last year. And I had some more letters from a little boy and girl I know, who live in Norfolk, Va. The little boy and girl who live in Norfolk, are big enough to write letters themselves, but the others told their teacher what to say.

Maybe you could tell Mother what to say and she could write a letter to Aunt Monnie from Isabel, and Faith and Nancy? Wouldn't that be a nice surprise for Aunt Monnie to have a letter from Isabel and Faith and Nancy? The postman would put it in a little box, which is fastened to the gate, and the three little bells at the top of the gate would ting-a-ling, ting-a-ling, and Aunt Monnie would look out of the window and see the letter in the box. Then she would run, run, run, as fast as she could and take the letter out of the box, and she would say, "Why, who sent me this letter?" Then she would open it to see, and it would be from Isabel, and Faith and Nancy.

When you get to be big girls and go to school you can write letters yourselves.

Here's a big hug and kiss for each one, and love for Mother and Daddy, too.

From,
Aunt Monnie.

In the Land of Sunshine.

Elaine's mother had not been well, so the doctor had said that a winter in the beautiful island of Haiti would be the best thing for her; and that is how it happened that she and father and Elaine sailed away in a great ocean steamer, through the warm Southern waters, to the beautiful land of sunshine where there is no winter, and where there are trees and flowers and birds all the year through.

Long, long ago Christopher Columbus landed on one of these same islands and he thought it one of the most beautiful places he ever had seen. "It seems to me that I could never leave so enchanting a spot," he wrote. Oranges, bananas, pineapples and many other fruits grow there, as well as sugar cane from which sugar is made.

Elaine decided the very first day that she never wanted to go away from such a beautiful land. By and by she began to miss her home friends, and most of all she missed her Sunday School. Why didn't she go to a Sunday School there? There was none to go to. And the hundreds of bright-faced boys and girls that Elaine and her father and mother saw every day in the streets of the city and in the fields and little towns of the country, never had heard of Jesus. Long ago, black people had been carried as slaves to the beautiful island, and that is why the boys and girls there are like the boys and girls of Africa.

You may be sure that when Elaine's Sunday-school teacher at home heard how sorry Elaine was for those little black children, she was sorry, too, and she told the Primary Department about it the next Sunday. She found out that in the island of Cuba, not so very far away from this other island of Haiti, the people who had had missionaries from America to teach them of Jesus were so sorry for their neighbors that they were planning to send missionaries of their own, black boys and girls, who had been taught by the misisonaries and were now grown up, to open mission schools in Haiti.

But Elaine and the Primary children wanted to help right away; so from all the homes they gathered bright pictures that told Bible stories. These they sent to Elaine, and her mother helped her to give them out to the island children. That was like sowing seed, but seed that will grow in the soul gardens, and will help the children of that land of sunshine to know about the heavenly garden above.—The Sunbeam.

To Kill.

It is written: Thou shalt not kill.

We all know, it is true, that it is often necessary to kill, but in spite of this there is, perhaps, some truth in the old word. Notwithstanding the layer of dust, in which the unceasing warfare of life has shrouded my conscience, it still happens that I shudder when I recall some of the murders I have committed. I do not remember them all. Some were inevitable, and I do not repent of those.

But among those I have killed out of wickedness or thoughtlessness, I remember first and foremost a little bird, a spider, and a fox.

Nearly all children are naughty. When I was a child I associated for some time with a boy who was more so than I. He taught me to shoot with a sling. When summer vacation came we went to the woods every day with our slings. And we could not bear to see a little bird, twittering on a branch, without putting stones in our slings and shooting at him. But we hardly ever struck one. Birds, like all other animals, have learned to be on their guard against human beings, and we hardly had time to take aim before the bird would disappear, looking like a dot against the blue. These constant failures made us so angry that we came to feel it a matter of honor for us to kill a little bird, no matter how it was done.

Then one day it happened—and it was not in the woods, but in a corner of the garden belonging to our country home—that we discovered a little fledgling in a bush. He had not yet learned to fly, but was only able to hop from twig

to twig. Without a moment's hesitation we stole as near as possible and fired our slingshots. The fledgling fell to the ground, but he was not quite dead. He lay in the grass with wide open bill, and his little tongue kept moving. The eyes, also, were alive. We stood undecided, our faces red with shame, and looked at each other. What were we to do? Had we better kill him? And after that, what were we to do with a little dead bird?

"He will soon die of himself," said my companion.

"Yes," I replied "he cannot live long."

We felt that neither of us would dare to touch him. We stole away without looking at each other, and we never played in that corner of the garden again.

Why did I kill the spider? It was not wickedness, it was an impulse, because he frightened me.

It happened in Hamburg. I was sitting alone in a hotel room, reading a book. The electric light fell, white and cold, over the white pages of my book. I had turned on all the lights in the room. It was very quiet, the only sound being the ticking of the clock on the fireplace, and the rustling of the leaves I turned. It was a foggy autumn evening. All the unwholesome fumes of the city penetrated to my room and poisoned my temper.

All at once I felt something touch my hand. It was a gigantic spider, hairy and fat, crawling over my hand down into the book I was reading. When he saw me watch him he began to run. I sprang from the chair and threw the book far away, pale with horror. But the spider had already made his way down one of my legs to the floor. He rolled, like a ball of thread, across the floor, as fast as if he had been pursued by fire. I felt that I must kill him in self-defense. I took the book from the floor, hurled it at the spider, and crushed him.

Is there not an old superstition that forbids killing a spider? I dared not touch the book. I have never read it since.

I must see some human being. I went to the door and rang for the waiter. When he came I looked at him in astonishment, until I collected my thoughts enough to improvise, "Get me something to drink".

The fox I had killed because I had a gun in my hands when I met him. It seemed self-evident that I ought to kill a fox, if I met him in the woods and had a gun in my hands.

It was winter. Snow fell everyday, and every day I walked in the woods with a worthless old gun and a black poodle, named "Gustav". I did not hunt. Sometimes I took aim at a pine cone for my own amusement, and to please Gustav, who jumped and barked with joy at every report. He was not afraid, for he had not yet learned that a gun is a murderous weapon.

One day, at dusk, I met a little fox. He had been down in the village on business, and was on the way home, with a speckled hen in his mouth. I stood concealed behind a juniper bush, and he ran close by without seeing me. I took aim and fired. Why? It is the custom.

The fox ran a few steps farther, as if nothing had happened. Then he stopped suddenly, as if astonished, and dropped the hen. And with a faint, dismal moan, he stretched out on the snow and died. Gustav, the black poodle, who was still almost a puppy, rushed forward in wild joy and with his merriest bark, and snapped playfully at one of the fox's ears. But the next moment he realized that the strange animal was dead. An indescribable expression of shyness and confusion crept into his bright black eyes. At last he crept close to me, with drooping tail, and whined softly.

I let the fox lay and went home, for I felt cold. The next day I walked the same path, which was my favorite route. I went along, whistling softly, and no longer thought of what had happened the day before. All at once I started and stood still. On the ground, at my feet, lay a dead fox. The crows had pecked at the upturned eye.

I stood looking a moment at the fox,

FP 3-11-29 Newspapers PO 1359 Ad 253A Rev.

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CONTENTS

Sin and the Sinner	Sanctification
Redemption	Reconciliation
Justification	Love to God
Regeneration	Love to Christ
Repentance	Love to Man
Adoption	Prayer
Faith	Worship
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and listening to the sound of two branches being rubbed against each one," I said to myself.

"A live fox is prettier than a dead other by the wind.

And after that I sought other paths.
—Translated from the Swedish.

LITTLE WHEEL AND BIG WHEEL.

Says the big wagon wheel
To the little wagon wheel,
"What a difference between us I see!
As our course we pursue,
Can a small thing like you
Keep up with a great thing like me?"

Says the little wagon wheel
To the big wagon wheel,
"You are larger, I own, my good friend;
But my quickness supplies
What is wanting in my size,
So I keep in the front to the end!"
—Selected.

Flowers That Quarrel.

Flowers, like human beings, seem to have special dislikes in the way of associates, writes S. Leonard Bastin, in St. Nicholas. Just why this is so it is not easy to explain, but many people must have had the experience of arranging freshly cut flowers in vases, only to find after a few hours that they have drooped badly for no apparently reason. A floral expert has recently stated that, in nearly all such cases, the trouble is due to the fact that the blossoms do not agree. If they were human beings, we should say they quarreled.

Here are a few floral dislikes that have been noticed: Hardly any kind of blooms are happy in the same vase with mignonette. Many flowers will droop in an hour if they are brought into contact with the sweet-smelling plant. All kinds of poppies cause trouble if they are mixed with other flowers. Not only so, but the poppies generally end up by drooping badly themselves, as if they were exhausted by the quarrel. Sweet-peas are such aristocrats that they do not like being associated with any other kind of blossoms. Lilies-of-the-valley will fade quickly when placed with almost any other flowers. One could think that roses of all kinds would associate well, but this is not the case. The writer has two tea-roses in his garden, one yellow and the other pink. Cut blooms from these can never be put together in a vase without causing the yellow flowers to fade quickly. Yet the yellow rose keeps well if alone in a vase, showing that the wilting is due to the presence ranged in the house fade quickly, it of the pink rose.

When flowers that have been ar- is most probable that two kinds which never agree have been mixed together. If these are separated and placed in distant vases, the quarrels are at an end and the blossoms soon recover.—Exchange.

For The Southern Churchman.

THE WORLD.

Mary Esten Cooke, age 9.

I love the sunrise in morning;
I love the sunset at night;
I love the world and its wonders,
I love the stars so bright.

I love the snow in the winter,
I love the leaves in the fall;
And roses on table at dinner,
Yes, I love them all.

JOHN TYLER

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AND

ABRAHAM LINCOLN

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"The yellow can with the black band"

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

CHURCH LITERATURE.

ANY or all of the following items will be sent out post free without charge to any applicant as long as the supply on hand lasts. Address the Rev. Frank T. Hallett, 2 Bingley Terrace, Thornton, R. I.

The Lord's Plan for the Service of the Lord's Day, Lucius Waterman; Jews and Christians, ed. B. A. M. Schapiro; Why I, a Jew, Am a Chjristian, B. A. M. Schapiro; Joseph Kershaw, A Yorkshire Mill Worker and Missioner, Henry E. Kemp; The Case for Confession, Stated by a Layman; The Anglican Church and Henry VIII, S. C. Hughson; Baptism and the Early Church, Clement F. Rogers; The Song of the Excellent Way, A Study of 1. Corinthians, XIII, G. R. H. Shafto; Our Daily Bread, Albert C. Larned; The Words of Jesus; Counsels for Church People, Creighton; What Is Christianity, Gore.

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RELIGIOUS TRACTS.

GOOD RELIGIOUS TRACTS MAY BE had by writing to LEVI C. SULLIVAN, blind tract minister, P. O. Box 43, Roanoke, Va. Some excellent tracts for prison work.

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BOARDING.

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SITUATION WANTED.

CHURCHWOMAN, COLLEGE GRADUate and Teacher of high school, with several years' experience, wishes to teach pupils in a private home, or do individual coaching in some nearby place during summer months. Address "C. G.", 132 Fillmore Street, Petersburg, Va.

ORGANIST AND CHOIRMASTER, ENGlish trained, desires change of climate, account of wife's health. Very successful boys' voices, recitalist, director of choral societies, teacher pipe organ, vocal, piano. Excellent references. Address "Organist", care of Southern Churchman.

YOUNG PEOPLE'S WORKER, AND PARish Secretary, desires position. Address, Young Peoples' Worker, Christ Church Parish House, Savannah, Ga.

CLERICAL.

YOUNG CLERGYMAN, B. D., UNMARRIED, ACTIVE IN community, welfare and young people's work; has built church; highest recommendation as earnest pastor, priest and capable rector; would consider any call to Southern parish. Address "Rector", care of Southern Churchman.

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Deaths

REV. EDWARD MANSFIELD McGUFFEY.

Resolutions.

Resolution adopted at a special meeting of the Bishops and Clergy of the Diocese of Long Island, held in the Parish Hall of St. James Church, Elmhurst, Long Island, on Friday, May 31st, A. D. 1929, the Right Rev. Ernest Milmore Stires, D. D., Bishop of Long Island, presiding:

Whereas, The Rev. Edward Mansfield McGuffey, M. A., the Senior Active Presbyter in this Diocese, entered upon eternal life on Tuesday, the 28th day of May, A. D. 1929, and his body has this day been peacefully committed to rest in sure and certain hope of the Resurrection in Christ Jesus.

Therefore be it Resolved, That we, the Bishops and Clergy of Long Island hereby record our gratitude to God for the life and character and service of our beloved brother, Edward Mansfield McGuffey.

And be it further Resolved, That we inform the Church at large of our affection and admiration for our intimate friend and companion of many years, whose fine integrity and courage will abide with us as an inspiring memory. Full of years and rich in honors, as well as in the affection of multitudes of friends, his death comes not as a defeat but rather as a crown.

A devout believer and a brave Christian soldier, he has entered triumphantly into the joy of his Lord. As his fellow believers, among whom he lived and bravely served for many eventful years, we mourn; and yet we are grateful that in his death, as through a window, we glimpse the glory of the other side.

And be it further Resolved, That we express to the family of our revered friend, our deepest sympathy in what must be to them a heavy bereavement, and assure them that we share with them the faith and hope in which their beloved and honored father lived and died, and we rejoice with them in the noble and distinguished service he has rendered to Christ and His Church.

CHARLES A. BROWN,
JOHN I. B. LARNED,
ST. CLAIR HESTER,
FREDERICK S. GRIFFIN,
JAMES CLARENCE JONES,
Committee.

IN MEMORIAM.

Mrs. Mary Newton Stanard.

Died June 5, 1929.

In the death of this distinguished woman and faithful servant of God, the Woman's Auxiliary of Monumental Episcopal Church of Richmond, Virginia, has lost a most devoted and valuable member, one ever ready to give herself, who counted no sacrifice too great, if the interests of her beloved Church could be served.

Therefore be it

Resolved, That while the Woman's Auxiliary laments its loss, we bless God for this servant of His who has departed this life in His faith and fear, beseeching Him to give us grace so as to follow her good example that with her we may be partakers of His Heavenly Kingdom;

That we express to the bereaved family our heartfelt sympathy;

That these resolutions be recorded in the minutes of the Auxiliary, printed in the Southern Churchman and a copy sent to the family.

SUSIE MORRIS JONES,
KATE F. MEADE,
MARY G. WALLACE,
Committee.

MRS. ELISE MEADE SKELTON BASKERVILLE.

"And behold a door was opened in Heaven and I heard a voice saying, Come up hither."

Entered into her eternal home, on Sunday morning, June 15, 1929, from her residence in Richmond, Va., MRS. ELISE MEADE SKELTON BASKERVILLE, the fourth daughter of the late Dr. John Gifford Skelton, and his wife Marianne Meade.

Mrs. Baskerville was born at "Paxton", Powhatan County, Virginia, in April, 1852, and came to Richmond with her parents in 1867, where she has since resided. In 1877 she married the late Mr. P. Hamilton Baskerville, of this city and was blessed with two sons: John Skelton Baskerville, who went to Heaven at age four, and Hamilton Meade Baskerville, of this city, who now survives his mother, along with her sisters, Mrs. John L. Williams and Mrs. Alfred W. Gibbs, and her brother, Julian Finney Skelton.

Mrs. Baskerville was a woman of rare beauty of heart and soul and body and belonged to the Church Militant, therefore she is now a member of the Church Triumphant. She was an active member of Grace and Holy Trinity Church, of which her husband, the late Mr. P. H. Baskerville, was Junior Warden until he passed on to his eternal reward two years ago.

Mrs. Baskerville was a woman of the strongest Christian faith and clearest intelligence and constantly and cheerfully given to good works.

She passed out of this world in the confidence of a certain faith in the comfort of a reasonable religious and holy hope and perfect charity with the world, hence we know that she has heard her Saviour's glad acclaim:

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Born of noble parents, she lived a noble life, and all who remember her esteemed father, the late Dr. John G. Skelton, the beloved physician, recall him as one of God's noblemen with "high erected thought seated in a heart of courtesy". He practised his profession here for the love of aiding his fellow man, rather than for the purpose of amassing an earthly fortune and therefore he received his crown of righteousness and the welcome words of his Saviour:

"Well done, good and faithful servant," when he left us in 1889.

"And when the soul begotten shall render
up once more
The kingdom to the Father, whose own it
was before.
Then glory yet unheard of shall shed
abroad its rays,
Resolving all enigmas in endless Sabbath
days.

L. M. W.

WILLIAM TRAVERS LEWIS.

Resolution.

At a meeting of the Vestry of Grace Protestant Episcopal Church, Clarke Parish, Berryville, Va., held May 31, 1929, it was resolved as follows:

I. That in the death of WILLIAM TRAVERS LEWIS, our Junior Warden and fellow Vestryman, this Parish and Vestry have suffered a heavy and almost irreparable loss.

II. That this community, as a whole, has been deprived of one of its most prominent and useful members; one who through a lifelong association had endeared himself to all by his many kindnesses of thought, word and deed.

As Chairman of the Finance and Building Committees our Parish owes much to Mr. Lewis, as evidenced by the renewal and beauty of our old-new Grace Church, and, as Junior Warden, for his faithfulness and vigilance in guarding the trust committed to his wardenship.

A man's daily walk in life is the highest testimonial to his worth.

As a lawyer, William Travers Lewis stood high at the Virginia Bar; as a citizen, he measured up to the standard set by a long line of distinguished ancestry; as a Christian, his example is remarkable for its consistent steadfastness and simple faith in a Great God Triune.

Our friend has passed on; but his example will remain to guide us in the paths he trod so patiently and bravely and to inspire us so to live that, like him, our departure will leave sweet memories.

GOODWIN H. WILLIAMS,
Register.

CHURCH INTELLIGENCE.

(Continued from page 16.)

made some pithy remarks on cheapening religion, and on effective organization, saying, according to the Eagle, "I wonder that many people can be interested in religion when they pay 10, 20 and 25 cents a week for it, which is really the price of a good cigar or the tip that you generously give to the waitress for a luncheon. The churches, moreover, need to compile a sort of 'Who's Who' of their communities. I am sure that the Democratic and Republican organizations know just who every one is, how every one votes, and makes sure that person does vote. The churches ought to keep the same record of their members. I consider the greatest failure of the Church today is membership without obligation."

The Rev. Benjamin Mottram, for the past twenty-one years vicar of St. Paul's Chapel, College Point, while it was under the care of the mother church, St. George's, Flushing, is to be instituted as rector of the newly organized parish on Sunday, June 16. St. Paul's is one of the two new parishes just admitted to convention. Archdeacon Duffield, who himself was vicar of St. Paul's Chapel, 1904-06, will act as institutor by Bishop Stires' appointment.

The Rev. B. H. Goodwin, formerly of St. Philip's Church, Easthampton, in the Diocese of Western Massachusetts, has become rector of St. Mary's Church, Amityville.

TEXAS.

Rt. Rev. C. S. Quinn, D. D., Bishop.

Juvenile Texans Conduct Service.

An unusual, in some respects remarkable and in all respects creditable and encouraging, service of the church was conducted the evening of Sunday, May 5, in Grace Church, Cuero, Texas. The Southern Churchman is indebted for a clear and very interesting account of it to Mrs. Lelia Seeligson.

The service was entrusted to the children of the congregation and Sunday School, not one of the participants being over sixteen years old. It began with entrance, through a side door, of the surpliced choir, led by Fritzie Koehler, bearing aloft the Cross, all singing "Children of the Heavenly King". After the procession had marched to the chancel and divided, with military precision, to respective places, Paul Dornbluth led the service of Evening Prayer. William Reifert read the Psalter, the children foremost in the responses. Ralph Reifert read the Lessons. The instrumental music was from the large pipe organ, played by Billy Ferguson.

Then came the sermon—a good one, well thought out and delivered, without notes or manuscript—by George Comas, from the text, "Greater love hath no man than this, that a man lay down his life for his friends." Pete Comas took the offertory and, as it was taken, Jeannette Blackwell sang a solo, the choir joining in chorus.

The one adult participant, the Rev. Everett H. Jones, justly beloved and tireless rector, pronounced the benediction, the choir marching out through the nave and emerging at the front door. The entire service was impressive and beautiful and admirably conducted. It attracted and was thoroughly enjoyed by the adults of the community, many of whom usually do not attend evening services. Unlimited praise and the thanks of not only the Episcopalians, but of all the people of the town and vicinity are due and cordially accorded the participants in the service and those who suggested and assisted in arranging it.

QUINCY.

Rt. Rev. Edward Fawcett, D. D., Bishop.

Grace Church, Galesburg.

The Woman's Auxiliary observed the Feast of the Annunciation with a Corporate Communion of the women and also presented the U. T. O., which was the largest in the history of the Auxiliary. A buffet luncheon was served and some reports were made on the offering and the study class for Lent. There were seventeen to enroll, seven sessions with an average attendance of ten. The class had a Corporate Communion and made an offering for the O. H. C. work in Liberia. Mrs. T. R. Stokes, St. John's, Kewanee, spoke to the women after the luncheon on the "Joy of Keeping Blue Box". A campaign is going on to ask every woman to keep a Blue Box and to say the prayer daily.

Personal Notes

The Rev. Dr. Edward Henry Eckel, rector of St. Andrew's, Fort Worth, Texas, accompanied by wife and daughter, is taking a month's vacation in Mexico City, and neighborhood. Address till July 10, Hotel Geneve.

. .The address of the **Rt. Rev. Lewis W. Burton, D. D.**, is now 644 North Broadway, Lexington, Kentucky.

ORDINATIONS.

Rev. Hugh Fulton Merrill was advanced to the Priesthood on Wednesday, June 5, 1929, in the Church of the Holy Comforter, Columbia, Tenn., by the Rt. Rev. James M. Maxon, D. D., Bishop-Coadjutor of Tennessee. The candidate, who had been in charge of this mission since 1925, was preesnted by the Rev. Arthur Myron Cochran, vicar of the Church of the Holy Trinity, Nashville, who also said the Litany. The sermon was by the Rev. George A. Stams, principal of Hoffman-St. Mary's School. The Rev. James R. Sharp, secretary of the diocese, served as chaplain to the Bishop and read the Epistle, and the Rev. Thomas N. Carruthers, rector of St. Peter's Parish, Columbia, read the Gospel.

The Rev. Hugh F. Merrill, who is the second native Tennessean of the Negro race to be ordained in the diocese, continues his work in charge of the mission of the Holy Comforter.

Mr. C. Harold Douglas and Mr. Louis C. Webster were ordained by the Rt. Rev. James E. Freeman, D. D., Bishop of Washington at Epiphany Church on Trinity Sunday at eleven A. M.

Mr. Douglas was presented by the Rev. James W. Morris, D. D., and Mr. Webster was presented by the Rev. Earl G. Sier. The sermon on the occasion was preached by Canon Anson Phelps Stokes.

The Rev. John A. Wilson, Jr., was advanced to the Priesthood on Friday, May 31, in Grace Church, Radford, Va., by the Rt. Rev. Robert Carter Jett, D. D., Bishop of Southwestern Virginia. The Rev. Alfred R. Berkeley, rector of St. John's, Roanoke, preached the sermon. The Rev. Herbert H. Young, of Bluefield, said the Litany. The Rev. Edward W. Hughes, of Pearisburg, read the Epistle. The Rev. John S. Wellford, of Abingdon, had the Gospel. The Rev. Alfred C. Bussingham, of St. Peter's, Roanoke, said the Creed. Parts in the service were also taken by the Rev. James A. Figg, rector of Grace Church.

A native of Radford, Mr. Wilson spent about eighteen years as a lay teacher in China; a part of this time being a member of the faculty of Boone College, Wuchang. Returning to America in 1925, he began serving as missionary at Richlands in Tazewell County, this diocese, under the Rev. Herbert H. Young, Dean of Associate Missions. Mr. Wilson was ordained to the diaconate November 19, 1927. He will continue with his work at Richlands.

At an ordination held in the Chapel of the Virginia Theological Seminary on June 7, 1929, **Messrs. Lawrence D. Asbury** of the Diocese of Southern Virginia; **Henry Oliver Liller**, of the Diocese of West Virginia; **Henry Heaton and J. Walter Reynolds**, of the Diocese of Virginia, were ordained to the diaconate. The Rev. Percy Foster Hall, rector of St. Paul's Church, Alexandria, preached the ordination sermon and the candidates were ordained by the Bishops of their respective dioceses.

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G. M. B.

The Rev. Thomas Earl Dudney, B. D., of this year's graduating class of the Sewanee Theological School, was advanced to the Priesthood, on June 12, the Rt. Rev. James M. Maxon, D. D., Bishop Coadjutor of Tennessee, officiating. The ordination took place in St. Luke's Memorial Chapel at the school. The candidate was presented by the Ven. James G. Glass, D. O., of South Florida. The sermon was by the Rev. Charles Noyes Tyndell, S. T. D., rector of St. Luke's Church, Memphis, from which parish Mr. Dudney became a postulant. Other priests present and assisting in the Imposition of Hands were the Rev. Charles L. Wells, Ph. D., who read the Epistle; the Rev. W. H. DuBose, D. D., who read the Gospel; the Rev. Lyle G. Kilvington, who read the iLtany; the Rev. James R. Sharp, Bishop's Chaplain; the Rev. R. MacD. Kirkland, and the Rev. Alexander C. Pilleffer.

LEAVES OF HEALING

Rev. 22:2. "The leaves of the tree were for the healing of the nations."

Pilgrim's Progress: "Then came to him a hand with some leaves of the tree of life, the which Christian took and applied to the wounds he had received in the battle and was healed immediately."

The Bible and "Pilgrim's Progress" are forever linked together. The Celestial City, as John Bunyan saw it, is the Celestial City that had been already pictured by the Apostle John. From beginning to end of "Pilgrim's Progress", Bunyan borrows the pictures, the personalities, the prophecies, and the very language of the Bible. He takes the beautiful picture of the Tree of Life with leaves for the healing of the nations and makes it actually accomplish that for which John created it, by plucking a handful of its leaves and applying them to the wounded side of Christian after his life and death struggle with Apollyon. The result was immediate healing.

Long ago Christian people recognized that this reference of the Apostle John to the leaves for the healing of the nations had a real application to Christian literature, especially in the tract and pamphlet form. Therefore printed pages of the American Tract Society have, from the beginning of their distributon, been known as "leaves of healing". Probably John himself had this application of the leaves of the Tree of Life in mind, for John is the Apostle of the Pen, while Peter is the Apostle of Preaching. John's vision, as seen from the last verse of his gospel, is a world full of books, tracts and pamphlets. He heard a voice from Heaven, saying, "Write"; and he saw in the hands of Him who sat upon the throne a book. John heard a voice from Heaven, telling him to write a book and send it to the churches and ministers.

For over a century the American Tract Society has been trying to carry out John's ideal of a world full of life-giving books, pamphlets and tracts. This year the Society is seeking, in a special way to furnish "leaves of healing" to those who, like Christian in "Pilgrim's Progress", have been wounded by the evil forces that are seeking to discourage and utterly destroy the faith of those to whom the future life is a reality.

ATHEISTS ACTIVE

Just as Atheist, in "Pilgrim's Progress", met Christian on his journey to the Celestial City and scornfully laughed at him for his faith, so the representatives of the Atheistic Associations meet Christian workers, who are giving the gospel to the wayfarers on the streets of New York, and seek, through their poisonous pages, to persuade pilgrims that they are foolish in listening to the voices of those who tell them that Christ is ready to welcome every weary sinner who fearlessly turns his face and his footsteps toward Him. Like Bunyan's Atheist, the Anti-Bible Society and the American Association for the Advancement of Atheism are wilfully distorting gospel truth in order to discourage all who are journeying to Mt. Zion.

These enemies of the Church, the individual Christian, and our country have sorely wounded the faith of our youth by organizing societies in our educational institutions, selecting such names as "God's Black Sheep", "The Damned Souls", "The Circle of the Godless", "The Legion of the Damned", "His Satanic Majesty", etc. Students in schools and colleges need such "leaves of healing" as "Roosevelt's Nine Reasons for Going to Church" and our recently published tract by Prof. Pupin, of Columbia University, who points out the shallowness of some of the thinking of the students.

Gospel workers on the streets of New York are calling upon us to furnish such "leaves of healing" as are to be found in the series of Scripture tracts, which the Society has been enabled to publish in twenty languages through the generosity of Mrs. Finley J. Shepard.

COLPORTER WORK INCREASED

Two additional colporters have been added during the past year to meet the present need in New England. Churches of various denominations have been closed in the New England States owing to the change in the character of the population and large groups are in need of the Gospel. Reports from our new colporters have shown a real interest in religion and a hunger for higher things. Every week statements from our workers have shown sales of Bunyan's masterpiece, "Pilgrim's Progress".

The Society is continuing its colporter work in localities other than New England but is careful not to duplicate the fine work done by the various denominations. It is co-operating with large groups of colporters in furnishing them with the needed foreign literature. It has aided all of these by the gift, made possible through the genersoity of Mrs. Finley J. Shepard, of large quantities of tracts in twenty languages. The history of the Society's colporter work has been an inspiration to all denominations. The records for one hundred and three years have been carefully kept, and they show that colporters of the Society have visited over 25,000,000, families, distributed over 18,000,000 volumes and held over 650,000 religious meetings.

Two and three-quarter million dollars' worth of literature has been given away by the Society and a total of five and a half billion pages of tracts distributed gratuitously. Let us all get a glorious vision of the vast possibilities in the distribution of Christian literature and then let us pray until God opens out the windows of heaven and calls all Christians to aid in such a distribution of "the leaves of healing" as will make the enthusiasm of Wall Street, with its showers of tape, tame and meaningless compared with the mission of colporters going throughout the world, proclaiming through the printed page, the message "What shall it profit a man if he gain the whole world and lose his own soul?"

GOOD NEWS IN STORY AND SONG

As useful as has been the work of the Society in the printing and distribution of tracts, this has not been the chief service rendered by it. The Society has done far more through its publication of hymnals, books, pamphlets, periodicals, booklets, and Bibles with Notes, than through tract distribution. Hymnals in twelve languages have been printed by the Society, and it is constantly increasing this number, as well as revising old foreign hymnals.

At the present moment a Hymnal in the Slovak language, ranking alongside of the best English hymnals, is on the press. A new Spanish Hymnal, of equal merit, is now being prepared for the printer. Music and Word Editions will be published. The publication of this Hymnal fulfills the life dream of a veteran missionary. He spent years upon it; and now that his hopes are realized, he says that he is willing to depart in peace, to sing the songs of Moses and the Lamb about the throne of God. A wonderful service was rendered the Hungarians of this country when the Society took over 25,000 hymnals with music, printed in Hungary, at a price that enabled it to sell these cloth-bound hymnals, with 616 pages, at about twenty-five cents a copy.

Several Italian Hymnals have been published by the Society and still another is under consideration. The Society is seeking to furnish all needed literature for this important group as experience has demonstrated that, when given attention, they are very receptive to Protestant principles and make the best citizens.

Good News in Story and Song is the title of a helpful English Hymnal, published by the Society, which has passed into many editions and has been distributed by hundreds of thousands.

CADETS STUDY SCRIPTURES

One of the most satisfactory lines of effort in which the Society has been engaged is the gift of Bibles to the Graduating Classes at West Point. For fifty-five years the American Tract Society has made this annual distribution of Bibles. For the past four years, the money for the Bibles has been furnished by Miss Annie Miller, of this city, in memory of her parents. When a request came to the Society for Bibles for the Freshman Class, to be used as text books, the matter was presented to Miss Miller, and she took great pleasure in sending her check to provide for this presentation.

It is gratifying to know that these gifts of the Society helped to open the way for the teaching of the Bible at West Point. Chaplain Wheat's acceptance of a professorship in the English Department offers full assurance to our friends that the Bible will receive a prominent place in the English Department.

The Tercentenary of John Bunyan calls to mind the fact that Bunyan, an ignorant tinker, became a great master of the English Language through the study of just one book, the King James' Version of the Bible.

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Southern Churchman

DOMINUS ☩ FORTITUDO MEA ☩ 1835

Vol. 94. RICHMOND, VA., JUNE 29, 1929. No. 26.

GETTING READY TO START ON A JOURNEY

Almost every person likes to go away from home once in awhile. When a long journey is contemplated, a good deal of preparation is necessary.

We are all going on a certain journey, and a long one at that. Just when we will start, no one can tell in advance. We are only certain of one thing, and that is that we must go. There are two countries, and only two, to one of which each must go.

But what about getting ready to go? Is any preparation necessary? If so, what? Do men and women, as a rule, manifest as much interest and forethought in getting ready to go on this long journey as they do in getting ready to go to some foreign country on this little globe? They have but little to say about it, as if they did not care to which country they went. No preparation is necessary to go to one of these countries. People can do as they please and get there, and no mistake. One thing ought to concern us very deeply. No matter which country we go to, we shall remain there for ever and ever.

Those who would go to that better country should not overlook the fact that a special preparation is absolutely necessary. First of all, a pure heart. Those who would go to that better country must absolutely have this preparation. Everything in that country is pure, and nothing unholy can ever enter. As no one can tell just when he must start on this journey, the Bible says, be ready—always ready.

Just how long it will take to make the journey no one can tell. When once the river is crossed the journey will soon be made. Here to-day; there to-morrow. The one thing that should concern us most is to know that we are ready.

What may be seen on the journey no one can tell. Worlds and systems of worlds will be passed, but no stop will be made. On, and still on, until one or the other of the countries is reached. If it be that better country, what scenes of beauty and delight will greet the eye, and what joy will thrill the heart! Home at last; home forever! But if it be that other country, horror of horrors! Alas! alas! Forever and ever.—*Bishop F. Weaver, D. D.*

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Our Lord's Return—Selected	6
Spiritual Healing—Ven. F. W. Neve, D. D.	7
Earliest of Church Assemblages in America—Alfred B. Williams	9
Some Reflections—J. W. Ware	10
Letters to the Editor	10
Favorite Scripture Verses	8
Church Intelligence	11
Family Department	17
Children's Department	19
Personal Notes	23

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Or shining hillsides lift their heads on high,
Or silent woodland spaces challenge prayer,
Or inner chambers shut the heart from care;
Where broken temples of old faiths now lie
Forgotten in the sun, or swallows cry
At dusk about some crossroads chapel bare,
Alike of bells and beauty; where saints walked
Of old with speaking presences unseen,
Or dreaming boys with quiet voices talked
In pairs last night on some still college green;
Where Moses' Sinai flamed, or Jesus trod
The upward way apart: there, here, is God!

—Herbert Gallaudet, in The Christian Century.

Did This Happen in Your Church?

Two strangers happened to attend the same church a number of Sundays and no one spoke to either of them. One said to himself: "I'll give that church one more chance. If no one speaks to me next Sunday, I'll never go again!" The other resolved: "I don't like this sort of thing. If no one speaks to me next Sunday, I'll speak to some one." As it happened, the usher placed the first man in a seat in front of the second. No one greeted either of them; but as the first man was about to stalk out of church forever, the second put out his hand and said: "Good morning. I'm glad to see you. Fine sermon, wasn't it?" And so both kept on coming.—Epworth (Norfolk) Bulletin.

The Christ who died and who lives today is alive for evermore. This is why the future holds no fears for the Christian, for our Lord is in the future, and we know that whatever may come in between in the meantime, the final stage for us is nothing less than personal reunion with Himself. This is the hope that lights the darkest day, and smoothes the roughest road.—Selected.

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Thoughts For the Thoughtful

"He cannot serve the King who seeks only his own crown."

No one man can ever really succeed who has not had the courage to fail.—Dr. Wm. Porkess.

Whatsoever we beg of God, let us also work for it.—Jeremy Taylor.

"The world would lack many of its pictures of Paradise but for its Patmos prisoners."

"Be a faithful follower of Christ yourself, and you will make it easier for somebody else to be one."

Not doing wrong, in the sense of merely not breaking the Commandments, no more makes a man a Christian than not breaking the piano makes him a musician.—Dr. Barry.

"People who live alone never get very well acquainted with themselves."

"A flower will have something sweet to tell you, no matter where you put it."

"Kindness is a recognition that we are all members one of another—the same kind of pottery in different stages of firing."

"There is no coinage in any Kingdom that comes out so distinctly marked, or rings so clear, as that human currency which bears the mint-mark of a Christian home."

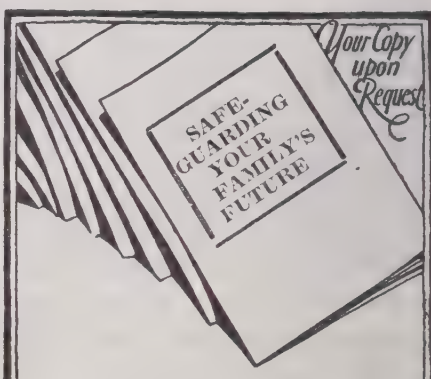
"One may be sure one has somehow got on the wrong side when he ceases to feel indignation and hatred against the activities of sin."

"Whenever faith prays, it holds out both hands to receive the answer."

Christ of the Andes, Christ of everywhere.
Great lover of the hills, and the open air.
The patient lover of impatient men
Who blindly strive, and sin, and strive again.
Thou Living Word, larger than any creed.
Thou Love Divine, uttered in human deed.
O teach the world, warring and wandering still,
The way of peace, the footpath of good will.

—Van Dyke.

One of the old writers once said: "Two things a master commits to his servants, namely, the child and the child's clothes. It will be a poor excuse for the servant to say when the master returns, 'Sir, here are all the child's clothes neat and clean—but the child is lost'." And I would like to say to any teacher or professor or student that at the end of life's day it will be a poor excuse to give God if any one is compelled to say: "Lord, here are the soul's clothes; here is its wealth, its culture, and its fine linen—but the soul is lost."—Dr. Kerr, in Presbyterian Banner.



The American has just printed a booklet which gives authoritative information on the important subject of wills and modern methods of "Safeguarding Your Family's Future" (this is its title).

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EDITORIALS

Vol. 94. RICHMOND, VA., JUNE 29, 1929. No. 26.

"ADVANCED"

Encouraging promise of returning conservatism and sanity in our educational institutions everywhere is in the fact that of more than four hundred colleges and universities in the United States not more than half a dozen have been made so ridiculous or indecent at commencement time as to be advertised by the press associations and made objects of the adulations, photographic attentions and special writer pyrotechnics of yellow newspapers. Even Smith Female College, Northampton, Massachusetts, hitherto obtruding its un-American, anarchistic, irreligious, influences so persistently and offensively, seems to have been discouraged by indications of public weariness and disgust. It has attained the front pages of its yellow admirers but once recently and then but casually. Two of its loyal and representative students paraded the streets of the college town in one-piece bathing suits, exposing their persons to public observation to the extreme limit of the law. Presumably, and judging from past history, these enterprising young women were seeking and triumphantly obtained the cordial approval of their faculty and demonstration of the liberal and advanced view that modesty for their sex is an obsolete and absurd superstition. Probably much to their disappointment, they were not arrested by the police and so lost the supreme bliss and glory of having their names and pictures spread abroad.

Few of the other institutions favored us with the cheap circus and sideshow exhibitions so frequent in years recently past. The professional professors were not much in evidence. The blatant, ballyhoo brawler of blasphemies who hitherto has called so insistently for inspection of his freak theories and manufactured monsters of deduction has hardly been heard. The rhetorical acrobats, profane clowns, grotesque tumblers, posturers, high flying trapeze artists, dingily bespangled riders of tired old bareback heresies and frauds in the hastily made intellectual arenas, have been restrained, neglected, denied engagements, suppressed. The lady breathers and devourers of fire and "hot stuff", the strong women, showing how easily they could handle the most massive problems and juggle the most stupendous piles of fallacies, the fat ladies, presenting enormous accumulations of unassimilated information, the bearded ladies, shrieking for exact sex equality while privately cultivating whiskers of masculine privilege, habit and method, have been unseen and unheard, or held in unaccustomed and uncomfortable seclusion.

The scarcity of freaks, lunacies, attempted insult to Deity, ballyhoo and sensationalism, has been sore deprivation to the yellow editors and eager purveyors of stale filth and moral and mental poison. Living in atmosphere of evil-odors and low and mean association, they gasp and suffer in cleanliness and amid prevalence of clean common sense like so many obscene insects brought into pure and sanitary surroundings. The mass of the population, however, may find in the general quietude, good order and respect for the proprieties that have marked this month of beginning vacations and graduating classes assurance that the good taste, sound principles, decency, orthodoxy, stalwart faith and clean and clear thinking and instinct of the country have made themselves to be understood, felt and obeyed.

One institution made formal announcement that the honor system was abandoned. The enlightened student body was too far advanced in free thought to regard such fetter on ambition as a mere matter of honor—which, after all, is a thing of instinct and inheritance rather than of free thinking and untramelled reasoning. At another hive of mental industry and acquisition the yellow editor was given delicious wallowing and gloating by publication in the college magazine of stuff so vilely dirty as to attract the admiration and enlist the defence, against indignant police and legal authorities, of the Civil Liberties Union. At yet another there was an uplifting, modernist, free thought Episode of advanced and highly and modernly cultivated students expressing protest with showers of decayed eggs directed at an offending faculty, thereby illustrating gloriously, emancipation from the thraldom of respect for law and the amenities of civilization. These incidents were exceptional. It seems that, say, three hundred and ninety of the four hundred institutions of "higher learning" and all the minor schools gave examples of well trained, well behaved young Americans and of teachers realizing the dignity of their work and their serious responsibilities to the near and distant future.

One ballyhoo professor drew quite an audience, attained flaming head lines, of assorted colors, and through ten blissful, glorious, days was in print almost daily. This was Professor Robert E. Rogers, of, let us earnestly hope, somewhere in Massachusetts. In an address before the graduating class of the School of Technology of that much afflicted State he advised his youthful hearers to be snobs, to marry daughters of employers whenever possible, and so on. This was rather too yellow even for the yellowest of the yellows. So far as observed, every newspaper that has commented on the utterance has condemned and resented it. The professor, with the burning desire for the limelight characteristic of his kind, rushes into discussion with communications supposed to be in defense of his views, cloudy and confused as the usual expositions of "advanced" and "liberal" opinions and positions, but in exact harmony with them. He sees vast hope, he says, in the blend of the ideal and the practical in the thought, tendencies and character of typical young America. In the modernist, materialistic show there is no place for idealism. The life, death, words and teachings of the Saviour are the most magnificent idealism and they are sternly rejected and flippantly dismissed in the arena of the advanced.

At the entrance to that we are asked to pay all faith in Power beyond what we see and can handle and examine here, all hope and aspiration for nobler, sweeter life than we know here. For this price we are to be ushered into the acrid, loathsome scent of the cheap, coarse, soiled, to the companionship of poor tawdry creatures grinning and capering, like our Massachusetts professor; not earning honest wages, like the circus folk of real life, by strength and agility and courage and endurance, but laboriously

serving their own vanity by doing all they can to destroy happiness, darken and embitter death, add stings to grief and snatch from it all rays of comfort and light.

The professor's philosophy is that of which we have had intermittent outpourings from Europe the last two centuries and broken, usually cautious, doses presented from imported talent or decadent natives. This is the philosophy beginning and ending in nothing and nowhere, considering us human beings as creatures accidentally spawned on this planet, originated without directing intelligence, destined to extinction. To the reasoning that limits our lives and hopes and purposes to the thirty, sixty, eighty, years we are to be parts of this world, advice to be a snob, cheat, liar, is exactly logical and appropriate. Honor, truth, love, patriotism, courage, are intangible, frequently unprofitable if measured by present and direct results. If there be nothing in us nor for us but our senses, appetites, passions, mental, emotional, physical, desires, it is foolish waste to concern ourselves with anything but gratification of them. Therefore, from this philosophy—and it is strictly modernist and materialistic philosophy—we should be snobs enthusiastically and consistently. We should gather what small portions we can find and contain from the illimitable stores of knowledge and proceed to strut and posture and parade the acquisitions. Also, money, if by any means it can be acquired, and ancestry and family connections, if any exist or can be claimed. With nothing beyond the near or distant funeral and grave, satisfaction of vanity, the luxurious inflation of publicity, are controlling motives, naturally. Therefore do the freaks, the mentally and morally defective, deformed, perverted, push forward with feverish anxiety to exhibit their own deformities, disfigurements, abnormalities, obtruding them clamorously and ostentatiously. For them there can be nothing higher than prominence, good or bad, temporary or lasting, before their fellow men, nothing to be sought beyond the frivolities, coarseness, ease and comfort of the body that may give some pleasure sometimes.

For those of us believing there is more meaning for life than the material, more for the mind than coveting or calculating or gathering gauds or ponderous equipment for display, nothing is more sacred, holier, more beautiful, than the love for each other of an honest, manly man and an honest, womanly woman, the mutually generous partnership, exchange of surrenders, self-sacrifice, of husband and wife, father and mother and faithful children. All that, the gifted and progressive Professor Rogers tells us and the young men looking to him for instruction and elevation is bosh—superstition, obsolete folly and discarded weakness, to be classed and thrown aside along with such relics of barbarism as belief in a Supreme Being and life after the life here. The wise, fine, manlike, chivalric policy of the young gentlemen graduated from this school of technology is to marry the daughter of the boss, if possible. They are to suppress natural, manly affection—for the fine and attractive young woman stenographer, several newspapers suggest—lie to and cheat some woman to obtain advancement and money from her family, make marriage a sordid trade, a temporary mating, like that of some inferior animals—companionate marriage, of which we heard so much from some of the cheap circus and sideshow institutions a year or so ago. It is the Russian Bolshevik conception of the holy estate of matrimony, slightly refined to accommodate our old-fashioned fundamentalist laws. It is the upas tree of modernism, materialism, "liberal thought", brought to its logical, inevitable, natural, horrible, deadly fruition.

Alfred B. Williams.

OUR LORD'S RETURN

2 Timothy 3-16

SOME people tell us when we take up prophecy, there is no use trying to understand it. But Paul says: "All Scripture is . . . profitable for doctrine, etc." If God doesn't mean to have us study the prophecies, He wouldn't have put them into the Bible. Some are fulfilled, and He is at work fulfilling the rest.

We are told how He is going to come. When those disciples stood looking up into heaven at the time of His ascension, there appeared two angels, who said unto them (Acts 1:11), "Ye men of Galilee, why stand ye gazing up into heaven? **This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."**

Some have tried to tell the very day He would come. Perhaps that is one of the reasons why people do not believe this doctrine. He is coming, we know that, but just when He is coming we do not know. Matthew 24:36 settles that. **Christ tells us to watch. "Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh."**

Some people say that this means death; but the Word of God does not say this means death. John 21:23 seems to settle the matter.

There is another mistake, as you will find if you read your Bible carefully. Some people think that at the coming of Christ everything is to be done up in a few minutes; but I do not so understand it. The first thing He is to do is to take His Church out of the world. He calls the Church His Bride, and He says He is going to prepare a place for Her.

In the closing verses of the fourth chapter of 1 Thessalonians, Paul says: "If we believe that Christ died and rose again, even so also them which sleep in Jesus will God bring with Him. . . . We which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. **Wherefore comfort one another with these words."** That is the comfort of the Church. Dean Alford says that he must insist that this coming of Christ to take His Church to Himself in the clouds is not the same event as His coming to judge the world at the last day. The deliverance of the Church is one thing, judgment is another. **The trump of God may be sounded, for anything we know, before I finish this sermon** —at any rate, we are told that He will come as a thief in the night, and at an hour when many look not for Him.

In the first chapter of 1 Thessalonians, Paul says: "Ye turned to God from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." **To wait for His Son; that is the true attitude of every child of God.** Then over in the next chapter (1 Thess. 2:19) he says: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" And again, in the third chapter, at the thirteenth verse: "To the end that He may establish your hearts unblamable in holiness before God, even the Father, at the coming of our Lord Jesus Christ with all His saints." Still again, in the fifth chapter: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." He has something to say about this same thing in every chapter. Indeed, I have thought that this epistle to the Thessalonians might be called the Gospel of Christ's coming again.

There are three great facts foretold in the Word of God. First, that Christ should come; that has been fulfilled. Second, that the Holy Ghost should come; that was fulfilled at Pentecost. **Third, the return of our Lord from heaven—for this we are told to watch and wait till He come.**

Take the account of the words of Christ at the **communion table.** It seems to me that the devil has covered up the most precious thing about it, **"For as often as ye eat this bread and drink this cup ye do show forth the Lord's death till he come."**

Some people say: **"I believe Christ will come on the other side of the millennium." Where do you get it? I cannot find it. I do not find any place where the Lord says the world is to grow better and better. I find that the earth is to grow worse and worse, and at length there is going to be a separation.** "Two women grinding at a mill—one taken

and the other left; two men in one bed—one taken and the other left." The Church is to be translated out of the world, and we have two examples already, in Christ's kingdom, of what is to be done for all true believers. Enoch is the representative of the first dispensation, Elijah of the second, and as a representative of the third dispensation, we have the Saviour Himself, who became the first fruits of them that slept.

Now some of you think this is a new and strange doctrine, and that they who preach it are speckled birds. But let me tell you that **most of the spiritual men in the pulpits of Great Britain are firm in this faith. I have heard Newman Hall say that he knew no reason why Christ might not come before he got through with his sermon. But in certain wealthy and fashionable churches, where they have the form of godliness, but deny the power thereof—this doctrine is not preached or believed. We live in the day of shams in religion. The Church is cold and formal; may God wake us up! And I know of no better way to do it than to get the Church to looking for the return of our Lord.** I have felt like working three times as hard ever since I came to understand that my Lord is coming again. I look upon this world as a wrecked vessel. God has given me a lifeboat, and said to me, "Moody, save all you can." God will come in judgment and burn up this world, but the children of God do not belong to this world; they are in it, but not of it. **This world is getting darker and darker; its ruin is coming nearer and nearer. If you have any friends on this wreck unsaved, you had better lose no time in getting them off.** But some one will say, "Do you, then, make the grace **of God a failure?" No; grace is not a failure, but man is.** Man has been a failure everywhere, when he has had his own way and been left to himself. **Christ will save His Church, but He will save them finally by taking them out of the world.**

"Behold, I come quickly," said Christ to John and the last prayer in the Bible is, "Even so, Lord Jesus, come quickly." Were the early Christians disappointed then? No; no man is disappointed who obeys God. The world waited for the first coming of the Lord four thousand years and then He came. He was here only thirty-three years and then He went away; **but He left us a promise that He would come again; and as the world watched and waited for His first coming and did not watch in vain so now to them WHO WAIT for His appearing shall He appear a second time unto salvation.**—Selected.

SPIRITUAL HEALING

Venerable F. W. Neve, D. D,, Archdeacon

SO MUCH has been written on the subject of healing that it would take a great deal of time to read all the literature on the subject.

I will, therefore, take up a special line of thought and carry it through without attempting to review the different theories on the subject.

We are all made up of bodies, minds and souls and health consists not merely in the normal condition of the body alone, but of the three parts of our nature working harmoniously together.

For instance, the mind is so closely related to the body that any acute distress of the mind, such as fear or anxiety, may seriously affect our bodily health. An extreme example of this is the case of a mother whose distress or anxiety of mind so affected the milk with which she nourished her baby that it fatally poisoned the child. There is the fable, too, of the man meeting the Plague as he entered a city. He asked the spirit how many people it had killed and the reply was, "Not very many, most of them were killed by fear."

This is, of course, a mere fable, but it represents a truth. We have all of us experienced, in a mild form, this truth by suffering from headache caused by worry. It is possible that a great deal of the sickness and disease from which mankind is suffering is due to mental causes. According to the Book of Proverbs ancient wisdom taught that, "A merry heart doeth good like a medicine, but a broken spirit drieth the bones," which corresponds very closely to the new learning.

Leaving the mind we may go still further into the life within and say that the soul or spirit also affects both mind and body. Sin is not only a disturbing element in our nature, but may directly affect the health in various ways, which is generally recognized. For instance, hatred or ill will may poison the mind and through the mind affect the body, which shows how closely related and interdependent body, mind and soul are.

But it is not necessary to go further into this part of the subject as I suppose what I have said will be generally admitted. If, however, what I have said is true, it proves that an ordinary physician, dealing merely with bodily symptoms, may not reach the real cause of the disease, and, therefore, his remedies may be of no avail, or only partially successful. The medical profession has come to recognize this and psychotherapy or healing of the mind, is recognized as an important department of medicine. This is something, however, which the ordinary practitioner is not likely to be proficient in.

Here, it seems to me, lies open a field of great usefulness for the Church and its failure in time past to enter this field has resulted in the loss of many of its members who have been drawn away by Christian Science and similar movements which have made a specialty of mental and spiritual healing. It is true that some work along these lines is now being done by the Church under the authority and approval of the General Convention. But it is only here and there that this is the case, although I should not wonder if literature on the subject is not reaching some of our people and creating a good deal of interest.

It seems to me that the regular services of the Church do not meet this particular need and that it would be well if meetings for the consideration of health matters could be held regularly as one of the normal activities of the Church. Such meetings might, in the first instance, be announced as intended to promote the mental and spiritual well being of the people with special reference to the affects and influence of such well being upon the general health of those who attended.

It may, of course, be said that this merely suggests The Emmanuel Movement started in Boston by Dr. Elwood Worcester some years ago. This is true, but I think the work done at Emmanuel Church in Boston came to an end not because it was not a success, so far as attaining results was concerned, but because they were overrun with people from all parts of the country. The Nazarene Society is, however, carrying on a similar work, and is gradually extending its influence throughout the Church.

It seems to me, however, that the need can be met as I have suggested above, by every Church having its own department of health work as a regular and normal branch of the parish activities which can, if it chooses, be linked up with the Society of the Nazarene, or some similar movement, or work along its own lines under the leadership, however, of the rector of the parish.

It would, of course, be clearly understood that this part of the Church's work would not seek to supersede or interfere in any way with the work of the physician, but should be regarded as merely supplementary and it might very well be carried on with sympathetic understanding and cooperation with him. This, in fact, is the attitude of the Church on the subject.

This health work should be based upon the truth that the ideal to be arrived at should be not merely a sound mind in a sound body but that above and beyond this the soul must be in a healthy condition as well and that the physical, mental and spiritual well being of the individual depends upon the relations of these various parts of our nature being kept in harmony and their equilibrium maintained. This would rule out a very prevalent idea that such a clinic or meeting was simply intended to heal people's bodily diseases.

To avoid this misconception the interdependence of the soul, mind and body should be fully emphasized and held clearly and distinctly before the minds of the people at every meeting or service.

The great advantage of gathering the people together in this way instead of dealing with people individually is that you have the Church acting as a unit with the combined influence of its various members acting as the Body of Christ and with the consciousness of Christ's assured presence with His people. Intercession would, of course, figure largely in such a service and requests for prayer would be given or sent in and time allowed for the concentration of the minds of those present upon each particular case by a short interval of silence after each name or case was read out.

II.

It may be well here to turn to certain aspects of the question which seem to show that Nature herself is on the side of health and that her cooperation can be counted on in various ways. For instance the human body possesses a recuperative power which is manifest not merely in the body as a whole, but in its most minute parts. A cut or bruise will commence healing at once and it is probable

that this healing process is at work somewhere in the body all the time.

The physician recognizes the fact that his mission is merely to assist Nature and that any cure which takes place is due to Nature herself, his part merely consisting in helping her to do her work. The period of convalescence after an acute illness is the time when the body is busily employed in bringing its condition back to normal; in fact, it is probable that many cases of sickness would be cured without the intervention of a doctor, though recovery might be delayed through the absence of the help which he could give. This has been proved by observation of out of the way districts, where medical help was not available. At any rate, the human body is endowed with recuperative powers which would certainly prove that Nature is on the side of health.

A very remarkable fact has also been discovered which reinforces the above argument, and that is that there is a wonderful power connected with the suggestion to the subconscious mind of thoughts of health and improvement.

This was first discovered, I think, in connection with hypnotism, when the ordinary consciousness is put to sleep. It was afterwards found, however, that this placing of the patient in a hypnotic condition was not necessary. All that he had to do was to keep quiet and yield himself up to the will of the person practicing on him. A still further discovery was made—that it was quite possible for the patient himself to make the suggestion with equally good results. This Method, which is called autosuggestion is associated in our minds with the well-known works of Dr. Coue, of Nancy, France, who has lectured on the subject in this country.

The power of suggestion has been proved without a question, by a large mass of proved facts which cannot be gainsaid. It is important to note, however, that this power of suggestion is the real basis upon which the numerous cults of healing rest. Christian Science and various other methods of mental healing, all use suggestion and without it they would fail to accomplish the results which they put forward as proofs of their various theories and systems of thought and philosophy.

It is, therefore, not necessary to accept the teachings of Christian Science in order to get the benefits of mental healing, nor to give up one's belief in the existence of disease and pain, or in the existence of matter. All this intellectual paraphernalia is a kind of excess baggage, which it is not necessary to pay for, because the simple suggestion to the sub-conscious mind, can bring about the same results. It should be said, however, that Christian Science has rendered good service in directing the attention of people generally, to the importance of keeping the mind free from morbid thoughts and ideas, and concentrating their attention more and more upon thoughts which suggest health for the body and peace and freedom from anxiety and fear, for the mind and the soul.

Criticism of that part of their system which seems to us mistaken and unreasonable, should not hinder us from recognizing the truth which is contained in it. It may, however, be said, that the truths referred to can be held and practiced just as well by a member of the Episcopal Church as by a Christian Scientist.

The above statements with regard to suggestion, do not imply that its application is always successful nor should it take the place of regular medical treatment. Some persons are far more susceptible to suggestion than others and there are some diseases which are much more easily cured by suggestion than others.

I can remember in my own experience, curing a man who had gotten into such a nervous condition that he thought he was going to die at any moment and was afraid to leave his house. By persistently suggesting to him that there was nothing seriously the matter with him, I gradually restored his self-confidence and got him, first of all, into his garden—then out into the road and, day by day, a little further from his house, until in about two weeks' time I had coaxed him a mile away from home and by that time he was cured.

Another case was that of a lady whose son had been accidentally drowned a few days before. I found her in an hysterical condition, crying out and saying that she could see her son's body in the water. Her husband was scolding her and trying to bring her to her senses in that way. I remembered that her hobby was homeopathy, so I asked her advice about an ailment I had and which especial remedy would suit my case. Instantly every symptom of hysteria disappeared and she was in a perfectly normal condition, giving me her advice about the proper treatment; her attention had simply been diverted from one subject to another by suggestion.

It may be said here, that it works negatively as well for I have in mind a case of an old man who had been suffering from influenza. The disease had spent itself and the doctor said there was no reason at all why he shouldn't get entirely well. He did not, however, wish to live and his mind was set not on getting well, but on dying. This autosuggestion had a depressing effect upon the vital energies which were working for his recovery, and, after some time, he passed the point where, as a doctor said, there was no longer a chance of his coming back.

III.

We will now return to a further discussion of the help which the Church might give to individuals and the community in the matter of health, by which I mean the health of our whole nature, body, mind and soul. We have seen that nature is evidently on the side of health. We know, too, that Christ spent a good deal of His time in healing the sick and in this way revealed not only His divine power, but the love and sympathy of God towards suffering humanity.

We know also that He commissioned His apostles and disciples not only to preach the Gospel, but to heal the sick and that The Acts of the Apostles reveals the fact that His followers carried on the work of healing after His departure. His Church, as His Body, was intended by Him as the principal instrument through which He could continue to bless humanity. The Church has often been referred to as the extension of The Incarnation and St. Paul refers to it as, "The fulness of Him that filleth all in all", which would seem to imply that being filled with His Spirit it is linked up with resources capable of enabling it to meet the needs of humanity.

By gathering together His people for the express purpose of their placing themselves at His disposal for the carrying out of His will and purpose, they may well believe and feel confident that His Spirit will so use them as to make them channels of His power and blessings, so that healing of soul and mind and body may be manifested and that they themselves will necessarily share in the blessing. We cannot, of course, dictate to Him just what results we expect His power to bring about. There may be hidden causes at work which we know nothing about and which may hinder the working of His power. We know this from the fact that it was said of Him in the Gospels that, "He could do no mighty works there because of their unbelief." We remember also that He said to two blind men, "According to your faith be it unto you." There are other similar causes which may well act as hindrances to the exercise of His power.

Enough, however, has been said to show that the Church is capable of meeting a great need which can only partially be met in other ways. The soul of man may be said to be the fountain head of his personal life and that neither mind or body can really be in a perfectly healthy condition unless the soul is in union with Christ and is sustained and strengthened by sharing in His divine life. It is in communion with Christ and through trust in Him and surrender to His will that the mind can be really at peace and feel the blessedness of a life hidden in Him. Such a life is bound to affect the body in a number of different ways, which will influence its health and well being; in fact, we could hardly realize any condition which would be more conducive to the general health and well being of our whole nature than the kind of life we have just described.

Now, the Church is the only means that one can think of which can bring about such a life experience and, therefore, it seems to me that a responsibility rests upon her to carry on the kind of health work described in the first part of this essay, either in the way sugegsted or some other way which may seem better adapted to the needs of each community, and it should not be forgotten that such a regular health service might well form a center from which would radiate out, in all directions and to the whole community, higher ideals of life and service than are repre-

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee"Ps. 119:11.)

This week the following verse was submitted by Mrs. E. A. V. Herritage, Edenton, N. C.:

> "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10.

Who will send one from the far-away places as well very near us?

EARLIEST OF CHURCH ASSEMBLAGES IN AMERICA

Alfred B. Williams

MET AMID A STORM—1856.

Probably the members of the Convention of 1856 realized promptly that a mistake had been made in placing the session at Philadelphia, October 1-21. A fiercely contested presidential election, of which Philadelphia was one of the crucial points, was but a month away and Philadelphia and Pennsylvania conducted, while the Convention sat, bitter political fights. Riots in Baltimore, Philadelphia and elsewhere were reported almost daily. James Buchanan, democratic nominee for President, elected just a month later, was a member of the Convention. Against him were Fremont and Fillmore. Fremont, nominee of the new-born Republican, or anti-slavery, party, was being denounced daily by opposing newspapers and speakers, as a Roman Catholic in disguise and accused of being a native of Canada. Fillmore, old Whig and Know Nothing, corresponded closely to the present-day Ku Klux. It is easy to understand that amid such a swirl of external fury there could be little hope for constructive and deliberative work by this Convention. The Church histories give it but scant notice. The Philadelphia and other newspapers sandwiched mention of it between vindictive denunciations of political opponents; election forecasts and accounts of crimes and notices of attractions at local theatres.

Sessions were held in St. Luke's Church. Discussions were on a proposition from New York for enlargement of the membership of the General Convention and suggestions for regulation of church music. Speaking on the latter question, one clergyman said he had recently attended a service at the end of which the organ performed a tune so lively that as he walked out he felt incited to a jig. Debate on the manner of trial of delinquent or unworthy bishops continued through three days and there was further exchange of opinions and claims regarding the bequest of Mr. Kohn, of South Carolina or Pennsylvania, to the General Theological Seminary, carrying with it influential representation in the board of trustees for the diocese of which he might be adjudged to have been a member. This seems to have been settled by evidence that the matter of citizenship was before the civil courts and would be determined by their decision. In the contemporary newspapers the Convention disappears in a cloud of election figures and jubilations on one side and protests on the other and the Church histories practically ignore it.

CALHOUN'S HOPE IN CHURCH POWER.

In 1859 the Triennial Convention met for the first time in a Southern city, at Richmond, in St. Paul's Church, October 5-22. The Richmond Enquirer greeted the body with a leading editorial congratulating the Church on its conservatism on the slavery question. It quoted John C. Calhoun, dead nine years before, as saying that one of the strongest hopes for the preservation of the Union was the spiritual and ecclesiastical ties binding the people of the different sections together. The Enquirer bemoaned the snapping of these ties by the divisions of the Baptist and Methodist denominations and expressed its fervent hope that the Episcopalians would hold together. It gave notice that most of its news space, in the next two weeks, would be given to the Convention and it fulfilled that promise with more than forty columns, in small type and set solid, of reports of the proceedings, giving many of the speeches in full.

The opening sermon was by Bishop Otey, of Tennessee, Bishops Chase of New Hampshire and Upfold of Indiana, reading the service. In this convention, for the first time, so far as records show, editors of Church papers and newspaper reporters were admitted to the floor, "if room could be made for them". Probably the most significant and important feature of the meeting was the wonderful absolute absence of the slightest suggestion of sectional or political animosity. The John Brown raid on Harper's Ferry occurred while the Convention was in session, and the Civil War actually began less than eighteen months after the Convention's adjournment; but the body went on quietly with its work, planning for the future and with the usual courtesies and amenities and no allusion at all to the fearful storm cloud gathered over the country.

Most of the time was consumed with persistent attempts of lay delegates to secure limitations on the power of the bishops; to require the bishops to furnish reasons, promptly, for vetoes of acts of the lower house; to provide for a court of appeals for cases of clergymen disciplined by bishops or bishops punished by their fellow bishops.

October 13 four bishops were consecrated—Wm. H. Odenheimer, New Jersey, and G. Thurston Bedell, assistant bishop of Ohio, in St. Paul's Church; Henry B. Whipple, Minnesota, in St. James; Alexander Gregg, Texas, in the Monumental. The preliminary papers for the organization of the Diocese of Kansas were presented and accepted. The House of Bishops had planned to conduct the consecration in the Capitol Square, weather permitting, but the Lower House opposed. Bishop Kemper, missionary bishop of the Northwest, resigned after twenty-four years of faithful service, and the Convention adopted very eulogistic resolutions in his honor.

Chicago made a strong and earnest appeal for the next session of the Convention and the speeches boomed that city and the West generally as vigorously as any citizen of city and section could do it today. Incidentally, it was said that Chicago had three hotels as good as the Exchange Hotel at Richmond, and that St. John's Church was offered for the use of the Convention, because it was the one in the city large enough for the purpose. San Francisco and Buffalo also were applicants, but both were rejected. The Lower House voted for Chicago, but the action was vetoed by the bishops. A test vote showed one hundred and thirty-two clerical and lay delegates. The secretary of the Society for the Increase of the Ministry reported that it had obtained $10,000 in six months, most of it from Connecticut, and already had thirty-seven beneficiaries studying for the ministry.

One of the longest debates was on a proposition to permit shortening of the probation period for deacons when circumstances made such action advisable; but no decision was reached.

CALM CONFIDENCE AMID HORROR.

Historians apparently have not considered nor analyzed the General Convention that sat in St. John's Chapel, New York City, from October 1-17, 1862, at a crucial and bloody time of the Civil War, while details of the great battle of Antietam, or Sharpsburg, fought September 17, with ghastly descriptions of the long rows of dead soldiers, were filling the newspapers. Perhaps there is not another instance in human history of a body of men assembled in such tumult of fury and horror governed by such kindly discretion, loyalty to the ideal of Christian and Church unity and calm common sense. It is intensely impressive to turn, in the old files, from first pages crowded with carnage and the fearful incidents of war, to inner pages showing the Convention placidly engaged in its business. Bishop Hopkins, Vermont, presided in the House of Bishops in place of Bishop Potter, Pennsylvania, detained by illness. Bishop McCoskry, Michigan, preached the opening sermon, rebuking the prevalent tendencies to irreverence and the introduction of politics in pulpits and Church. The Rev. Dr. Creek was chosen chairman and the Rev. Dr. Rusdell secretary of the House of Deputies. The names of eleven dioceses in the Southern Confederacy were called in order and those dioceses were reported simply as absent. In brief debate absolute confidence that the Church would reunite, what-

ever the result of the war might be, was expressed. The report of the Sunday showed that about twenty-five per cent of its sales of books had been to the Southern dioceses. The statistical report of the Church showed decline of 15,000 communicants from 1859. From 1853 to 1859 there had been increase from 105,000 to 139,000, the largest proportionate gain in the history of the Church to that date.

Nearly a day was consumed in discussion of a change in the Prayer Book, proposed by the Rev. Alexander Vinton, stoutly opposed by Judge Hoffman, of New York, and the Rev. Dr. Hawks, who declared the Book to be sacred and inviolable next to the Holy Scriptures, but who withdrew opposition on learning that the change was merely to correct a typographical error. Speeches by Horatio Seymour, afterward Governor of New York and Democratic nominee for President, in 1868, and others, regarding the proper attitude toward the Southern dioceses were furnished the newspapers and printed in full. All were conciliatory, so far as Church relations went. A demand that the Southern dioceses be excluded from fellowship and membership because in them the Prayer Book had been changed to make prayers for the Confederate States and President, was shelved, apparently by general consent.

October 8 was set aside and observed as a day of fasting, humiliation and prayer. After that the Convention quietly turned attention to such matters as revision of the metrical psalms, permitting bishops to shorten the probation periods for candidates for holy orders, at their discretion, and consideration of the work of the Church missionary in Paris. The last day was employed with a visit to the charitable institutions in and near New York. The pastoral address, while declaring positively the fidelity of the Northern Churchmen to the Union, was charitable in its allusions to the Southern members of the Church and optimistic in prediction of complete reunion and restoration.

Some Reflections

J. W. Ware.

To one viewing and considering prayerfully the situation existing in the effort to extend and strengthen the reign of the Christ on the Earth, the question presents itself—What does the King think? not—What would He think.

1. In regard to the attitude between the conservatives and the liberals, defining the former as those who insist on retaining the revealed truths and doctrines as taught by our (Episcopal) Church; the latter those who insist on breaking away from the same, without withdrawing from the Church's ministry as authorized teachers. Is the attitude kindly? When one party accuses the other of being unenlightened, ignorant? The other charges (neither in kindly terms) the opposing class as being wilful enemies of the King. Such attitude estranges. Shall we say hopelessly?

Does the King approve?

2. The second question is—which view exalts the Son of God more highly? To my mind there is not a shadow of doubt. And the devoted Christian is more intensely concerned with this aspect of the controversy. Judged by the natural, inevitable fruits of each aspect, the conservatives should influence the Christian, jealous of His Saviour's honor. Which view the more exalts the King; that which believes that He was miraculously conceived, and born of a virgin, or that His conception and birth were according to the order of nature? If the latter view be accepted, what follows? Then John the Baptist has a stronger claim on our reverence, since he was born in wedlock, and he, too, died for the truth. Which view exalts Him as one worthy of our worship? Is it not that which accepts the Scriptural statement that angelic choirs sang His praises when He become incarnate; that at His baptism a voice from heaven declared, "This is my beloved Son," that which affirms He is God—as He Himself declared; that He performed miracles, even rising from the dead, and ascending on high in the presence of many witnesses?

If these beliefs can be sustained by an appeal to the Scriptures; if a belief in these claims is sustained by the testimony of men contemporary with these events, who suffered and died for the facts of which they had personal knowledge, shall we not with St. Thomas, worship Him as "My Lord and my God?"

Which view does Christ approve?

If the conservatives find the joy in service for Him which gives them peace; love for Him because He redeemed us on His cross, and in this faith can endure all things, and can go rejoicing to meet Him, why seek to impoverish them?

At any rate, if we must differ, let it be with sympathy and when we "speak the truth", let it be in love.

Let us seek to think the Christ's thought, speak His words, and emulate His life.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

Mr. Editor:

I am glad that you reviewed the book, "The Master". It had not before been properly reviewed, so far as I have seen. It has been commended as charming; and yet it would be poison to put into the hands of one whose faith was not well-established. **Its very charmingness makes it the more dangerous. So thanks to you!**

Perhaps the "falling short of the quota" is due as much to THAT kind of preaching and teaching, far more than to the teachings complained of by Mr. Marsilliot, which are credited to the other extremists.

If there is nothing more gripping and vital to PREACH than this diluted stuff, who would care to make sacrifice to propagate that.

Again, this "Pact of Reconciliation" that has been much written about. Since Virginia accepts that, WHAT remains of any value in the Church over and above and beyond what the two hundred denominations have that have come into existence in modern times? Since the Church is NOT a Divine Organism, NOT the Body of Christ, since there are REALLY no sacraments authorized, and no authorized ministry; and since a ministry instituted, say, by our minister, Mr. Wesley, is in all matters equal, and since the bishops created by him (via superintendents) are entirely approved—why should the Church continue? It would be more economical to disband?

Well, in this town we all work together quite happily; and any one of the divisions are as friendly with the Church (and sometimes more so), as with one another.

Randolph R. Claiborne.

Camden, Ark.

FRESH AIR FOR FRAIL CITY CHILDREN.

Mr. Editor:

At the beginning of this summer season, when one's thought turns instinctively to escape from the city's heat, and when so-called Fresh Air programs for the children of the poor are occupying the attention of generous and constructively-thinking people, may I bring to the attention of your readers something of the summer work of the Episcopal City Mission Society, now entering upon its thirty-second Fresh Air season?

Year after year, this Society, since the beginning of its Fresh Air work in 1897, has been gradually developing its vacation facilities with one actuating ideal. That ideal will this summer, we believe, be realized more fully than we once dared to hope.

Briefly stated, the golden text of our Fresh Air work for frail city children and their mothers, is this: To make these holidays in the country not only times for pleasuring and relief from the city's heat and congestion, but opportunity for building up health reserves and for developing character.

To attain this idea, it has been necessary, gradually, to extend our work to accommodate various age-groups and to adapt the vacation program to their various needs. As this coming season opens, we will be able to take care of a total of 1,676 girls and boys and their mothers, or an increase of four hundred over our capacity of last year.

This Society now has nine Fresh Air units, each developed for the specific needs of a definite group. Several of these units are unique in that they offer certain facilities not usually found in Fresh Air centers.

Tired mothers can come to Schermerhorn House at Milford, Connecticut, on Long Island Sound, and bring their families with them. Their children are placed each in his or her respective group. The mother is free to rest and know that they are safe and near her. Little pale, growing girls in their teens may come each summer to frolic in the Cottage at Milford and get a new grasp on normal health. Skinney little boys who haunt the city's hot curbs and sticky hall-ways, learn at Camp Wepawaug at Milford, and at Camp Wanasquetta at Bear Mountain, the joy of swimming and hiking and singing around the camp fires in the cool stillness of summer woods.

In other words, our Fresh Air centers are designed to accommodate and to serve the needs of every age-group. Help us to make the joy of a real country vacation available to as many mothers and children as we have places for, with our increased capacity. Is there a more gracious gift which we can make to these wistful children than to give them a glimpse of the world as God made it?

L. Ernest Sunderland, Superintendent,
The New York Protestant Episcopal City Mission Society.

Church Intelligence

University of the South Holds Commencement.

The sixty-first commencement of the University of the South, Sewanee, Tenn., which occurred on June 5-11, closed (in the words of Vice-Chancellor Finney), "The most successful year in the history of the University."

In his annual report to the Board of Trustees on June 6, Dr. Finney said: "The year has been marked by four outstanding events: first, the largest enrollment; second, the largest graduating class; third, the winding up of the debt fund, including the cancellation of our bonds; and fourth, the completion of the Million Dollar Endowment Fund."

Commencement Sunday, June 9, opened with a celebration of the Holy Communion in All Saints' Chapel. At eleven o'clock the commencement sermon was preached by the Rt. Rev. H. P. Almon Abbott, D. D., Bishop of Lexington. It was a masterly sermon in keeping with the known ability of Bishop Abbott, and made a profound impression on students, faculty, trustees and residents alike. His text was, "As many as received Him, to them gave He power to become." At the conclusion, in his charge to the senior class, Bishop Abbott said:

"My dear friends, members of the graduating class: I have been speaking this morning upon the Power that there is in Christ to Become. The application to yourselves is obvious. Here you stand, upon the very threshold of your careerful life. You are about to begin your work in the world and you have only one life to live. I am anxious that you should make not only the **most** of it, but the **best** of it. It is possible to make the **most** of life without any religious creed whatsoever save adherence to an abjective moral code which you adopt to live up to on your own strength. You can make the **most** of life in that respect in making a great deal of money, or in making a name for yourself. But to make the **best** of life, is not only to get out of life what life has to give, but to make your personal contribution to life. To do that to the uttermost you must be a follower of Jesus Christ. You will then have a power within you that will enable you to achieve the highest cultural **climaxes** of existence. Religion is not only a life, religion is the life of God within the soul, enabling us to make the **best** of life. St. John said of Christ, 'As many as received Him to them gave He power to become'; but He also said, 'As many as received Him, to them gave He power to become Sons of God'. To become, through Christ, a son of God, is to make the **best** of life, inclusive of the **most** of life, if needs be, and to make the world a better place for your passing through it."

Tuesday, June 11, was commencement day, attended with all the colorful ceremony which marks that day at Sewanee. The long procession consisted of the choir, the senior class, the faculties of the university, the trustees, a great company of vested clergy, and eight bishops. An unusual feature in the procession was the faculty of the University of Chattanooga, who attended in a body in honor of their new president, Alexander Guerry, an alumnus of the University of the South and who was honored with the degree of D. C. L. by his Alma Mater.

The University Oration was delivered by Dr. Archibald Henderson, of the University of North Carolina. Degrees in course were awarded by Vice-Chancellor Finney to fifty-one men—forty-three from the college and eight from the theological school. Eighteen states were represented in the class—including Connecticut, Washington, Wisconsin and Arizona.

The Chancellor, Bishop Gailor, conferred the honorary degrees of D. D. upon: the Rt. Rev. A. S. Thomas, Bishop of South Carolina; the Rt. Rev. H. P. Almon Abbott, D. D., Bishop of Lexington; the Rev. Warren Wade Way, of St. Mary's School, Raleigh, N. C. (whose son was a member of the graduating class); and the degree of D. C. L. upon Alexander Guerry and Frank Hoyt Gailor.

It was an affecting scene when these two latter—young men who grew up together almost from infancy in Sewanee and received their education there—one the son of the late Bishop Guerry, former Chaplain of the University who began the building of the Chapel in which his son was honored, the other the son of Bishop Gailor, a Rhodes Scholar, and now prominent in the law—presented themselves before the Chancellor who, in conferring these degrees of D. C. L., had the distinction of bestowing the honor on his own son.

AID ASKED FOR YEOCOMICO CHURCH.

The Sum of Fourteen Hundred Dollars Needed to Complete the Repair Work.

Yeocomico Church, an original Colonial building, erected in 1666 in Westmoreland County, Virginia, the Church attended by the parents of General George Washington, and where George Washington was christened in 1732, is in need of aid to complete the repairs which have been undertaken to preserve its venerable and historic walls.

A detailed report shows that the outer walls have been repaired and the whole strengthened by a reinforced concrete plate hidden from view, and a good coat of plaster put on the interior. A new floor has been put in under the pews, under which concrete was laid to prevent the entrance of rodents. A new roof of Oregon fir, securely bolted to the concrete plate and trussed to sustain the weight and force of storms, and covered with creosoted cedar shingles stained a moss green, has been put on. The unsightly flues that marred the appearance of the building have been removed and a chimney in harmony with the original structure has been erected in the east angle of the wall. This has been built to accommodate a furnace should one be desired in the future. old ceiling, which was partly built of drawn oak clap boards had to be removed, and it is the wish of the Association to restore this ceiling as it appeared in the original structure. It is estimated that this will entail an additional expenditure of about fourteen hundred dollars. But the funds are exhausted and the Association's credit strained to the limit.

In 1914 a wall of three feet of concrete was placed under the brick foundation, and it is the opinion of experts that the old building will stand for centuries to come, but the interior will never present its original charm until this ceiling is restored.

In 1906, Bishop John Poyntz Tyler, who was then Archdeacon of Virginia, started a movement to raise an endowment fund for the maintenance of the church. In giving his indorsement to this movement Bishop Gibson, of blessed memory, wrote: "It gives me great pleasure to commend the work of endowing Yeocomico Church. Our Colonial churches are historic landmarks of the highest interest. Yeocomico has a romantic story and one which is in many of its aspects pathetic. I trust that the care of the old building may be ensured. We of this generation can do our part in one way, and in one way only: that is by collecting money for the preservation of the church, and providing for the wisest possible expenditure of the fund thus secured."

Pursuant to this, the Association for the Preservation of Yeocomico Church was organized to collect money for its preservation; and the services of Mr. Glen Brown, President of the American Institute of Architects, and his son, Mr. Bedford Brown, were engaged to secure the wisest possible expenditure of the fund thus secured, and not a cent has been expended but under their direction.

The building committee, of which Mr. Wat Tyler Mayo, Hague, Va., is chairman, reports the sum of $5,873.34 expended upon the repair work begun in May, 1928, which leaves a deficit of $40.

Twenty-five hundred dollars of the amount expended was borrowed from the local bank by the Executive Committee, and the residue came from voluntary contributions.

With this call from the past; with this assurance for the future, the Association for the Preservation of Yeocomico Church makes one more appeal for aid. Fourteen hundred dollars, only, is needed to restore the ceiling in the old church.

Workmen Make Discovery.

An interesting discovery was made when the workmen took down the ancient roof and removed the decayed plates on which it rested that verified the tradition that an earlier structure occupied the site of the present building. The plate of the front rectangle were found to be mortised to receive the studding of a frame building, and portions of the corner posts were found imbedded in the brick walls, showing conclusively that the brick walls were built up to the eves and the studding removed.

It was very apparent that the rafters and ceiling were parts of this frame structure, while the spaces over the windows and the main door indicated that the originals were retained in the brick structure.

None of the parish records have come down to us, but a recent search of the court records of Northumberland and Westmoreland Counties have revealed some interesting data, and Mr. Mayo has in course of preparation a History of Yeocomico Church and its People, which it is thought will be of interest and value.

Outstanding Leaders at the G. F. S. Younger Members' Conference.

The outstanding group of men and women secured by the Girls' Friendly Society as leaders for its national younger members' conference at Delaware, N. J., June 28-July 5, illustrates the widespread interest being taken in this new venture. The Rev. Dennis Whittle, of Emmanuel Church, Covington, Va., well-known for his interest in personal religion and his missions in the mountains of Virginia, is to lead the discussion on personal religion. Dr. Adele E. Stresseman, Medical Director, Medical Service Club for Young Women, New York City, Medical Consultant of the American Telephone and Telegraph Company, New York City, and Examining Physician, Brooklyn Y. W. C. A., is to give the course on human relationships and the interrelation of mental, spiritual, and physical health. This course will be called "The Art of Living". Miss Julia Williamson, a Churchwoman and well-known as a national officer of the Girl Scouts, will describe and illustrate the art of story telling. The Rev. Albion C. Ockendeu, of St. John's Church, Northampton, Mass., prominent in young people's work, will act as chaplain of the conference. The faculty will also include the following leaders of the G. F. S.: Miss Florence L. Newbold, Executive Secretary; Miss Esther Fifield, Field Secretary, Province III; and Miss Francess Arnold, Diocesan President, Maine.

As this issue goes to press, registrations have been received from sixty-eight girls. There will be seven counselors in addition to the faculty.

Progress in Race Relations.

Dr. R. R. Moton, principal of Tuskegee Institute, and recognized leader of the colored race in America, said in in a recent address on race relations:

"We hear a great deal of interracial friction. Wide observation convinces me, however, that there is a great deal more trouble within each race than there is between them. For the most part the two races in the South are living side by side in harmony and friendship, and the Negro is making rapid progress in education and the attainment of opportunity and justice. We may congratulate ourselves on the great gains that are being made in interracial good will and cooperation. The best people of the South are determined that the Negro shall be dealt with fairly. Ten years ago I had no expectation of such improvement. In God's providence we have a great chance here in the South to demonstrate to the world that different races can live alongside in mutual friendship and helpfulness."

New Courses at Moody Bible Institute.

The new catalogue of the Moody Bible Institute announces two important extensions to courses offered. Music has from the first been granted a large place in the curriculum, but is now advanced to the distinction of a special course. To Bible-Music studies as heretofore offered, subjects are added for a three-year course from which the student may graduate with the diploma of the Institute and be superbly equipped for all aspects of Church, Evangelistic and Missionary Musical activities. The course calls for intensive work in voice, piano, organ, choir directing and advanced composition.

The Advanced Christian Education Course is announced as an extension of the former work in Christian education, requiring an added year of study. The additional work is intended to equip the graduate not only for effective service as director of religious education, but fits him to be director of music in church and Sunday school as well. The course holds great value for pastors' assistants and Sunday-school workers.

The Churches of Europe Meet to Re-Survey the Religious Situation.

It was one of the few compensations of the World War that as a result of its stupendous devastation and untold distress that it wrought among the peoples of Europe, there should have grown up among the European Churches and those of America a fellowship of mutual aid, bridging the gap torn by hatred and prejudice, and administering the healing balm of Christian compassion at a time when political leaders had not yet begun to think of substituting conferences for threats. As early as 1922, the year of the greatest economic distress in Europe, when the currency debacle was at its worst and it seemed that all the continental nations, neutral as well as warring, must be plunged into bankruptcy, the Swiss Protestant Federation, at the instigation of the American Churches represented in the Federal Council of the Churches of Christ in America, called together representatives of all the Evangelical Churches of Europe for a conference to determine just what the losses of Protestantism had been and what could be done to save, to alleviate, and to reconstruct. As a part of his preparations for this conference, Dr. Keller, the Secretary of the Federation, asked for detailed reports from all the European Churches, both neutral and war-stricken, so that full information might be available. He himself traveled extensively, getting data at first-hand.

The meeting was convened at the Bethesda House in Copenhagen, in August, 1922, and was attended by seventy-five representatives of thirty-seven religious bodies and twenty-one different countries. It was not only the first approachment of the Churches of the warring countries, but the first international and interdenominational gathering of the Protestant Churches of the world, the fore-runner of the great congresses of Stockholm and Lausanne. In the booklet, "Zur Lage des Europaischen Protestantismus" (on the Condition of European Protestantism), it produced the first comprehensive survey of the religious situation of Europe following the war, and in the establishment of the Central Bureau for Relief of the Evangelical Churches of Europe it laid the foundation of international and interdenominational Christian relief on behalf of the stricken Protestant Churches.

This was the state of affairs which faced the newly organized relief agency: they were—

Five: "Helping" countries, with a population of about 22,00,000 (Great Britain had not then joined) and there were—

Seventeen needy countries, with a population of more than 200,000,000.

The discrepancy between resources and requirements was obvious. An urgent appeal was sent to America. As a result, the Federal Council called a meeting of American Church representatives in New York, November, 1922, and this conference, in an all-day session voted to endorse the Central Bureau for Relief as an agency of the American Churches in bringing relief to their Sister Churches of Europe in an interdenominational way, and authorized the establishment of the American Office of the Central Bureau with headquarters in New York and Dr. Chauncey W. Goodrich as its head. In 1925, the Rev. Kenneth D. Miller succeeded Dr. Goodrich. Since it was set up in 1923, this American Office has raised to date something over $625,000—a good round sum, but not a great deal when compared with $80,000,000 losses of European Protestantism.

It is difficult, in retrospect, to realize how completely disorganized, as well as impoverished the European Churches were, but a rather trivial incident that occurred at the Bethesda Conference is illuminating. After the meeting, when the delegates started to go home, some of them had to be furnished with the necessary funds by the members from the "helping countries", as their own currencies had taken so sudden a drop that their money no longer sufficed to take them back to their native countries!

This summer, on the seventh anniversary of the "Bethesda Conference", Dr. Keller, the European Executive Secretary of the Central Bureau for Relief, is again summoning the European Churches (now augmented by the inclusion of the Eastern Churches), to resurvey the field and determine how far the rehabilitation of the Church life of Europe has progressed and what still remains to be done. One of the great problems before the gatherings is the working out of some plan for mutual sustentation in the future, so that another crisis will not find the Churches unprepared, with no central organization to act promptly and in a comprehensive way.

The second "Bethesda Conference" will meet at Basle, August 23-24, and it is expected that it will bring together an even more representative as well as a numerically larger attendance than the original one. As was the case in 1922, the American Churches, both individually and through the Federal Council, will be asked to send representatives to meet with the European leaders. The American Office of the Central Bureau will be represented by Rev. Kenneth D. Miller.

Hudson Stuck Memorial Hospital.

Since his return to the Hudson Stuck Memorial Hospital in Fort Yukon, Alaska, last December, Dr. Grafton Burke and all his staff have been overloaded with work and facing many difficulties.

The hospital has been so full that it has been necessary to put two patients in the room assigned to one of the white nurses who herself for a time has been on the sick list.

"It is a most whirling kind of existence," Dr. Burke says. "Acute emergency cases have required exhausting care. One was a little girl three years old who was all but torn to pieces by three dogs. The town thought she was dead, and she was four hours in the operating room, but the doctor writes he is confident that with God's help she will recover. With one nurse ill, the other nurse had not only this child but twenty other patients to care for. A school teacher has been coming in after school to help for two hours. The hospital is short of fuel, with an additional bill of $500 uncared for.

The Sunday schools, both white and Indian, have been flourishing, and there has been a good attendance at services. The Indian people sent $100 for St. Luke's, Tokyo, as thanksgiving for their own hospital."

Dr. and Mrs. Burke are eagerly looking for the arrival of the Rev. Merritt Williams, of the Diocese of Iowa, who graduated this spring from the General Theological Seminary, was ordained deacon by Bishop Manning on Trinity Sunday and has been appointed to take charge of the congregation at Fort Yukon and who sails from Seattle about the middle of July.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

One Hundred and Ninety-Seventh Anniversary of Grub Hill Church Celebrated.

The one hundred and ninety-seventh anniversary of Grub Hill Church, one of sixteen or seventeen Colonial Episcopal Churches now remaining in the Diocese of Southern Virginia, was celebrated in Amelia County recently.

In the chancel were Rev. Thos. G. Faulkner, of Blackstone; Rev. S. O Southall, of Amelia, and Rev. J. R. McAllister, the present rector, and the Rt. Rev. A. C. Thomson, Bishop Coadjutor, who prached the morning service.

The Bishop's sermon was appropriate and impressive. Referring to Grub Hill he said: "The influence of this old church is quiet and yet far-reaching, touched to living music, with an echo which has brought you here today. For nearly two hundred years it has been a witness to God. Currents of public opinion have swirled around it. It has known wars, but through all has quietly stood a witness to the truth of the Gospel."

With every seat taken, chairs placed in the aisles, and many standing, people came not only from many parts of Virginia, but from Washington, D. C., North Carolina, New York and California.

Members of the choirs of several denominations with Mrs. George Keith Taylor at the organ, united to make the music a success.

A handsome altar cloth, which came from England, recently repaired through the generosity of the daughter of an old communicant, who is now living abroad, was greatly admired.

At the close of the morning service a bountiful luncheon was served by the ladies of the parish, after which Rev. S. O. Southall made an interesting historical address. He said that when the first Church was built on this spot, George II was King of England and the Bishop of London was also Bishop of Virginia.

Grub Hill was built in 1732 by William and Joseph Eggleston, Thomas Tabb, Colonel Archer and Edward Booker. Its first minister was the Rev. John Brumskill, an Englishman, who, loyal to England, and seeing in the congregation Colonel Archer and others in regimentals, expressed indignation at such indication of rebellion. Whereupon nearly every one retired from the church. He was warned not to repeat the offense and never preached again, though he lived on quietly at "The Glebe" to the end of his years.

The Rev. Mr. McCreery, his successor, was followed by the Rev. Wm. F. Lee, whose short ministry here, he going to St. John's Church, Richmond, was followed by the Rev. Parke Farley Berkeley, who continued as rector of the parish for fifty years.

In closing, Mr. Southall said: "We love and reverence Grub Hill for what it has been in years that are gone and for what we hope it will be in the years to come."

An offering was taken for much needed repairs on the church, which is the only one within a radius of five miles, in which reside representatives of seventeen different Christian denominations.

Mrs. Gordon Harvie,
Mattoax, Virginia.

Commencement Exercises of the Bishop Payne Divinity School.

The baccalaureate sermon was preached in Emmanuel Chapel, Sunday afternoon, May 26, by the Rev. John Wesley Johnson, Bfl D., of New York, an alumnus of the school and a former professor and warden.

The public meeting of the Alumni Association was held in Emmanuel Chapel, Tuesday evening. The alumni address was delivered by the Rev. Henry Edwards, B. D., of Charlotte, N. C., and the faculty address by the Rev. Samuel W. Grice, B. D., warden of the school. Archdeacon Baskervill, of South Carolina, president of the Association, and the Rev. F. G. Ribble, D. D., Dean of the School, made short addresses.

The commencement exercises were held Wednesday. The speaker of the evening was the Rev. Henry Teller Cocke, of Chevy Chase, Maryland. Diplomas were awarded to Mr. James E. Stratton, of the Diocese of West Virginia, and the Rev. Samuel J. Martin, of the Diocese of Chicago. The degree of Bachelor in Divinity was conferred upon the Rev. Josiah Elliott, rector of St. James' Church, Charleston, W. Va. The Rt. Rev. B. D. Tucker, D. D., made a short address and closed the exercises with prayer and the benediction.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Founding of St. Alban's Parish, Celebrated.

The seventy-fifth anniversary of the founding of St. Alban's Parish was celebrated by a series of services and meetings, beginning June 16, by a Corporate Communion of the Parish at 7:45 A. M. At the eleven o'clock service the same day, the Very Rev. G. C. F. Bratenahl, D. D., former rector of St. Alban's Parish, and now dean of Washington Cathedral, preached the sermon, showing some of the historic background of the parish.

On Monday, a fellowship evening was held in Satterlee Memorial Hall, the new parish hall recently completed, when music was featured and historic addresses and letters were heard. Addresses were made by Bishop Freeman, Bishop Rhinelander (for a short time priest-in-charge of St. Alban's), and Caspar Wistar Haines, a descendant of the founder of the parish.

On Tuesday afternoon, June 18, Admiral and Mrs. Cary Grayson, entertained members of the parish in their beautiful home, which is situated near the church and in which St. Alban's Church was founded.

St. Alban's Parish was originally founded by Miss Phoebe Nourse, granddaughter of Joseph Nourse, first registrar of the United States Treasury.

The work of encasing the old building in stone was completed a few years ago, when the church building was brought to a completion originally planned by the architects. Satterlee Memorial Hall and a new Skinner organ are also recent additions to the parish. St. Alban's Church occupies a strategic position in a growing community with no other Episcopal parish church in close proximity and is making rapid progress in its many fields of endeavor. The Rev. Charles T. Warner is rector of the church.

College of Preachers.

The fifth annual summer conference of the College of Preachers of Washington Cathedral, closed June 15. The conference had been in session from Monday to Saturday, beginning with a fellowship gathering in the Cathedral Library and ending with a service of prayer and benediction in Bethlehem Chapel. Each day was begun by a series of morning prayer and Holy Communion at 7 A. M. and ended at 10 P. M., so that the conference consisted of a total of seventy hours of service, meeting and discussions. About sixty clergymen attended the conference, representing seventeen different States.

The principal lecturers were: the Rev. John Rathbone Oliver, M. D., Ph. D., of Johns Hopkins University, who spoke on "What a Priest Needs to Know of Mental Disorders"; the Rev. Leonard Hodgson, M. A., of the General Theological Seminary, New York City, whose subject was, "Preaching Our Sacramental Faith," and Dr. John Fort Newton, of Overbrook, Pa., who had "Sermon Patterns" for his theme.

The Rt. Rev. James E. Freeman, Bishop of Washington, welcomed the visitors and lectured on the importance of pastoral work in the life of a preacher. The Rt. Rev. Philip M. Rhinelander, former bishop of Pennsylvania, and now warden of the college, presided.

The Rev. Wm. H. Pettus was the preacher at St. Mark's Church, his former parish, on Sunday morning, June 16. Mr. Pettus is now rector of Grace Church, Everett, Mass., and has been in Washington in connection with the conference of the College of Preachers.

M. M. W.

Open-Air Service.

The Rev. Ralph B. Pomeroy, rector of the Church of the Holy Innocents, was the special preacher at the people's open-air services around the Peace Cross, Washington Cathedral, on Sunday afternoon, June 23. The preacher at the evening service of the same day was Dr. Edward S. Dunlap, canon of the Cathedral.

St. Paul's Activities.

The Rev. F. J. Bohanan, D. D., rector

of St. Paul's Church, Rock Creek, has been out of the city recently, having visited Jamestown, Va., where he went on a special mission for the Cathedral. St. Paul's Church is maintaining a good deal of activity, in spite of the very trying continued hot weather.

The St. Paul's Brotherhood of St. Andrew will have a Corporate Communion this month at an early service and follow it with a fellowship breakfast in the parish house. Ten Sunday-school teachers left June 23 for Ocean City, Maryland, where they will attend the Summer School, having scholarships for the course. Twenty-one members of the Girls' Friendly Candidates also left on the same day for a week's vacation trip to the Girls' Friendly Holiday House, near Mount Vernon. The Sunday-school picnic, which will be held at Glen Echo, will take place, Saturday, June 29.

Silver Spring Mission.

The Silver Spring Episcopal Mission, being a charge of the Diocese of Washington, was formally started on Sunday, June 23, with a service in a temporary building, which is expected to serve for a while until a permanent building is erected. The Rev. Alfred Cheatham, D. D., has been appointed vicar of the mission by the Diocese of Washington.

The mission was formerly part of the parish located at Woodside, Md., but is now a separate district under the Board of Missions of the Diocese of Washington.

Dr. Cheatham, the new vicar, was born in England, and is a theological associate of King's College, London University. He was confirmed by Dr. Cosmo Gordon Lang, now Archbishop of Canterbury, and was ordained a priest in Salisbury Cathedral, England. He assisted at St. Thomas' Episcopal Church for a short time and then became rector of St. Mary's Church, where he remained until appointed to take charge of the Silver Spring Mission.

M. M. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop

Reorganization of the Executive Board.

Under the system of rotation adopted some years ago, the terms of two clergymen and two laymen as members of the Diocesan Executive Board expire at each annual Council, and new members are elected in their places to serve for three years. In this way at the Council of Southwestern Virginia, held on May 21-22, the Rev. Messrs. G. Otis Mead and F. Ernest Warren and Messrs. C. M. Hunter and E. Walton Opie automatically went out of office and were succeeded by the Rev. Messrs. Devall L. Gwathmey, of Wytheville, and Roland Moncure, of Salem, and Messrs. John D. Logan, of Salem, and Robert L. Peirce, of Wytheville.

At the meeting of the Diocesan Executive Board on June 13, being the first meeting following the Council, Bishop Jett announced his appointment of the members of the several departments of the Board for the coming conciliar year. Also the newly-appointed chairmen of certain of these departments nominated to the Bishop, the Bishop approved, and the Board elected associate member of these departments from outside the membership of the Executive Board itself.

NECROLOGICAL REPORT OF THE THEOLOGICAL SEMINARY OF VIRGINIA, FROM MARCH, 1928, TO JUNE, 1929.

Name.	Class of.	Died.	Aged.
Rt. Rev. Geo. Herbert Kinsolving, D. D.	1874.	October 23, 1928.	79
Rt. Rev. Jno. Dominique LaMother, D.D.	1894.	October 25, 1928.	60
Rev. Addison Atkins Lamb	1898.	September 16, 1928.	46
Rev. Mercer Patton Logan, D. D.	1880.	December 1, 1928.	72
Rev. John Thomas Foster.	1889.	January 5, 1929.	64
Rev. John Alexander O'Meara.	1894.	February 7, 1929.	60

Kensey John Hammond,
Wm. J. Morton,
Committee

Annual Meeting of the Daughters of the King.

The seventh annual Assembly of the Daughters of the King, was held on May 30, in Trinity Church, Staunton, of which the Rev. John J. Gravatt, Jr., is rector. The morning session was opened with a celebration of the Holy Communion by the Rt. Rev. Robert Carter Jett, D. D., Bishop of the Diocese. Mr. Gravatt welcomed the visitors to Trinity, and Mrs. Lewis Langhorne, of Salem, Va., responded on behalf of the organization. Personal service being the principal work of the Daughters of the King, an especially interesting feature of the session was the hearing of reports of visits made by members of the organization to patients in the various hospitals and institutions in the diocese.

The chief speaker of the day was Miss Lillian Soper, of Washington, D. C., who conducted a conference and open forum and brought to the members many helpful ideas and suggestions. Miss Soper emphasized the fact that the Chapter meetings of the Daughters of the King should always be devotional and should always include the reading of Holy Scripture.

Special work to be undertaken during the coming year is the formation of a "Bishop's Chapter". The idea in this is to get in touch with all Daughters of the King scattered throughout the diocese who are not active in any organized Chapter.

Rev. J. C. Wagner Conducts Mission in Roanoke.

From June 3 to 12, the Rev. J. C. Wagner, rector of Grace Church, Petersburg, and professor in the Bishop Payne Divinity School at Petersburg, conducted a series of mission services in St. Peter's Church, Roanoke, of which the Rev. Alfred C. Bussingham is rector. Mr. Wagner's sermons were thoughtful, stimulating and inspiring. Some of his subjects were: "What Is It to Be a Christian?" "The Meaning of Prayer," "The Conversion of a Soul," "An Epistle of Christ," "The Legacy of Peace," "The Living Sacrifice," "The Gospel of the Flowers," "The Bible," "The Empty Soul," "Why Am I An Episcopalian." Immediately after most of the services, Mr. Wagner gave brief periods of instruction on the Prayer Book.

Mr. Wagner is widely known and very popular in the Diocese of Southwestern Virginia, where on various occasions he has taught in training institutes and has temporarily supplied at several churches, and has conducted a number of missions. Also he is well known as one of the strongest members of the faculty of the Virginia Summer School of Religious Education, held each summer at Sweet Briar College.

The services at St. Peter's were well attended, and at some of these assistance in the music was rendered by members of the choirs of St. John's Church and Christ Church and others. Mr. Wagner's mission will be long remembered with pleasure and profit by the members of St. Peter's Church and the visitors from other churches in Roanoke and Salem.

Colored Parish Day School Closes.

The Rev. Charles L. Somers, of Lynchburg, is rector of the two colored churches in the diocese; these being the Chapel of the Good Shepherd at Lynchburg, and St. Philip's Church at Bedford. One of the interesting features in connection with the Lynchburg Church is a Parish Day School conducted by Mrs. Edna R. Evans, one of the members of the congregation. The session just ended closed on June 7. There were thirty students on the roll; twenty-seven of these being under twelve years of age, and the pupils coming from twenty-six families. In the school the kindergarten and second, third and fourth grades have been taught.

It is felt that in addition to the benefit to the children themselves this school is one of the most effective ways of keeping their families in touch with the general work of the Church.

T. A. S.

The Rev. C. F. Smith Goes to Kentucky.

The Rev. Claudius F. Smith has resigned the rectorship of Christ Church at Big Stone Gap and Grace Mission, Appalachia, to become rector of St. Mary's Church at Middlesboro, in the Diocese of Lexington, State of Kentucky. He plans to accept his new charge officially as of June 1, but to continue to reside in Big Stone Gap and hold services there until July 1, or longer, unless other arrangements are made sooner for the care of that parish.

On December 28, 1912, Mr. Smith became rector of Grace Memorial Church, at Lynchburg, coming there from Elizabeth City, N. C. He served at Grace Church from 1912 to 1920 and as General Missioner of the Diocese of Southwestern Virginia from 1920 to September, 1923, when he went to Big Stone Gay. He has many devoted friends in this diocese, who will greatly regret his departure.

T. A. S.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Baptist Institution Confers Honor on Episcopal Rector.

The Rev. R. W. Woodroofe, rector of St. John's Church, Detroit, was the recipient of an unusual honor, when Hillsdale College, a Baptist institution, con-

ferred on him the honorary degree of Doctor of Divinity, in recognition of his Christian leadership in Detroit.

In the citation for the degree it was pointed out that Dr. Woodroofe is the rector of one of the oldest and most distinguished Episcopal Churches in Detroit; that he has served as president of the Detroit Pastors' Union; that he was three years president of the Detroit Council of Religious Education, and that he was the original sponsor of the 1929 Crusade for Christ, a city-wide campaign of visitation evangelism during Lent, which was fostered by the Detroit Council of Churches.

Dr. Woodroofe received his bachelor's degree at Toronto University in 1902, and his master's degree at King's College, Montreal, two years later. From 1905 through 1907 he was a graduate students at Columbia University.

Twelfth Annual Conference at Hillsdale College.

Courses in every field of church activity were included in the curriculum of the twelfth annual summer conference of the Diocese of Michigan, held at Hillsdale College June 20-29.

Among the course subjects were the Future of Women's Work, Religion and Health, The World Mission of Christianity, The Revelation of God in the Bible, Problems of Personality Adaptation, How Personality Grows, The Theory of Religious Education, The Religion of the Child, The Use of Art in Religious Education. There were also courses in teaching, a demonstration school, a young people's forum, and classes in religious drama and personal religion.

Dr. R. W. Woodroofe, rector of St. John's Church, was executive chairman and chaplain of the conference. Other officers included Ernest E. Piper, diocesan director of religious education, who acted as dean; the Rev. W. H. Aulenbach, assistant minister of Christ Church, Cranbrook, dean of young men; Mrs. Ferdinand M. Broock, dean of young women; Charles O. Ford, executive secretary of the diocese, business manager.

A New Mission.

St. Mary's, Detroit, corner of Fordham and Clestine Avenues, a new mission of the Diocese of Michigan was formally opened and dedicated Sunday, June 2. Previous to the opening of the Mission a successful campaign for funds was conducted, an opening dinner being held on Tuesday, May 28. The speakers on this occasion were the Rt. Rev. Herman Page, Bishop of Michigan, and the Rev. C. L. Ramsay, former Archdeacon of the Diocese, now rector of St. Paul's Church, Jackson. The building occupied by St. Mark's was formerly the church home of St. Columba's Parish, Detroit, and was presented by this congregation to the new Mission. At the dedication on June 2 by the Ven. Leonard P. Hagger, Archdeacon of the Diocese, a sermon was preached by the Rev. Otey R. Berkley, rector of St. Columba's Church. The minister-in-charge is the Rev. W. S. Blyth, of St. Clair Chores.

On the same date, the new mission of St. Margaret's, Hazel Park, Detroit, was dedicated by the Archdeacon. This mission is under the care of the Rev. Charles Wesley.

Church School Institute.

The Daily Vacation Church School Institute was held Saturday, June 1, at St. Andrew's Community House, Detroit. The Rev. Gordon Matthews, rector of the parish, spoke on "The Value of Vacation Schools"; the Rev. M. S. Kanaga, rector of St. Alban's Church, Highland Park, presented the program and an address on "Some New Developments of Religious Education" was made by Mr. E. E. Piper, Superintendent of Religious Education for the Diocese. A pageant was presented by Miss Lily Oram, one of the field workers of the diocese; stories and story-telling was exemplified by Miss Elizabeth Thomas and members of the Story Telling League, and a demonstration of handwork was given by Miss Mary L. Cook.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

Meeting Obligations in Every Way the National Church Expects.

One of the happy surprises of the Synodical meetings was the announcement to the company assembled at the dinner held at the Country Club at Champaign, by Bishop White, that the quota allotted to the Springfield Diocese for the Corporate Gift of the Woman's Auxiliary had been raised in full, nine months before the date set for its completion. He read telegrams of congratulation from Miss Grace Lindley, General Secretary, and Mrs. Edward Burkham, National Chairman, on our having done the work so well and promptly. This places Springfield among the first twenty-five in the National Campaign. Bishop White, rather apologizing to Bishop Francis for using the word "quota" said "we never know what we can do until we set a goal."

Mrs. Charles Woods, Diocesan Chairman of this Fund, said at the Woman's Auxiliary Meeting, when she made the report, that she wanted them all to share in the good feeling which comes at having our work all done ahead of time. It is like the pleasure of giving a dinner party when everything is ready and you can enjoy greeting the guests. She spoke of "The Purpose of the Corporate Gift, which is that every woman shall have a part in spreading the Kingdom on earth. Sometimes, when we give, our connection with the Kingdom of Heaven seems rather remote as with my young son of eight, whom I took to see the Passion Play this spring. Before we went, he said, 'Mother, did my grandfather and grandmother ever see Jesus?' and I said, 'Not in person.' Again he asked, 'Did their father and mother live when Jesus did, and again, did my great, great-grandfather and mother live in Jesus' time?' At this stage of the questioning we were interrupted. On our return from the play his simple question was, 'Will I see Jesus?' His point of view had been changed when he had gotten the vision of Christ on earth. As best I could I answered, 'You will see Him if you love Him and help other people to love Him, too.' It is just this which we are doing by our Corporate Gift. This is the subject about which the whole year's study in the woman's work is built, showing Jesus. Again our part sometimes seems remote, we are so small in the whole scheme of things. But when we consider that there are certain permanent principles, and that in so far as we build towards these we are 'working the work of Him that sent us', we see our place of service. The record of the ages has left the proof that man has ever sought to know God, and God in turn has revealed His truth to those who truly seek Him; and while we find Him out of doors in God's great realm of nature, yet within the quiet of His Sanctuary are we sure to hear His voice if we call upon Him. It is to aid this aspiration towards God, of a people who are already crowding their church dwelling to overflowing that we are giving our help at Santa Domingo and at Mt. Hope in the Canal Zone.

> "'Then a sense of law and order
> And a face turned from the sod
> Some call it evolution,
> Others call it God.'

"These lines of Hayden Caruth remind us of the struggle of our American Indians to adjust themselves to the onrush of immigration and modern civilization. We have put our hand to the fast of helping them learn cleanliness and order by giving the School at the Wind River Reservation, Wyoming, a water system.

The influence of the home must be permanent if civilization is to stand and there can be no more real means of assuring its permanency than of giving normal home environment to those who have not been fortunate enough to have it by birthright. This we are doing by building the boys' dormitory at Christ Church, Arden, N. C.

"Letters of appreciation from each recipient have been most sincere, and spoke of the great need which the money filled and of the care with which it would be expended. Fifty thousand dollars, in all, was raised for the Corporate Gift and Springfield's share was $225. After having worked in the raising of this sum I was greatly interested to learn from the Bishop's report that thirty thousand dollars had been voted by the National Council for the building of a Parish House in East St. Louis. This is three-fifths the sum raised by the whole Corporate Gift and is given to one project in our own diocese. I am sure all those who have worked for the Corporate Gift will the more appreciate this sum which comes to us, and will do all in their power to make it mean the most to the community where it is so much needed. Charity begins and ends at home."

The Rev. Frederick G. Deis, one of the General Secretaries of the National Council Field Department, whom many in the diocese know, had consented to make a talk of thanksgiving for the completion of the Corporate Gift. The service was held in Emmanuel Church, Champaign. He opened the meeting with a few words of prayer and then spoke on the four beneficiaries, "that we might know of whom we are beloved", because it is hard to do for people unless we love them, and hard to love them unless we know them and their needs. He most eloquently pictured the crowded conditions of the Canal Zone, and our duty as a sister America to take this step in the advancement of the Church; the generous gift of an Englishman of the building site and the zealous work of the native inhabitants and missionaries; and their need of a Christian house of worship.

Then he spoke of those less fortunate in the mountains of Carolina, who among the first settlers had been hampered by barriers of mountains and "just didn't get over the pass" when others pressed westward to greater opportunities; and of the dominant principal of Christ School to teach boys to do each task well and to make them self-reliant, useful citizens.

Last of all, he pictured the native heritage of the American Indian, of boundless sky and land and pure water running clear. All these the white man has taken or restricted until now we in giving them a school and water supply are giving back but a small part of what had been theirs. The only compensation possible is that in the exchange they may be able to use it for the greater glory of God.

He closed by telling the story of the Indian Chieftain, who, listening to the appeal of the missionary, came forward and gave his tomahawk, next his belt, then his saddle, then his horse to Jesus Christ. And last as the missionary still pleaded, he caught the message and bowing to the ground said, "Indian Chief give **himself to Jesus Christ**". It is this gift of self which we all must make if our giving is to count. In the hush that followed the story Dr. Deis said a prayer of consecration for all present that we may all "go and do likewise".

Mrs. C. W.

Lincoln, Ill.

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

The Rev. John Adams Pinckney, student of theology at Sewanee, will have charge of Christ Church Parish, Charleston, S. C., through the summer and will conduct the daily vocational summer school at Porter Military Academy, Charleston. Mr. Pinckney received his preliminary training for Holy Orders at the DuBose School, Monteagle, Tenn. Christ Church has been without a pastor since the resignation of the Rev. G. F. Cameron to accept a call to Texas.

PANAMA CANAL ZONE.

Rt. Rev. J. C. Morris, D. D., Bishop.

From the annual report of Bishop Morris of the Panama Canal Zone, we have the following items:

The Bishop confirmed 222 in the Canal Zone last year. He received two postulants, who are studying while engaged in their work; both are "exceptional young men who are likely to serve the Church well".

The Rev. Edward J. Cooper has completed his twenty-second year at Christ Church, Colon.

St. Paul's Church, Panama, has 7,000 baptized members. Its rector, the Rev. Arthur F. Nightengale, is also priest-in-charge of two missions.

The Bishop mentions the good effect of the Christmas boxes, in the "increased good will so evident in the families of the fortunate youngsters who receive these tokens from a country, of which they hear too much that is unjust and untrue." The Bishop emphasizes the good cheer and faithfulness of the lepers in the Palo Seco Colony and says: "There are saints in Palo Seco."

The Bishop's house and the newly completed house for the Archdeacon at New Cristobal are so well adapted for living in the tropics that they have been selected by the quartermaster general of the army, for special study, that their best features may be adopted for army quarters.

The completion of St. George's Church, Gatun, was a welcome event. The congregation is composed of Panama Canal employees, who contributed to the church as they were able and made many of the furnishings.

The Children's Home in Bella Vista, completed and occupied last fall, is a dream come true. "The prospect seems sure for a long term of usefulness at this institution, founded at the request of the Red Cross. The people of the Isthmus are giving it their cordial interest and support."

Next is to come the chapel at Silver City, most of its cost being a part of the current Corporate Gift of the Woman's Auxiliary.

And next most needed is a church for the Americans on the Pacific side of the Isthmus. The Government has provided land and there is the beginning of a building fund.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop.

Notice of Deposition.

Notice is hereby given that at St. John's Church on Wednesday, May 22, 1929, acting in accordance with the provisions of Canon 36, Section 1, and with the consent of the Standing Committee, I pronounced sentence of deposition from the Ministry of this Church upon the Reverend

GEORGE JOHN STURGIS

In the presence of the Rev. Newton Middleton and the Rev. Charles A. Ashby, Presbyters of this Diocese; the said George John Sturgis having previously requested in writing that he be deposed from the ministry of this Church.

Frank A. Juhan,
Bishop of Florida.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.
Rt. Rev. E. T. Demby, D. D., Suffragan.

New Parish House Dedicated.

The new parish house of Christ Episcopal Church was crowded to overflowing when it was dedicated and opened officially for its many uses on June 12.

Services were held in the auditorium with Dr. W. P. Witsell, rector, delivering the dedication prayer and address. Dr. Witsell rededicated himself and the congregation in his address.

The parish house is three stories and contains rooms for the several Sunday-school departments, Bible classes, church offices, and auditorium. On the first floor is the parish house office, the rector's study and the Sunday-school rooms for the three juvenile departments. Each class room is equipped with blackboards for demonstrative study.

The second floor has several large rooms for the Bible classes. The gymnasium, which can be used as an auditorium, is on this floor, and is constructed so a moving-picture projecting machine can be installed and operated. A stage has been built at one end of the gymnasium and plans are made to organize two dramatic clubs from church members to produce plays.

The third floor has several school rooms and a balcony looking down upon basket-ball court and stage. Boys' and girls' locker rooms are on this floor. Each locker room has a shower room adjoining.

A well equipped kitchen, with ranges and electric refrigerators and electric water coolers is in the building.

Letter From Bishop.

A letter addressed to the rectors, wardens, vestrymen and congregation of Christ Church from Bishop James R. Winchester, was read during the dedication services. The letter, in part follows:

"Here, in repose to the sweet chimes of the church tower, friends will hold spiritual converse and help each other on their journay of Christian life. Conferences for the extension of God's kingdom will be held under the immediate guidance of the Holy Ghost. As the fast-flying years go on, these rooms will become dearer, where men, women and children will say it is good for us to be here, and those who labored to erect this architectural structure to the glory of God and the good of humanity will have a thrill of delight, I trust, in their blessed home, which our Lord has prepared for us, that the privilege was granted them to leave behind them such a place for spiritual refreshment. Without the guidance and continued leadership of Dr. Witsell, the beloved rector, we could not have the enjoyment of today. God be praised for the wonderful work he has done; and I feel that it will call forth the loyal support of every member of Christ Church as he presents the claims of the Master. You have a right, therefore, my dear brethren, to rejoice and be glad today."

A superintendent for the parish house will be selected later.

EAST CAROLINA.

Rt. Rev. Thos. C. Darst, D. D., Bishop.

On June 11 the Quakers of North Carolina unveiled a tablet marking the spot where the first religious service in North Carolina was held in what is now the town of Hertford. On the tablet is inscribed:

"Edmundson-Fox Memorial.

"Near this spot William Edmundson an English Friend held in May, 1672, the first religious service on record in Carolina.

"Six months later George Fox, founder of the religious Society of Friends, also visited this section and held meetings among the Colonists. Here were the beginnings of the religious life of a great State."

When the Rev. Robert Brent Drane, D. D., for fifty-three years rector of St. Paul's Church, Edenton, second oldest church in the State, two days later accepted a gift of early American books for the Edenton Library, he questioned whether the Quaker service at Hertford, thirteen miles from Edenton, was the first religious service in the State, calling attention to the fact that in 1857 Manteo, an Indian Chief and Virginia Dare, first white child born in America, were baptized on Roanoke Island by a clergyman of the Church of England.

S. G.

WEST MISSOURI.

Rt. Rev. S. C. Partridge, D. D., Bishop.

Episcopal Church House For Girls.

A house in Kansas City, Missouri, was presented to the Diocese of West Missouri some time ago, to be used for a missionary purpose. It has been rented to cover expenses until such time as an appropriate need for it arose. Re-

(Continued on page 22.)

Family Department

JUNE.

1. Saturday.
8. First Sunday after Trinity.
9. Second Sunday after Trinity.
11. Tuesday. S. Barnabas.
16. Third Sunday after Trinity.
23. Fourth Sunday after Trinity.
24. Monday. Nativity of S. John Baptist.
29. Saturday. S. Peter.
30. Fifth Sunday after Trinity.

COLLECT FOR FIFTH SUNDAY AFTER TRINITY.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ Our Lord. Amen.

For The Southern Churchman.

THE MISTY HOUSE.

David W. Cade.

Come you with me along the road of bright shadows,
Down the street of weathered bricks and red stone.
To a house of quaint and deep sunken windows
Standing serenly and proudly there alone.

On city trees the leaves are breeze-shaken and gleaming,
As fairy gold is spun on a merry summer's day.
In cool forest aisles when green men cease their dreaming
And hear wood-nymphs sing and Pan-pipes play.

The house belongs to me; I am its sole owner;
I built it on ground I bargained for and bought.
Different thus than if an ancestor were the donor
And I voiced but the tales I had been taught.

Here is the stoop and good welcome, too, my brother,
Often I come here filled with thoughts so not alone.
It is my special treasure house secure and moreover
Contains reminders of splendid days that are gone.

There are sounding bells of music falling like autumn rain,
(Pause a moment listening in this deeply cushioned hall).
Tiny chords of longing healing old scars of pain
Lullabys before earth-time; An age old madrigal.

Ah, fear not, my brother, there are ghosts I am admitting,
But ghosts, well mannered, who trouble never nor affright.
They are friendly folk; good people, and their perforce flitting
Scarce cast shadows on the shafts of glinting light.

Over near the garden wall a tree is robed in flowery white,
Shading soft and gaily a small plot of velvet-smooth lawn.
Where my girl Mother danced often; Archives of the Infinite
Hold forever safe the picture for a fairer Springtime dawn.

Lad that I was stands nearby his small hands clapping,
See, he has changed not at all in the weary count of years.
Watch we here Time's misty stream its tide eerie lapping
Bearing on its bosom more joy far than tears.

We will go, you and I, crossing silver drifts of noonday,
See the tree leaves sprayed with airy gold beneath the sun.
And the flags of high adventure billowing all the city's highway—
While the road grows ever longer the high quest is yet unwon.

What Is the Trinity?

The doctrine of the Trinity holds that God exists in a three-fold personality designated as the Father, the Son and the Holy Spirit. These three are distinct and capable in some sense of holding mutual relations of fellowship, and yet they are not three but one God.

Very little implication and practically no teaching of this three-fold distinction is found in the Old Testament in which such problems had not yet arisen in religious experience. In the New Testament it arises in unmistakable terms. Jesus clearly distinguished between Himself as the Son and God the Father. He accepted divine worship and in many ways taught that He is coeternal with the Father. He further distinguished the Holy Spirit as a third person in the Godhead, speaking of Him in personal terms, ascribing to Him personal attributes and offices, and declaring that the Holy Spirit would come as His successor to carry on His work in the world. This teaching is carried through the Gospels and all the other books of the New Testament, notably in the letters of Paul. Father, Son and Spirit are associated on terms of equality in the great commission of Christ, in the baptismal ordinance, and in the benediction. The Scriptural evidence is abundant and consistent and conclusive, so that it is admitted by scholars, even by those who do not accept the doctrine itself.

The belief in this doctrine was not all revealed at once, but grew through a process of development. There were some faint glimpses of it in the Old Testament, but it was among the early Christians that the doctrine slowly took form and grew into finality. This was due to their experience of Christ and then of the Holy Spirit. They learned gradually to worship Christ during His earthly ministry with them, but some of them doubted His Divine Sonship and equality with God even after His resurrection. However, what He became to them in their Christian experience removed all doubts and in time they could affirm that Christ is "very God of very God". In the same way grew their experience of the Holy Spirit as a distinct aspect or person of the Godhead. They experienced the indwelling of God in their hearts in a way that could be explained only by the belief that this was a manifestation of the Godhead distinct from that of the Father and the Son. All these lines of teaching and experience grew into a formulated belief in trinitarian distinctions in the Godhead which can be called persons only in a modified sense of the word person. God is not simply a magnified human person, a view that would involve Him in all the limitations and imperfections of human personality and would dethrone Him as God. In time, also, each of these three persons came to have in Christian belief a distinct office or work, God the Father being the Foutain and Origin and Creator; God the Son being the Stream and Expression and Executive; and God the Holy Spirit being the indwelling God applying the work of the Son and bringing all things in completion back to God. All these expressions must be understood in a symbolic sense as representing to us in terms of our experience these distinctions in the Godhead which far transcend our power of thought and expression.

The doctrine of the Trinity also early emerged in Christian theology and was wrought out in the first creeds as essential to the Christian faith. At the time of the Nicene Council in 325 A. D. the deity of Christ was established in the faith of the Church, and later the Holy Spirit was recognized as of coequal rank and authority. The doctrine thus originated as the result of Scripture teaching, Christian experience and theological systematization, and so has it ever stood in all the historic branches of the Christian Church.

The doctrine of the trinity is not a mere human speculation born in an unreflective age, an old outworn theological dogma which has had its day and cannot survive in our day of philosophic thought. On the contrary it finds its analogy in our own constitution. We are not strictly unitarian beings but are trinitarian in nature. Our consciousness functions as thought, sensibility and will, three distinct modes of activity that cannot be resolved into psychological unity. A still closer analogy is the threefold distinction in our constitution of the conscious I, the conscious me or self, and the conscious unity of the two. We think, and we may think of ourself and we are conscious of the unity of these two activities. It is not fanciful to conceive that these three distinctions might be carried to such a degree of distinctness that they would result in three personalities or modes of being that would be capable of mutual relations of fellowship. As man is made in the image of God, his constitution must be patterned after that of God Himself, and therefore it ought to reflect some likeness to God in His three fold nature.

If God were a simple unitary consciousness, what kind of existence did He lead in eternity before He put forth His creative power in finite worlds and spirits? The question plunges us into profound difficulties and will lead us back into the abysm and darkness of pantheism. Philosophy has worked out a higher conception of the Infinite as a superpersonal being with a type of personality infinitely higher than our own. This would result in a complex consciousness in which there would be interrelations of social life and love, and the greatest philosophers have arrived at such a view which evidently falls into harmony with the Christian doctrine of the Trinity. Father, Son and Holy Spirit are the three persons in the Godhead who dwelt in reciprocal fellowship through all eternity. If then we Christian theologians and believers were to cast the doctrine of the trinity out of our faith, the philosophies would bring it back again. The doctrine is indeed one of the "high mysteries" of our faith, but it lies at the root of our

theological and philosophical thought and enters vitally into our Christian experience.—Presbyterian Banner.

For The Southern Churchman.

TO A GREAT ARTIST.

Julia R. Meade.

My youth once made a fervent prayer,
Desirous of your virtues rare:
Artistry and well-won fame,
Perfect love and immortal name.

Now more than the skill through fabrics wrought,
I covet the faith your years have wrought.
If I, like you, were free from fear—
I, too, should weep no tear.

Reunion of Christendom.

When the Lambeth Conference meets next year the most important subject before it will be that of Reunion. It will come up before the Bishops in the form of specific proposals from churches in the mission-field, which have drawn up schemes of reunion, for which they desire general sanction. It is well to emphasie the importance of the fact that the demand for reunion, which is gaining ground everywhere, comes with most urgency from churches overseas. The significance of this fact is twofold. In the first place these young, but growing churches realize that their own life will be hindered in its development, if the ecclesiastical divisions, to which we at home have grown accustomed, are reproduced among themselves. Many of these divisions are due to historical causes in a past which has nothing whatever to do with these new Christian societies. St. Paul fought against imposing upon the Gentiles the restrictions of the Jewish Law. We surely ought to do our best to see that every chance is given to these Christian Churches to reach the true unity which they desire, and intend to have. In the second place, this call from the mission field is a grave reminder of the harm which divisions among Christians do to the cause of Christ's Kingdom. Divisions take on a different colour in areas where the prevailing tone of life is heathen, and where the cooperation of all Christian forces becomes an urgent necessity. In changed surroundings a change in our sense of active values often manifests itself. We learn to distinguish more clearly between essentials and non-essentials.—Healing Church.

Healthy Thought Habits.

Of course parents are generally desirous of having their children establish good habits. They look with apprehension on any tendency toward forming a bad one. If Billy seems careless with his clothes and extremely slow in learning that they should be hung up and not laid down, special means are taken to teach him this more commendable way of treating his property. If Mary is acquiring a habit of incorrectly handling her fork at table, at once Mother turns her attention to correcting this fault.

Now, any visible habit is much easier to detect, and correct even, than is the habit of unhealthy thinking. And yet such a habit in any of our children may lead to much more serious consequences than an undesirable visible habit.

"I was shocked when I finally realized that Lucille was unhappy because she was indulging in a daily habit of self-pity", said her mother as we talked together. "I traced it back to the mistake in her thinking when Jane, her playmate, was given a larger doll for Christmas than she received. She lost the pleasure of her own doll in her pity for herself because she could not have as lovely a doll as Jane's. This way of thinking grew upon her. Another playmate had curly hair. Hers was straight. She wondered why she couldn't have had curls and grieved over it. It went on until this hidden habit became very apparent in her attitude and actions. Our little daughter had to go through a really serious time learning to form entirely new thought habits for herself."

Some children form lazy thought habits and this tendency must be watched for and broken up by teaching them to form active, vigorous thought habits. Take a boy for instance who is most willing for you to tell him the why of this and the how of that instead of first thinking out the why and the how for himself as nearly as he can. If you give him a piece of work to do he seldom plans how he can do it in the quickest, best and simplest way but goes ahead haphazardly. He is not lacking in intelligence but is mentally lazy.

There are rebellious habits and fear habits that many, many children form. Where does the rebellious habit lead? The small child scorns a very simple home requirement, perhaps next, he balks at the school rules; later he shows dislike of the group decisions; and the habit grows until he resents the laws of his country.

"I can see now that had I begun very early with Marjorie to correct the fear habit I might have saved her much disquietude and nervous strain," confessed a mother the other day when her small daughter was being examined by a nerve specialist. "She has always seemed a of a fearful disposition and while I have often told her the things she feared—such as thunder claps, lightning and the barking of a strange dog—would not hurt her, firmly believe, now, that I did nothing definite to build up a strong resistance toward that habit."

If, then, we study children for hidden habits, the daily, constant habits of thought, by carefully watching their moods, actions and reactions we shall be able to help them to build up constructive thinking. We shall find, too, that healthy thought habits do away with the necessity for much of our concern with regard to the visible habits.—Margaret Rhoads, in National Kindergarten Association Review.

What Kind of Man Are You?

God knows, but do you know?

Your loved ones know partly, but not fully.

Your friends and associates have some, but less knowledge concerning you.

If God would take from your hand a well filled pen, how much could He write in your favor?

If loved ones, and friends, and associates were to describe all that they had seen in you—worth while, would the description be convincing?

Questions put to oneself by oneself are the questioning that, in value, towers high above inquiries about subjects and other people.

You want to "get there," do you?

Get where?

Are you clear what you are aiming for?

Have you ever thought out the plan before doing any building?

What materials have you decided upon that shall go into this building?

What about purity of thought?

What about honesty of purpose?

What about triumphant faith?

What about far-seeing vision?

What about magnanimity?

What about work that reveals the soul's devotion?

What about living the life that is a challenge to others?

What about the place you should give God?

What about the regular practice of worship?

What about the fullest possible participation in all the real interests of the Church?

What about Christian leadership in your home?

What about making your money—little or much, count for constructive good?

What about the regulation of your pleasures—where they always recreate and never dissipate?

What about growing in soul, without any mark of finality?

What about the open mind, that eagerly absorbs from anyone and anywhere?—Selected.

For The Southern Churchman.

MY GOLDEN HOURS.

Florence Van Fleet Lyman.

My hours I spend in living life
Awake or sleep each day:
Some busy ones, some idle ones
And so they slip away.

And some are sad and others glad,
They make me weep or sing;
I only count them golden ones
When worth remembering.

Problems For Parents.

Do you know that you make your child nervous by talking to him about your own nerves ofttimes to enlist sympathy; by talking to him about his nerves and his nervousness, and worrying him about your own worries?—coddling him unduly, physically and mentally, and depriving him of independence of thought and action?

Do you know that you are responsible for temper tantrums in your child by scolding and nagging and often threatening him, when you are angry yourself; setting him the bad example of temper tantrums in the home; frequently reminding him of what a fearful temper he has; having little or no regard for rest for his nerves?

Do you know that if your child is timid, nervous, easily frightened, that you are largely responsible for it, or the home training at least, by resorting to threats, such as corporal punishment, going away and leaving him or frightening him about the "bogy man?"

Do you know that you ofttimes are responsible for your child's disobedience by uttering useless or unreasonable commands, by threatening him and never carrying out the threat; refusing his requests even though they are perfectly reasonable, promising and failing to keep your promises, chastising him for trivial offences?—Dr. C. J. Hastings.

Just as minds wither and waste if they are engrossed by sordid cares, so the thought of God in Christ enlarges and purifies every faculty which is occupied with it, and lends something of its own nobility to the poorest heart which gives it welcome. But we must not forget the inexorable law of God's love. He gives grace for grace. He gives, as His gifts are turned to service.—A. C. Benson.

For the Young Folks

TO BE LOVED.

Love is not free to take, like sun and air;
Nor given away for naught to any one.
It is no common right for men to share—
Like all things precious, it is sought and won.

So, if another is more loved than you,
Say not, "It is unjust," but say, "If she
Has earned more love than I, it is her due—
When I deserve more it will come to me:

But if your longing be for love, indeed,
I'll teach you how to win it—a sure way;
Love, and be lovely, that is all you need,
And what you wish for will be yours some day.

—Susan Coolidge.

For The Southern Churchman.

A Fourth of July Surprise.

Lucile B. Boyd.

The Patterson farm was one of the most inviting places in the world in which to spend a summer vacation, and offered a continuous series of surprises to those who lived there. Even Mr. and Mrs. Patterson had their share of them. In fact, the arrival of the mail one early June morning brought an unexpected letter from the city, in the well-known handwriting of Mrs. Patterson's sister. She asked if Dick Broadhurst could be of service at the farm for the summer, receiving his board for his work. The letter went on to explain that Dick, a boy of fifteen, was the son of a college professor, and his parents wanted him to have the experience which a farm could give during the summer months.

"Oh Boy!" shouted Ben Patterson; "it will be just like going away myself, to have a boy of my own age to help with the work and to go swimming with. Do tell Aunt Mabel that we're just crazy to have Dick come. I wonder when his birthday is! Do you suppose he's older than I am? Anyway, we're both fifteen, and probably we'll have all sorts of things to do and to talk about."

"You want to remember, Dad,' 'suggested James, the older brother home from college, "that one boy's whole boy, two boys a half a boy, and three boys no boy at all."

"Seems to me you've outgrown the boy stage," answered his father. "You ought to be able to keep these two young fellows busy, Jim. What do you think about it, Mother?"

Again Ben offered his suggestion.

"Ever since Jim's had his automobile and goes to see his girl down at the center he's left me out of everything. I want some one to chum with, and I don't want a girl, either," he added with emphasis, at the same time making a gesture of disdain toward Jim.

Mother Patterson knew just how Ben felt. Jim had grown away from the younger brother, and naturally Ben felt the loss. To her mind the presence of Dick Broadhurst in the family for the summer would be the solution of her problem in making Ben content while school was out.

"If Ben really wants a companion for the vacation, and is willing to help me with the extra work in the house which another boy will make, I shall be very willing to write Aunt Mabel to make arrangements for his coming," was her answer.

In two weeks' time Dick arrived. Professor and Mrs. Broadhurst drove up with their son, his luggage, and a big box resembling a tool chest, occupying the rear of the car. After the first shyness had worn away, Ben and Dick were scouting through the barns and farm buildings with an enthusiasm for each other which showed Mrs. Patterson and Mrs. Broadhurst that the two boys were going to be real pals. The following morning as the Broadhursts were leaving, Dick's father assured him that he would send up any parts for "the machine" which he needed.

"What machine did your father mean?" asked Ben as the boys started toward the chickenhouse after waving a final goodbye to the Broadhursts.

"I've brought along my airplane," answered Dick. "It's just a toy machine, but it works on the same principles as a real one, and I have a motor which goes with it. Father told me not to use it except in spare time, after the work is done, however."

Thanks to the system which Mr. and Mrs. Patterson established for the work and play of the two farms hands, Ben and Dick proved the exception to the rule which Jim had previously mentioned. The boys had definite duties, specified hours for labor, for recreation, and also for sleep. The airplane become incentive to them for keeping up their part of the system, and an additional tie of interest and friendship.

One morning during the last week of June, Jim excited the family at breakfast by announcing the big feature of the Fourth of July celebration, which was to be held at Windham the following Wednesday. The monster field day and carnival was always a big event in the vicinity, but this year a real airplane, which would carry passengers on a ten-minute ride for ten dollars, was to be the big attraction. Ben and Dick, of course, were too excited for discretion. They saw no reason in the world why they shouldn't be the first boys on the field to fly. Their excitement knew no bounds until Mother asked Ben where he thought the ten dollars would come from.

Ben thought a few minutes and quickly decided that he would go to town the first of the week and draw the money from his savings account.

"You'd better take time to think it over," cautioned his mother. "If you count the time it has taken you to earn ten dollars, the errands you have done, the berries you have packed, and the saving it has taken, I think you'll regret spending the money for ten minutes in the air."

Ben and Dick thought the matter over. They talked about the celebration and the airplane while they were doing chores, while they were working on the toy machine, and while they were swimming. It was the topic of conversation at the breakfast table, at the dinner hour, and at supper time. Nothing else seemed to matter until the Fourth should be over and the airplane should have come and gone. Ben even made up his mind that his bank account had been established for just such an occasion as this. Never in his life would the need of ten dollars be greater than it would be at the Fourth of July carnival. Dick was willing to spend the last greenback his father had given him to go with Ben and have the thrill which the realization of their dream would produce.

Tuesday evening, Mr. and Mrs. Patterson and the two boys were sitting on the broad porch watching the sunset behind the sheep barn. The sky seemed to be blazing with fireworks, inanticipation of the national holiday which the morning would usher in. Ben had refrained from buying firecrackers that afternoon when he had been to town for the money at the bank. Dick had likewise desisted from investing in his usual supply of fireworks, so that his ten dollar note would be in readiness for the flight. Both boys were studying the manual which had accomplished Dick's airplane, and the usual before-the-Fourth racket was noticeable for its absence.

In the stillness of the evening, the telephone bell rang vibrantly. Before Mr. Patterson could reach the phone, it rang again.

"Some one's in a hurry," said Dick.

"For you, Mother," called Mr. Patterson.

The boys, listening to Mrs. Patterson's conversation, knew that something had gone wrong.

"We'll drive over as soon as we can," they heard her say in an agitated voice.

As she turned from the telephone, Mother Patterson found the boys standing beside her. Mr. Patterson seemed to sense the situation before his wife explained that the message had come from Grandma Randall over at Tinsdale, thirty miles away, and that Grandpa had fallen that afternoon and torn the ligaments from his ankle. It was necessary for Mr. and Mrs. Patterson to start for Tinsdale at once.

"I wish Jim were here," said Mr. Patterson, "I could leave things with him and feel that everything would be all right."

"Dad, you needn't worry about the farm," said Ben in man fashion. "I guess Dick and I know what has to be done in the morning, and we can stay right here and tend to things."

"I know, my boy," replied his father. "But you and Dick are going to the carnival tomorrow, and the chores will take both of you all the morning. Then you'll have to walk six miles to the fair grounds, for I shan't be here to give you a ride. I tell you what to do. Try to get Jim on the phone, and tell him to come back home tonight. Then he can help you in the morning, and you'll get to the celebration all right. I'll leave it to you boys to take care of things. I must hurry along with Mother."

Ben and Dick watched the automobile out of sight, and then went into the house to plan for the morning.

"I suppose we ought to try to phone Jim and tell him what Father said," mused Ben. "But I don't know where to find him."

He called one number after another, thinking possible somebody at the center had seen Jim, or would know where he might be reached. The result was impossible.

"Jim's probably gone to the band concert already. He was planning to stay with another fellow tonight so to be ready for the big parade at six o'clock in the morning. But we don't need his help, anyway, do we Dick?"

Dick agreed that Jim would be unnecessary for the morning's plan of operation, and together the boys decided just what each would do in caring for the cows, the pigs, the horses, and finally the chickens. Those chickens would

take the time. There were so many of them, and such lively ones. The Wyandottes didn't need so much attention, for they were too big to crawl through the wires and under the fence. But those Leghorns were Mother Patterson's prize stock, which she had sent away for, and they must be treated with as much regard as Mother herself would give them.

"I guess you'd better leave me at home, Dick, and go to the carnival without me. It's not necessary for both of us to lose out on the airplane. You can help me for a while in the morning, but I ought to stay here until those chickens have their noon meal. Then I'll find some way of getting to the celebration before it's all over."

"Well, I guess not," replied Dick immediately. "We'll go together or we'll stay together. This celebration will be for both of us, or neither of us. That's all there is to it."

The matter was settled, and though each boy had a secret disappointment, he said nothing of it to the other. In the morning they worked rapidly, and with as much energy as they had. Ben did the milking, for Dick had not mastered that part of farm work. But he could grain the horses, and feed the pigs. Together they took care of the chickens, separated the milk, ate their breakfasts, and finished the rest of the chores. They had just time to get ready for the afternoon's excitement when noontime arrived, and those chickens should be fed again. Putting on their overalls they started in on their last work.

As they were finishing with the chickens, the buzz of a motor was heard loud and distinct. The boys rushed out of the chicken yards and looked about. Not far distaint in the north hayfield was the airplane making a landing. The boys watched with amazement. Then they started on the dead run to see what was the matter with the machine.

"Just a little engine trouble," said the pilot, as the two boys inquired why they landed. "The mechanic will have it all remedied in a short time. Sorry to have torn up your field here. But why aren't you fellows at the carnival?"

Ben and Dick explained the situation, all the time examining the airplane and taking in all of the details.

It was some time before the mechanic told the pilot that the engine was all right again. The boys had had a fine chance to inspect a real airplane, and the pilot took pride in explaining it to them.

"Guess you boys better go over to the fairgrounds with us," said the pilot.

Ben looked at Dick. Dick looked at Ben. Off went the overalls. The pilot helped them aboard. In a couple of minutes they were actually flying. Higher and higher. Then glided downward. they had reached the carnival. The crowd was awaiting them. And just as they landed who should appear from the crowd but Jim with his girl friend.

"Well, how in the world did you come to fly at the carnival?" asked Jim as Ben and Dick set foot on the ground.

"Why, we've been planning it for some time," answered Ben.

To the pilot and the mechanic the new aviators offered their thanks.

"If you ever are up in our hayfield again," said Ben, "I hope I'll be there myself."

To Dick he whispered, "We've got our ten dollars at home, too. I think we've been well paid for our morning's work, don't you?"

"Yes," answered Dick. "It pays to be loyal to your parents and your friends. What do you suppose Mr. and Mrs. Patterson will say?"

For The Southern Churchman.

"THE COUNTRY BOY."

Frances Hine.

How I would like to be a country boy,
Roaming the fields and shouting with joy,
Wading in the rippling brooks;
And not a single flower would I overlook.

I would follow the birds, and see them
build their rest,
And see the bumble bee doing his best;
I would go on the hills and lie in the
grass
And dream of happy times already past.

I'd wear some old blue over-alls,
And I wouldn't wear any shoes at all;
But in all the world my greatest joy
Would be, to be a country boy.

In the Lands of Shawls and Turbans.

"Of all the queer-looking bundles! I wonder what is in it?" exclaimed the girl in the gray uniform with a silver star on the arm band.

"Yes, cut the cords, Vartabed," she continued in response to the questioning eyes of the Armenian boy, who had been opening bales of clothing just received from America.

Charlotte Main waited with eager curiosity while Vartabed removed the wrappings and the contents of the odd-shaped package rolled out on the floor.

"Hats, untrimmed and trimmed, hats, with feathers, and hats with flowers! What an innovation in this land of shawls and turbans," and Charlotte smiled as she pictured the children who would soon be wearing them and the envious glances they would receive from their acquaintances.

She stooped to pick up some of those near her, a red sailor with long streamers and a soft brown felt that could be turned up or down and worn in almost any style, all the once-prized treasures of happy American school girls, now crushed and bent, but offering protection still from cold winds and damp snowflakes.

Charlotte let her imagination carry her back to a group of girls she knew in the homeland, and, as she straightened bent frames and shook out wrinkles, she contrasted the lot of those girls with that of the homeless little ones, whose lives she had gone to the Near East to save.

Suddenly the expression on her face changed to one of surprise and amusement as a large, bright-green picture hat was uncovered.

"When was this room transformed into a millinery shop?"

Charlotte looked up as her co-worker entered.

"What luck," continued Jane Oilver in happy tones.

"Whose luck?" inquired Charlotte. "Surely not ours. I don't know how we can select the children who are to receive these hats and, after we have chosen them, the fortunate ones will be the unfortunate for being the innocent cause of so much envy."

"Oh! I know where they can do," replied Jane. "Yesterday at the clinic they shaved the heads of a long line of poor little waifs who had been gathered in for treatment. Some of them cried when the tangled mass of hair was taken off, and one girl spoke of her 'Mother' used to brush her hair, when they all lived at home. These children will need head coverings more than any others and you know we have so few shawls!"

"Just the thing!" exclaimed Charlotte. "Only shaved heads may sport those hats. That will be some compensation for the loss of hair."

"But what on earth shall we do with this?" asked Jane, discovering the green picture hat and holding it up to view.

The two American girls smiled as their eyes met over the dainty creation of some fashionable milliner back in the States. How altogether out of place it seemed in the world in which they were now living. Here it was so hard to get just the necessary clothing for warmth. Decorating and the things of beauty belonged to the days before the war.

"It's time for you to go to lunch, you know," reminded Jane.

Charlotte took the green hat and placed it on a shelf.

"I think we had better hide this," she said, and leaving the rest of the task to her co-worker, she went out.

That same afternoon a long line of little maidens wended its way down from the clinic to the office from which clothing received from America was given out. A sharp wind was blowing, and while they stood waiting some of the tiny creatures tried to shut out the cold by raising their shoulders and drawing down their neck like birds perched on the branch of a tree. At a signal they filed past the door where the American relief workers placed hats in the small outstretched hands, and, as each child received the gift, to her so wonderful, pride and joy beamed from her bright, dark eyes.

A few murmured their thanks, the greater number were speechless but each one walked away with an air of dignity, which was new to the Americans who stood at the door.

The line became shorter and shorter and the pile of hats grew smaller and smaller. Finally the very last had been passed out.

"Isn't there any for me? Not a single one left?" And a wail arose as from a broken heart. One tiny little girl remained of the long line of shaved-headed ones, and all the hats were gone.

Charlotte Main's heart went out to the poor little creature. Then suddenly she remembered the green picture hat!

"Wait a moment, dear, and I'll see," she answered reassuringly.

"Oh! look how beautiful."

"I wish I'd been last!"

"Mine isn't pretty at all!"

One exclamation followed another as the girls gathered around the green hat now covering the head and shoulders of the last little girl of the line.

The group departed. The next day at the clinic Jane Oliver smiled as she saw the green hat among the others, only the girl wearing it was surely taller than the one who first wore it. The next day it was on the head of a girl with a checked dress made over from one sent from America, whereas the wearer of the day before wore a homespun woven in the orphanage.

"I don't seem to know who really owns the green hat," she said at last to a group of the girls around her.

For a moment nobody spoke. Then the tiny little girl, who had been last in the line, found her voice.

"It's so beautiful, and there is just one, so it had to belong to us all."—Minna McEuen, in The Presbyterian of the South.

Tommy's Taffy.

"It is a remarkable occasion, and may not happen again in all your life," so Tommy's father had told him in regard to his seventh birthday, that came on Easter Sunday that year.

The usual birthday party was put off till Monday, but on Saturday night Tommy and five-year-old Lottie were

allowed to sit up unusually late, coloring Easter eggs and making taffy; that is, they watched their mother and the cook, and when the taffy was done they ate all they could hold, after there were several plates full of cream-colored love knots, twisted sticks and animals of all sorts to set away in the ice house, not to be touched till Monday.

It was a bright Easter sun that shone on Tommy's birthday morning, but Tommy's mother had a sick headache and Lottie couldn't wear her new white dress and pink sash to church after all.

She didn't mind the disappointment, but Tommy felt so badly about staying at home, it was decided to trust him alone in the pew, for Tommy's father was the preacher.

When he was dressed in his new white braided suit, feeling very manly with his buttonhole bouquet of lilies of the valley and waiting for his father to come out of his study, Tommy thought of that taffy and what a help and comfort it would be to him through the long sermon.

"I won't go and ask ma about it, because she has such a headache it would be awful cruel," said Tommy to himself, "and pa don't like to be disturbed; besides ma always gives me peppermints and lozenges to keep me awake in church."

So, although he knew that neither of them would let him touch the taffy, by the time he had slipped slyly out to the ice house, wrapped a lot of it in his handkerchief, licked off his fingers and put on his gloves, he had persuaded himself that Tommy Ray was a very good, thoughtful boy to provide something to help him behave well in church, and yet he tried to stand so that his father would not notice the stuffed out pocket.

But he forgot all about it as he proudly marched up the aisle after his father, and the novelty of being alone in a big pew, with so many prayer books, hassocks, and footstools at his service, the singing, floral decorations and other unusual things, drove the candy out of his mind until his father began to preach.

Then he slid down on one of the footstools and drew it out of his pocket. It stuck to his handkerchief and it stuck to his gloves, and before he was satisfied it was all over his face. It was not all eaten by the time he felt sleepy; so he slid along his footstoll to the register in the end of the pew, opened it, and, with the rest of the candy in his hands, laid his head on a hassock he had put on the cushions on the seat, and went to sleep.

His father was preaching an Easter sermon on the resurrection, and speaking of the faithlessness of Thomas, who would not believe the Lord had risen till he should see His hands and put his finger on the prints of the nails, he cried out in an impassioned, reproachful tone: "Oh, Thomas, wherefore didst thou doubt?"

Now this sleeping, sticky little Tommy was accustomed to being called Thomas by his father when he had done something needing reproof, and the words wakened him; so, starting suddenly up, his molasses-covered handkerchief sticking to his curls, he looked wildly around and then toward the pulpit, with a loud, "Sir?"

There was not a little confusion in the house at the funny sight, and, seeing smiles on all the faces around him and his father's look of dismay, he whined out a most pitiful, "What do you want, pa?" and then sank out of sight in a tempest of sobs and tears, mingled with molasses.

Tommy has not forgotten that occasion, and he hopes that, as his father says, "It will not be likely to happen again in his whole life."—Youth's Companion.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

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GOOD RELIGIOUS TRACTS MAY BE had by writing to LEVI C. SULLIVAN, blind tract minister, P. O. Box 43, Roanoke, Va. Some excellent tracts for prison work.

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HELP WANTED.

WANTED: TRAINED SOCIAL WORKER, Episcopal. Address "A. B. C.," care of Southern Churchman.

Deaths

BOLLING: Entered into rest, Saturday, June 22, 1929, CHARLES EDWARD BOLLING, son of the late Thomas and Mary Louisa Bolling, of Bolling Island, Goochland county, Virginia.

"A gentleman without fear and without reproach."

REV. HENRY MOTTET, D. D.

Entered into Eternal rest, REV. HENRY MOTTET, D. D., for nearly fifty years Rector of the Church of the Holy Communion, New York City, at his country home, Great Neck, Long Island, on Thursday, June 20th. in his 85th year.

A true servant of God; a diligent pastor; a friend of the poor and needy.

CHURCH INTELLIGENCE.

(Continued from page 16.)

cently the Social Service Department worked out a cooperative scheme with the Girls' Advisory Bureau, whereby the Bureau will move their offices into the house and a committee from the seven parishes of the city will operate a hostel for girls in the rest of the house. A matron will be in charge and the girls will sleep and eat there, under the care of the Church.

The Girls' Advisory Bureau is a case-working agency similar to our Church Mission of Help, which works with the juvenile court and other courts, and also with the social agencies of the city, in dealing with problem girls. Through this cooperative arrangement the Church will be able to make a real contribution to the social work of the community.

The board of directors of the new "Episcopal House for Girls" is appointed, two from each parish, by the rectors and bishop. The budget will be shared by all the parishes.

Insurance.

Fifty-eight thousand dollars has been allowed by the insurance companies to Grace and Holy Trinity Church, Kansas City, for the fire damage to the church, pipe organ and windows on March 26. Full damages were allowed on the organ and a valuation by Tiffany's of New York was accepted on the windows. The church and contents had been insured for three-fourths their value. New windows are now contracted for and an organ contract is to be entered into at once. **H. N. H.**

EAU CLAIRE.

Rt. Rev. Frank E. Wilson, D. D., Bishop.

First Annual Council.

The first annual council of the Diocese of Eau Claire was held at Christ Church Cathedral, Eau Claire, Wisconsin, June 5, the Rt. Rev. Frank E. Wilson, D. D., presiding. A Diocesan Seal was adopted by the Council and a diocesan publication was authorized, to be known as the Diocese of Eau Claire. Most of the day was occupied over the new Constitution and Canons for the Diocese. The Woman's Auxiliary met at the Cathedral at the same time as the Council, joining with the members of the Council at a final dinner Wednesday night, when Prof. R. J. Colbert, of the University of Wisconsin, was the chief speaker, and moving pictures were shown of the Consecration of Bishop Wilson. **F. E. W.**

OKLAHOMA.

Rt. Rev. Thomas Casady, S. T. D., Bishop.

Children's Day at St. Luke's, Ada.

Every third Sunday in the month is Children's Day at St. Luke's Church, Ada, Oklahoma. Congregation and Church School meet in a union service at eleven o'clock. One of the boys recites the prayers and two others read the lessons. The speaker of the occasion is generally one of the professors of the State Normal College. These services are not only well advertised in the local daily, but by handbills distributed by the scholars of the school in their respective neighborhoods. The bills are in the form of an invitation and are signed by the boy or girl distributing them. This is making real missionaries of the children. It is all done with the permission of the Bishop.

Memorial to Bishop Brooke.

The pulpit in the new St. John's Church, Oklahoma City, is to be a memorial to Bishop Francis Key Brooke, first Bishop of Oklahoma, and will be presented by the Chancel Guild and the Church School. Two-thirds of the unit of the $50,000 church under construction has been completed.

Rev. Stangel's Efforts Rewarded.

Closed, silent and solitary for five years, a beautiful little stone church in Chandler, has been opened again, due to the efforts of the Rev. F. J. Stangel, who has charge of several missions.

The Rev. Paul Reese, Sapulpa, has agreed to organize and serve a new mission in West Tulsa, a growing industrial quarter of the City of Tulsa. This new duty is in addition to the field of the Church of the Good Shepherd, Sapulpa.

St. Luke's Church, Chickasha, the Rev. Keppel W. Hill, in charge, has started a financial campaign to raise ten thousand dollars for a parish house.

C. L. W.

HONOLULU.

Bishop Burleson's Annual Report.

As bishop in charge of Honolulu, Bishop Burleson reports that Bishop La Mothe had confirmed 106 last year, and he himself has confirmed 115, with four more classes in his schedule. He reports sixteen priests and one deacon on the staff; sixteen lay readers; three parishes, eighteen missions, two unorganized missions. Bishop Burleson visited every church and institution and attended the annual convocation. He writes: "I know of no more promising field in the American Church. Most of all am I impressed with the opportunities among Orientals, and especially Japanese. Little indeed has yet been done, but a wide area of service is open before us."

WEST TEXAS.

Rt. Rev. W. T. Capers, D. D., Bishop.

New Summer School.

A very encouraging new beginning of a Summer School for the diocese was made June 3-8, at St. Mary's Hall, San Antonio, when fifty-seven registered students and several visitors attended the classes and meetings held for a five-day period.

Classes were held for all Church workers. Miss Mabel Lee Cooper, whose courses on leadership was the central feature of the school, taught especially for Church School workers. Her stories were one of the most interesting features of the week, adding distinctly to the informal evening meetings held on the porch of the dormitory building.

The Rev. F. G. Deis gave helpful talks to the clergymen who attended the school, and also made two addresses at evening meetings. His talks on China, where he spent thirteen years as a missionary, were inspiring and tremendously helpful and encouraging.

Mrs. J. H. Moore gave vivid lessons in Bible study, illustrating various ways of handling Bible themes in Bible classes. She also had a interested group

who were studying woman's work in the Church.

An interesting missionary pageant was presented during the week by the Junior Daughters of the King from St. Mark's Parish, under the leadership of Miss Edna Martin. Mrs. J. C. Tolman, provincial president of the Woman's Auxiliary, attended the school, and made an address on the work of the United Thank Offering.

The Bishop of the Diocese, the Rt. Rev. William Theodotus Capers, acted as Chaplain of the School and delivered a talk at the closing exercises.

In connection with the Summer School, there was held the first meeting of the Laymen's League of the Diocese of West Texas, organized by a few interested laymen from over the diocese under the leadership of the Rev. Henry N. Herndon, of Uvalde.

W. T. C.

Personal Notes

The Rev. Harry J. Pearson, rector of the Detroit City Mission, in Mariner's Church, this week announced his resignation to accept a call to the rectorship of the Church of the Messiah, Detroit. Mr. Pearson has been serving the Church of the Messiah as locum tenens since the resignation last spring of the Rev. Hiram K. Douglas. Recently the vestry and the associate vestry both sent him unanimous invitations to assume the rectorship of the parish. He will assume his new responsibilities September 1. upon his return from a visit to relatives in England.

ORDINATIONS.

The ordination of the **Rev. Francis Hopkinson Craighill, Jr.,** grandson of the Rt. Rev. Frederick F. Reese, D. D., Bishop of Georgia, was an ordination of more than usual interest, which occurred on the fiftieth anniversary of Bishop Reese's advancement to the priesthood by Bishop Reese on Saturday, June 8, in St. Luke's Chapel, Sewanee, Tenn. The candidate was presented by the Rev. Charles L. Wells, Ph. D., Dean of the Theological School, of the University of the South, where Mr. Craighill received his academic and theological training. The Rev. W. H. DuBose, D. D., Professor of Old Testament Language at Sewanee, read the Litany. The sermon was preached by the candidate's father, the Rev. F. H. Craighill, rector of the Church of the Good Shepherd, Rocky Mount, N. C., so that there were three generations participating in the ordination service.

A year ago, Mr. Craighill was ordained to the diaconate by his grandfather in his father's parish church. He has just graduated with the degree of B. D., from the Theological School at Sewanee and was elected a member of the Phi Beta Kappa Society. He has accepted an appointment as missionary at St. Andrew's Church, Douglas, and St. Matthew's Church, Fitzgerald, Ga.

Mr. Craighill will be married on June 25 to Miss Catherine R. Willink, daughter of Mr. and Mrs. James E. Willink, of Savannah, Ga., and he and his bride will live in Douglas.

F. F. R.

Dr. George Conrad Weiser was ordered Deacon on May 23, 1929, in St. Peter's Church, St. Paul, Minn., by Bishop McElwain. The Rev. E. H. Eckel, Jr., preached the sermon, and the candidate was presented by the Rev. H. A. L. Grindon. Archdeacon Couper and the Rev. George J. Childs took part in the service. The Rev. Dr. Weiser will do missionary work under the direction of the Archdeacon.

Thomas Henry Wright, II., of Wilmington, North Carolina, was ordained to the diaconate on June 9, in St. James' Church, Wilmington, by the Rt. Rev. Thomas Campbell Darst, D. D., Bishop of the Diocese. Mr. Wright was presented by the Rev. Alexander Miller, rector of St. Paul's Church, Wilmington. Mr. Wright is a cousin of the late Rt. Rev. Robert Strange, D. D., Second Bishop of the Diocese of East Carolina. He was elected President of the Student Body at the Virginia Theological Seminary at the last commencement, and will return in the fall to complete his seminary course.

Mr. Herbert Keble Jones was ordained to the diaconate in the Chapel of the Holy Cross, West Park, New York, on Thursday, June 13, by the Rt. Rev. Campbell Grey, D. D., S. T. D., Bishop of Northern Indiana. The candidate was presented by the Reverend Father Superior James O. S. Huntington, O. H. C., and the sermon was preached by the Rev. J. Gregory Mabry.

DEATHS.

The Rev. William J. Cuthbert, rector of St. Martin's, Brooklyn, died in St. John's Hospital Sunday, April 21, after having been in ill health for some months.

Net Rates For Clergymen and Lay Workers

The facilities of this Corporation are cordially extended to clergymen and their families and to lay-workers and their families, to assist them in building up insurance protection at the lowest possible cost. The rates are, in themselves, **net rates;** which means that they contain none of the usual "loading." In addition, Annual Refunds have been paid to policyholders. The present rate of Annual Refund is slightly more than $4.00 per $1,000 of insurance. This reduces the cost still further and helps to solve your insurance problems.

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FOR LATIN-AMERICA

The importance of Latin-American countries has long ago vindicated the officials of the American Tract Society in seeking in every way possible to supply these poverty-stricken people with "leaves of healing" for the nations which speak the Spanish language. To meet the needs of the missionaries, a New Testament, Concordance, Bible Dictionary, Life of Christ, Life of Paul, History of the Bible, History of the Reformation, Cause and Cure of Infidelity, Interpretation of the Bible, Problem of Evil, Commentaries, and other books have been published in Spanish. The Society has also printed, in Spanish, Scripture tracts, on God, Christ, the Church, Society, and many other subjects, and above all has kept the Spanish-speaking congregations supplied with the best Hymnals at the lowest prices. To meet the special needs of the Sunday Schools, the Society publishes a Sunday School paper "Manzanas de Oro." This attractive periodical is loaned from house to house until the paper is worn out. The annual deficit, after using Trust Funds left to the Society for this purpose, now amounts to over six thousand dollars. The Society needs gifts if it is to continue supplying "leaves of healing" for the children of Latin-America.

LEAVES FOR THE NATIONS

From its foundation, the Society has kept the fact in mind that the leaves of the Tree of Life are not alone for America but for the healing of the nations. All countries have been assisted in printing and distributing Christian literature. The total amount of cash appropriated to March 31, 1928, is $805,016.49. During the past year, appropriations in cash have been made to Japan, Mexico and Korea, and appropriations in literature to the countries of Latin-America, Spain, France, England, Turkey, Germany, Italy, Ireland, Finland, Greece, Poland, Australia, Africa, New Zealand, Canada, the Philippines, Syra, Sweden, British West Indies, British Columbia.

But our largest ministry to the foreigner is rendered within our own doors. One day it is a visit of the Greeks, saying, "We would see Jesus" in your Christian literature; another, it is a visit of the Slovaks; another a visit of the Italians, Bohemians, Russians, or some other nationality. People of all nations are coming to our "upper room," like that room in Jerusalem, where, on the day of Pentecost, all nationalities praised God in such a way that each was understood by the other? Shall we permit the neglected district where churches are closing their doors, to go without the Bread of Life; or shall we bring them to hear Jesus, trusting that He will multiply our loaves as we bring them wrapped in the leaves from the Tree of Life?

LEGACIES PROVIDE LEAVES

The American Tract Society is able to carry on its large work to-day because of the friends who have remembered it in their wills; but large sums could be used to the best advantage if they were left for the general work of the Society.

One of the special needs is an endowment to carry the deficit on Spanish publications. A legacy would also enable the Society to increase its usefulness to several other foreign groups, names of which will be gladly furnished on application.

Legacies to the amount of $29,738.67 were received by the Society during the year ending March 31, 1928.

BONDS BUY BIBLES

Annuity Bonds aid in the printing of Bibles and all other Christian literature. They yield a much larger income than can be secured from bonds or stocks, and the annuity gift makes possible the planning of a much larger future program of usefulness for the Society.

The principal of these bonds is protected in the most careful way, so that the investment is absolutely safe. Our obligations in this department have been fully met to the last dollar, and people write us letters expressing great satisfaction with our bonds. Perhaps the best recommendation is the fact that a large proportion of our annuitants, after taking one bond with us, take out more.

While the American Tract Society yields the field of the publication of Bibles in general to the Bible Societies, it recognizes the need of Bibles and New Testaments with Notes, which the American Bible Society, by its charter, cannot publish. The Bible with Notes published by the Society is a great favorite with people who feel the need of explanatory notes with the text and introductions to each book. Large editions of the New Testament with Notes have been distributed. Soon after its publication, this Testament became so popular that there was an imperative demand for it in Spanish. Native missionaries in Latin-America make large use of it.

Every Annuity Bond written enables the Society to plan the printing of more Christian literature and look forward into the future with great confidence. Other religious organizations have advertised their Annuity Bonds very extensively. With a very small amount of publicity, the Society has written twenty-two Annuity Bonds for the year ending March 31, 1928, amounting to $15,400. The largest bond ever written by the Society was for $100,000, the smallest bond was for $100. As high as nine per cent is paid to annuitants.

BUNYAN TERCENTENARY CELEBRATION

One of the greatest services to the cause of evangelical Christianity which the Society has ever had the privilege of rendering is leadership in the Bunyan Tercentenary Celebration in the United States. Through the efforts of the Society, thousands of sermons on Bunyan and "Pilgrim's Progress" will be preached, Libraries all over the country will have special exhibitions of Bunyan books, and a general interest in "Pilgrim's Progress" will be revived.

In this day, when all the old infidel books are being printed for the expressed purpose of destroying the faith of young and old, the printng and distributing of large editions of "Pilgrim's Progress" in English and in foreign languages, will do much to courteract the activities of such organizations as The American Association for the Advancement of Atheism and its twin sister, The Anti-Bible Society.

Through the generosity of the Chairman of the International Bunyan Tercentenary Committee, copies of our new edition of "Pilgrim's Progress," First and Second Parts, together with "Grace Abounding," in one volume, have been made available for donors of five dollars or more to the Bunyan Fund of $50,000, which the Society is raising to print "Pilgrim's Progress" in many languages. A copy of this book is also given to clergymen who agree to preach on Bunyan and recommend that their churches make a gift to the Fund.

Educators from Maine to California have sent in their tributes to Bunyan and are co-operating in increasing interest in Bunyan's books. Missionaries from all over the world are adding their testimony to the missionary value of "Pilgrim's Progress." We now have "Pilgrim's Progress" in English, Russian, Bulgarian, Ruthenian, Danish, German, Italian and Spanish, and have the plates for it in five more languages. Foreign countries are asking our aid in getting out new editions. Present indications are that the re-printing of "Pilgrim's Progress" in many languages will bring about a real revival throughout the Christian world, as many foreign-speaking people are led to Christ by the reading of this wonderful religious allegory.

The following letter was recently received:

"Sirs:

The American Tract Society is confident that its friends will consider it a privelege to make special gifts to the Fund for the printing of "Pilgrim's Progress" in many languages and will not permit this gift to decrease their annual donations to the general work of the Society.

Over one thousand new friends have been made by the Society during the past year, so that the total gifts to the general work for the year closing March 31, 1928, amount to $38,935.95. However, the Society should have donations of at least One Hundred Thousand Dollars a year to meet the demands for literature in all languages that are made upon it. We send forth this report with the earnest prayer that God's people will rally to our support and help set to naught the efforts of those who openly blaspheme His Holy Name.

WM. H. MATTHEWS

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Southern Churchman

Vol. 94. RICHMOND, VA., JULY 6, 1929. No. 27.

THE BOOK OF BOOKS

The Bible is still the Book of books, not to one nation only, but to all mankind. It is still the guide both of the learned and of the ignorant. Through its vast variety of style and character, light and shade, parable and history, song and prose, sorrowful and joyful, profound and simple, it is more than ever the best means of bringing together the educated, the half-educated, and the uneducated; the inquirer, the waverer, the believer, the misbeliever; if not in one communion of discipline and worship, at least in one communion of thought and feeling. It is still "the witness in all ages of the higher things in the heart of man, the inspired source of truth, the way to the better life." It contains treasures of wisdom, of justice, of tenderness, of toleration, of freedom, which have never yet been exhausted. It stands on a height above all the human speculations which have gathered round it.—*Arthur Penrhyn Stanley, D. D.*

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Behold the Lamb of God—G. Osborne Troop	6
How the Treasure Was Found—Dr. J. R. Stratton	7
A Criminal Doctrine—C. H. Spurgeon	7
Others May, You Cannot—G. D. Watson	10
Favorite Scripture Verses	9
The Christ of the Indian Road—How a Converted Hindu Looks At It	10
Bishop Oldham Raps Rogers Snob Creed	10
Original Interpretations in China	11
Book Reviews	11
Letters to the Editor	11
Church Intelligence	12
Family Department	17
Children's Department	19
Personal Notes	23

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Thoughts For the Thoughtful

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The claim upon God's children is regulated by need, not location.—Ex.

A man is always likely to stumble over his strong points.

Unless we receive the power of God's spirit we can never see the real effect of our own power.

The thanksgiving of one day cannot rehearse the gratitude of a year. "Day by day we magnify Thee; and we worship Thy name ever, world without end."

"O God, give me what Thou knowest to be good, and Thou alone knowest what is good; give me more than I can ask or think; if the reverse of what I ask is what I should ask give that; let me not be undone by my prayers."

We are always getting into straits of some sort which shut us up as in stone walls or iron cages. We know the remedy. The disciples did not petition Herod, but Heaven; and Heaven granted an order of release which Herod could not gainsay. Do not let our poor ignorant reasonings about prayer stultify our divine instinct.—W. L. Watkinson.

The Trinity is an unfathomable mystery; but God is revealed to us in this three-fold way. In Christ He is made visible; for He took upon Himself a human form that He might draw near to us and draw us near to Him. It is the only way in which He could reveal Himself to us and thus become the light of the world. Through the Holy Spirit that light has been made to shine within all who by faith have been illumined and warmed into newness of life.—Dr. G. W. Sandt.

It is a good, safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.—Spurgeon.

Jesus promises us struggle and conflict, for the practice of the Gospel is a costly thing, but in the light of His life and especially in the light of the resurrection we know that the end of the struggle is spiritual victory.—Canadian Churchman.

Wherever mercy lights the ways of men,
Wherever power wields a kindly rod,
The kingdom grows, and saints are written down
For endless fame—within the books of God.
—Thomas Curtis Clark.

"Love is a great beautifier—not necessarily romantic love, but the pure, unselfish love, the Christ love, for one's fellow men. Such love blots out expressions of harshness, criticism, hatred, writing on the face instead the gentle beauty of the soul, which transforms ugliness into light and softness."



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EDITORIALS

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LABORERS

"In all times of our tribulation, in all times of our PROSPERITY, in the hour of death and the day of judgment —Good Lord, deliver us."—Litany of the Protestant Episcopal Church.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, while men decay."
—Goldsmith.

Herbert Spencer's wave theory of human life, of the rising and falling, the advances and recessions, of nations, races, families, individuals, religions and systems of government, is approved by history, by experience and observation, the thought of the greatest and wisest philosophers and the teachings of nature. Prosperity and ease make opportunity for little men with little motives, encourage to mischievous and baleful activities the weak and bad and crafty and cowardly, awake all the instincts of evil. Adversity, tribulation, dangers to be met, obstacles to be overcome, the hour of death, expectation of the day of judgment, bring forth the bigness of big men, develop strength and courage and high, clean motive, unfaltering and valorous endeavor. We may see all this in our own Church and country as in other Churches and countries in recent and remote past. "The blood of martyrs is the seed of the Church" and the greeds, follies, frivolities, treacheries, of the parasites who prey on its growth and beauty, use it as means for promotion of ignoble purposes, are the most dangerous enemies of the Church.

When Protestants were banned, hunted and slain like animals, tortured, burned, Protestantism spread and grew, gathered new power continually, gave immortal examples of heroism and faith. When the Church of England was accepted, protected, maintained, by the world's mightiest and richest monarchs, it was kept alive and potent by brave, devoted, fervently pious men and women. It was burdened, weakened, hindered, by clerical sycophants and politicians seeking preferments and profit for themselves, by parsons openly and shamelessly dissolute and vicious, smoothly hypocritical, blatantly heretical and blasphemous, elaborately enervated, elegant, refined, aesthetic; others noisily profane, coarse, vulgar. Prosperity, safety and dominance bred the parasites, pests, poisons, bringing on Church and religion derisions, suspicion, resentments, prejudices; preparing the way for the vast rush of atheism and infidelity which yet ceaselessly assails Christianity and civilization. Reading intimate chronicles of the seventeenth and eighteenth centuries, we realize that only the special mercy and Grace of God enabled the Church to survive her two centuries of undisputed supremacy and the hordes of traitors assembled under its flag and desecrating its name.

While the cause of the American colonies seemed desperate, the hard fighting, God-fearing, clean-thinking, straight-thinking men, able and ready always to endure tribulation, perils and privations, controlled and led. With victory and peace rose a swarm of cheap demagogues, quacks, loud and shallow politicians and theorists, foes of religion and order, ardent revolutionists after the dangers and sufferings of revolution was past. These, it is easily seen now, would have wrecked the new confederation within fifteen years, twisted triumph to destruction, had not the real men, with real brains and purpose and love for country and people, forced sanity and unity. In our prosperity we were delivered.

When what now is the Protestant Episcopal Church was discredited, miserably poor, helpless, with parishes vacant, people astray, church buildings falling to decay, some strong, brave, real men, real Christians and real Churchmen, undertook, undaunted by endless difficulties and discouragements, the labor of rehabilitation. They were real laborers, graciously inspired by the Lord and sent by Him into His harvest.

A Roman Catholic priest narrated once, his eyes shining through happy moisture, face glowing, voice quivering, that he had found, accidentally, in a remote part of the South Carolina mountains a family of his faith which had not seen a priest in twenty years, but through all that time had continued faithfully and punctually all the prescribed observances of the Church and conducted its rituals so far as was possible. At intervals he traveled nearly a hundred miles, much of the distance over bad mountain roads, to lead services for these people and nowhere else, he said, was his heart so uplifted and cleansed and his zeal so quickened as in that humble house.

Bishops and priests and deacons of the Protestant Episcopal Church in America, poorly and precariously paid, many times unpaid, toiling, hoping, trusting, faithful and fearless as were Washington's Americans at Valley Forge and after many a failure and defeat, found men and women of the laity loyal and devoted, unconquerable and invincible. These Church people, often isolated from other Church people, made of their own homes consecrated sanctuaries, established within them sacred altars of love and gratitude and fervent worship from the depths of adoring souls. By the kindly guidance and infinite power of the Almighty real laborers were bred from tribulation and adversity—sturdy, stalwart, staunch men, laborers whose hands were set to the plow and who looked not back, never faltered in any stress of cold or heat or tempest. Praying and believing always, with the help of God they sowed and reaped and built magnificently, kindled from what looked to be death new and glorious vitality and vigor.

We of now are beneficiaries of this valor and labor. It is for our clergy and laity of this day to decide whether we shall prove ourselves worthy heirs of the blessings so hardly and bravely won for us and bequeathed to us, or whether we shall repeat once more the dismal story of degrading enervation and degenracy attending prosperity and safety. We must determine whether the splendid laborers developed for us in tribulation and adversity shall be succeeded by other real men and faithful laborers, or by mere manikins, weaklings, self-seekers, furtive or insolent heretics and deserters.

Our Church is very strong, very prosperous, with power and wealth far beyond its numerical proportion. Here in the United States we are in conditions resembling those

in England before deserved chastening and disaster brought penitence and renewal of fidelity and vigor.

We may be very humbly and fervently grateful that everywhere in our Church we have faithful laborers, clergy and laity. We have many, many thousands too intent on the reclamation and salvation of souls, on giving light and hope where darkness is, soothing the sorrows of the stricken, carrying comfort to death beds, trying to lift the fallen and alleviating affliction, strengthening the weak and rescuing the endangered, to concern themselves with the halting of the sun for Joshua, Jonah and the great fish, the intricacies and significances of Hebrew words or discussions of interpolations in the Gospels, Epistles or Old Testament. These have real work to do and are doing it. They are living sources of life and growth and endless results for the glory of God and the redemption and uplifting of humanity. It is far better for the Church to limit its laborers and representatives to this kind than to accept or countenance hosts of such as are drawn by the attraction of prosperity and strength.

There is real danger. Men are considering rectorships in our Church, each with its responsibility for priceless human souls, as so many jobs, like places in offices and stores, looking for "easy jobs" and lucrative. There is reason to fear that men are preparing to take very solemn vows they do not intend to fulfil, to profess in public beliefs and faith they repudiate in private or even openly. Men who scheme and plan and pull wires and employ the tricks and devices of politics to obtain high place in the Church, as small politicians do when in pursuit of appointments or elective offices, are products of prosperity—fearfully different from those old bishops of the days of adversity and tribulation who were rectors and bishops because neither salary would support a family—must be repressed and restrained if the Church is to hold its eminence in the respect and affection of its own membership and of the country and the world and escape the peril of prosperity that has cankered and so nearly destroyed it in the past. Surely, it is time to learn from the countless experiences and examples. The promises and warnings of the Sermon on the Mount, the blessings of the reviled, belittled and persecuted, the dangers when we have so far conformed to the low standards of the general world, the scoffers and materialists that all men speak well of us, have deep and wide meaning.

Alfred B. Williams.

"BEHOLD, THE LAMB OF GOD"

Canon G. Osbourne Troop

It is remarkable that we should owe to John the Baptist that mighty sentence, which sums up within itself the very best substance of the whole Bible—"Behold, the Lamb of God, which taketh away the sin of the world!" John the Baptist occupies an unique place in the inspired history. He stands midway between the Old Testament and the New. He appears at the close of the Dispensation of Law and at the dawn of the Dispensation of Grace. He is the last of the Old Testament prophets. For four hundred years there had been no prophet in Israel; so it is not to be wondered at that when John was heard, as the long-promised "voice crying in the wilderness," the multitudes were thrilled at his appearance and thronged eagerly to his ministry.

Though he was privileged to baptize our Incarnate Lord, and to proclaim Him as the Son of God, Who should baptize with the Holy Ghost and with fire, nevertheless John himself was not enrolled among the actual disciples of Christ. He did not, in that sense, enter the Kingdom of God. Our Lord bore wondrous testimony to him in the memorable words—"Among them that are born of women there hath not arisen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he."

It should always be remembered that John was the means of introducing two of his own disciples to the Saviour, when in their hearing he pointed out Jesus as the Lamb of God. One of the two was Andrew, and the other, though unnamed, was doubtless John, known always as "the disciple whom Jesus loved". Imagine the wistful longing with which John the Baptist watched these two following Jesus, while his own ministry withheld from him the privilege of going with them! Nevertheless he had his own deep and unselfish joy, as expressed in his noble words: "He must increase, but I must decrease."

Let us now turn to our Lord Himself, and reverently gaze upon Him as the Lamb of God. Christ, pictured as the Lamb, is forever associated with the Atoning Cross; for the Atonement is the very esence of the Gospel. Those who would take from us the Atonement would rob us of our Saviour. Christ would be left as a matchless Teacher, and a heroic Martyr, but not one sinner would be saved. Christ came into the world "to save sinners", not merely to preach to them the Sermon on the Mount. Moreover, the Atonement originated in the pure and righteous Love of God: for "God so loved the world, that He gave His only begotten Son"; and in this, as St. Paul says, "God commendeth His own Love toward us, in that, while we were yet sinners, Christ died for us". Were there no Atoning Saviour, I, for one, in all sincerity should wish that I had never been born.

The sin of the world is an appalling reality, and those who would explain it away would rob our Redeemer of His crowning glory. In chapter 5 of the Revelation we see Christ enthroned and glorified as the victorious Lamb who hath redeemed us unto God by His Blood. As the result of His enthronement the Lamb that was slain is acclaimed by the whole creation. As the Revised Version has it—"Every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying—'Unto Him that sitteth on the Throne, **and unto the Lamb,** be the blessing, and the honour, and the glory, and the dominion, for ever and ever."

Moreover, it is surely most significant that the Throne of God is now identified forever with the Atonement, for in the last chapter of the Revelation it is spoken of as "the Throne of God and of the Lamb". So for all eternity Christ will be known as the Victorious Lamb, Who was slain to put away the sin of the world. All that a sacrificial lamb stands for is fulfilled in Christ: just as all that the River of Life stands for is fulfilled in the Holy Spirit. Thus we regard the Throne as shared in symbolical reality by the Three Persons of the Blessed Trinity.

We cannot better conclude this article than by pointing out the absolute dependence of all believers upon the Blood of the Lamb for pardon and for victory. In chapter 12 of the Revelation believers are represented as overcoming Satan, "the Deceiver of the whole world", not in strength of their own, but "because of the Blood of the Lamb, and because of the Word of their testimony; and they loved not their life even unto death". In chapter 14 it is written of the victorious 144,000—"These are they which follow the Lamb whithersoever He goeth." And a wonderful description is given in chapter 17, according to the Revised Version: "These shall war against the Lamb, and the Lamb shall overcome them; for He is Lord of lords and King of kings: and they also shall overcome that are **with Him**, called, and chosen, and faithful."

Yet again the victorious multitude, that no man can number, are described in chapter 7 as coming out of the great tribulation, and as having washed their robes, and made them white in the Blood of the Lamb. And it is significantly added: **"Terefore** are they before the Throne of God. . . . They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the Throne shall be their Shepherd, and shall guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes." Please note Revised Version in these quoted passages, and most notably in the last chapter of the Revelation, verse 14, where the Revisers have restored the true text—"Blessed are they that **wash their robes,** that they may have the right to the tree of life, and may enter in by the gates into the city." Our robes are hopelessly stained with sin, and our only right to enter the Holy City and partake of the Tree of Life lies in the blessed fact that we have washed these robes and made them white in the Blood of the Lamb. Let us sing, therefore, with one heart and one voice—"To Him that sitteth upon the Throne, and unto the Lamb, be the glory for ever. Amen."

HOW THE TREASURE WAS FOUND

That is a touching but profound story that has come down to us from the long ago: the story of the poor man who was ambitious for his little daughter. This man, who lived on the edge of a forest, was greatly stirred by the beauty and sweetness of his only child, and he set before his mind certain goals for her, to which he gave all the devotion of his heart. He desired that she should be "a great lady", that she should have silken raiment and gleaming jewels and a palace of marble, such as he had looked upon from time to time, in wonder and awe. His heart was set upon these things, and he hoped and dreamed of nothing else. In one of his dreams a mysterious visitor told him to go and dig under the trees of the forest and he would find at last a chest of gold. But the visitor told him that he could not find this chest of gold until he dug without thought of the gold and what he desired to do with it. So again and again he went into the forest to dig, but always with failure. He tried to make his mind a complete blank about the gold. He tried to put aside the worldly ambitions and plans for his little daughter that he had in connection with it. But he was not able to put these things completely out of his mind and heart. Then the story tells us how the shadows fell across his pathway. This precious child—his only treasure—was stricken down with disease, and despite all his efforts, at last she died. Then the broken-hearted father carried her body out—a burden of love—to bury it beneath the trees. He selected a large and beautiful tree to guard that sacred dust. He laid his burden tenderly upon the sod, and began digging at the foot of this giant oak which was to stand sentinel through the silent years of sorrow. And there, with the last stroke, as he completed the grave, he uncovered the casket of gold. He stood entranced with wonder as he looked upon the gleaming treasure—a king's ransom—but his eyes rained down their tears as he realized that he had found treasure only at the bottom of the grave of his earthly ambition. When his mind was free and his heart was empty of all his plotting and planning, then came the realization of his dream and the fulfillment of his desire for worldly wealth.

And so, dear friends, with us. It is ever true, as the Master taught us, that the higher comes when we turn from following the delusion of the lower. At the bottom of the grave of our worldly ambitions and our selfish striving, we will find the treasures of truth and the gold of God's eternal goodness, grace and power!

Dr. J. R. Stratton, in Bible Champion.

"He that saveth his life shall lose it, and he that loseth his life for my sake shall find it."

A CRIMINAL DOCTRINE

C. H. Spurgeon

"I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21).

THE idea of salvation by the merit of our own works is exceedingly **insinuating.** It matters not how often it is refuted, it asserts itself again and again; and when it gains the least foothold it soon makes great advances. Hence Paul, who was determined to show it no quarter, opposed every thing which bore its likeness. He was determined not to permit **the thin edge of the wedge** to be introduced into the church, for well he knew that willing hands would soon be driving it home: hence, when Peter sided with the Judaizing party, and seemed to favor those who demanded that the Gentiles should be circumcised, our brave apostle withstood him to the face.

He fought always for salvation by grace through faith, and contended strenuously against all thought of righteousness by obedience to the precepts of the ceremonial law. No one could be more explicit than he upon the doctrine that we are not justified or saved by works in any degree, but solely by the grace of God. His trumpet gave forth no uncertain sound, but gave forth the clear note, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8, 9). Grace meant grace with him, and he could not endure any tampering with the matter, or any frittering away of its meaning.

So fascinating is the doctrine of legal righteousness that the only way to deal with it is Paul's way. Never yield to it; but remember the apostle's firmness, and how stoutly he held his ground; "To whom," saith he, "we gave place by subjection, no, not for an hour" (Gal 2:5).

The error of salvation by works is exceedingly **plausible.** You will constantly hear it stated as a self-evident truth, and vindicated on account of its supposed practical usefulness, while the gospel doctrine of salvation by faith is railed at and accused of evil consequences. It is affirmed that if we preach salvation by good works, we shall encourage virtue, and so it might seem in theory, but history proves by many instances that as a matter of fact where such doctrine has been preached virtue has become singularly uncommon, and that in proportion as the merit of works has been cried up, morality has gone down.

On the other hand, where justification by faith has been preached, conversions have followed, and purity of life has been produced even in the worst of men. Those who lead godly and gracious lives are ready to confess that the cause for their zeal for holiness lies in their faith in Jesus Christ; but where will you meet with a devout and upright man who glories in his own works?

Self-righteousness is Natural

to our fallen humanity. Hence, it is the essence of all false religions. Be they what they may, they all agree in seeking salvation by our own deeds. He who worships his idols will torture his body, will fast, will perform long pilgrimages, and do or endure any thing in order to merit salvation. The Romish Church holds up continually before the eyes of its votaries the prize to be earned by self-denial, by penance, by prayers, or by sacraments, or by some other performances of man.

Go where you may, the natural religion of fallen man is salvation by his own merits. An old divine has well said, "Every man is **born a heretic** upon this point, and he naturally gravitates toward this heresy in one form or another. Self-salvation, either by his personal worthiness, or by his repetnance, or by his resolves, is a hope ingrained in human nature, and very hard to remove. This foolishness is bound up in the heart of every child, and who shall get it out of him?"

This erroneous idea **arises partly from ignorance,** for men are ignorant of the law of God, and of what holiness really is. If they knew that even an evil thought is a breach of the law, and that the law once broken in any point is altogether violated, they would be at once convinced that there can be no righteousness by the law to those who have already offended against it.

Nor is it ignorance alone which leads men to self-righteousness: they are also deceived by **pride.** Man cannot endure to be saved on the footing of mercy; he loves not to plead guilt and throw himself on the favor of the great King; he cannot brook to be treated as a pauper, and blessed as a matter of charity; he desires to have **a finger in his own salvation,** and claim at least a little credit for it. Proud man will not have heaven itself upon terms of grace; but so long as he can he sets up one plea or another, and holds to his own righteousness as though it were his life.

This self-confidence also arises from wicked **unbelief,** for through his self-conceit man will not believe God. Nothing is more plainly revealed in Scripture than this—that by the works of the law shall no man be justified, yet men in some shape or other stick to the hope of legal righteousness; they will have it that they must **prepare** for grace, or **assist** mercy, or in some degree **deserve** eternal life. They prefer their own flattering prejudices to the declarations of the heart-searching God. The testimony of the Holy Spirit concerning the deceitfulness of the heart is cast aside, and the declaration of God that there is none that doeth good, no, not one, is altogether denied. Is not this a **great** evil?

Self-rigtheousness is also much promoted by the almost universal **spirit of trifling** which is now abroad. Only

while men trifle with themselves can they entertain the idea of personal merit before God. He who comes to serious thought, and begins to understand the character of God, before whom the heavens are not pure, and the angels are charged with folly—he, I say, that comes to serious thought, and beholds a true vision of God, abhors himself in dust and ashes, and is forever silenced as to any thought of self-destruction.

Two Great Crimes

are contained in self-righteousness. It frustrates the grace of God, and makes Christ to have died in vain.

I. The word here translated "frustrate" means to "make void"—needless. Now, he that hopes to be saved by his own righteousness annuls the grace or free favor of God, treats it as useless, and in that way **frustrates** it.

It is clear, first, that if righteousness come by the law, the grace of God is no longer required. If we can be saved by our own merits, we need justice, but we certainly do not want mercy. If we can keep the law, and claim to be accepted as a matter of debt, it is plain that we need not turn suppliants, and crave for mercy. Grace is a superfluity where merit can be proved.

A man who can go into court with a clear case and a bold countenance asks not for mercy of the judge, and the offer of it would insult him. "Give me justice," he says: "give me my rights"; and he stands up for them as a brave Englishman should do. It is only when a man feels that the law condemns him that he puts in a plea for mercy. Nobody ever dreamed of recommending an innocent man to mercy. I say, then, that the man who believes that by keeping the law, or by practicing ceremonies, or by undergoing religious performances, he can make himself acceptable before God, most decidedly puts the grace of God on one side as a superfluous thing as far as he is concerned. Is it not clearly so? And is not this a crimson crime, this **frustration of the grace of God?**

He makes the grace of God to be at least a secondary thing, which is only a lower degree of the same error. Many think that they are to merit as much as they can by their own exertions, and then the grace of God will make up for the rest. The theory seems to be that we are to keep the law as far as we can, and this imperfect obedience is to stand good, as a sort of composition, say a shilling in the pound, or fifteen shillings in the pound, according as a man judges of his own excellence; and then what is required over and above our own hard-earned money the grace of God will supply: in short, the plan is, every man his own saviour, and Jesus Christ and His grace make-weights for our deficiencies.

Whether men see it or not, this admixture of law and grace is most dishonoring to the salvation of Jesus Christ. It makes the Saviour's work to be incomplete, though on the cross He cried, "It is finished". Yea, it even treats it as being utterly ineffectual, since it appears to be of no avail till man's works are added to it. According to this notion, we are redeemed as much by our own doings as by the ransom price of Jesus' blood, and man and Christ go shares, both in the work and in the glory. This is an intense form of arrogant treason against the majesty of divine mercy—a capital crime, which will condemn all who continue in it.

More than that, he who trusts in himself, his feelings, his works, his prayers, or in any thing except the grace of God, virtually gives up trusting in the grace of God altogether: for be it known unto you, that God's grace will never share the work with man's merit. As oil will not combine with water, so neither will human merit and heavenly mercy mix together. The apostle saith in Romans 6:6, "If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work."

You must either have salvation wholly because you deserve it, or wholly because God graciously bestows it, though you do not deserve it. You must receive salvation at the Lord's hand either as a debt or a charity; there can be no mingling of the ideas. That which is a pure donation of favor cannot also be a reward of personal deserving. A combination of the two principles of law and grace is utterly impossible. Trust in our own works in any degree effectually shuts us out from all hope of salvation by grace: and so it frustrates the grace of God.

Thus hoping to be saved by our own righteousness robs God of His glory. It as good as says, "We want no grace; we need no free favor." It reads of the new covenant which infinite love has made, but by clinging to the old covenant it puts dishonor upon it. In its heart it murmurs, "What need of this covenant of grace"? The covenant of works answers every purpose for us." It reads of the great gift of grace in the person of Jesus Christ, and it does despite thereto by the secret thought that human doings are as good as the life and death of the Son of God. It cries, "We will not have this Man to save us."

A self-righteous hope casts a slur upon the glory of God, since it is clear that if a man could be saved by his own works, he would naturally have the honor of it; but if a man be saved by the free grace of God, then God is glorified. Woe unto those who teach a doctrine which would pluck the crown royal from the head of our sovereign Lord and disgrace the throne of His glory. God help us to be clear of this rank offense against high heaven.

I grow warm upon such a subject as this, for my indignation rises against that which does dishonor to my Lord, and frustrates His grace. This is a sin so gross that even the heathen cannot commit it. They have never heard of the grace of God, and therefore they cannot put a slight upon it: when they perish it will be with a far lighter doom than those who have been told that God is gracious and ready to pardon, and yet turn on their heel and wickedly boast of innocence, and pretend to be clean in the sight of God. This is a sin which devils cannot commit. With all the obstinacy of their rebellion, they can never reach to this. They have never had the sweet notes of free grace and dying love ringing in their ears, and therefore they have never used the heavenly invitation. What has never been presented to their acceptance cannot be the object of their rejection. Thus then, my hearer, if you should fall into this deep ditch, you will sink lower than the heathen, lower than Sodom and Gomorrah, and lower than the devil himself. Wake up, I pray you, and do not dare to frustrate the grace of God.

2. The second great crime which self-justification commits is making Christ to have died in vain. This is plain enough. If salvation can be by the works of the law, why did our Lord Jesus die to save us? O Thou bleeding Lamb of God! Thine incarnation is a marvel, but Thy death upon the accursed tree is such a miracle of mercy as fills all heaven with astonishment. Will any dare to say that Thy death, O incarnate God, was a superfluity, a wanton waste of suffering? Do they dare think Thee a generous but unwise enthusiast, whose death was needless Yes, thousands virtually do this, and, in fact, all do so who make it out that men might have been saved in some other way, or may now be saved by their own willings and doings.

The doctrine of salvation by works is a sin against all the fallen sons of Adam, for if men cannot be saved except by their own works, what hope is left for any transgressor? You shut the gates of mercy on mankind; you condemn the guilty to die without the possibility of remission. You deny all hope of welcome to the returning prodigal, all prospect of paradise to the dying thief.

Nor is this all. It is a sin against the saints, for none of them have any other hope except in the blood of Jesus Christ. Remove the doctrine of the atoning blood, and you have taken all away; our foundation is gone. If you speak thus, you offend the whole generation of godly men.

I go further: work-mongering is a sin against the perfect ones above. The doctrine of salvation by works would silence the hallelujahs of heaven. Hush, we choristers, what meaning is there in your song? You are chanting, "Unto Him that loved us, and washed us from our sins in His own blood." But why sing ye so? If salvation be by works, your ascriptions of praise are empty flatteries. You ought to sing, "Unto ourselves who kept our garments clean, to us be glory forever and ever"; or, at least, "Unto ourselves whose acts made the Redeemer's work effectual be a full share of praise." But a self-lauding note was never heard in heaven, and therefore we feel sure that the doctrine of self-justification is not of God.

I charge you, renounce it as the foe of God and man. This proud system is a sin of deepest dye against the Well-Beloved. To say that Christ came to earth for nothing is bad enough; but that He became obedient to the death of the cross without result is profanity at its worst.

II. But, in the second place, I proceed to the solemn fact that—

These Two Great Crimes Are Committed by Many People.

I am afraid they are committed by some who hear me this day. Let every one search himself and see if these accursed things be not hidden in his heart, and if they be, let him cry unto God for deliverance from them.

1. Assuredly these crimes are chargeable on those who trifle with the gospel. Here is the grand proclamation of the Sovereign's grace to fallen man—to sinners—the most wonderful knowledge that ever was revealed, and yet you do not think it worth a thought!

The death of Christ is nothing to you—a very beautiful fact, no doubt; you know the story well, but you do not care enough about it to wish to be a partaker in its benefits. His blood may have power to cleanse from sin, but you do not want remission; His death may be the life of men, but you do not long to live by Him. To be saved by the atoning blood does not strike you as being half so important as to carry on your business at a profit and acquire a fortune for your family. By thus trifling with these precious things you do, as far as you can, frustrate the grace of God and make Christ to die in vain.

2. Another set of people who do this are those who have no sense of guilt. Perhaps they are naturally amiable, civil, honest and generous people, and they think that

these natural virtues are all that is needful. We have many such, in whom there is much that is lovely, but the one thing needful is lacking. They are not conscious that they ever did anything very wrong, they think themselves certainly as good as others, and in some respects rather better.

You are very bad, because you are so proud as to think yourself righteous, though God hath said that "there is none righteous; no, not one." (Romans 3:10.) You tell your God that He is a liar. His Word accuses you, and His law condemns you; but you will not believe Him, and actually boast of having a righteousness of your own. This is high presumution and arrogant pride, and may the Lord purge you from it!

3. Another sort of people may fancy that they shall escape; but we must now come home to them. Those who despair will often cry, "I know I cannot be saved except by grace, for I am such a great sinner; but, alas! I am too great a sinner to be saved at all. I am too black for Christ to wash out my sins." Ah, my dear friend, though you know it not, you are making void the grace of God, by denying its power and limiting its might. You doubt the efficacy of the Redeemer's blood, and the power of the Father's grace.

What! The grace of God: is not that able to save? Is not the Father of our Lord Jesus able to forgive sin? We joyfully sing—

> "Who is a pardoning God like Thee?
> Or who hath grace so rich and free"

And you say He cannot forgive you, and this in the teeth of His many promises of mercy. Oh, say not so: let not thine unbelief give the lie to God.

4. And those, I think, commit this sin in a large measure, who make a mingle-mangle of the gospel. I mean this: when we preach the gospel we have only to say, "Sinners, you are guilty: you can never be anything else but guilty in and of yourselves: if that sin of yours be pardoned, it must be through an act of sovereign grace, and not because of anything in you, or that can be done by you. Grace must be given to you because Jesus died, and for no other reason; and the way by which you can obtain that grace is simply by trusting Christ. By faith in Jesus Christ you shall obtain full forgiveness." This is pure gospel.

If the man turns round and inquires, "How am I warranted to believe in Christ"? If I tell him that he is warranted to believe in Christ because he feels a law-work within, or because he has holy desires, I have made a mess of it: I have put something of the man into the question and marred the glory of grace. Those who mingle their "ifs" and "Buts", and insist upon "you must do this, and feel that, before you may accept Christ", frustrate the grace of God in a measure, and do damage to the glorious gospel of the blessed God.

5. And so, once more, do those also who apostatize. Do I speak to any here who were once professors of religion, who once used to offer prayer in the assembly, who once walked as saints, but now have gone back? You, my friend, say by your course of life, "I had the grace of God, but I do not care about it: it is worth nothing. I have gone back to the world." You do as good as say, "I did once trust in Jesus Christ, but He is not worth trusting." You have denied and sold your Lord and Master. I will not now go into the question as to whether you ever were sincere, though I believe you never were, but on your own showing such is your case. Take heed, lest these two terrible crimes should rest upon you, that you do frustrate the grace of God, and make Christ to have died in vain.

III. Now, in closing, I shall carry with me the deep convictions and the joyful confidences of all true believers. It is this, that—

Every True Believer's Trust Is in Jesus Alone.

Come, now, honest hearts, I speak to you. Do you trust in grace alone, or do you in some measure rest in yourselves? Do you even in a small degree depend upon your own feelings, your own faithfulness, your own repentance? I know you abhor the very thought. You have not even the shadow of a hope, nor the semblance of a confidence, in anything you ever were, or ever can be, or ever hope to be. You fling this away as a foul rag which you would hurl out of the universe if you could.

I do avow that though I have preached the gospel with all my heart, and glory in it, yet I cast my preachings away as dross if I think of them as a ground of reliance: and though I have brought many souls to Christ, blessed be His name, I never dare for one moment put the slightest confidence in that fact as to my own salvation. I repose alone in my Redeemer.

What I say of myself I know that each one of you will say for himself. Your alms-giving, your prayers, your tears, your suffering persecution, your earnest work in the Sunday school or elsewhere—do you ever think of putting these side by side with the blood of Christ as your hope? No, you never dream of it; I am sure you never do, and the mention of it is utterly loathsome to you: is it not? Grace, grace, grace is your sole hope.

Moreover, you have not only renounced all confidence in works, but you renounce it this day more heartily than ever you did. The older you are, and the more holy you become, the less do you think of trusting in yourself. I know there are some who never felt themselves to be sinners, who shift about as if they were sitting on thorns when I am preaching grace, and nothing but grace; but it is not so with you who are resting in Christ. "Oh, no," you say, "ring that bell again, sir! Ring that bell again; there is no music like it. Touch that string again; it is our favorite note."

The true believer trusts in the death of Christ; he puts his sole and entire reliance upon the great Substitute who loved and lived and died for him. He does not dare to associate with the bleeding sacrifice his poor bleeding heart, or his prayers, (or his sanctification, or anything else. "None but Christ, none but Christ," is his soul's cry.

He detests every proposal to mix anything of ceremony or of legal action with the finished work of Jesus Christ. The longer we live, I trust, dear brethren, the more we see the glory of God in the face of Jesus Christ. We are struck with admiration at the wisdom of the way by which a Substitute was introduced—that God might smite sin and yet spare the sinner; we are lost in admiration at the matchless love of God, that He spared not His own Son; we are filled with reverent adoration at the love of Christ, that when He knew the price of pardon was His blood, His pity ne'er withdrew.

We are one with Him, and, being one with Him, we realize more every day that He did not die in vain. His death has bought us real life; His death has already set us free from the bondage of sin, and has even now brought us deliverance from the fear of eternal wrath. His death has bought us life eternal, has bought us sonship, and all the blessings that go with it, which the Father takes care to bestow; the death of Christ has shut the gates of hell for us, and opened the gates of heaven; the death of Christ has wrought for us mercies, not visionary or imaginary, but real and true, which this very day we do enjoy, and so we are in no danger of thinking that Christ died in vain.

It is our joy to hold these

Two Great Principles,

which I will leave with you, hoping that you will suck marrow and fatness out of them, that the grace of God cannot be frustrated, and Jesus Christ died not in vain. These two principles, I think, lie at the bottom of all sound doctrine. The grace of God cannot be frustrated after all. Its eternal purpose will be fulfilled, its sacrifice and seal shall be effectual: the chosen ones of grace shall be brought to glory. There shall be no failures as to God's plan in any point whatever: at the last, when all shall be summed up, it shall be seen that grace reigned through righteousness unto eternal life, and the top stone shall be brought out with shoutings of "Grace, grace unto it."

And, as grace cannot be frustrated, so Christ did not die in vain. Some seem to think that there were purposes in Christ's heart which will never be accomplished. We have not so learned Christ. What He died to do shall be done; His own He will have; those He redeemed shall be free; there shall be no failure of reward for Christ's wondrous work: "He shall see of the travail of His soul and shall be satisfied."

On these two principles I throw back my soul to rest. Believing in His grace, that grace shall never fail me. "My grace is sufficient for thee," saith the Lord, and so shall it be. Believing in Jesus Christ, His death must save me. It cannot be, O Calvary, that thou shouldst fail! O Gethsemane, that thy bloody sweat should be in vain! Through divine grace, resting in our Saviour's precious blood, we must be saved. Joy and rejoice with me, and go your way to tell it out to others. God bless you in so doing, for Jesus' sake. Amen.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee."—Ps. 119-11.)

This week the following verse was submitted by Miss Dorothy Chamberlin, age twelve, Los Angeles, Cal.: "Blessed are the peacemakers, for they shall be called the children of God."—Matt. 5:9.

Who will send one from the far-away places as well as very near us?

Others May, You Cannot

If God has called you to be really like Jesus He will draw you into a life of crucifixion and humility, and put upon you such demands of obedience that you will not be able to follow other people or measure yourself by other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful may push themselves, pull wires and work schemes to carry out their plans, but you cannot do it; and if you attempt it you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their succes, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor, because He wants you to have something far better than gold, namely, a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a work for Him and get the credit of it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He may let others get the credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign and has a right to do as He pleases with His own. He may not explain to you a thousand things which puzzle your reason in His dealings with you, but if you absolutely sell yourself to be His love slave, He will wrap you up in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

Settle it forever, then, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that He does not seem to use with others. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven.—G. D. Watson, in Living Words.

"The Christ of the Indian Road"

How a Converted Hindu Looks At It.

(Reprinted from "The Presbyterian Survey.")

Much has been written about Dr. Stanley Jones' book, "The Christ of the Indian Road," and not a few Western writers have commended it. Their views may be interesting, but much more important is the impression which the book makes upon Indian readers. What does an intelligent Hindu think about it? Mr. S. P. Bannerji, of Calcutta, an experienced Christian worker, gives his opinion, in the article which follows.

As an Indian Christian, I should like to submit some remarks on this striking book, which a missionary friend sent to me from America some time ago. I have read with interest many of the articles which have appeared in the Christian press both for and against it, but the author's question, "How differs this Christ of the Indian Road from the Christ of the Galilean Road?" remains unanswered. Hence this writing.

Dr. Jones has devoted a whole chapter to the question, "What or Whom?" and he concludes that the determining factor is to be **whom** we believe rather than **what.** But if faith is to have a solid basis on which to rest, must not our knowledge of the **whom** be determined by **the what** that has been told us concerning Him in the Bible? To "hold fast" to the teachings of the first and true witnesses of the Word, as they have again and again exhorted us to do, cannot be to confine the Christ in grave clothes, it is to preserve ourselves from deception. It is here I feel that Dr. Jones has erred, and here are grave perils for the Christian movement in India.

Regarding baptism, it is certainly not apostolic to leave baptism an open question for individuals to decide for themselves. After reading Dr. Jones, the non-Christian feels that baptism is really an unnecessary thing in spiritual religion, and may therefore safely be dispensed with—a reflection surely upon the wisdom and spirituality of Christ Himself, who both personally received it, and ordained it for us. When we omit the requirement of baptism from our proclamation of the gospel, we in effect allow the professing Hindu believer in Christ to do as he is naturally so very prone to do—revere Christ along with all his other gods, and so come short of that exclusive self-committal to Christ which He demands and which alone can bring salvation.

Christ is the Only Hope of Hindus.

Said a Hindu cousin of mine to me after he had read this book, "Why did you play the fool by becoming a Christian, when one of your own leaders here advocates the contrary?" And right here in Calcutta I have heard of at least two Hindu families, all ready for baptism, who suddenly declined it after reading this book. Thus the two prominent Hindus our author quotes on page 176 would seem to have caught the point exactly when they said, "The invigoration of Hinduism is only possible through the Christ spirit . . . Christ is the only hope of Hinduism!" With all my heart I wish these gentlemen had felt led to say, "Christ is the only hope of Hindus." The one means Hinduism; the other Christianity.

"The Christ of the Galilean Road" is the Christ of God, who was not careful to "work with the national grain," as Dr. Jones tells us Christianity must do to succeed in India (p. 23). God's Christ called men to repentance from sin, including the sin of idolatry, and to be baptized in His name, and so trust alone in Him for salvation. Whereas the Christ of the Indian Road concerns himself without Indian nationalism, and assures the Hindu that He has come "not to destroy but to fulfil"—which to the Hindu means the fulfilment and rejuvenation of Hinduism and all that it stands for. Little wonder the Brahmia referred to on page 28 was so ready to follow the Christ of the Indian Road in preference to the Christ of our Churches!

There is not one word about what God says is man's greatest need, viz., his need of salvation from sin, and consequently there is not one clear word in Dr. Jones' whole book about salvation preached on the ground of Christ's vicarious sacrifice of Himself in dying for our sins (Luke 24:46-48). There is no expiation in the Cross of this Christ of the Indian Road. Thus is comes that Dr. Jones' presentation of Christ meets with no opposition from the Hindu mind. Why should it? The offense of the Cross has ceased.

The Christ of the Indian Road is not the Christ of the Bible. **A Hinduized Christ is never going to Christianize Hindus.** As a Hindu convert I feel this matter deeply. I find my joy and full sufficiency in Christ. There is nothing of any value in Hinduism that is not in still richer and fuller measure in Christ. We need none of the "living seeds" that may be found in the dead hand of a mummified Hinduism (p. 173). Even to suggest as Dr. Jones does, that the world would lose anything with Hinduism utterly dead and forgotten, is to my mind to dishonor Christ the Lord, "in whom are hid **all** the treasures of wisdom and knowledge."

We may thank God for Indian believers like Mr. Bannerji, who are loyal and true to Christ and His Word, and who set a noble example of sincerity and fidelity to many Western Christians.—Henry M. Woods.

Bishop Oldham Sharply Raps Rogers' Snob Creed

Picturing the snob as the most despicable and pathetic of creatures, Dr. G. Ashton Oldham, bishop coadjutor of Albany Diocese, last night sharply attacked the ideal of snobbery presented recently by Professor Rogers of Massachusetts Institute of Technology. Bishop Oldham was addressing guests at the decennial dinner of St. Stephen's College, Columbia University, celebrating the tenth year of Dr. Bernard I. Bell as head and the first year of St. Stephen's as country college of a great university.

"The most unfortunate and unnecessary bit of advice I have ever known given to college graduates," said Dr. Oldham, "was that they should be snobs. The supply of that commodity already exceeds the demand, and much in our modern life tends to increase it alarmingly. The

demand for quick results on every hand tempts multitudes to pretend to qualifications they do not possess.

"Our magazines fairly shriek at us their short cuts to desirable ends. One should learn French, and may do so with fifteen minutes a day, not for the sake of acquiring entrance to a wider Culture, but to impress the boss and get a raise in salary. One may become acquainted with the classes, not for their wisdom and beauty, but to make a hit with one's hostess by a display of fictitious learning.

"There is altogether too much of this sort of pretence, this bluff and bluster, this putting on of airs, this keeping up with the Joneses, all of which is characteristic of that most pathetic and despicable of creatures, the snob. College education could scarcely sink lower than to aim at such a product; and, if that is the best our colleges can do, the sooner they close the better.

"What the world supremely needs today is reality, not appearance; honesty, not pretense; and it has a right to look to our educational institutions for help in just this direction. Our colleges should aim more at building character than just imparting knowledge, at teaching men how to live rather than simply to make a living, at encouraging every individual to be his own best self, rather than to seem or pretend to be something other. Thus and thus only will they be making the best contribution to the individual and to the world."

Original Interpretations of Scripture in China

1. A preacher discoursing upon the miraculous draught of fishes (Luke 5:5) remarked in true oriental language, "And when they let down the net at the command of the Lord Jesus all the fish in that part of the lake began to say, "Where's that net?"

2. A Chinese leader was explaining the doctrine of "justification" on the ground of the sacrifice of Christ Jesus as "The Lamb of God," "made sin for us . . . that we might be made the righteousness of God in him."

Those familiar with the Chinese Bible know that the term "justification" is very accurately rendered by the two words, , meaning, 'to call or reckon righteous'. And one of these, the word , ee, meaning righteousness, is the combination of two words—one, the first personal pronoun , I, me, which is close hiding, as it were, beneath the other, a , sheep.

There are various explanation of the structure of this ideograph, but this speaker with true spiritual discernment employed its structure to fix clearly in the hearts of his hearers the simple truth about justification thus: "You see," he said, "the Me" (that means you yourself) is down under the sheep (or, as we can say, the lamb which is a little sheep). The lamb is Jesus Christ, the Lamb of God, who died on the cross for your sins (He Himself said He did). Don't you see that when God looks down from heaven, He can't see you at all, He can only see the Lamb of God, your Saviour. The Lord Jesus has taken you under Himself; God looks on you as under your Saviour and belonging to Him, and you are safe. That is the meaning of "justification"; it is right there in the word , ee."

3. A misinterpretation. Many years ago there was in Tientsin city an Anglo-Chinese school whose students, from wealthy and influential families, were sent because of the reputation of the foreign Principal for literary attainments in English and Chinese, and for his sympathetic understanding of the Chinese people. In the regular curriculum of the school was the reading and explanation of the English Bible—it was before the days when the Bible's tenure of a place in the regular school curriculum depended upon the pupil's preferences. The Principal of the school once told the writer of these lines that one day, in the course of Bible reading, they came to the tenth chapter of Luke's Gospel—the parable of the Good Samaritan—which one of the students, a lad of perhaps eighteen, read aloud before the class, paraphrasing as he went, to prove his comprehension of the English text; when, after commenting on the sad plight of the waylaid traveler and the timely offices of the passing stranger, be brought the wounded man to the inn. Then the pupil's face lightened with a new and knowing gleam as he read verse thirty-five, And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Whereupon he added this crowning comment—"And this he said, knowing that he would never come that way again." The way the Good Samaritan "did" the innkeeper was a striking feature of the parable.—Reprinted from The Bible for China.

Book Reviews

FRANKNESS IN RELIGION. By Robert J. Hutcheon. The Macmillan Co., New York. $2.50.

Professor Hutcheon is teaching in the Meadville Theological School and is Unitarian. The book follows their well-known line of negations. Having turned from God, they are now busy trying to construct a new one. A certain type of mind seems unwilling to admit that humanity cannot lift itself by its own boot-straps, let alone manufacture a god.

The old prophet poured scorn on those who took the remnants of their wood with which to construct a god. No one today would think of attempting to duplicate the action of these idolators. But men will attempt still the equally foolish venture of creating a god out of the remnants of their philosophies.

Why a man should think himself particularly frank and bold because he holds these negative views is difficult to tell. One merit they cannot claim is that of newness. Because of the thinness of their teachings Unitarians are the least missionary and the least socially minded (except in theory) of any group. Some one has said that they represent the Fatherhood of God, the Brotherhood of Man, and the neighborhood of Harvard.

Frank Cox.

THE STRANGE CASE OF MISS ANNIE SPRAGG. By Louis Bromfield. Frederick A. Stokes Company, New York. $2.50.

This story takes one through our Middle West of fifty or more years ago, down into later day London and Italy. The author has made a mistake, common to many of the young writers of today, in his selection of the central theme, and has missed the real taste and trend of thought of the average reader, who finds no pleasure in the fall of the pastors or the people of any creed. The intimation that the characters are a type is misleading because virtue thrives both in Rome and Geneva.

G. W. M.

CIVILATION REMADE BY CHRIST. By Fred A. M. Spencer, B. D. Cloth. Pp. 287. Price $3. The Morehouse Publishing Company, Milwaukee, Wis.

An external study of the value of Christianity to society. The author seeks to solve the problems of war, peace, methods of government, the treatment of criminals, the use of money, marriage and the family, the relief of destitution, class distinctions, adult education which are treated in the light of the teachings of Jesus. Of course, the processes of reasoning are psychological, not spiritual; humanly devised, not divinely imparted. But, why not? The air is full of the tingle of social culture. Why not implicate our Lord in it? For the Christian system of truth and conduct is the initial foundation of world betterment. If the latter-day teachers have involved it in an inextricable relation with ideals which are not altogether germain to its original spirit, who can blame the author for trying to harmonize the apparent incongruity? For while all of the problems treated are as old as the world itself, Christianity did not meet them on the plane of self-devised methods, but the rather in the seeking of any doing of the recognized will of God. It is the systematized manner with which evils are treated that calls for the differentiation of causes and results, classification and such like. But why may this not all be done without the pretension that it is a better expression of our holy faith than the Church has always presented? Christian civilization which owes its very genius to Christ long ago departed from Him. It has maintained a separate life for decades, if not centuries. The teachings of our Lord may be made adaptable to modern exigencies, without placing Him as the source and center of them. We like this book. It is a fine presentation of the modern social aspirations. But, we still ask, How much is the exalted Lord Jesus related to it? Religion is here. Morals are here. There are about thirty references to His teachings that affect the modern world. But is He, Himself? It is hard to press such questions, in the face of such well-meant intentions to solve the intricacies of present-day life. But we cannot help wondering if another title might not have been more suitable. However, the book is praiseworthy.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

Mr. Editor:

Thank you so much for offering to insert an advertisement of the Evangelical Theological College situated at Dallas, Texas, for one year free of cost. I am asking Mr. Rollin T. Chafer, the Registrar, to make this advertisement and to send it to you. I am sure there must be some who would like to study where the professors are both scholars and Bible believers. The teaching there is most fine.

Armistead F. Selden.

Mr. Editor:

Will you kindly give the enclosed notice space in the Southern Churchman:

Those fortunate enough to attend the Tappahannock Summer School of Religious Education and become members of the class taught by Miss Laura Boyer, Vice-President for Education for the Woman's Auxiliary of the Diocese of New York, were gratified to have the fact brought out by a member of the class that Miss Boyer's "Teachers' Helps for the Course", "Roads to the City of God", can be secured by sending, 15 cents a copy, to Miss Laura Boyer, Pelbrook Hall, Fifth Avenue, Pelham, N. Y., before she sails July 11, to return in September. Miss Louisa Davis, of Leesburg, heartily endorses all Miss Boyer's work if you wish a reference.

Ellen Middleton Young,
President Woman's Auxiliary, All Saints' Church, Chevy Chase, Md.

Mr. Editor:

We must not only save the Church from the "Anglo-Catholics", but we must try to save them from themselves. Hence I respectfully protest against Judge Marsilliot's statement: "No one questions the right of the 'Anglo-Catholic' to reserve the Sacrament, worship it, say Mass, etc." (Quoted from his timely letter in your issue of June 15.)

It is an indisputable fact that all these extreme practices constitute a recrudescence of the superstitions practiced in the Dark Ages. They are not a part or function of Christ's Church, but a deadly disease. They therefore should be placarded as an infected house, full of corruption within and threatening the health of the whole neighborhood.

Consecrated common sense therefore urges us all to do our utmost, prayerfully and practically, to save these our benighted brethren from their own malignant heresy.

James L. Smiley.

Annapolis, Md.

Church Intelligence

BIBLE INSTITUTE OF PENNSYLVANIA.

The sixteenth school year of the Bible Institute of Pennsylvania is drawing to its close. It has been a year of joyous forward movement; a year of realizing our own weakness and of being "strengthened with might by His Spirit in the inner man" (Eph. 3:16). With a total enrollment of three hundred and ninety students since September 18, 1928, our time has been full of service and His grace abundant. Thousands have heard the testimony of Trustees, Faculty, Workers and Students. No one can measure the influence of this body of over four hundred soldiers of the cross as they receive and tell the Good News "with the Holy Ghost sent down from heaven" (1 Peter 1:12).

Saint Mary's, Raleigh, N. C., Ends Eighty-seventh Session.

The eighty-seventh continuous session of Saint Mary's School and Junior College was brought to a successful close on June 4 when twenty-six graduates received their diplomas at the final exercises.

According to the annual custom Commencement opened with the presentation by the Dramatic Club of one of Shakespeare's plays. This year "Romeo and Juliet" was chosen. The finished acting of the famous "pair of star-crossed lovers" and the rest of the cast rivaled that of a professional company. The effective stage settings of the play were made with the assistance of the art department.

The baccalaureate sermon was preached in the school Chapel on the morning of June 2 by the Rt. Rev. Albert S. Thomas, D. D., Bishop of South Carolina. The separation of secular and sacred in a world in which all things should be consecrated was discussed by Bishop Thomas. The true measure of mans' spirituality is his ability to see God in the everyday world, he told the graduating class, urging them not to be blinded by material things and impressing on them that it is easier for us to see spiritual truths while we are young.

Sunday afternoon a special vesper service for the Alumnae was held in the Chapel. The Rector of the School, Dr. Warren D. Way, spoke intimately at this service to the visiting alumnae.

Class Day Exercises were held on Monday morning. On this occasion the Seniors made their appearance, carrying the beautiful daisy chain and the School's annual year book, "The Stage Coach", was distributed. Following these exercises the annual alumnae luncheon was held in the dining room. It was attended by a large and enthusiastic body of old girls. One member of the class of 1857 was present. The most interesting feature of the luncheon was that it was the occasion for the reunion of the Class of 1879. **Four members of the original class of five girls were back at Saint Mary's to celebrate this fiftieth anniversary.** Together with them came one of their old teachers, Miss Czarnomska, formerly Lady Principal of Saint Mary's now professor of Bible at Sweet Briar College. The enduring love and enthusiasm of these old girls for their alma mater was very evident and very inspiring.

Monday evening the Annual Concert of the Music Department took place in the Auditorium. Following this Dr. and Mrs. Way and the members of the graduating class received the Commencement guests at an informal reception in the school parlor.

Dr. Francis P. Gaines, President of Wake Forest College, delivered the stimulating and forceful Commencement address on the morning of June 4. His subject was "The Heresy of the Short Cut". The real value of education, which lies in the inspiration received through the personalities of teachers, in the ability to solve problems by bringing to them the carefulness, perseverence and exactness demanded in the preparation of daily assignments and in the development of a capacity for loyalty which finds its highest expression in citizenship, can be found in no short cut but must come through the long, slow processes of education, Dr. Gaines told his audience.

After the Commencement address and the presentation of awards, the students, faculty and trustees went in procession to the Chapel, where final impressive services were held and where the diplomas were awarded. Bishop Edwin A. Penick, president of the Board of Trustees, presented the diplomas to the graduating class.

Saint Mary's ranks for the 1928-29 session broke when the chief marshall pronounced the words, "The 87th session of Saint Mary's School is now dismissed", to the silent and expectant semi-circle drawn up before the main building.

W. W. W.

These are the things I prize
And hold of dearest worth;
Light of sapphire skies,
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadows of cloud that swiftly pass,
And, after showers,
The smell of flowers
And of the good brown earth—
And best of all, along the way, friendship and mirth.

—Henry Van Dyke.

MOUNTAINEER CLERGYMEN.

An Associated Press news story says 56 men, most of them from the Cumberland Mountains, are hard at work at DuBose Memorial, 70 miles from Chattanooga, Tenn., studying for the Episcopal ministry. The students range from 25 to 55 years of age and are former mechanics, teachers and farmers. The Memorial was organized in 1921, its special purpose being to train men for rural charges. It is on a large farm and was founded by Archdeacon W. S. Claiborne, of Sewanee, the endowment plan being under direction of Bishop Gailor, of Tennessee. The Memorial has had more than one hundred students, of whom twenty-seven have been graduated and are in charge of parishes.

THINGS THE CHURCH NEEDS.

Fewer leaders and more followers.
Fewer proselytes and more disciples.
Fewer Catholics and more catholicity.
Fewer Liberals and more liberality.
Fewer satisfied saints and more dissatisfied sinners.
Fewer martinets and more St. Martins.

More efficiency and less officiousness.
More light and less lime-light.
More poise and less pose.
More oil and less gas.
More meat and less pastry.
Less emphasis upon dollars and more emphasis upon sense.
Fewer programs and more performances.
Fewer reformers and more performers.
Fewer tinkers and more thinkers.
Fewer shirkers and more workers.
Less bunk and more spunk.
Fewer Young People who are conscious of their virtues, and more old people who are conscious of their faults.
Bigger and better waste-baskets, without which no man can see the Lord.
—From "The Lion of St. Marks", Evanston, Illinois.

AN ARAB SHEIKH.

The British Syria Mission reports a conversation remarkably illustrative of the independent action of God. An Arab Sheikh, a wealthy trader in camels and sheep, some time ago had a vision of the Lord Jesus, of whom he had never heard, standing in light before him. He prostrated himself before the Lord, and put his hand into His. Seeking to get into touch with Christians (he himself is unable to read) he attended some Catholic services, but could not understand the worship, and the icons troubled him. He then received instruction in Protestant churches in Haifa and Jerusadem, and has been in touch with the British Syria Mission in Baalbec. He has confessed Christ before his tribe. God can reach men where churches are dead, mission nonexistent, Christ unknown, Scripture untranslated, souls illiterate, hell supreme.
—"The Dawn."

Cutting Down Has Started Where the Needs Are Greatest.

Bishop Thomas, in order to make up the required amount of $2,400 to be cut from the Brazil budget for 1929 has taken the following steps:

The appropriation for his traveling expenses is reduced. This means less travel by the Bishop or drawing on his own pocket for the difference.

He has given up office help and will write his own letters by hand. It means the heavy accumulation of mail when he is off on a long vacation.

Some needed repairs on buildings will have to go over for another year, with almost certain increased cost then.

The Bishop gives up $700 on account of house rent and will do his best to provide for himself and family.

The running expenses of several missions will be cut down with consequent loss to the work.

The Bishop and one of his missionaries have given up aid in the education of children.

Broadening of St. Augustine's College, Raleigh.

St. Augustine's College, Raleigh, N. C., has closed a successful wear. There were 377 students; junior college department, 74; high school, 192; grades, 67; St. Agnes Training School for Nurses, 36; Bishop Tuttle School, 8. While most of them naturally come form North Carolina, there are also students from Colorado, New England, the West Indies and South Africa.

Rapid improvement in public school facilities for Negro youth in Raleigh and throughout the state has resulted in lessening the need of elementary work, and in increasing the need and demand for high school and college training. The addition of a third-year college class at St. Augustine's next year and of a fourth-year college class the following year will still further emphasize the advanced work, and bring St. Augustine's nearer to the ideals of the Institutions as outlined in its original charter.

The commandant of a North Carolina training school for delinquent colored boys and the matron of a home for colored girls are both graduates of St. Augustine's.

A generous gift from the Rev. Dr. A. B. Hunter is to provide a much-needed new library, and a gift from the Rosenwald Fund will equip it.

The school ended the year with a small balance in the treasury. The budget for next year is about $82,000.

Sufficient funds have been secured to obtain the conditional gift from the General Education Board. This means that the erection of the dining hall and domestic science building, to be known as the Cheshire Building, and the new girls' dormitory, Delany Building, is assured. Over $30,000 of this sum came from North Carolina.

A new nurses' home for St. Agnes' Hospital has been provided by a gift from the United Thank Offering amounting to $30,000, supplemented by gifts of $15,000 each from the Duke Foundation and the Rosenwald Fund.

The Bishop Tuttle School graduated a class of five young women trained for religious and welfare work. Members of the school, at a meeting of the Students' Missionary Society, recently presented Mrs. Hobart's play, "The Angels of Magdalena", the purpose of which is to illustrate the work of the Church Mission of Help. Two of last year's graduates of the Bishop Tuttle School are engaged in the work of the Church Mission of Help.

Bishop Cheshire confirmed a class of twenty at St. Augustine's last spring.

The Appointment of English Bishops.

Holding that the present system does not afford adequate safeguards against unworthy or ill-considered Church appointments, the Committee of Bishops, in an interim report to the Church Assembly today, recommended that the electing body should be entitled, without any penalties, to refuse to elect as Bishop the person named in the King's missive. The recommendation does not mean that the electing body should be entitled to appoint any other person than the one designated by the Government through His Majesty, but merely claims negative powers may be exercised for reasons to be given in writing.

Th Crown may, if desired, override the decision of the electing body by letters patent under the Great Seal, the committee points out.

It is claimed that the Prime Minister, before making any recommendations to the King, should consult an advisory committee of at least seven members of the Church Assembly, to be chosen by him, including both the Archbishops of Canterbury and of York. The committee claims that freedom to refuse to elect the King's appointee is a matter of real importance, and the existing laws in this respect are an anachronism. The present safety of the system depends on the personal qualities of the Prime Minister, modified to an unknown extent by the personal qualities of the Sovereign, the committee says. It points out the Prime Minister may not necessarily belong to the Church of England, and may have no knowledge of or interest in the affairs of the Church.

The Bishops' Committee was appointed in 1923, and includes the Archbishop of York and the Bishops of Chichester, Ely, Gloucester and Oxford, with the Bishop of Manchester as Chairman.—The Canadian Churchman.

Liberia Loses a Sincere and Devoted Friend.

A cable despatch received at the office of the National Council in New York, June 29, announced the death at Monrovia, Liberia, of Mr. James L. Sibley, from yellow fever.

Mr. Sibley was sent out in 1925 as the representative of the joint missionary bodies of the Episcopal, Methodist and Lutheran Churches to attempt a unification of the educational work of these three communions in the Liberian Republic. The Phelps-Stokes Foundation and the American, New York and Massachusetts Coloniation Societies were also interested in this work which, a short time after Mr. Sibley's arrival, was expanded so that Mr. Sibley became the educational adviser of the Republic as well. At the same time Mr. Sibley also undertook an effort looking toward the conservation of health in Liberia and the development of native industries.

Mr. Sibley's task had entered upon an advanced stage when he was overtaken by the fever. In a recent report from Liberia, Bishop Campbell said:

"Our school work has received a real addition in the person of Mr. James L. Sibley, sent out from America as advisor to the 'American Committtee on Education in Liberia'. He has offered some excellent suggestions for the improvement of curricula and teacher training. Each of the points he has specified—lack of equipment, lack of industrial and agricultural training, and the poorly trained teachers, will require time and money to rectify."

Through Mr. Sibley's death a real loss has been sustained by the Church and the cooperating communions and organizations in whose interests he was working. He was a native of Juniper, Geor, gia, was forty-six years old and unmarried. A graduate of Georgia University, Mr. Sibley at various times had been associated with the State Department of Education of Alabama, and with the Agricultural Extension Service of the Alabama Polytechnic Institute. He spent three years in the Philippines, training groups of natives in modern agricultural methods. In the World War, Mr. Sibley was in charge of the rehabilitation of disabled soldiers in Alabama, Mississippi and Louisiana, and had done post-graduate work in Social Science at Hartford and Columbia University.

A cable despatch to the Department of Missions of the National Council from President King of Liberia read as follows:

"Please accept my deepest sympathy on the death of Dr. J. L. Sibley. In his loss Liberia loses a sincere and devoted friend."

NEW YORK.

Rt. Rev. William T. Manning, D. D.,
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, Suffragan.

Calvary Church.

Calvary Episcopal Church is a landmark at the corner of Twenty-first Street and Fourth Avenue, New York. Its old wooden beams, put up nearly ninety years ago, are as strong as ever. Its beautiful proportions are there, but it is many years since the interior was painted, and paint does not last as woodwork does. It was a question as long ago as when Bishop Satterlee was rector, in the minds of the vestry and members of the congregation, as to whether the church should not move farther up town, where much of the con-

gregation had already gone. But when the Rev. S. M. Shoemaker, Jr., four years ago answered the call as rector of Calvary Church, he felt there was work to do in this old neighborhood in spite of the fact that business was wiping out the residential district which had once lain about it. Slowly the congregation has grown. The old rectory was pulled down a year ago and Calvary House, with its rectory on the top floor, apartments for the assistant ministers, the living quarters for the staff, and the guild room and the great hall, was built.

At the last meeting of the vestry, held this week, Mr. Shoemaker presented to the vestry the following list of memorials which have been offered to him since the last meeting of the vestry. These memorials, together with contributions for other needed work in the church building, total gifts to the value of over $33,000.

Mrs. James J. Goodwin, as a memorial to her husband who was long a vestryman of the church, is redecorating the entire interior of the church. No drastic changes are to be made, but fresh paint in beautiful colors will bring out the dignity and grace of the old building. The front half of an old gallery at the rear of the church will be removed.

Mrs. Bache McE. Whitlock is giving new lighting fixtures all over the building in memory of her husband, who was also a loyal member of Calvary's vestry for many years.

Mrs. William M. Carson and her family are giving a new pulpit in memory of Mr. William M. Carson, who was for many years a vestryman of the church.

Mrs. F. Livingston Pell and her brother, Mr. Richard Lewis Morris, are giving a new communion rail in memory of their father and mother, Dr. and Mrs. Stuyvesant Fish Morris. Dr. and Mrs. Morris were among the oldest and most devoted of Calvary's parishioners.

A clerical chair for the chancel is also to be given by the Morris family.

The choir is to be enclosed in a parapet about four feet high, just behind which will stand three clergy stalls, the lectern and pulpit. One of these stalls is being given by the Men's Club of Calvary Church in grateful recognition of the rectorship of the Rev. Dr. Theodore Sedgwick from 1912 to 1924.

The figure of Christ over the altar was made of temporary material. This is to be carved into Caen stone.

All the cushions and carpets are to be replaced.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.
Rt. Rev. A. W. Knight, D. D., Coadjutor.

To Flower Lovers.

Flower lovers passing through Beverly, New Jersey, this summer should take the opportunity of visiting the Sunken Gardens of the Rev. William T. Snead, according to the Beverly Banner of that town. The Babylonian Gardens were conceived and constructed by Mr. Snead himself who has not only created a style of architecture entirely his own, but has gathered from every quarter of the land every variety of herb and plant common to the north temperate zone. Apetalous, achlamadeus, monesius, polygonatum and the semphoricarpus here rival each other in their beauty. Mr. Snead charges nothing for admission, but takes pleasure in showing visitors this work of art.

Mr. Snead some time ago retired as rector of St. Stephen's Church, Beverly.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Spilman Memorial Parish House Dedicated.

The Rt. Rev. H. St. George Tucker, Bishop of the Diocese of Virginia, visited Hamilton Parish, Warrenton, Va., the Rev. Paul D. Bowden, rector, on Friday, June 14, where he dedicated the Spilman Memorial Parish House. The service was held in the auditorium of the parish house and was attended by a large congregation. In his address to the congregation, Bishop Tucker emphasized four ways in which the building can be made of great value. First in the religious education of the children; secondly, in educational meetings for the older people; thirdly, in the promotion of fellowship and good will among the members of the parish, and fourthly, in the promotion of good will and understanding between Christians of various denominations. The service of dedication was followed by an informal reception and inspection of the building. Light refreshments were served by the members of the Parish Aid.

The building is of a modified Gothic design carried out in pebble dash and heavy timber, and forms a quadrangle with the church building. The upper floor, which faces and is on a level with Culpeper Street, contains a large auditorium with kitchen and pantry adjoining, individual classrooms for the Sunday School, and a hall leading to the chapel. Along the south wall of the auditorium, facing the quadrangle, is a cloister paved in flag stone. The two entrances from Culpeper Street are under this cloister, one leading directly into the auditorium and the other leading into the stair hall.

Downstairs, with an entrance from Beckham Street, there are the rector's office, a library and committee room, the choir rooms, and lavatories. There is also a large gymnasium on this floor. The woodwork and furnishings throughout the building are of weathered oak, the walls of cream colored plaster.

The parish house is given in memory of the late General Baldwin Day Spilman by his widow and children. General Spilman was a lifelong member of Hamilton Parish. He had been vestryman and warden for a number of years. Always faithful and eager for the success of the church, he gave loyal service to both his own parish and the Church at large. He was for many years delegate to the Diocesan Council and a member of the Diocesan School Board. It is most fitting that such a building should be erected to his memory where the ideals of Christian service for which he labored can be taught and put into practice by future generations.

P. D. B.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

The College of Preachers, Washington Cathedral, has attracted attention from the outset—perhaps because it seemed unique in our already established list of educational institutions, and perhaps because it has appeared to accomplish from the beginning a most worthwhile piece of work.

Now, with the marked progress in the erection of the actual College of Preachers' Buildings and the recent bequest of $1,000,000 endowment by the will of the late Alexander Cochran, it would seem as if the hopes and ideals of those very particularly interested and responsible would soon be realized.

The important and significance of this undertaking is well set forth in an editorial from one of Washington's leading dailies (Sunday Star), which it seems well worthwhile to reprint here:

The College of Preachers.

"The great universities of Christendom had their origin as 'colleges of preachers'.

Paris, Oxford, Bologna and the medieval German institution were substantially such in the beginning. The arts and sciences secured a place only as adjuncts to theology, which was considered the only subject worthy of intellectual attention.

In modern times theological studies have not been given so prominent a place. The great universities have, in large measure, discarded them. The preacher and theologian have been falling toward the status of outcasts in the world of learning while the once despised physician, attorney and natural scientist have become the princes of the realm. This is true particularly in the United States.

But at the Washington Cathedral a type of institution new to this country is about to be opened. Already the building is nearly complete—a substantial and beautiful structure—ready for dedication next November. And through the will of the late Alexander Cochran this new College of Preachers receives an endowment of $1,000,000 or approximately $50,000 a year.

It is certain to become a notable center of advanced theological education in the United States. The institution will not be a seminary, as the word is generally understood, but a place for special classes of ordained clergymen, not necessarily restricted to the Anglican faith, for advanced study of timely problems which arise in connection with their pulpit and pastoral duties. Similar classes have been gathering at the Cathedral for several years. One has just been concluded after listening to lectures on the relations of mind and body—a subject of the greatest importance which has come to the fore since most of these men completed their formal education. Only a few days before there was an interdenominational gathering of Church leaders to obtain each other's viewpoints on the question of Christian unity.

Clerical education no longer can be completed in a four-year seminary course. The man who rests contented on his accumulation of knowledge at the time of his ordination soon will find obsolete his methods of practice in the care and cure of human souls. The sum of human knowledge is increasing at an enormous rate. Much of the new knowledge has an intimate bearing on the functions of the church. Theology, in the broadest sense of the word, is not a dead science, but a rapidly expanding body of facts and theories, receiving constant accretions from researches in other spheres of learning."

M. M. W.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan

Memorial Window.

A beautiful stained glass window, made by the Gorham Company, depicting the Parable of the Good Samaritan, was placed in Calvary Church, Tarboro,

North Carolina, and dedicated with appropriate ceremony on Easter, 1929, the same being a memorial to Colonel John W. Gordon, of Richmond, Va., by Mrs. Gordon, his wife. The inscription reads, "In humble gratitude to God for the precious memory of my husband, Colonel John W. Gordon: March 25, 1847-January 5, 1928. Blessed are the merciful."

Colonel Gordon was a gallant Confederate soldier, and a devoted Churchman. He was for many years prominent in the business life of Richmond, and noted for his zeal in all good causes. He was married to his wife in Calvary Church, Tarboro, April 4, 1877, she being Miss Annie Pender, of Tarboro.

Mrs. Gordon has also placed in St. Anne's Church, one of the country missions connected with Calvary Church, a fine brass altar cross in memory of her husband, and a pair of altar vases in memory of her brother, the late Judge James Pender, of Tarboro.

Colonel Gordon left in his will the sum of one thousand dollars to be used in the maintenance of this country mission.

B. E. B.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D. Bishop.

Rector Celebrates Twentieth Anniversary.

The Rev. W. H. K. Pendleton has recently observed his twentieth anniversary as rector of the Church of the Advent, Spartanburg.
per South Carolina.

On Sunday the religious observance of this event was held. There were two celebrations of the Holy Communion, both well attended. In the evening the



two colleges of the city, Wofford (men) and Converse (women), with which the rector has been closely associated through the years of his ministry, were invited to a special service, and attended in large numbers. The presidents of both these were present. The members of the two faculties occupied seats in the chancel and took part in the service, while the senior class of Converse College, within a week of graduation, attended in a body in their academic caps and gowns. The college students contributed several numbers to the musical program of the evening. The rector's subject was, "The Contribution of the College to Society."

On Monday, May 6, the actual anniversary, the vestry and ladies of the church tendered to the rector and his family a delightful reception in the parish house, built during his ministry. At the close of the evening, Mr. Emert S. Rice, Superintendent of the Church School, in the name of that organization, presented the rector with a silver cross. The Hon. James F. Byrnes, a member of the vestry, presented him with the keys to the hearts of the congregation and to a beautiful new car, which waited outside. The rector, who had anticipated only the religious celebration of the occasion, was deeply moved by these evidences of appreciation and affection, and declared, in the words of Woodrow Wilson's first inaugural address, "It is not a day of triumph but a day of dedication"—rededication to the service of a congregation which had given so many evidences of appreciation and affection.

Within the twenty years the communicant list of the church has grown from 198 to 550; the Church School enrollment within the parish from 54 to 526. The church contributions have increased from approximately $3,000 a year to $28,000.

Within this rectorate the beautiful stone parish house, containing twenty-five rooms, has been erected to care for the Church School and the Parish activities. The Cleveland Memorial Tower, adding beauty and dignity to the group of buildings, has been built, and recently the Cleveland Memorial Chimes have been placed in it.

Two missions for the people of the mills, St. Timothy's and All Souls', have been founded and are now in successful operation. The rector has likewise had oversight from time to time of the colored Episcopal congregation, and directed the building of the present beautiful Epiphany Mission Chapel.

Altar of Carrarra Marble Consecrated.

A new altar was recently consecrated in the Church of the Good Shepherd, Columbia, South Carolina. This marks the result of years of effort on the part of members of the congregation.

The pieces that make up the altar and the base of the two steps on which it rests are of white Carrarra marble and were made at the quarries of Carrarra, Italy, having taken nine months to arrive in this country after being ordered. The plans were furnished by Robert Lafaye of Lafaye and Lafaye of Columbia, and the assembling done by the Columbia Stone Company.

The design of the altar is Gothic, the front face of the table consisting of four columns surmounted by chapiters, exquisitely carved, and three panels. The left panel bears the letter Alpha, the right Omega, and the center one a cross, all of these characters standing out in relief against a background of sanded marble. The face of the retable is similar in design, bearing the words, "Holy, Holy, Holy" in raised Gothic letters, together with two raised crosses.

A new sanctuary floor and baseboard of white Vermont marble have been built, and the whole interior of the church has been refinished.

A member of the congregation, Mrs. Charles Fetener, has made a filet lace cloth for the altar which was used Easter. The design contains heads of wheat, bunches of grapes, and the chalice. It is a work of art, and required three years for its completion.

The service of consecration of the altar was conducted by the Rev. L. N. Taylor, rector of the church.

WESTERN NEW YORK.

Rt. Rev. D. L. Ferris, D. D., Bishop.

The Diocesan Convention.

The ninety-second annual convention of the diocese, which met in St. John's Church, Buffalo, May 20 and 21, made history for itself. For then seemingly final settlement was made of a question which for a generation at least has intermittently been under discussion, viz. the division of the diocese. In fact this matter so absorbed the attention of the Convention that the larger part of its sessions were occupied with its discussion. The announcement previously made by Bishop Ferris of his intention to ask for a reconsideration of the subject (which had been laid on the table last year) undoubtedly explained the unusually large attendance both of clerical and lay delegates. . . .

After vigorous debating, at times somewhat heated, and consideration of every angle, with a fine exhibition of fair-mindedness and Christian courtesy, the opposition finally moved that the action be made unanimous by the formal vote of both Orders, which was done. So the matter stands. The next General Convention, meeting in 1931, must approve of our action after which the actual separation will take place and the new diocese will be constituted.

B. S. S.

Bishop Brent—A Tribute.

(At its regular meeting held in Buffalo, Tuesday, May 7, the following Memorial, presented by the committee appointed to prepare the same, was unanimously adopted by the Executive Council by a rising vote, ordered to be spread upon its Minute Book and published in the June issue of "Our Diocesan Fellowship".

Attest: Benjamin S. Sanderson, Secretary.)

"Into the infinite silence, Wherewith death's shore is bound," has passed our beloved Bishop, the Rt. Rev. Charles Henry Brent, D. D., LL. D., who, walking the way of The Mount of Vision, died at Lausanne, Switzerland, the twenty-sixth of March, 1929.

It becomes us not, at this meeting of the Executive Council, to essay an estimate of his life nor of our loss. We are grateful to Almighty God for the years during which, as Bishop of this Diocese of Western New York and as President of this body, he enriched our lives with his leadership and fellowship, companying with us as our great counselor, friend and brother. "Did not our heart burn within us while he walked with us by the way?" He sought for himself and for us who were committed to his charge, as well as for all men, fulness of life:—fulness of divine understanding, fulness in spiritual attainment, fulness in Christian performance and achievement. No feature of such living was beyond his endeavor, no aspect of it daunted him. He held that—

"Man is no little thing
That, like a bird in spring
Comes fluttering to the light of life

And out into the darkness of long death."

but that—

"The breath of God is in him
And his age-long strife
With evil has a meaning and an end.

He looked up—

"To see blue skies and hear God speaking through
The silence of the stars."

Bishop Brent saw life in terms of the whole; not of the here nor of the hereafter only, but in terms of both—of the eternal. One has written: "The vision of eternal life makes men see life as one. They only know one world and that the eternal world. They have only one life and that the eternal life. Behind the material they discern the spiritual. All the earth becomes a sacrament. Every hill-top speaks of heaven and every flower flames with God. Men with the vision are not indifferent to this world, but are keen to make it perfect with keeness that no worldly man could ever know. . . . The men of vision are the only sort that can build the great Democracy where there shall be no waste of human souls; they see the Truth, that men are one, one family and every child of equal value in God s sight. They have the Truth in them and they can make it felt. By the power of that vision and in the light of that Truth, all lies can be destroyed and Truth can have its way."

Bishop Brent was such a man; a man of vision, a man of Truth, a man who made the Truth felt and who helped it have its way.

God make us worthy the years we had him as Bishop and brother, and the example he has left us.

Respectfully submitted,
G. Sherman Burrows,
Myron W. Ludlow, Jr.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.

Services in the New St. Paul's, Chestnut Hill.

The congregation of St. Paul's Episcopal Church, Chestnut Hill, Whitsunday, held their first services in the new church that had been in course of construction for nearly a year on the site of the old church which had served as the home of the parish since 1866. First services of the day was an early celebration of the Holy Communion at eight A. M., at which the rector, the Rev. Malcolm E. Peabody was the celebrant.

Bishop Garland officiated and celebrated the Holy Communion at the eleven o'clock service. Assisting the Bishop at that service were the rector, the rector's father, the Rev. Endicott Peabody, of Groton, Mass.; the Rev. John H. Chapman, former rector of the parish, and the Rev. Robert P. Frazier, in charge of the Hare Industrial School in South Dakota. A special Choral Evensong Service was held at 7:45 P. M., when all the workmen who had been employed in the building of the new church joined with the general congregation in the service.

The new St. Paul's Church was erected at a cost of approximately $550,000, and apart from its striking architectural beauty, in many other respects is said to be most unique and unlike any other church building in this country. The architects were the Philadelphia firm of Zantzinger, Borie and Medary. Since last June the work of replacing the old church with the new structure has been going on, the new church built around the old building while the demolition of the latter was taking place. In addition to the new church the congregation has completed the erection of a new wing to its already commodious parish house and has purchased about one acre of ground to the east of the church grounds fronting on Chestnut Avenue and Bethlehem Pike to preserve the setting of the church and to be set apart as a park.

R. R. W.

SOUTH FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop.
Rt. Rev. J. D. Wing, D. D., Coadjutor.

Young People's Meeting.

The annual diocesan meeting of the Young People's Service League was held in Tampa, June 28-30, the Corporate Communion being held in St. John's Church at the early service on the thirtieth, with a special service and sermon by Bishop Wing later that morning in St. Andrew's Church.

Extensive alterations and improvements have recently been completed on Holy Trinity Church, Bartow, with also the completion of an attractive parish house, the latter connected with the nave of the church in such way that it can be used for additional seating accommodations when needed, by opening folding doors. Under the leadership of the Rev. Frank M. Brunton, the congregation has met in full the cost of these improvements, leaving no debt to be paid.

Sveral new church buildings are either definitely planned or now under erection at points on the East Coast section of South Florida, part of these replacing hurricane losses of last September. Plans have been drawn for St. Andrew's Church, Lake Worth; for St. Paul's Church, Delray Beach, and for St. Matthew's Church (colored congregation), Delray Beach. At Fort Pierce the parish house, nearly demolished in September, has been rebuilt and enlarged.

The Rev. George B. Scriven has been holding services at Canaveral, on the East Coast, and steps have been taken to organize a mission at this point. Land has been secured for the church, and plans drawn for a parish house, soon to be erected, which will serve as a place for worship until the desired church building can be added.

Rev. C. H. Bascom, formerly of Ocala, is supplying for this summer in St. Mary's Parish, Daytona, during the absence on vacation of the rector, the Rev. H. G. Walker.

C. R.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

At St. Luke's, Brooklyn, provision has been made for administration of Holy Communion at stated times by intinction, a suitable vessel having been provided by gift of two parishioners. This method has for some time been in use for bed-side communions at St. John's Hospital; the wafer is dipped in the wine and placed in the patient's mouth. At the bed-side this method is much easier than any other. Perhaps the gradual extension of this method in parish churches would meet the difficulty that some communicants feel, or are alleged to feel, with regard to the common cup.

Burning of Mortgage Feature of Celebration.

St. Stephen's Church, Brooklyn, of which the Rev. Harry T. Morrell recently became rector, lately celebrated its sixtieth anniversary. A feature of the commemoration was the burning of a mortgage that had encumbered the property. The match was applied to the offensive document by Mrs. Jane Appleton, ninety years of age, for forty-six years a member of the parish.

John Williams' Memorial Fund.

An unusual memorial has been inaugurated in Calvary Church, Brooklyn, to perpetuate the memory of the late Rev. John Williams. The memorial is a fund to be known as the John Williams' Memorial Fund, as a permanent endowment towards the support of the parish. A bronze tablet was unveiled in the church on the evening of Ascension Day, bearing this inscription: "In ever grateful memory of the Rev. John Williams, M. A., rector of this parish from 1905 until he entered life eternal, this tablet has been placed in Calvary Church to record the establishment of the John Williams' Memorial Fund, created by his devoted parishioners and faithful friends to be an enduring help in the work for which he lived. August 10, 1866—October 25, 1926. Comfort ye, comfort ye, my people, saith your God. Isaiah 40:1. Unto this end our rector lived."

C. H. W.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop.

The York County Ministerial Association was recently entertained by its President, Archdeacon Paul S. Atkins, for the closing meeting of the season. A motor pilgrimage was made to Harrisburg, where over seventy members were entertained at luncheon by the ladies of St. Stephen's Parish, following which addresses on Christian Unity were made by the rector, the Rev. Chas. F. R. Treder, D. D., and Bishop Darlington. The concluding portion of the program included a visit to the See House, where the members were guests of Bishop and Mrs. Darlington. Bishop Darlington, after a short service in the Kefferstein Memorial Chapel, conducted the members through his home and spoke most interestingly and entertainingly concerning his unique collection of curios and musical instruments.

P. S. A.

With the approval of the vestry of the parish, the Ven. Franklin T. Eastment, Archdeacon of Altoona, has been appointed honorary assistant to the Rev. Hiram R. Bennett, rector of Christ Church, Williamsport.

Miss Mary F. Ward, a graduate of the Deaconess Training School in Philadelphia, has been appointed by the rector as parish assistant, in place of Deaconess E. A. Christmas, resigned.

Lyken: The Rev. Joseph Henry Benner has been appointed by Bishop Darlington as vicar of Lykens, Williamstown and Millersburg. His address is Christ Church Rectory, Lykens, Pa.

(Continued on page 22.)

Family Department

JULY.

1. Monday.
4. Thursday.
7. Sixth Sunday after Trinity.
14. Seventh Sunday after Trinity.
21. Eigth Sunday after Trinity.
25. Thursday. S. James.
28. Ninth Sunday after Trinity.
31. Wednesday.

COLLECT FOR SIXTH SUNDAY AFTER TRINITY.

O God, who hast prepared for those who love Thee such good things as pass man's understanding; Poor into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

For The Southern Churchman.

GOD IS LOVE.

Martha S. Gielow.

He is the Love that comforts
The lame and the deaf and the blind—
The cheer of tender service—
Of friendliness that's kind.

He is the soul that whispers
And lifts us from despair;
The Presence-lighting darkness,
The Peace that follows prayer.

He is the Dawn of Conscience,
The Courage that rights the wrong,
The Spirit that lovingly hovers
And changes each sigh to a song.

He is the heart's brave endeavor,
Undaunted by failure and pain—
The Sun in rainy weather—
The Joy without personal gain.

Are the Four Gospels Trustworthy?

The Four Gospels, little pamphlets that can be read through at a sitting and that may seem like mere leaves blown out of the first Christian century, are yet the foundation on which rests the historic structure of Christianity. It is therefore of supreme importance that we know whether or not they are historically trustworthy.

The first question in this connection is the date of these little books. If they originated one or two hundred years after the events they relate, their value would be impaired. The Fourth Gospel is admittedly later than the first three, or the Synoptics as they are called, because they give a synopsis or outline of the life of Jesus; and is dated by scholars near the end of the first century. It is also attributed by many scholars to John the disciple or to a disciple of John and all acknowledge its historical value.

A base line for determining the dates of the Synoptics is the date of the Acts of the Apostles. This book is practically the biography and letters of Paul, and Luke, its evident author, closes it with Paul in prison waiting for his trial, obviously closing the narrative at this point because there was nothing more about Paul to tell at that time. Paul perished under Nero and probably in the Neronian persecution of 64 A. D., and as Luke wrote the Acts before Paul's death we may date this book at about 62 A. D. But Luke wrote the Acts, as its preface shows, after he wrote his Gospel, and we may therefore date the Gospel of Luke at about 60. Comparison of the Gospels of Matthew and Luke with Mark shows that Matthew and Luke used Mark's Gospel, following his order of events and incorporating nearly all of his material in their narratives, and therefore Mark falls between 50 and 60 A. D. This line of reasoning and these dates are supported by the weighty authority of Harnack and other scholars. We are now back within twenty-five or thirty years of the death of Jesus, and this excludes legend and myth and gives us good historical ground.

Luke in his preface to his Gospel tells us that he had in hand many narratives of the life of Jesus written by those who had received their knowledge from those "who from the beginning were eye-witnesses and ministers of the word," and that he himself had traced the history accurately from the first in order that he might give a systematic account of it to confirm the faith of his friend Theophilus. This is an exceedingly valuable part of Luke's Gospel and assures us, not only that he was not simply depending upon and repeating second-hand sources and traditions, but that he had investigated the subject with the thoroughness of a scholarly historian and that he had as the basis of his narrative many sketches or outlines of the life of Jesus written by those who were themselves eye-witnesses or were in touch with them. He thus based his history on contemporary witnesses and documents after the approved method of the modern scientific historian. This preface of Luke is of inestimable value as an historical authority. Even though all the Synoptics were dated considerably later, yet would this little preface of Luke to the Third Gospel assure us that its author had trustworthy sources in his hand as the basis of his narrative.

An outstanding feature of the Gospel narratives is that they have none of the marks of imagination and myth, invention and legend, vision and ecstasy, which are careless of order and system, causes and consequences, and unmindful and unconscious of contradictions and impossibilities as they weave all sorts of incongruities and absurdities in the subjective fabric of preconceived wished for beliefs and desires. These writers and witnesses do not lose touch with the earth and take to the wings of fancy; on the contrary, due allowance being made for the supernatural events they are relating, they keep down on the ground of sober reality and concrete details and observe the order and unity and harmony of normal human experience and historic fact. Facts are freely and frankly recorded that would have been carefully glossed over or suppressed in a partisan account or fictitious story. They tell us things adverse to themselves and to their Master because they were telling the simple truth. In a word, these narratives have the simplicity and artlessness of truth, and these inimitable watermarks of historicity are so many seals authenticating the testimony of these witnesses and writers.

It is true that there are differences and discrepancies in these narratives, but these variations, though they may be overstrained and magnified into seemingly fatal contradictions, when properly considered are not serious disharmonies and are far removed from fraud or deception, but are what might have been expected and admit of explanation. These writers were not composing a systematic and comprehensive history of the life of Jesus and are not even trying to set forth facts to prove their beliefs, but are only giving personal experiences and impressions from their different points of view. And hence we have only disconnected incidents and fragments of the entire story, and it is not surprising that we cannot put these together so as to make them match all around their ragged edges when other parts are missing that might complete the harmonious whole.

These differences also in general are such as ought to be found in independent accounts. If the writers had all related the same story in exactly the same way, this would throw suspicion on them all as having been in collusion. These individualistic variations in the form of the testimony are strong indications of fruitfulness. It may be said of the writers of the Bible as a whole that they were competent men with opportunities of knowing what they related and with honest intentions to tell us what they knew or believed to be true. That they were impostors or mere credulous deceived story-tellers is not to be believed and is not borne out by their books that have long won and maintained a supreme place among scholars and in the religious world.—Presbyterian Banner.

He Goes Before.

"He goes before them, and the sheep follow him." An Eastern shepherd does not drive his flock before him, as Western shepherds do, but goes before them, and they follow him as their leader. So it is with our divine Shepherd. As Dr. F. B. Meyer says: "There is no path of legitimate duty into which we are called to go, in which He does not precede."

As we start out on each day's toil, however commonplace and humdrum it may be, we can see Him striding patiently on ahead. He has made our labor His labor. He has taken our load on His shoulders. He wields our tools, whatever they may be. Not a perpexity of our lot but He shares it. Not a weariness of our work but He feels it. Not a hope for our success, but He entertains it with us.

He has gone on before. Who knows how many obstacles He has thrown out of our way, how many brambles He has cut down, how many waters He has bridged, how many ravening beasts He has slain? He has gone on before, but not so far ahead that we cannot keep Him ever in sight, to cheer, to encourage, to inspire. He has gone on ahead, and He will reach the green pastures a little before us, and be waiting there for us with a smile.

Who would not travel far with such a Leader? Who would not brave any wilderness with such a Guide? Who shall falter when the Shepherd goes on before?—Amos R. Wells.

Once when Felix of Nola was fleeing from his enemies, he took refuge in a cave. He had scarcely entered when a spider began to spin its web over the fissure. The pursuers, passing by, saw the spider's web, and did not look into the cave. The saint as he came out in safety remarked: **Ubi Deus est, ibi aranea murus, ubi non est ibi murus aranea.** —Where God is, a spider's web is a wall; where He is not, a wall is but a spider's web.—Selected.

A Prayer for Every Day.

O Lord, let me do my work each day, and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times.

May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me, and I promised my early God to have courage amid the tempests of the changing years.

Spare me from the bitterness and the sharp passion of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world knows me not, may my thoughts and actions be such as shall keep me friendly with myself.

Lift my eyes from the earth, and let me not forget the uses of the stars, Forbid that I should judge others lest I condemn myself. Let me not feel the glamour of the world but walk calmly in my path. Give me a few friends who will love me for what I am.

And keep ever burning before my vagrant steps the kindly light of hope, and though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life and for time's olden moments that are good and sweet.

And may the evening twilight find me gentle still; through Jesus Christ our Lord. Amen.

HE WHO IS GLAD.

He who is glad for every day's bright beauty;
For a flower or a red leaf in the wood,
Who sees fresh color in each hour's drab ddty—
I think he thanks his Maker as he shoold.

He who is brave to meet each strange new sorrow,
Whose courage marches with him as he goes,
Carries a stronger heart into tomorrow,
And thanks his God the very best he knows.

He who walks calmly, surely, through disaster,
Trusting an unseen hand to bring him peace,
Lifts up his life—a prayer unto His Master,
And offers him a praise that does not cease.

He who moves pently when the stress is pressing,
Lending a hand, such as a woman would,
Who turns his days and years into a blessing—
I am sure he thanks his Master as he should.

—Grace Noll Crowell.

Life.

"With Thee is the Well of Life."
"I am come that they may have life."
"I am the Resurrection and the Life."
"He that loseth his life shall find it."

The source of life and its nature is a problem for the learned; a problem as yet unsolved. It is no problem for those who accept the Lord as the giver of Life. I think we should not be far astray even from the point of view of the learned if we thought of Life as consciousness. All living creatures appear to have some degree of consciousness. In man, with whom we are chiefly concerned, consciousness reaches a high degree of awareness of itself.

There are many who say that our chief work and duty here is self realization; full self expression. At first sight this would seem to be the view of our Lord. But as we meditate on His words we see that He recognizes two fields in which life works. One the kingdom of this world whose prince has nothing in Him; the other the Kingdom of God which is among us and within us. To enter that Kingdom fully and freely we must have more abundant Life; Life from above and not from below. Life poured down from the City of God, from our lost Eden, and not life struggling upwards from below craving for fuller self expression. Our Lord is the Resurrection and the Life because He causes us to enter a different world; He gives us the full and perfect self expression.

Here we notice another difference. The Law of self expression in the Kingdom of this world is to grasp and to gain; the Law of teh Kingdom of God is to sacrifice; to offer all in Love. He who loseth his life shall find it. There is a life which spells death. There is a death which gives Life eternal.

And Life eternal does not begin in the "next world" as we call it; it begins here and now.

As we continue our meditation we see that our Lord did not seem to trouble Himself about the reform of the kingdom of this world. I mean that He did not denounce slavery, which was prevalent; He did not denounce war, as many do today; He bade the Jews pay tribute to Caesar; and obey the Scribes and Pharisees, while not imitating their lives. Why was this? If we reflect we remember that He compared the Kingdom to leaven hidden in flour. Now leaven has a very marked effect on flour, though the process is not at first obvious. Leaven and fire combined make sticky dough into light well baked bread. The Life of the Kingdom working in human souls changes all their values. The things they desired they no longer desire; the things to which they were indifferent are the good to which they press.

No law can stand the pressure of universal public opinion; when public opinion is strong enough laws change. When every human soul on earth receives the Life given by the Lord Jesus; when the objects of every soul, the dearest hope, the highest ambition is to know God and do His Will then, obviously, there will be no need for schemes of reform; disarmament conferences, leagues of nations, religious conferences and congresses will be needless. There will be no abuses in the world to be remedied when full Life has been given to every human soul. There will be One Faith, the knowledge of Christ; one Baptism, the Fire of the Spirit burning in all hearts; one Church, the radiant City of the most high God and Father of all that lives.—Healing Church.

Secret of Success.

What is the secret of obtaining the men and the women needed and the money required for missions? In every land and among all peoples, wherever Christ, people see that He should have light of way in themselves and full control of all that they have or ever may possess. It is inconceivable that the living Christ, who rose from the dead, should stand out in any company, or before any individual who acknowledges Christ, and not accomplish marvelous things—things that transcend all other experiences and that are sufficient to meet every need.

Why is it that in some colleges and seminaries, in certain homes and conventions, strong lives have been surrendered in such numbers, whereas, in other colleges and in other homes and conventions there have not been such offerings? The more deeply I have studied these cases, the more fully I have been convinced that the secret has been that in the former places Christ was lifted up, and in other cases He was not. In one case the conditions were complied with, and as a result He manifested himself. Old things passed away, all things become new; the right motives asserted themselves and dominated. The men and the money needed were forthcoming.

The only method that will bring forward workers who will stand the test in the day of trial and temptation, the workers who recognize that they receive their call not from man, and not from a dead Christ, but from a living Christ, and the only way in which we can obtain the money needed, and that will not bring greater dangers than now surround us, is the lifting up of Christ. We must hold Him up in our own lives primarily, in our homes and churches, conventions and conferences, in our board meetings and committees. We will say less perchance about the motives and about the methods, and more about Him, and we will leave Him free to work.

If we will let the living Christ stand out in the central place, then we will have times of refreshing from His presence.—Dr. John R. Mott, in the Missionary Review of the World.

THE WATER LILY.

Rising from mud and slime
Up thro' clear water,
Tending to light and sky,
Earthborn, blest of Heaven—
One perfect blossom!

Awakening to morning star,
Open to noonday sun;
Pearly pink, white and golden.
Petals, row upon row, in gradations of beauty;
Heart of gold, alive and a-quiver
Fragrant, delicate, pure, aromatic—
A lover's heart, ardent and humble—
A perfect blossom
Perfect in purity, beauty, humility, dignity;
Symbol in loveliness
Of that Bride whom her Lord in His love is preparing
To present to Himself,
A glorious Church, a chaste Virgin
Arrayed in white robes of fine linen
Without spot, or wrinkle, or such thing;
Fair as the moon,
Clear as the sun,
Made perfect in beauty,
His beauty upon her.

O Perfect Love!
O Perfect Blossom!

—A. G. White, in The Bible for China.

A Life.

It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. No man or woman of the humblest sort can really be strong, gentle, pure and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

For the Young Folks

For The Southern Churchman.

HIS NAME.

F. B. Stone.

O praise the Name of Jesus,
Thy Holy Name we love,
Which every name surpasses
In earth or heav'n above.

O breathe the Name of Jesus
Upon your knees in love,
For Jesus' sake the Father
Will bless you from above.

Faith in the Name of Jesus
Brought healing to the lame,
Its power has never altered,
Forever 'tis the same.

The pass-word to the Father,
It opens heaven's door;
The way to life eternal,
The name that we adore.

O breathe it, sing it, praise it!
Salvation's in that name!
Most precious name that heavenly
Or human lips can frame.

For The Southern Churchman.

All About Little Gray Cat.

Josephine Sanger Lau.

Little Gray Cat was hungry. His stomach was so empty that it ached, and because he was lonesome it ached harder than ever.

To be sure, the old dry goods box in Somebody's cellar was as snug and warm as ever, but what was the good of that, when there hadn't been a mouse in the cupboard for ever so long, or even longer?

Little Gray Cat crept about the box and sniffed at the cracks. Mother had told him not to call. But Mother had been gone so long, surely he **must** call if she hadn't come soon. He tried to sleep, all curled up in a ball so his stomach wouldn't pinch so hard.

And then he dreamed. Mother was there and she had brought him food. Her warm tongue was smoothing his rough coat and she was talking to him softly, with that coaxing little "Mer-ow" that he loved so much. It was all so wonderful that he jumped and woke up, mewing at the top of his voice! He looked all around—and then wished that he had stayed asleep, for Mother wasn't there, and there was nothing to eat.

"Mother," he mewed frantically, "Mother, Mother, Mother!"

Then he waited and it did seem as if he could hear her voice. But he couldn't be sure, and he called again. Then he waited and called and waited, until he was tired.

Something, he thought, was keeping his mother from coming to him: therefore, he must go to her. Very cautiously he poked his nose out of the little door. Should he call again? Better look around first. So he crawled out of the excelsior and onto the cold stone floor. Something scurried across the corner, and Little Gray Cat jumped high into the air, the fur on his gray overcoat standing out in evey direction. He caught a glimpse of the hurrying little shadow and his heart stopped beating so hard. Pooh! Looked like a mouse. And it had run away from him, too. Why, he could probably have caught it, if he'd thought about it in time; and a funny little growl bubbled up in his furry throat.

The cellar was full of queer looking boxes and barrels, and the walls were very high. There was a window on one side, but it was far out of reach. He wobbled across the floor. Then he looked up at the bars of warm, yellow sunlight that streamed through the window, and suddenly he knew that if ever he were to find his mother, he would have to get out of the cellar.

All around the walls he traveled. It was a long journey, and it took a long, long time. For Little Gray Cat's mother had taught him to look all about before he ventured into strange places. So Little Gray Cat sniffed this way and that, and lifted his clumsy little paws without making the tiniest sound. Sometimes the dust made him sneeze, and the cobwebs tickled his bobbing pink nose, so that he had to stop and rub them out of his whiskers. And all the time his stomach ached harder and harder.

At last he reached the stairs. He raised his dusty little head and got up onto his hind legs. The step was high, but perhaps it was a way out. Then he tried to leap; but he was such a very little cat, and his legs just wouldn't do what he told them to do. So instead of climbing up, he tipped over backwards and rolled over and over on the hard tone floor.

He just couldn't help crying a little at that, but he wasn't going to give up with one fall. So he scrambled to his feet. This time he dug his sharp little claws as hard as ever he could into the spintery wood, and was just ready to try again when a startling thing happened. It was so very startling to a lonesome little kitten that he tumbled over again, and then scurried across the floor faster, it seemed to him, than any little gray cat had ever traveled before.

A door at the top of the stairs had opened suddenly, and Somebody began to descend. His heavy feet made the stairs creak, and his big voice filled the cellar until it rumbled and grumbled from one wall to another. And Little Gray Cat squeezed himself in between a box and the wall and kept perfectly still.

"Here Jerry," said the Voice. "I want you to clear out all these boxes and barrels. Take them into the back yard and burn them. They're just a refuge for rats and mice."

He took hold of the box behind which Little Gray Cat was hiding. Little Gray Cat crouched closer to the wall, and then as the box was lifted away, he ran to another.

"Hello," said the Voice, "there's one now! Guess I'll have to bring the cat back."

Little Gray Cat wriggled and squirmed to get as far out of sight as possible.

"Hi, Jerry, come here and help me catch this rat!"

The box was lifted to one side, and Little Gray Cat lay as still as still—while the Voice rumbled louder than ever.

"Well, well, well! It isn't a rat after all! It's a tiny mite of a kitten! Come kitty, kitty, kitty!"

But Little Gray Cat had never heard a man's voice before, and the nearer it came the worse it sounded.

Then warm, strong fingers closed around him and Little Gray Cat was lifted into the air. Oh, yes, he scratched and kicked and bit just as his mother had taught him to do, but the fingers didn't seem to mind, and stranger still, they didnt' try to hurt him.

"You poor, scared little cat," said the Voice, "How in the world did you get into this cellar? Fell in the window, maybe." And he stroked the rough coat until Little Gray Cat lay still in the big, warm hands.

"Here, Jerry," continued the Voice, "take him out and put him in the car. I'll take him home when I go to lunch. He'll be company for Pussy. She's been so discontented since I took her home from the store day before yesterday."

Then Little Gray Cat changed from one big hand to another. He went up, up, up the stairs just as easy as easy, and out into the bright sunlight. A door was opened and he was placed among soft fur rugs. Then the door closed with a bang and Little Gray Cat was left alone in the car.

As soon as he dared, he looked about. Where was he? And where—was Mother? He must, he must find her now! And he mewed with all the strength of his baby voice. Then he crawled about. The door was shut tight and the windows were too high. Round and round he went, calling and trying to scramble up on the seat.

At last he was too tired to try any longer, and he curled up on the rug and went to sleep.

He awoke with a start. There was a great racket somewhere; under him, apparently, but before he had decided what to do about it, the car began to move in a most upsetting manner. Little Gray Cat was bounced around and overturned every time he tried to stand on his feet. At last he managed to crawl under a fold of the rug where he lay very still, hoping that the Big Noise wouldn't find him there.

He had even begun to get drowsy again when the noise and bumping stopped. The door was opened and Little Gray Cat was lifted out. This time he didn't bite and scratch as the big warm fingers closed about him. He just poked his head down out of sight between his paws and shut his eyes tight. Then he was carried through the sunshine again, up more steps and into a sunny room.

"Come and see what I've brought you, Mary," called the big rumbling Voice, and Little Gray Cat opened one eye to see a little girl come running down into the room.

"What is it, Daddy?" she asked, only her voice was sweet and soft like a bird's voice and Little Gray Cat didn't mind it a bit.

"A kitten! A dear tiny mite of a kitten!" and she patted her hands together and laughed. Then Little Gray Cat was put down on the rug.

"Bring Pussy," said Daddy, "let's see see if they're going to be friends."

Little Gray Cat drew his tail under him and lay very still. His stomach ached harder than ever and he was too tired to move. The little girl ran out of the room and Little Gray Cat could hear her calling, "Kitty, kitty, kitty!"

And then, and then—a Big Gray Cat was put down on the rug beside him! He stiffened and sniffed, his little heart beating wildly—then he flung himself against her. "Mother!" he mewed, "Mother, Mother Mother!"

Closer and closer he wriggled, and all the time he was so happy that he just couldn't stop crying. Big Gray Cat nudged him with her warm nose as if

to make sure it was really he, then she stroked his dirty gray coat with her rough tongue, mer-owing and singing, and almost crying herself.

"Why, Daddy," said the little girl. "What can it mean? I do believe—it must be—it is—Pussy's own baby!"

"I think you're right, Mary," answered Daddy. "She must have had him hidden there at the store all the time. Poor little Mother! No wonder you were discontented!"

He stroked Big Gray Cat's back and she sang louder than ever. "Bring some milk, Mary. The poor little thing has had nothing to eat for two days."

And very soon there was the most delicious smell right under Little Gray Cat's nose. He sniffed, and bobbed his nose into the saucer so far he bumped his chin on the bottom. He licked the warm milk from his whiskers and tried again. It took a great deal of sniffing and sneezing, but at last Little Gray Cat learned to rest his weight on his paws and lap the milk with his little pink tongue.

Then he ate and ate and ate—until his little fur overcoat was stretched tight over his stomach, and he dared not swallow another mouthful for fear he would burst a button.

Finally he was lifted into a basket and he didn't mind at all, for there was just the nicest smell all about it—a familiar mother-smell.

His stomach didn't ache any more, either, and if it should ache again, it would be a very different kind of a pain.

Little Gray Cat was not afraid now. Indeed, he felt rather bold and very proud of himself. For had he not come all the way from Somebody's cellar to find his mother? And wasn't she right there in the basket beside her?

"Thread n' a thrum, thread n' a thrum, thread n' a thrum—" purred little Gray Cat. He even reached out a milky paw to slap playfully at his mother's gently waving tail.

"Thread n' a thrum, thread-n'- a-thrum, thread-n'-a-thrum—" This time very softly and very—very slowly. Then at once he stopped—sighed—and lay very still. Little Gray Cat was fast asleep.

And that's that about Little Gray Cat.

A RULE FOR HAPPINESS.

"Keep cheerful," chirped the Robin.
"Keep busy," hummed the Bees.
"Keep loving," sighed the Dewdrop.
"And no matter what you do,
If you're busy, loving, cheerful,
You will be happy too."

—The Sunbeam.

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EDWARD P. BROXTON,
Keysville, Ga.

The Holy Communion.

At the Lord's table we should be one in Christ. It is a family gathering of those who believe, love, and serve alike in the kingdom of our Lord. Yet the differences that hold Christians of various denominations apart center round that very sacrament. Shoran S. Gingha, the famous convert from Hinduism to Christianity, states the case frankly in an article in The Christian World, London. "It is a tragedy indeed to realize that the Holy Communion which was meant to be the great bond of unity amongst the followers of the Nazarene should be the one hindrance to the attainment of the great purpose for which He prayed that "they all may be one." Let us pray that the spirit may lead us into the truth.—Presbyterian Banner.

For The Southern Churchman.

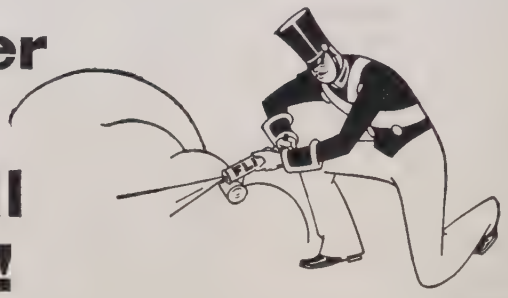
MY DOG!

Mary Esten Cooke, age 9.

My dog's name is Tinker Bell,
Named for the Fairy I like so well;
He's black and white and has lovely eyes.
He chases bees and butterflies!

Each night before I go to bed,
I tuck him in and pat his head,
He lies down in his cozy nest,
And there he stays for a good night's rest.

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One of the Ancient Inca Tombs on the high plateau of Bolivia.

Inca Monuments

WHETHER the Incas, a race of Peruvian Indians, stood at the beginning of civilization or whether, as some believe, they represent a culture as old as that of Egypt and more advanced than that of their Spanish conquerors, is still disputed. But, they certainly left some remarkable monuments which tell of a strong and highly gifted race.

All that is left of the Monuments and Architecture of the Incas is the granite.

It is well for us to learn this lesson, a fact that is proven by the history of all races—Granite Monuments last longer than any other. Scientific tests prove that granites vary in the quality of durability and show

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates on contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

RELIGIOUS TRACTS.

GOOD RELIGIOUS TRACTS MAY BE had by writing to LEVI C. SULLIVAN, blind tract minister, P. O. Box 43, Roanoke, Va. Some excellent tracts for prison work.

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MEDIUM SIZE ORANGE COLOR SELF-Filling Fountain Pens, with gold bands and solid 14K gold pen points, $1.00 each. Jumbo Pens, color black, $1.25. Edward P. Broxton, Keysville, Ga.

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SITUATION WANTED.

SITUATION WANTED, SEPTEMBER, AS Housemother, or Nurse in school or institution boys or girls. Graduate nurse with best references. Address "Deaconess", 211 East Eighth St., Newton, Kan.

YOUNG PEOPLE'S WORKER AND PARish secretary desires position. Address YOUNG PEOPLE'S WORKER, Christ Church Parish House, Savannah, Ga.

WANTED, POSITION IN SCHOOL OR INstitution; matron, linen room, or general office work. Address Miss Garrett, 409 East Franklin Street, Richmond, Va.

HELP WANTED.

WANTED: TRAINED SOCIAL WORKER, Episcopal. Address "A. B. C.," care of Southern Churchman.

Deaths

COCKERILLE: Died, Friday, May 24, 1929, in his home in Arcadia, Calif., HARRY COCKERILLE, formerly of Valdez, Alaska; oldest son of the late Dr. Samuel J. and Hevila Dufour Cockerille. Interment in California.

IN MEMORIAM.

Miss Lalla Falkner Plummer.

Entered into rest May 31, 1929. In the passing of this faithful servant of God the Woman's Guild of Trinity Episcopal Church, Portsmouth, Virginia, has lost a most devoted and valuable member, one ever ready to give herself, who counted no sacrifice too great if the interest of her beloved Church could be served.

Therefore be it resolved: That while the Woman's Build deeply laments its loss, we thank God for the good example of this consecrated member, "who departed this life in His faith and fear, beseeching Him to give us grace" to follow in humility where she has led; that we express to her bereaved family our heart felt sympathy; that these resolutions be recorded in the minutes of the Woman's Guild, printed in the Southern Churchman and a copy be sent to her family.

Signed,
MRS. V. GARLAND WEAVER,
President.
MRS. CHARLES R. NASH,
Secretary.

CHARLES E. BOLLING.

In Richmond, Va., on Saturday morning, June 22, 1929, CHARLES EDWARD BOLLING entered into life eternal.

The son of Thomas Bolling, of Bolling Island, and Mary Louisa Morris, of Taylor's Creek, Hanover County, and a direct descendant of John Rolfe and the Indian princess, Pocahontas, he was born at Bolling Island, Goochland County, on May 4, 1852. There and at the home in Nelson County, Va., of his sister, Mrs. Philip B. Cabell, who took the place of the mother who died at his birth, his happy childhood and early youth were spent.

He came to Richmond in 1873 and four years later he married Imogen, daughter of Corbin Warwick, Esq., the young wife who lived only eighteen months.

On April 17, 1894, he was married to Parke Chamberlayne, daughter of Dr. George W. and Lucy Parke Chamberlayne Bagby, thenceforth his beloved and devoted companion to life's end.

The achievements of his public life have been set forth in the daily papers—and those who walk our smooth tree-haded streets and drink our clear, wholesome water may well give a grateful thought to "Charlie Bolling", who served the city of Richmond for nearly sixty years—but suffice it here to say that those services were given with "that upright integrity, that strict adherence to truth and principle, that disdain of trick and littleness which a man should display in every transaction of life."

His charm of personality, depth of sympathy, warm affection and strict sense of justice, won for him friends in every walk of life, and it has been truly said that he is mourned by more real friends than the average man can count as mere acquaintances.

He loved country life, children and animals, and during his brief holidays was always most happy in the field with gun and dog. But the strongest elements of his character were the high sense of honor which guided every thought and action, and the tender heart which felt the troubles and sorrows of others more deeply than its own.

Advancing years brought many deprivations and as the evening of his days drew near a painful illness came upon him but the fortitude with which he had endured every trial of his life sustained him through this last ordeal and he turned his face to the setting sun with indescribable sweetness and courage.

When his body had been committed to the earth at Hollywood and the solemn words of the benediction had been pronounced, there came suddenly the familiar call of a partridge, clear and twice repeated, as though sounding "Taps for "the hunter home from the hill".

This was the salute that he himself would have chosen, before he crossed over the river, "and all the trumpets sounded for him on the other side".

"Life's race well run,
Lifes' work well done
Life's victory won."

CHURCH INTELLIGENCE.
(Continued from page 16.)

Enola: Col. Henry Wharton Shoemaker has presented the St. James' Shoemaker Memorial Church, Enola, with an additional plot of ground thirty by one hundred and fifty. This completes a large square of about one-half a city block, laid out in green lawns around the church and parish hall in the centre. The lower story of the hall is of cut stone, and the two upper stories are of frame, forty by forty feet. The church is absolutely free of debt, and the small congregation is hoping to raise an endowment fund after certain necessary repairs to the roofs are made.

Harrisburg: Mme. Marius de Brabant has given a bell from the Meneely Bell Foundry, Troy, N. Y., to St. Gerald's Memorial Chapel, Harrisburg. The bell is a memorial to the donor's father, Senator William Andrews Clark. The chapel building and parish house are memorials to her infant son, Gerald.

Through the will of the late Hugh McAlister North, of Lancaster, a member of the Lancaster County Bar, St. Paul's Church, Columbia, has received a legacy of $10,000. An additional gift of $20,000 was given to provide an endowment for the North Memorial Parish House, in the same parish. The rector is the Rev. Guy Franklin Caruthers, D. D.

A. A. H.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

British Empire Day.

A friendly gesture in international relations was made by St. Paul's Cathedral, Detroit, Sunday, May 19, on the occasion of the third annual observance in that place of British Empire Day. The service consisted largely in the singing of national airs of Great Britain, Canada and the United States. The lesson was read by Mr. John A. Cameron, British Consul in Detroit, who was preceded in the procession by two servers carrying British flags. The sermon was preached by the Very Rev. Arthur Carlisle, Dean of Christ Church Cathedral, Montreal. Dean Carlisle thanked God for many evidences of friendship, but pointed out the possibility of serious misunderstanding arising from some of the serious problems connected with the relations between the two great English-speaking powers. He reminded his hearers that if on both sides, British and American, people were busy with great and worth-while plans, there was little possibility of trouble. "The idle nation is the dangerous nation." At the close of the sermon, "Rule Britania" was sung in a most stirring manner, the congregation of over a thousand joining heartily with the massed choristers of the Cathedral, two hundred and thirty in number. Then the Union Jack was displayed from the altar steps, while "God Save the King" was sung. This was followed by the dipslay of the flag of the United States, the signal for the singing of the national anthem. The service closed with prayers for the Empire and the Republic.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

Summer School.

The Bethlehem Summer School opened auspiciously on June 24, with an enrollment of over a hundred young people from the Dioceses of Bethlehem and Pennsylvania. All the members of the faculty are present and have taken enthusiastic hold of their work. The members of the faculty are:

The Rt. Rev. Frank B. Sterrett, D. D., LL. D.

The Rev. Nathaniel B. Grotan, Executive Officers of the Blue Mountain Conference, Supervisor of Summer Conferences of the Third Province, an Expert in Young People's Work.

The Rev. Francis C. Hartshorne, a learned Bible Exegete, from the Diocese of Pennsylvania.

The Rev. Charles J. Harriman, a very inspiring Summer Conference Instructor in Young People's Work—one of the favorite members of the faculty of last year's Bethlehem Summer School.

Miss Frances Arnold, Diocesan President of the G. F. S. of Maine. Miss Arnold's work has been highly commended by the National G. F. S. Office.

Miss Margaret Marston, National Educational Secretary of the Woman's Auxiliary, a most forceful and inspiring lecturer.

Mrs. Thomas J. Bigham, Director of Religious Education of the Church of the Advent, Pittsburgh. A very practical, experienced, and well equipped instructor in the Church Normal School of the Diocese of Pittsburgh.

Miss Zettan Gordon, Director of Religious Education for the Diocese of Bethlehem.

Miss Mary Simms, Secretary for Religious Drama in the Diocese of Pennsylvania, and a very excellent and well qualified Leader of the classes in Religious Drama for the Church Normal School in Philadelphia.

The Rev. Glen B. Walter, rector, Church of the Redeemer, Sayre. Experienced in directing recreation at Junior Brotherhood Camps.

SPOKANE.

Rt. Rev. E. M. Cross, D. D., Bishop.

Talk by Deaconess Newell.

"How College Girls Can Serve the Church" and St. Margaret's House, Berkeley, California, formed the subjects for a splendid talk by Deaconess Newell to a group of young women from the State College of Washington at Pullman, Wash. The meeting was held at the home of the Rev. and Mrs. E. C. Schmeiser, whose guest the Deaconess was during the time of her stay.

At the request of the Rt. Rev. Edward M. Cross, S. T. D., Bishop of Spokane, the Rev. F. R. Bartlett, field representative for the National Council in the eighth province, is making a survey of the Church's work i nthe District of Spokane.

Around the Rev. Harold P. Kaulfuss and Miss Mildred James of the National Council, the District of Spokane has built a splendid faculty for its summer school to be held at McDonald's Point, Lake Coeur d'Alene, from July 2-12. Bishop Cross will act as hCaplain of the School.

Personal Notes

Trinity Church, Carbondale, has just elected the Rev. R. Y. Davis, of Grace and Holy Trinity Church, Richmond, Va. He will commence his new work on September 1. His address will be Carbondale, Pa.

Mr. A. F. C. Fiske, of the Metropolitan Life Insurance Company, 1 Madison Avenue, New Yoork City, is now the National Treasurer of the Bishop Seabury Memorial Fund, succeeding his late father, Haley Fiske, Esq.

ORDINATIONS.

The Rev. Alfred W. Price was ordained Priest on St. John Baptist's Day, in the Church of the Good Shepherd, Ecranton, Pennsylvania, the Rev. James Lawrence Ware, rector. The Archdeacon preached the sermon on the text, "Until Christ be formed in you." The Rev. Robert P. Kreitler read the Litany. The Rev. Chester A. Porteus, a classmate and curate at the Church of the Holy Trinity in St. James' Parish, New York, read the Epistle. The Rev. J. Lyon Hatfield read the Holy Gospel; he is rector of St. Mark's Church, Dunmore. Dean Robert F. Kline, Calvary Church, Wilkes-Barre, served the Bishop, the Rt. Rev. Frank W. Sterrett, D. D., who celebrated and ordained the candidate.

After the ordination the parish served a fine luncheon to all who wished to stay, at which time a number of felicitous speeches were made.

Mr. Price is a graduate of the University of Pennsylvania, and has just beenr graduated by Cambridge Theological Seminary. He accepted an appointment as curate in Christ Church, East Orange, N. J. The Rev. C. Hutchison is rector.

Unique Ordination.

Epiphany Chapel, Guntersville, a mountain village in Alabama, was the scene of an unusual ordination on June 23. There are about a dozen faithful communicants, and two of these were ordered Deacon at the same time by Bishop McDowell: **Joseph Hodge Alves, Jr.**, a graduate of Sewanee and the Virginia Seminary, and **Robert Comer Fletcher**, a graduate of Gallaudet and the Philadelphia Divinity School. Mr. Fletcher, who will become Deaf-Mute Missionary in the Province of Sewanee, is the son of a Baptist minister who was present at the ordination. Mr. Alves will work for the present under Bishop Seaman in North Texas.

On Wednesday, June 12, the **Rev. Thomas Earl Dudley** was ordained to the Priesthood by the Bishop of Tennessee, in St. Luke's Chapel, Sewanee.

The Rev. Henry Irving Louttit was advanced to the Priesthood by the Rt. Rev. John Durham Wing, D. D., Bishop Coadjutor of South Florida, in Trinity Church, Miami, on the Fourth Sunday after Trinity, June 23. The candidate was presented by the Rev. Robert T. Phillips, rector of Trinity Church, and the sermon was preached by the Rev. R. D. Tracy, rector of All Saints' Church, Fort Lauderdale.

The Rev. Mr. Loutti received his A. B. degree from Hobart College and his B. D. degree from the Virginia Theological Seminary. During the summer he will assist the rector of Trinity Church, Miami, and in September will assume charge of All Saints' Church, Tarpon Springs, and St. Stephen's Church, New Port Richey, Fla.

Mr. John Totman was ordained to the Diaconate on Sunday, June 9, in the Church of the Incarnation, Dallas, South Dakota, by the Rt. Rev. W. Blair Roberts, D. D., Suffragan Bishop of South Dakota.

The Rev. J. A. McNulty, of Winner, Dean of the Rosebud, presented the candidate, and read the Litany. Bishop Roberts preached the sermon. Mr. Totman will continue in charge of the work at Dallas under the direction of Dean McNulty.

Mr. Joseph F. Fletcher and **Mr. Joseph B. Riddick** were ordained to the Diaconate on Sunday morning, June 23, by the Rt. Rev. W. L. Gravatt, D. D., Bishop of West Virginia, in Christ Church, Fairmont. The candidates were presented by the Rev. Robert S. Lambert. Sermon by the Rev. John S. Alfriend, D. D.

W. L. G.

The Rt. Rev. Peter Trimble Rowe, D. D., Bishop of Alaska, ordained to the Diaconate **William R. Macpherson** in St. Matthew's Church, Fairbanks, Alaska, on Sunday, June 2. The candidate was presented by the Rev. M. L. Wanner, priest-in-charge of St. Matthew's Mission, who also read the Litany. The sermon was preached by Bishop Rowe. The Rev. A. A. Fullerton read the Epistle, and W. R. Macpherson the Gospel. In the Ordination Eucharist, the Bishop was the celebrant, assisted by the Rev. Dr. Wanner. Mr. Macpherson has been a missionary in the Church of the Brethren, and stationed at Seward, Alaska. He will serve as deacon-in-charge of St. Peter's Church, Seward, and All Saints' Church, Anchorage, with address at Seward, Alaska.

M. L. W.

TIDEWATER TALES

A book into which is gathered the folklore, traditions and history of Tidewater Virginia. Written in a delightful informal style by Prof. William C. Garnett.

The President of a College in South Carolina writes: "I have never read a work of this kind the style of which I have found more attractive, simple and yet elegant, interesting but never monotonous."

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THE CONFRATERNITY OF UNITY

A curious movement has been organized under the leadership of a man in orders in the Diocese of the Presiding Bishop of the Church, says "The Chronicle," of Poughkeepsie, N. Y. This organization is The Confraternity of Unity, whose purpose is stated to be corporate reunion with Rome based upon a constitution which takes the full papal position as the final ideal for a reunited Catholicism. The leader of this organization here takes to task the Pastoral Letter on the subject of Church Unity issued by the Bishops assembled at the last General Convention in Washington. The latter described the church's function as "not to draw men out of the human family, but to make that family conscious of its relation to God."

All this is apparently wrong, the function of the church, according to the Confraternity, is to make the human family conscious of its relations to the Pope, because corporate reunion is based on that article in the Credenda of the Confraternity, which says, "I believe in the Primacy, not only of honor but of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ."

All this is very plain and easy to be understood. It is an absolute volte face from the position of the so-called Lambeth plot, which is described as a campaign to commit our communion to a scheme for inter-communion or actual communion with the Protestant sects. In other words, the Protestant Episcopal Church in the United States of America is not a Protestant body, but is, in the language of the Confraternity, merely one of the "afflicted parts of the body of Christ" which was wounded by the Reformation.

The following is an accurate reprint of the Constitution of the Confraternity of Unity, an organization of "priests" within the Protestant Episcopal Church. Comment here is not necessary. Our readers can draw their own conclusions.

CONFRATERNITY OF UNITY

PREAMBLE

The Confraternity of Unity is composed of members of the Anglican Communion who believe that the See of Rome is the center of unity for all churches. This Confraternity, therefore, seeks through corporate action within the Anglican Communion a basis of reunion with the Holy See which will not be prejudicial to the facts of her sacramental life and adopts this Constitution.

THE CONSTITUTION

ARTICLE I

Name

The name of this society shall be the Confraternity of Unity.

ARTICLE II

Purpose

The purpose of this Confraternity shall be to promote that movement within the Anglican Communion which looks towards corporate reunion with the Holy See.

ARTICLE III

Credenda

(1) Creeds: This Confraternity accepts as its credenda the three creeds commonly called the Apostles', the Nicene, and the Athanasian, and interprets them in accord with the decrees of the Oecumenical Council and the traditions of the Catholic Church.

(2) General Council: This Confraternity also accepts (a) such dogmatic decrees of the first seven Oecumenical Councils as have been received by both the East and the West, and (b) of the other General Councils, those dogmatic decrees that the Holy See considers oecuemnical.

(3) This Confraternity receives the following profession of faith as a summary of its credenda:

I believe in one only God in three divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost.

I believe in the Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the Natures, the divine and the human; the divine Maternity of the most holy Mary, together with her most spotless Virginity.

I believe in the true, real, and substantial presence of the Body and Blood, together with the Soul and Divinity, of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist.

I believe in the seven Sacraments instituted by Jesus Christ for the salvation of mankind—that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, Matrimony.

I believe in Purgatory, the Resurrection of the Dead, Everlasting Life.

I believe in the Primacy, not only of honor but of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ.

I believe in the veneration of the Saints and of their images.

I believe in the authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret and understand only in the sense which our holy mother the Catholic Church has held and does hold.

And, I believe in everything else that has been defined and declared by the sacred Canons and by tFe General Council, and particularly by the holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority.

ARTICLE IV

Discipline

(1) This Confraternity accepts not only oecumenical doctrine, but also oecumenical discipline, and believes that when corporation reunion becomes a fact, details of discipline must then be submitted to the judgment of the Holy See.

(2) Priests on becoming members of this Confraternity shall undertake, so far as is practicable, to follow the discipline required of priests of the Latin Rite.

ARTICLE V

Membership

(1) Any person accepting the credenda and discipline of this Confraternity is eligible for membership, and upon application to the Council may be received as a member of this Confraternity.

(2) All members shall undertake to pray daily for reunion with the Holy See, and to offer a daily prayer for the Holy Father. Priests in addition shall say each week a Mass of reunion.

ARTICLE VI

Methods

The purpose of this Confraternity is to be promoted by prayer and study, by avoidance of controversy between Catholics, and also by taking advantage of all opportunities for building up friendly relations and breaking down prejudices. The keynote of the method is charity.

ARTICLE VII

The Council

The executive body of this Confraternity shall be a Council composed of not more than six priests.

(1) The Council shall elect annually from among its members a Chairman and a Secretary-Treasurer.

(2) Vacancies that occur may be filled by the election of new members at any regular meeting of the Council.

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Southern Churchman

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Vol. 94. RICHMOND, VA., JULY 13, 1929. No. 28.

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Alexander Blackburn

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Not hoarded wealth, nor busy mills,
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All these may be, and yet the State
In the eye of God be far from great.

That land is great which knows the Lord,
Where songs are guided by His Word,
Where justice rules 'twixt man and man,
Where love controls in act and plan,
Where breathing in his native air
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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Undoubtedly He is Coming Again—Arthur Mercer	7
It Works Wonders	8
Favorite Scripture Verse	8
Don't Kill It: You Need It—W. E. Shepard	9
For the Spirit of Prayer—Selected	9
Why I Go to Church—Hon. John Wanamaker	9
Here a Little: There a Little—Rev. C. E. Lucas	9
Historical Abbey at Westminster	10
Book Reviews	11
Letters to Editor	11
Church Intelligence	11
Family Department	17
Children's Department	19
Personal Notes	23

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No one can really know human nature that does not know God.—Rev. Dr. Wm. Porkess.

When a man is sad on his own account it can usually be laid either to selfishness or to sin.

"While the Master says, 'Come and rest', He is sure also to say, 'Go and work'."

Were we more on the Mount with God our faces would shine more with men.—Leighton.

Our bravest men are often those of whom the world hears the least. Life to them is a constant struggle. They meet their obstacles every day and overcome them in silence.

Any man's fall in mature years can be traced to some fault he has always allowed in himself.

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The world is rolling toward dawn, not night. Wickedness approaches its more certain and universal overthrow; righteousness its more certain and universal coronation.—Exchange.

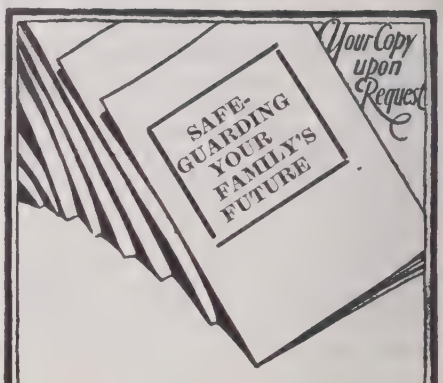
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While the cup of blessing may and often does run over, I doubt if the cup of suffering is ever more than filled to the brim.—George Macdonald.

The richest harvest that your soul can know
Is that it caused a brother man to grow
A greater, wiser, still more useful aid
To other men and all the bounties laid
By you on him be multiplied and live,
Inspiring all to work, and hope, and give.

—McQuilken.

Jesus' remedy for the weary world is just Himself. He still stands by the wayside of life, looking with pity and deep understanding at the toiling multitude. He sees their weariness. He sees them chafing and restless under a yoke that is too heavy for them to bear. And He offers them as a remedy Himself.—Rev. C. M. Campbell.



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EDITORIALS

Vol. 94. RICHMOND, VA., JULY 13, 1929. No. 28.

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"Eternal vigilance is the price of liberty," not only for nations, but for each of us individually. In bodies of people, tyrants and traitors plot for power and plunder and forces of destruction work busily, some secretly, others with insolent ostentation. In our own bodies, enclosing the marvelous and mysterious complexity and combination of spiritual, mental and physical, nerves, organs, senses, circulation system, emotions, thought, encountering ever changing contacts and conditions, the tyrants and traitors, the secret and open foes, threaten and assail continually and demand our vigilance, courage and energy to resist and defeat them.

The tyrants, traitors, destroyers, may invade the innermost and most sacred sanctuaries of our souls and there deceive, betray, pollute. They may transform and deform beautiful and noble purpose and high devotion and loyalty to hideous fanaticism, intolerance, hates, remorseless cruelty. They may—too often do—degrade the wise and right instinct of thrift to the mean grasping of avarice, the equally wise and right impulse to generosity, to wastefulness and negligence, proper prudence to abject cowardice, courage to misuse for oppression and promotion of bad causes, honest and stimulating ambitions to coarse greed and brutal disregard of all laws of God and honor. The speed and stealth with which the sweetest virtues may be exaggerated to absurdities and wrongs and misdirected to become abominable vices are proverbial. The disguises, strategems and instruments of the enemies of our souls and hopes and peace are innumerable and baffle detection.

We can not trace always the sources of the invasions. They may come with sudden, powerful rush or without warning, advancing, stealing on us little by little, through months or years. Neglecting the eternal, unrelaxing, unremitting vigilance, we wake, perhaps too late for rescue or deliverance, to fearful knowledge that we have fallen to be industrious slaves of Hell.

Watchfulness of our moods is the beginning of the vigilance that must be used by all of us, of all conditions of life, at all stages of life, from the beginning of consciousness of struggle of the warring powers within us to the ending of it with the parting sigh. The great majority of us avoid open, flagrant crime and offenses against the commendments, the decencies and the laws of the land. Certainly many of us, however, perhaps most of us, submit to be ruled by our moods. Very happy and much to be envied and admired are those whose prevailing moods are pleasant, kindly, heavenward. Fortunately, for the world, some such are everywhere. People who radiate cheer and sunshine and comfort in the most difficult circumstances. Nearly every harrowing story of direst disaster is illuminated and glorified by at least one gallant, splendid soul breathing encouragement, banishing fear, defeating despair. Unfortunately, they are far too few. It is a serious and ever present question for most of us to ask ourselves how we may be like them, whether we are not of the opposite dismal, cowardly, harmful extreme, habitually black, cloudy, stormy, or of the untrustworthy variable and shifting kind, unstable as water, changing from day to day or hour to hour. This last is the most troublesome and mischievous of all the types, kinds and developments of humanity. By care and experience we may train ourselves to allowances and endurance for the chronic pessimist, grouch and ill temper. The deacon mistaking his liver for his conscience and convinced that he and his congregation—or the congregation with himself excepted—are doomed to perpetual and dreadful punishment figures largely in humorous literature and the drama and is found here and there an actuality. We may adjust ourselves to him and his counterparts, of both sexes, in all the walks and relations of existence and activities. Probably eight tenths of us are submissive victims of varying, sudden, more or less surprising and startling moods and, therefore, responsible for an awful proportion of the sin and sorrow and suffering of humanity and it is we who must be eternally, constantly and continually vigilant if we intend to do more good than harm and evil, to be brave, helpful, useful, faithful servants of God, instead of the servile subjects of our own appetites, indulgences, whims, passions, caprices, moods.

The weather bureau, after years of laborious, intelligent, scientifically directed study, knows little of the origin of storms, heat waves, cold waves. We human people may be just as ignorant, mystified and baffled regarding the changes in our moods. The difference is that we can, if we will, control our own individual weather and keep it always fair and equable. Envying and admiring those who seem to do it naturally—by inheritance, perhaps; and no richer or sweeter heritage can be bequeathed; or by earnest striving and cultivation of habit—we may imitate them. All of us can, if we will, control and regulate and guard against our moods. There is vivid truth and sound philosophy for real life in the old fairy tale of the girl who in different moods found her mouth giving out alternately beautiful and precious jewels and loathesome, venomous reptiles. We can choose.

A writer narrates that on an occasion of crisis the peace of all Europe and the lives of many thousand men were endangered by a bit of unchewed, undigested bacon, eaten at breakfast and lodged wrong in the interior of a powerful king, jangling and agitating his nerves so that peace and mercy were distasteful. Every day of every year the unity and affection of families are imperilled or ruined and miseries, follies and sins are brought by yielding to untoward moods where happiness and love should be. The moods may be made by something misplaced in the many yards of tubing inside us, by something wrong in the much, and justly, blamed liver, by trivial or large provocations, defeats, disappointments, annoyances. Always vigilance,

courageous self-control, loyalty to our duty to the Almighty and those who depend on us for brightening or darkening their days, fervent and humble plea to the Eternal Source of Strength and Purity, can guard and deliver us, save from all the perils of mental and physical disturbance. If that is not true, all our hope and faith is vain. If it be true, we know of sure defence and protection against insidious or violent assault against our sanctuaries and citadels by the mysterious, always eager and present enemies of our souls and welfare.

Nobody has studied enough to learn accurately the moods of humanity. The patter of the professional psychopaths, so persistently obtrusive now, usually is arrant nonsense, because the professionals themselves do not know how much of what they call psychology is liver, how much unpaid bills, unpalatable news in the newspapers, domestic clash or some of the innumerable troubles that afflict us. Each age and stage of life brings its special tendency to special moods. Shakespeare tells in humorous detail of the seven parts each man plays, but he deals with the fun and absurdities of it all, from infancy, with the senses not yet acquired, to decreptitude with most of the senses departed. Youth has its own moods, from the confused visions of career born with earliest actual experiences, through the romantic, the poetic, the cynical and sense of superiority periods. With age come temptations to selfishness and jealousies, bitterness toward youth and innovation, on one side; weakness and fear and surrender on the other. Each mood is its own luxury and gladness, or its own danger of curse and blight. For manhood and womanhood there can be no work more important or nobler, no better or higher service to God or finer demonstration of the spirit and meaning of Christianity than ceaseless vigilance on our moods and control and direction and government of them. In all our varied fortunes, conditions and situations the determinations between happiness and unhappiness, uselessness and hopelessness or usefulness and helpfulness is with us. We cannot escape it nor cloak it with cheap excuses. We are endowed with minds and will power and there is a God from whom to seek and with whom to find help. It is the same with the humblest and poorest, the stateliest and the most abundantly provided of us. None is so lowly as to escape the responsibility, none so high as to be above it. Milton, great as philosopher and poet, gives us in two lines a world of truth—

"The mind is its own place and in itself
Can make a Heaven of Hell, a Hell of Heaven."

Alfred B. Williams.

UNDOUBTEDLY HE IS COMING AGAIN

Arthur Mercer

Many years ago a certain vessel, named the Thetis, was cruising in the Mediterranean in search of a shoal or bank, said to exist beneath the treacherous waters.

The captain, after all his efforts to find the rock had failed, decided to give up the search, declaring "that the reported danger was all a dream".

An officer on board, being of a different opinion, went out by himself on an expedition afterwards into the same part, and there discovered a reef or rocks, which he reported to the admiralty, and it was inserted in the charts, the discoverer being rewarded with a high appointment.

The news came to the captain's ears; he could not believe in the discovery. He was a shrewd, clever, practical man, but unscientific, incredulous and obstinate.

"The whole thing is a falsehood," he exclaimed one day, adding: "If ever I have the keel of the Thetis under me again in those waters, if I don't carry her clean over where the charts marks a rock, call me a liar and no seaman."

Two years after, he was carrying, in the same vessel, the British Ambassador to Naples. One night, when the wind was blowing and the waves running high, he and the master went up to examine the chart on deck, by the light of a lantern, when suddenly the latter pointed out, very hurriedly, the sunken rock on the map.

"What!" exclaimed the old seaman. "Is this invention to meet me in the teeth again? No! I declared I would sail over the spot the first chance I had, and I'll do it."

He went down into the cabin, and merrily related the story of the company, saying, "Within five minutes we shall have crossed the spot". There was a pause—then taking out his watch, he said, "Oh! the time is past; we have gone over the wonderful reef".

Presently, however, a grating touch was felt on the ship's keel; then a sudden shock, a foundering! Through great exertions most of the crew were saved, but the captain would not survive his own folly—the last seen of him was on the dark hull of the Thetis, as the foam dashed around her bow and stern.

He perished! and why? He possessed a chart, a good chart, but he neglected its warning note. He would not believe!

We are living in an age of unbelief. Some go so far as to say we are actually in "the last days" spoken of in 2 Timothy—that the "perilous times" are upon us. Whether that be so or no, there is undoubtedly a spirit of unbelief abroad, and especially so perhaps with regard to our Lord's return. St. Peter in his second Epistle says, "Knowing this first, that there shall come in the last days scoffers . . . saying, Where is the promise of His coming"? I would venture, therefore, to throw out a few thoughts in regard to the Second Coming of our Lord and Saviour Jesus Christ, for which so many are eagerly watching.

Far away back in history certain important words were spoken. They will be found in Gen. 3:15, 22:18, 26:4 and 49:10—you can look them up at your leisure. They pointed to Some One who was coming to this earth. At last He came. We read, "Christ Jesus came into the world" (1 Tim. 1:15).

After finishing His work, "He was taken up", Acts 1:9. But before He went He said something very important—you will find it in St. John 14:3, "I will come again", and in the next to last verse, in the last chapter of the Bible we read, "Surely I come quickly". So that one thing is very clear, and that is that Christ is coming again.

Possibly you will at once look up and say, "Jesus Christ coming again?—but when"? A most important question, and one that has been repeatedly asked, and has never yet had a answer.

Much harm has been done by those who have presumed to fix dates. Their dates have come and gone and nothing has happened. Those who try to fix the day or the hour of His Advent, fly in the very face of Scripture, they are endeavoring to know "the secret things which belong unto the Lord" alone. Deut. 29:29. Indeed, Christ says in St. Mark 13:32, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father".

Is the truth that our Lord Jesus Christ is coming again to be found in God's Word and if so, is it often referred to?

God has predicted it in His Word, and it is our bounden duty to search out as far as possible all that God has been pleased to reveal in connection therewith.

May we therefore put our thoughts in connection with Christ's return under four heads:

First—"What our orders are."
Second—"What our duty is."
Third—"What our attitude should be."
Fourth—"What our feelings should be."

First—"What our orders are." If we turn to the thirteenth chapter of St. Mark, we shall find in verses 32 to 37 a "day" and an "hour" referred to, with a reiterated command to "watch"! But of that day and that hour knoweth no man, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray, for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore; for ye know not when the master of the house cometh, at even or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch.

Again, in St. Matthew 25, after that searching story of the Ten Virgins, Christ says quietly, solemnly and in warning tones—"Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

In business affairs many a successful man can look back

to a day or an hour in his career when, on account of his being ready, and prepared to respond to a certain call or opportunity placed within his reach, he has leapt forward at a bound, attaining the object of his ambitions.

One day Rothschild, the rich merchant of Frankfort, interviewed one of the officials in his employ, telling him that he was thinking of starting a business in the United States, at the same time asking him how much time he would require before he could sail for San Francisco, if he were appointed to undertake the work.

The man thought a long while and then said, "Ten days".

"Very well," said Rothschild, "if I decide to send you, I will let you know."

He then called another man, making the same inquiry of him.

"I would need three days," was the reply.

A third man was called, who in answer to the same question said he would be ready to sail at once. "Good," said Rothschild, "from today you may consider yourself as a partner in our new firm in San Francisco.

This man was Julius May, who became one of San Francisco's richest men. His readiness to respond to his employer's invitation, and to depart at a moment's notice, was the beginning of his success. The critical hour of his life had arrived, and had found him on the alert—ready!

Was ever a keener watch kept in earthly affairs than on board the Cruiser H. M. S. Birmingham on Sunday, August 9, 1914, when a number of periscopes were seen to be silently but swiftly moving through the water, indicating that a flotilla of German submarines were about to make a bold attack on a portion of our fleet in the North Sea? Which of us was not thrilled as we read the account how, being in a complete state of preparedness, and keenly on the alert, the attack was steadily met, the nearest submarine, U-15, being sunk and the rest disappearing as fast as they could.

The orders to the fleet were very clear; they were to watch. And our orders, too, are "Watching"!

Second: "What our duty is." We find this in the fifth chapter of St. John, and the thirty-ninth verse. Here is a command—"Search the Scriptures," and one which should we disobey, we do so at our peril, and to our eternal loss.

Commands given by those in authority cannot be easily disregarded, and if disobeyed they may bring about disastrous results.

Frederick the Great, anxious on one occasion to deceive the enemy as to his position, gave orders that there should be no lights throughout the camp. Towards midnight, while patrolling the ground, doubtless with a view to making perfectly sure that such an all-important order was being carried out to the letter, he saw a faint glimmer in the distance. Moving noiselessly in the direction, and coming up to the tent, he suddenly drew aside the canvas, revealing a young officer who had only shortly joined the army.

In response to the stern inquiry as to what he was doing, the young officer explained that he had lighted the taper, for a few moments only, in order to write a short line to his newly-married wife.

"Finish your letter, sir," said the stern disciplinarian, "and add that you are to be shot tomorrow for disobedience to orders." Early the next morning the sentence was accordingly carried out.

Earthly duties may not be trifled with—how much less duties that may have far-reaching results in the spiritual realm.

Some one has pointed out that in the two hundred and sixty chapters of the New Testament there are some three hundred references to Christ's return. Our duty in this matter therefore seems to be quite clear, namely—"Studying."

Third: "What our attitude should be." If you will turn to Titus, the second chapter, and the eleventh to the fourteenth verses, you will find these words, "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity." So that our attitude, according to this, should be—"Looking."

Fourth: "What our feelings should be." To find that out we must turn to one more text, this time to 2 Tim. 4:7 and 8, two striking verses where St. Paul is found recounting his experiences: He says, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love His appearing." It is clear, therefore, that our feelings should be—"Loving". Are they? Should we be really glad if Jesus Christ returned, say, tonight? Would He find us ready?

"Watching" — "Studying" — "Looking" — "Loving." Is that how we are found today? Believing or unbelieving?

Some years ago now a certain passenger was crossing the Atlantic in the Scotia, one of the largest and finest steamers of that time. From her size and strength she looked like a floating castle, fitted to defy the utmost fury of winds and waves.

The vessel had reached mid-ocean, and was hundreds of miles from the nearest land, and out of the ordinary track of vessels. The night was pitch dark, though calm and still. The sea as smooth as a millpond, and there was hardly wind enough to raise a ripple, or to move the mist which hung around the ship. The captain, having no duties on deck requiring his attention, had joined the party in the cabin, where the usual amusements on board ship were going on. It was noticed that there was a shade of anxiety upon his face. He often went to consult the thermometer, which hung just outside the cabin, and then went on deck for a few minutes.

The passenger above referred to had his curiosity aroused, and at length followed him, and to his surprise found that the ship was only going at half-speed, and he heard the captain give orders to shut off steam and go "dead slow". This seemed so strange an order that he ventured to ask the reason. The captain's reply was short and to the point. "The thermometer," said he, "has been sinking steadily all the evening, and within the last quarter of an hour has been falling so rapidly that there must be a large quantity of floating ice near us, and I should be a fool to risk the loss of the ship and all on board just to save a few hours on the voyage."

Before midnight those on board had reason to be thankful for their captain's prudence. They were surrounded by immense masses of floating ice, which rose like mountains on every side. Had the good shop struck upon one of them whilst going at "full speed", even the Scotia would have been shivered to atoms, and probably every soul on board would have perished.

Here was danger, real, imminent and terrible, though the existence of it could only be known beforehand by faith in the instrument. None of those on board had seen or could see those icebergs till they were close upon the ship and too late to do anything to save themselves from being wrecked upon them. The thermometer alone gave warning of their approach, the captain believed the warning and saved himself and ship, passengers and crew, from the disaster which would otherwise almost certainly have overtaken them.

May you and I so believe God's Word and the warnings contained therein, that coming events may not find us unprepared.

It Works Wonders.

Some years ago, says the Public Leader, a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength and even her reason. She gave the doctor a list of her symptoms, and answered the questions, only to be astonished at the brief prescription: "Madam, what you need is to read the Bible more."

"But, doctor," began the bewildered patient. "Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from today." And he bowed her out without a possibility of further protest. At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out her prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy. In one month she went back to his office.

"Well," he said, smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I feel like a different person. But how did you know this was just what I needed?" For answer, the famous physician turned to his desk. There worn and marked lay an open Bible. "Madam," he said, with deep earnestness, "if I were to omit my daily reading of this Book I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible.

"I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for source of peace and strength outside your own mind, and I showed you my own prescription. I knew it would cure."

"Yes, I confess, doctor," said the patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where, if tried, it would work wonders.

This is a true story.

The physician has died, but his prescription remains. It will do no one any harm to try it.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed—"Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by Mrs. Charles H. Upham, Burnt Hills, N. Y.:

"My people shall be satisfied with my goodness." Jer. 3:31.

Who will send one from the far-away places as well as very near us?

Don't Kill It---You Need It

W. E. Shepard.

"Redeeming the time, because the days are evil." Ephe. 5:116.

I met a man at a seaside resort. He said, "I was just killing time". How his words pierced me! I had heard the expression many times before, but this time it got hold of me. Poor innocent Time! What had it done that it should be killed? Is it such a criminal that one should murder it on the spot?

Rather let us recognize time in its true light—a beneficent friend. Then why kill such a friend? It has stuck closer than a brother, lo, these many years. Even to separate it from one's company would be the calamity of life. When time ends something else begins, which cannot be measured by moments or millenniums.

To kill time is a crime against one's best interests. Perhaps all too soon the time-murderer will be run down by the sleuth hounds of justice; he will be headed off, cornered up, captured, convicted and sentenced to a life of wasted opportunities. Then time will have its revenge; its slayer will spend his days in berating himself for the precious years wasted.

Those who have made a success in life are they who put a proper estimate upon this important asset. To rate time properly will enable one to put the right evaluation upon other necessary factors in life. To despise time is to despise life itself. Prodigality, vagrancy and a final cipher in humanity will be the result of too much killing of time.

Fifteen minutes of physical exercise daily on arising will do wonders for the body. Thirty minutes of prayer every morning will do wonders for the soul. Fifteen minutes daily will enable one to read the Bible through in a year. What an education that would be! Yet how many waste an hour every day!

It is said of Daniel Webster that when he was a child he registered a vow never to idle away a moment that could be devoted to study. One writer is glad there is a life beyond this, where he will have time enough to accomplish the work which he cannot hope to finish in this world.

Life is short—just a span from the cradle to the grave—just "a vapor that appeareth for a little time, and then vanisheth away".

It is said of a certain noted author that he never wastes a moment of his time. As he rides on the train he writes upon a portfolio resting in his lap. He accomplishes several times what the average man does by husbanding his energy and minutely organizing his time. One day he was asked a certain question and replied by saying, "Let us walk over to the cemetery and I will explain". He pointed to a tombstone on which were these words: "JANE EVERSLEY. Born 1805. Died 1895. **Her time was short.**" Then said he: "I decided after seeing this inscription that if it could truly be stated of any one who had lived to be ninety years old, that her time was short, then this was precisely the climate and environment for me." In replying to the wonderful works he had accomplished, he said: "They are the result of drudgery, persevered in every day for twenty-five years. Anybody can get my skill for the same price." He declared that ninety-nine per cent of him was just like everybody else. By appreciating the value of time, and carefully employing his moments to enable him to reach his goal, he became a noted author. And what helped him to gain that end was his freedom from bad habits. He drank no intoxicants, not even taking tea or coffee. He never smoked and never swore.

Great men we have read about are not those who frittered away the golden moments of life. There may be exceptions in certain individuals, who, earlier in life, missed the mark and wasted their time, only to catch themselves later on and see their folly. But how carefully and scrupulously they employed their remaining days to reach the desired end, yet always with the regret that their former years had been so ruthlessly wasted and their time so cruelly killed.

To the careless observer of time it would really be an epoch in life to receive some jolt that would awaken him from his stupor and start him on the road to success, by giving him the proper appreciation of a moment of time.

"I have only just a minute,
Just sixty seconds in it;
Forced upon me—can't refuse it,
Didn't seek it, didn't choose it,
I must suffer if I lose it,
Give account if I abuse it.
Just a tiny little minute;
But Eternity is in it."

HERE A LITTLE---THERE A LITTLE

Rev. C. E. Lacas

Church of the Holy Communion, Buffalo, N. Y.

Isa. 28:10: "Here **a little** and there **a little**".

I would like to speak to you this morning concerning the Revised Prayer Book which will shortly be ready for distribution.

In so doing it is necessary for me to deal with the past history of what is known today as Anglo-Catholicism, as the Revised Prayer Book is merely one further step in the ever onward march of that sect within our ranks which through the years has been called by various names, but which in purpose and spirit is one and the same movement.

The Oxford Tractarians, Pussyites, High Churchmen, Anglo-Catholics are the several titles by which this sect has been known to its opponents. I mention them that you may the easier identify this movement, by whatever name it may be called, as one and the same movement.

Many Episcopalians have thought of the High Church or Anglo-Catholic movement as merely a ritualistic movement devoid of any special doctrinal significance. Such is not the case.

The Anglo-Catholic is not a ritualist for the rituals sake. It is a sound pedagogical principle that the most effective way to teach is through the "eye-gate". Therefore ornaments, vestments, ritual—are used for a specific purpose, i. e., to teach the doctrines of Anglo-Catholicism.

"It **is the mass** that matters" is a phrase that might well be termed the battle cry of that sect. They love the ritual because it is an integral part of **the mass.**

They use the Special Vestments because of their association with **the mass.**

They advocated certain additions to the Communion Office, including the addition of Prayers for the Departed, because the added items are necessary and essential to **the mass.**

At the beginning of the nineteenth century several young clergymen, mostly associated with Oriel College, Oxford, Eng., inaugurated the "Oxford Movement, which was the birth of Anglo-Catholicism.

One of the most brilliant, popular and widely-known leader of this new sect was John Henry Newman, then a clergyman in the Church of England, but who later went to Rome, finally becoming a Cardinal in that Church.

Several hundred clergy and laymen followed him. They no doubt recognized that the Roman Church was their logical spiritual haven, as they taught those doctrines of the Medieval Church which that Church had retained, but which the Church of England had repudiated. That they were earnest and sincere in respect to these matters no one questions.

In spite of the defection of Newman and the withdrawal of his followers, the movement persisted and has continued to gain headway both in the Church of England and the Protestant Episcopal Church in America. **The full signifi-**

cance of the movement is becoming more apparent with each passing year.

In our own, Protestant Episcopal Church, the Order of the Holy Cross has been one of the most ardent and active advocates of Anglo-Catholicism.

Following the example of their English contemporaries, the Order of the Holy Cross has issued through the years a series of tracts purporting to teach the doctrines of the Episcopal Church.

Some of the doctrines which they have so industriously propagated as "doctrines of the Episcopal Church" have been those very doctrines against which the Thirty-Nine Articles most emphatically protest.

The avowed purpose of this Order is to teach **"the whole catholic faith"**. That you may the better understand what the term **'the whole catholic faith"** means to an Anglo-Catholic I quote from an open letter written by Rev. John A. Staunton to Bishop Seaman in August, 1926—

> "the last General Convention (1925) selected to be its Bishop of Liberia a priest belonging to that Order of the Holy Cross which for half a century has taught **the whole catholic faith** and largely been instrumental in bringing back **THE MASS, Confession, Prayers for the Dead, Invocation of Saints, the Hail Mary,** and **the use of the Rosary;** indeed, **everything which pertains to the practice of the Catholic religion".**

A perusal of their tracts indicates the Order of the Holy Cross has also taught as "doctrines of the Episcopal Church" the following additional "catholic doctrines":

Purgatory.
Transsubstantiation.
The Use of Holy Water.
"The Sign of the Cross."
"The Use of the Crucifix."
"The Reservation of the Sacrament."

In other words, the Anglo-Catholic conception of **"the whole catholic faith"** is to reincorporate into the doctrines and worship of the Protestant Episcopal Church everything which today can be found in the Roman Catholic Church.

In so doing they necessarily, by their actions, if not verbally, assert that **this Church has been wrong—that this Church has erred** to the extent that we discarded the doctrines and customs which the Roman Church still retains.

So believing and so teaching, the Anglo-Catholics have reintroduced

(a) Church Furniture and Ornaments.
(b) Vestments and Ritual.
(c) Customs and Practices.

which our forefathers discarded because of their association with **The Mass, Transsubstantiation** and other Roman doctrines.

With the return of these once discarded practices, customs and furnishings the Romish doctrines previously associated with them are being openly taught.

Slowly, but surely, and with ever-increasing momentum, the character of the Protestant Episcopal Church is being transformed. I quote again from the letter of Rev. John A. Staunton to Bishop Seaman—

> "The truth is—and let us not blink it—that all Catholic doctrines may be, and are, propagated in a "Church" commonly believed to be "Protestant"; slowly out-and-out Catholic propaganda is clearing up the situation. When, at length, the Catholic religion is believed in and practiced by all of our church people, we may confidently expect that the misleading and ephemeral title, "Protestant Episcopal", will slough off without effort and disappear."

That is the ultimate aim of the Anglo-Catholic movement, as stated by one of them, viz., the destruction of the Protestant character of our Church and the changing of its name—a complete repudiation of the Reformation—a return to Rome.

That has been the definite goal of the movement since its inception. With infinite patience, "line upon line, precept upon precept, here **a little** and there **a little"**, slowly but surely it presses on to the realization of its ideal.

Every change in vestments, church furniture, ornaments or ritual has been made with this one definite object in view—the ultimate restoral of the **"whole catholic faith"**.

In 1913 General Convention appointed a commission to consider and recommend changes in the Prayer Book. In the fall of 1925 General Convention approved further changes along the same line. If it is borne in mind that **The Mass** always includes such prayers and that to the Anglo-Catholic, "it is **The Mass** that matters", the full import of these additions will become apparent.

Certain changes in the Communion Office, which on the surface may seem small and unimportant, will take on due significance if you will remember every time you see the new office that "it is **The Mass** that matters".

Yes, brethren, the Revised Prayer Book which will shortly come from the press is merely one further step in the ever onward march of Anglo-Catholicism whose ultimate aim is the destruction of the Protestant character of this Church to which you and I belong. You can accept this new Book, you can use it, you can say the changes are too small, too insignificant to worry about. Nevertheless,

Big oaks from **little** acorns grow.

Your city, one of the largest of our Southland today, began in a small way. The great institutions of our land—financial, social, religious—all began in a small way.

Consider the Sunday school, the Salvation Army, the Y. M. C. A.—they all began in a very small way. No one ever dreamed in the beginning that they would encompass the world as they do today.

So with Anglo-Catholicism. A century ago a small group began to sow the seed and it grew. Men of vision warned their constituency of the ultimate result of these **small** innovations, but the warning was not heeded.

Not long ago a beautiful old ante-bellum home was destroyed by fire. Some workmen in a plant nearby noticed some time before the blaze came to view what appeared to be **mere sparks** among the trees of the grove in which the home was located. They watched it for awhile, but finally concluded the matter was **too small** to investigate. **Sparks**—not worth taking seriously, no use to raise the alarm. But after awhile the **sparks** which no one took serious notice of became a mighty flame that destroyed that home.

Sparks—"small things"—too small to take seriously, say many Episcopalians today. Even as their fathers said in their day when those innovations began in a small way, so their children say today about those changes in the Prayer Book. Only **"small" changes**—nothing of real importance.

Nevertheless, Anglo-Catholicism from its inception till now has fed upon **small** things.

"Here **a little** and there **a little"**. With infinite patience, slowly but surely Anglo-Catholicism works with this one definite goal in mind—the ultimate destruction of the Protestant character of the Episcopal Church.

Illustrative of the importance of **small items,** I ask that you consider Hymn 5, in the New Hymnal, one line of which now reads—"Grant **them** Thine eternal rest."

It formerly read—"Grant **us** Thine eternal rest."

A very **small change** indeed, the short word **us** changed to the word **them.** Very, very small. Does that small change convey any significance to you. Well, it means a great deal to the Anglo-Catholic who builds great dostrines on small changes like that. I quote from Rev. S. C. Hughson, of the Order of the Holy Cross:

> "The American Church has now inserted definite **prayers for the dead** in her official worship. In the New Hymnal occurs the ancient prayer, 'Grant **them** Thine eternal rest'."

Only one **little** word—yet that **small** change teaches a new doctrine—the pronoun **them** makes the hymn a prayer for the dead. The pronoun **us** makes that same hymn a prayer for the living 'Here **a little** and there **"a little"**.

Now you can accept the Revised Prayer Book, without protest, but remember these **"little changes"** that mean nothing to you, for another link in the chain of Anglo-Catholicism and the elect of that sect will build successfully upon the foundations thus laid all doctrines essential to his conception of **"the whole catholic faith"**.

"Small things". That is why I made this study. The thought kept recurring—**Why** should they make such **small** changes? If they were of no importance, but no meaning—

Why Were They Made? ? ?

Going back some four hundred years, I traced step by step the changes made in the Communion Office at the time of the Reformation and those made since then. I examined some nine Prayer Books in use during that period. Taking the Revised Book item by item, I compared it with all that preceded it.

For lack of time I cannot give you in detail the result of this study. I will, however, do two things—first, point out several minor changes—**small things** that may be termed "signs of the times"—then consider two items of greater moment.

The great objective of the Anglo-Catholic is to restore **"The Mass"** as the chief service of public worship, and to bring back all practices and doctrines associated with **The Mass.** If you will ever keep that thought in mind I believe you will soon realize that even the smallest change is freighted with meaning to that sect.

Here and there in the Communion Office, a phrase, a rubric, a word, a response, a transposition—and they all seem so small—and if your rector is conservative the new service will seem very much like the old, and so it will be. Nevertheless, whenever you read that new service I want you to remember **"it is The Mass that matters".** The Anglo-Catholic does not expect to change you older people, but he is going to change your children, and unless you and your children do change you will eventually feel exceedingly uncomfortable in this Church.

On page 22 this rubric has been added—

> "Here may be sung a Hymn **or Anthem."**

The purpose of this new rubric is to authorize the singing of a hymn or anthem immediately after the Epistle is read.

None of the Prayer Books from 1549 contains such authority. But in the latest **Roman Mass** I found this rubric—

'The priest next reads the Epistle—with the Gradual, and if there be any, the Tract or Sequence.

"At solemn high Mass the Epistle is sung by the subdeacon, the choir afterwards singing the Gradual."

Brief as it is, this new rubric gives the necessary authority to sing The Gradual, or The Tract and The Sequence, after the Epistle, whenever the Anglo-Catholic desires to borrow from The Missal of another Church. What is The Gradual! Merely an anthem, that's all. Nothing so awful about it.

But The Gradual is sung or said in The Mass,

and "It is The Mass that matters", hence this **small** change.

Another **"small item"** is this—

"And after the Gospel may be said,
PRAISE BE TO THEE, O CHRIST."

The phrase is innocent enough. It has no significance for you. I direct attention thereto merely because I could not find it in any Prayer Book to which I had access. However, in the **Roman Mass** I found this—

"The Gospel ended, the acolyte answers:
PRAISE BE TO THEE, O CHRIST."

Just a "sign of the times". To the uninitiated it is devoid of meaning, but to the Anglo-Catholic it is very precious because it is in **The Mass.** "Here **a little** and there **a little, for "it is The Mass that matters".**

On page 228 a revised rubric instructs the priest to "offer" the Bread and Wine before placing on the Lord's Table.

Every time you read that revised rubric I want you to remember the Eucharistic Elements are always **offered** in **The Mass.** The Reformers abolished the practice along with others associated with **Transsubstantiation** and **The Mass.**

Only one word added—**a small thing**—but it reintroduces a practice associated with doctrines against which the Thirty-Nine Articles protest.

There are other **small changes.** They will mean nothing to you, but the Anglo-Catholic realizes exactly what they mean—they are found in **The Mass** and to him **"it is The Mass that matters".** Slowly but surely the objective is being attained, and always through the process of "here **a little** and there **a little".** (To be continued)

HISTORIC ABBEY AT WESTMINSTER

Origin of Shrine Long a Burial Place of Chiefs and Kings Is Shrouded in Tradition.

Begun by St. Millitus.

Centuries Later Edward the Confessor Restored the Church in Style of Grandeur.

The following interesting account of the building of the Abbey through the centuries with all the old legends and traditions handed down from the days before even London was, appeared recently in the New York Times:

"London existed as a British city before the Romans landed under Julius Caesar, and it was a prosperous trading city under the Roman rule, says Thomas Hannon, a writer in the Edinburgh Scotsman, adding that if the words of Tertullian, writing about 200, can be taken literally, there were Christians in Britain in his day. There were certainly three British Bishops at the Council of Arles in 314.

"As the Scotsman, or for that matter the Englishman, walks along Victoria Street in the ancient City of Westminster," continues the writer, "traverses the Abbey precincts, views the Houses of Parliament and crosses Westminster Bridge, it is difficult to realize that in those Roman days London was about seven miles away, and that Westminster was a marshy island lying in a great bend of the River Thames as it flows north. The name of the island as we have it is Thorn-ey, but that is Saxon, the second syllable meaning island, and perhaps being akin to the first letter and syllable of Iona.

"Some have said that a church existed on Thorn-ey in the Roman times; and since we know that the martyrdom of St. Alban took place about the year 304 somewhat further north, it is not unlikely. If so, it was a kind of prophecy or 'predestination' of our great Imperial Fane. William of Malmesbury, without referring to such a British church, which must have been a temporary structure, says that St. Mellitus began the Abbey as a church. The Gregorian Mission, under Augustine, the priest-monk, had arrived in Kent in 597, supported by Bertha, the Christian wife of Ethelbert the heathen king; and Kent soon accepted the Gospel.

A Legend of St. Peter.

"Mellitus was the leader of the second band of missionaries sent by Gregory the Great, and arrived in England in 601. He was to consecrate the church on Thorn-ey, which he built. But, according to a legend, St. Peter did it himself.

"Lambeth is on the opposite side of the river from Westminster, and on the night before the day fixed for the consecration a boatman was hailed by a stranger priest on the Lambeth side. The boatman took the priest across and awaited his return. He soon saw the church brilliantly lighted, and heard the singing of angels; while the priest on returning told him that he was St. Peter, that he had consecrated the church, and that he was to convey the message to Mellitus next morning. So that church in its various structures has always been St. Peter's.

"Mellitus, the first Bishop of London of the Anglo-Saxon Church, was soon driven out of his Diocese by a revival of heathenism, and went to Gaul, whence he returned into Kent, and became the third Archbishop of Canterbury, dying in 624.

"From Mellitus to Edward the Confessor is a long step in time. Offa and Edgar are said to have restored the church, but there is nothing reliable until the building or restoration under the Confessor, who is regarded as historically the real founder of the Abbey. He had made a vow of a pilgrimage to Rome, had been unable to carry out his intention, and built a great church instead. It was the first church in England built in the Norman style, and the dedication of it was an occasion for a gathering of nobles and clergy from far and near, but the dedication had to be hurried on because of the King's illness on Christmas Eve. It took place just in time for his burial in the church on January 6.

"The dedication and the burial are notable—the former marking the church as a national institution, and the latter as making the national institution a burial place of the great ones of the kingdom. And so it has continued from that year, 1066, until the present generation. It was the Confessor's building which first received the name of the 'West Minster'. His tomb was opened thirty-six years afterward by the Abbot Gilbert, who found the body in perfect preservation.

A Temple of Apollo.

"William Camden, the historian of the reign of James VI, has a great deal of information about the Abbey in a small space in his Britannia. Camden was headmaster of Westminster School, and therefore specially interested in the history of the Abbey. He gives the tradition that a temple of Apollo once stood on the site, and that it was thrown down by an earthquake in the reign of Antoninus Pius—that is, before the year 161; and that Sebert built the church to St. Peter out of the ruins of the temple. He states that this church was destroyed by the Danes and rebuilt by St. Dunstan, who was successively Bishop of London and Archbishop of Canterbury, dying in 988. It was this church, given by Dunstan to the Benedictines, that the Confessor worked into a great building as recorded above.

"After the Confessor's work the next stage is found in the reign of Henry III, who began his work at the Lady Chapel on Whitsun Eve in 1221, laying the foundation stone in person. Camden's actual words, as translated from the Latin, are—'K. Henry the third pulled down this fabric in Edward's and erected a new one of curious workmanship, supported by several rows of marble pillars and leaded over, which was fifty years in building.' King Henry III reigned fifty-six years, and seems to have been busy all the time adding to the glory of the church.

The Scottish Stone of Destiny.

"The next distinct stage is that of the reign of Henry VII, but in the intervening period one incident especially appeals to Scotland. It is that of the year 1296, when King Edward I—'Malleus Scotorum', the 'hammer of the Scots'—carried the Lia Fail or 'Stone of Destiny' from Scotland and placed it in the Abbey, where it still forms part of the Coronation Chair. We need not grudge it to the Abbey now, for Scottish sovereigns are throned upon it, fulfilling ancient prophecy.

"According to Camden, Henry VII, 'for the burial of himself and his children, added to the east part of it a chapel of most neat and admirable contrivance', of which he laid the foundation on January 24, 1502, the 'whole charge amounting to no less than 14,000 pounds sterling'—an immese sum in that day. The Lady Chapel, built by Henry III, and an adjoining tavern known as 'The White Rose', were pulled down to give place to this addition.

'Camden, who died in 1529, gives a list of royal burials in the Abbey up to his time—Sebert, the East Saxon king; Harold, son of King Canute; Edward the Confessor and his Queen Editha; Maud, wife of Henry I, and daughter of the Scottish King Malcolm Canmore; Henry III; Edward I, his son and his wife, Eleanor; Edward III and his wife

Philippa of Hainault; Richard II and Ann, his wife, sister of the Emperor Wenceslas; Henry V and his wife, Catherine; Anne, wife of Richard III and daughter of the Earl of Warwick; Henry VII, his wife, Elizabeth, and his mother, Margaret, Countess of Richmond; Edward VI, Anne of Cleves, fourth wife of Henry VIII; Queen Mary and our late most sincere Lady Queen Elizabeth of blessed memory, the darling of England."

Book Reviews

JESUS ON SOCIAL INSTITUTIONS. By Shailer Mathews. The MacMillan Co., New York, N. Y. Price $1.50.

It has become a popular thing among some to give us a picture of Christ with as little reference as possible to the New Testament portrait. This book is written by one who has been a leader in that line, and as far as we can learn from its pages his attitude is still the same. The attempt is made to present a glorified social reformer who tries to turn the tide of revolution in his day to a more spiritual form of revolution, and to replace the hatred and passion of the oppressed with the ideals of good will and brotherhood.

The book is evidently intended to present a Jesus who is the way out of the present unrest, and to persuade revolutionists to accept a program of love and betterment in place of the hatred and discord that many are spreading. The Dean is woefully oblivious to the fact that the revolutionary spirit that is stirring in some places is the direct and logical outcome of the doctrine that he himself has been busy inculcating for many years. He does not like the fruit of his own teachings, and so instead of the fruit of revolutionary discord that is sure to attend the downfall of New Testament Christianity, he would like to have it replaced by love and brotherhood.

Love and brotherhood, however, come only from the worship of the New Testament Christ. That figure the Dean repudiates. His atonement is cast into the discard, His resurrection is never mentioned, all the central facts of the Good News that give the power from which Christian love arise have no place in the Dean's mind. If we are to have the fruit we must have the root. Love and brotherhood are not engendered by the contemplation of a social reformer who never existed save in the mind of a writer like this one. They are the fruit that results in the lives of those who have known Christ and "the power of His Resurrection".

Frank Cox.

SPANISH SUMMER. By George Craig Stewart. Cloth. Pp. 118. Price $2.50. Published by the Morehouse Publishing Co., Milwaukee, Wis.

Dr. Stewart knows how to travel and how to travel best to see the most. This volume is a charming delineation of sights, sensations and reminders accruing in a trip to that fascinating land of Moor and peasant, grandee and beggar, Spain, immortalized by Irving, and yet, emergent into modern life with vital awakenings. No country is more strangely commingled with the freightage of an illustrious past and the vibrant pulsations of present-day aspirations. This contribution is delightfully written and superbly illustrated. Being a library edition, it is fitting for gift-making, say to the bride on her honeymoon, or to the active American, who in his flittings about the country needs the suggestion of easy transition in scene and thought. For here are history, adventure, appeal to a glorious past and the warming allurement of a newly found life in this ancient Commonwealth.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

MAJOR GENERAL J. C. HOOKS,
Commander Virginia Division, Forrest's Cavalry Corps, U. C. V.
New Market, Va., July 5, 1929.

Mr. Editor:

I am inclosing check for three dollars, the amount of my subscription to your excellent paper for 1929-1930. I have been a little slow in making this remittance because of the extreme illness of my wife, who for months has been at death's door. My expense has consequently been very heavy. I regard the Southern Churchman one of the soundest, most evangelical, Christian papers that is published in the world today. I have seen nothing in it that I could not endorse. There is not even a trace of Modernism in it. Any one looking for old-time religion, such as Jesus and His apostles preached, he will certainly find it in the Southern Churchman. I bid you Godspeed in your glorious work and know that you are loyal to the Great Head of the Church.

J. C. Hooks,
Pastor M. E. Church, South, New Market, Va.

Mr. Editor:

Can you give me the address of Dr. Landon C. Bell, who delivered the fine address on Robert E. Lee. I would appreciate it if you would. I enjoy every issue of your paper, and it is such a spiritual and educational paper in every way.

Oliver Orr.

Macon, Ga.

Church Intelligence

Different Views of "Dick" Sheppard, the New Dean of Canterbury.

The Church Times comments as follows on the appointment of the Rev. H. R. L. ("Dick") Sheppard as Dean of Canterbury:

"The Rev. H. R. L. Sheppard is one of the most attractive, one of the most devoted, one of the most gifted, and one of the most exasperating priests in the Church of England. His success at St. Martin's was the result of fine sympathy and understanding and magnificent eagerness to serve. Hundreds of men and women of all types and classes, hitherto untouched by religion, were attracted by Mr. Sheppard's sincerity, and, during the war and the years that followed, St. Martin's became an invaluable House of Prayer. The Catholic Churchman was compelled to regret Mr. Sheppard's indifference to tradition and the accepted forms of Catholic worship, and to regret still more his tendency, on occasion, to "tickle the groundlings" with mere "stunts". But for the man and his work Catholics, as well as Protestants, have the deepest admiration, and there was the sincerest regret all through the Church when ill-health brought his incumbency to an end. Now Mr. Sheppard is restored to health, and is to be dean of Canterbury. It is a bold, picturesque appointment. Mr. Sheppard will not be the conventional dean. We earnestly trust that he will not be too unconventional. He may find the gaiters an uncomfortable garment, but we trust that he will regard them as a useful discipline. We hope, too, that he will remember St. Thomas and the great Catholic traditions of the cathedral, that he will emulate the efforts of other deans to restore Catholic worship in all its beauty, and that he will not fall into the delusion that Christendom can be reunited if Nonconformist ministers preach in cathedral pulpits. We read Mr. Sheppard's book, The Impatience of a Parson, with considerable regret. We are looking forward to reading with pleasure its sequel, "The Patience of a Dean!"

News From China.

The Rev. Leighton C. Y. Yang, formerly of Shasi, China, has volunteered as a missionary to go to Sian, Shensi Province, some 550 miles north and west of Hankow, for a five-year term.

The Chinese Board of Missions has for some time been calling for volunteers for this missionary district of the Chinese Church, and for lack of a permanent volunteer, the Rev. Nelson E. P. Liu went there last autumn and has been holding the fort. But a priest who can remain and "dig in" is needed, and the district of Hankow is proud to send one of the best. Mr. Yang knows something of work in a hard field and will not be easily discouraged. He is not much over forty and his family are at an age when they can be left at school, much as are the children of American missionaries when parents leave for a distant land. Indeed, to a Chinese from Central China, Shensi is a distant land and in many ways a strange one. Mr. Yang passed an excellent physical examination, and is the picture of health and vigor. He and Mrs. Yang, who

will be a great asset in the Shensi work when conditions are such that she can join her husband, have four children, the two oldest in Ginling College for Women, the third at St. Hilda's, and the fourth, a boy of thirteen, at home.

Mr. Yang was to leave for his new field in June.

The Rev. James Y. K. Lung, known to many as the priest who has been holding on at Anyuen, the colliery center, is to succeed Mr. Yang at Shasi. The Rev. Fred S. Y. Liu goes to Anyuen.

Mr. Samuel Seng, librarian of Boone Library, was elected by the whole China Library Association to go as its representative to the International Library Congress, meeting in Rome in June. He expected to go by way of Siberia.

A not often realized contribution which English classes in China make to the Church in America has been illustrated by the Rev. Robin Chen of Anking, all of whose training was received at Boone. He is studying this year at the Philadelphia Divinity School, and, although he had been in this country only four months, he was able to make public addresses at the Wellesley Conference, where he was quite at home and much admired, and where he added greatly to the American Church people's love and respect for China.

The next "General Convention" of the Chinese Church is scheduled to meet in Hangchow, April 25, 1931.

"A Program for Social Service in a Rural Community."

In the city the Church may perhaps confine itself to furnishing the dynamic, to contributing the motive power for the workers in social agencies, to furnishing its quota of workers, to sponsoring organizations of trained workers of Church-centered agencies, such as the Church Mission of Help. But even in the city, the pastor of every church needs a social vision, should know something of the technique of modern social work, should understand more than the first principles of mental hygiene, if he is to meet the needs of the clients of social agencies entrusted to his care. No family or individual is properly adjusted socially unless his religious needs are being met. Society needs well integrated personalities. The Church and the social agency must direct the development of such personalities, together with the help of the client himself and the Master case-worker of all, Jesus Christ.

The fundamental principle that all Christian social work is based upon is that Christ is not only the Saviour of all men, but also of **all of man.** Apply this to the rural situation and what happens? The rural priest looks at his job to minister to all men in every conceivable way. In developing a program for rural work we must bear in mind that the Church is in the rural field to make its contribution to the welfare of the community. This welfare is physical, mental, spiritual, and social health.

If we are to have a social work program for the rural parish, we must have priests with a social vision. Priests in rural fields must be given social training. We are preparing men for the field in our seminaries. We should make more provision for the training of those already in the field. Then the men once there should be given enough to live on, time to develop their plans, and a reasonable amount of money to carry them out. I believe that four out of five programs for rural work must be underwritten outside the community, for at least two years. This is something for boards of missions, bishops, the Woman's Auxiliary, larger churches which want to do diocesan missionary work, all to think about and act upon. The average community, unless poverty-stricken, will rise to support a program which works.

We can often see certain needs when we enter upon our task and we should seek to meet these, always watching for others. But a survey is quite essential, a survey undertaken with the definite object of finding the community's needs and resources.

May we bear witness to the splendid assistance which the Church Mission of Help is to the rural field? Confronted with problems of the unmarried mother, of delinquent girls, of unadjusted young women, of problem parents, of girls on parole, of unwholesome sex situations in a school, the rural priest should learn to call in the C. M. H. worker to help him with his problems.

The wise rural social worker will win the clergy to her cause. The wise clergy will welcome the visit of the cooperative social worker. There is an unfortunate tendency on the part of the professional worker and the clergy to ignore each other until there is need for them to work together and then each may attempt to dictate. Each may have a misunderstanding of the other's position and a critical attitude toward it. Therefore, the rural worker should make it her job to win the confidence of the clergy in her field as soon as possible upon entering it, and the rural clergyman should make it a part of his task to know and get the viewpoint, aims, and understanding of all new workers in his field. It strengthens the clergyman to know that he has a fellow-worker who knows more of the technique of the work than he does. It strengthens the worker to know she has a supporter from the start.

I realize that the man who dares to suggest that our schools are not all they ought to be may be accused of treason, and of meddling in the sacred realm of politics, though why our schools should be mixed up in politics is a mystery to me.

Nevertheless, because every year the influence of the teacher grows, often at the expense of the parent, who delegates ever more and more of his responsibility to teachers, I am firmly convinced that it is a real part of the social work program of the rural parish to work for more efficient schools, teachers highly trained, in love with their work, and of excellent moral character and well integrated personalities. It is the Church's privilege and duty to cooperate in every conceivable way with the school.

Rev. Harold P. Kaulfuss.

(Extracts from paper read at Social Service Conference, San Francisco, June 26-29.)

The Rev. Dr. Mottet Dies in Eighty-fifth Year.

(From the New York Sun.)

The Rev. Dr. Henry Mottet, rector for almost fifty years of the Protestant Episcopal Church of the Holy Communion, with which he had been connected for the last seventy-one years, died yesterday in Great Neck, L. I., in his eighty-fifth year. He was the oldest rector of the communion in active service in this city. On November 2, next, he would have completed half a century as rector.

Dr. Mottet had been in failing health for some time, but administered his parish to the last.

Dr. Mottet recently completed the raising of a $1,000,000 endowment for his church, achieving his desire throughout the half century, the anchoring of it on its present site in perpetuity. The little brown-stone edifice nestling among the tall commercial buildings at Sixth Avenue and Twentieth Street has always sought under Dr. Mottet's rectorship to minister to people of every class.

One of his last accomplishments was to arrange for the church to be kept open all night 365 nights of the year, so that those who pass by in the "wee, small hours" might heed the invitation as in the day to enter for a moment or more for "rest, meditation and prayer". This is believed to be the only church in America that never closes its doors.

Some years ago Dr. Mottet established a service every Sunday for Negroes. About the same time he started giving the use of the church once a week to a Greek Orthodox congregation.

With part of the $1,000,000 Dr. Mottet had planned all along to erect a large community house and a sixteen-story hotel to accommodate about 500 working men and women on the site of the present parish building, part of which are on the Sixth Avenue side and part on Twentieth Street side.

One of Dr. Mottet's greatest prides was that the Church of the Holy Communion, which was founded in 1846, became the first free church in America. No sittings were ever sold or rented, rich and poor being invited to worship together. The church all through the years has received its entire support from voluntary contributions. The first John Jacob Astor, his wife and son, were among its early members. Another fact of which Dr. Mottet was very proud was that St. Luke's Hospital, now opposite the Cathedral of St. John the Divine, was founded by the Rev. Dr. William Augustus Muhlenberg, founder of the Holy Communion Church.

Dr. Mottet was born in Stuttgart, Germany, on May 20, 1845, the son of Joseph and Philippine Mottet. He became a choir boy in the Church of the Holy Communion at the age of thirteen and was confirmed seventy-one years ago.

On his eightieth birthday the Greater New York Federation of Churches tendered Dr. Mottet a dinner in the Hotel Astor. The speakers were the Rev. Dr. George Alexander, pastor of the First Presbyterian Church; Bishop Arthur S. Lloyd and the late Bishop Ethelbert Talbot, of Bethlehem, Pa.

The Church of the Holy Communion has always been known as one of the "lowest" churches of the Protestant Episcopal communion, and this was one of the boasts of Dr. Mottet.

Convocation Address by Bishop Thomas, Pro-Cathedral, Paris, May, 1929.

"Since the last meeting of Convocation in Paris, two well-known men, who served terms of office in Europe, have passed to their well-earned rest. The Rev. John Mitchell Page, Priest and Canon of the Washington Cathedral, died suddenly within a few days of the time when I was to have fulfilled an appointment with him to talk over some of the affairs of the American Churches

in Europe, and this at the suggestion of the Presiding Bishop who esteemed him highly.

The Rev. Mr. Page was a gentelman of fineness, geniality, tactfulness and wisdom. He will long be remembered by many. In the hearts of those who remember, he will be enshrined. . . . . Charles Henry Brent passed into life eternal in Lausanne on March 27, and was buried where he died, in a special plot given by the city for perpetual use. Dean Beekman of our Cathedral here in Paris, delivered the address at the church, and the Rev. Dr. Everett P. Smith, of Geneva, was present at the interment. Never since the death of Phillips Brooks has the life and service of one of our Bishops occupied so much attention in the public press as Bishop Brent's. Take him all in all, he was distinctively our outstanding Bishop.

James Thayer Addison, in his fine review of him in the Churchman, summarizes him in these words, "Missionary, soldier, statesman, saint". To this, one might add the words, seer and prophet. Bishop Brent was both venturesome and creative in his use of English. While many of us were lamenting the innumerable subdivisions of a divided Christianity, Brent was framing resolutions for remedies, and while others dreamed of the unity of the Church, which once, under the inspiration of the Spirit had led it, in its unity to such a point of spiritual understanding that it could determine the books of Scripture, the phraseology of the creeds, and the polity of the Church, Brent was seeing a vision of the return of that amity, and flung out a challenge to the general convention, seemingly as wild as was Mott's assured vision of a converted world in one generation, which was so appealing to the spirit of adventure, that action was taken leading within the decade, to the mighty gathering of Lausanne in which a great majority of the Churches in the world gathered to consider what might be done once more to heal schism. There has been some disposition since that gathering, when aggressive protestantism presented itself in such aggressive form that the Catholic Churches of the East felt it desirable to withdraw, to belittle the success of the venture. The Congress was, of course, destined to failure as it was premature, but the astonishment is, that under the leadership of Bishop Brent, such interest was aroused in the general subject that such a congress was possible. Time will come when further strides forward will be made and the time may come before the millennium when the Church once more will be united; but if that times does come, I make bold to venture the prophesy that the name of Bishop Brent in that final consummation will not be forgotten. . . .

It would be idle to attempt to recount all his gifts, for his versatility was extreme. Had he been nothing but a missionary he would have been remembered for his work in Noston and in the Philippines. Had he been nothing but a writer of books, he would have been remembered as one of the most prolific idealists of our day. Had he been nothing but a diplomat men could have counted it to his credit that he had achieved the Congress in Lausanne, and so it seems to me that it was fitting that Bishop Brent should die in Switzerland. The land of lofty altitude and far-flung achievements, the land of the Lausanne conference of which he was the distinguished father and president. The Philippines had a claim for his last resting place, but we cannot think him there. Washington, where once he was elected Bishop, might register a claim, for its cathedral, where the bodies of many of America's greatest men are gathering, but it is not in Washington the remains of Bishop Brent should lie, nor would his own home in Western New York, which is the place most men would naturally esteem a final sepulchre be suitable; nor lastly his own boyhood town in Canada, where for family reasons his body might have been taken, that the family burial plot might be given distinction by reason of his ashes, but in Lausanne, where he for the moment happened to be. Here this spiritual adventurer found a stopping place congenial to his own soul, and dear to the memory of us who see in him the eagle of the Church resting above the dust and in the clear light of the sun. . . .

The only and one man I know to satisfy the requirements which this Convocation enumerated when you asked the Church for a Bishop for the Churches in Europe, was Bishop Brent, and he has passed. If men are ever deep as well as versatile, Brent was both. In this generation we shall be fortunate to look upon his like again.

Under the present regime, where Bishops, many and numerous, are sent to Europe to look after the Church's interests here, it seems utterly unfitting that a new man who knows little of Europe and nothing of its religious problems should upon his first visit tour of duty, presume to offer a policy or a program for the Church's work, far-flung as it is over half a continent. Yet, I suppose, inasmuch as this is an Episcopal Church, and not a congregation body, it seems that a Bishop should become a focus of concerted endeavor whereby the experience and aspiration of the clergy and laity who are familiar with the conditions here, might be able to express their convictions and should endeavor to assist in the formation of a program. . .

I therefore am going to presume to offer some suggestions looking toward the unification of our work and the focussing of our policies and plans which I trust will be the task of this Convocation. I have no wish to impress upon this body my own opinions—unless they express your own. I am convinced, however, that though we may not undertake to act upon any of the suggestions which I make, either in substance or in form, this Convocation may bend its endeavor to the effort of unifying.

I have discovered that there is difference of opinion on the part of some of the clergy and laity relative to certain matters which are more or less fundamental. Even our Convocation has not found itself. There are those who think that we have so little to do when we meet, that one meeting in each triennium quite sufficient. There are others who think the gathering worthwhile, no matter how much specific work is accomplished. It would seem to me desirable that we should, if we can, at this Convocation determine a little more sharply what a Convocation in Europe might properly be. There is no canonical provision, so far as I know, upon which our Convocation is based. . . . I, therefore, suggest that before our Convocation is over, if the matter meets with approval, that steps may be taken for the formation of a committee on by-laws and regulations which I trust I may be able to report, if possible, before we adjourn. These by-laws should contain provision for the determination of the friendship of the body, the functions of the body and the ways in which these functions can best be served, under the condition prevalent in Europe.

It would seem to me desirable that the possible unification of our work along financial lines might be obtained through a standing committee of this body, known as a finance committee. We have a secretary and a treasurer of this body, but the duties of neither have been determined. I think I see the value of a standing committee on hospitality, whose duty it might be to minister in some way to the increasing flood of transients who pour into Europe, at various seasons of the year.

The Bishop in Charge of European Churches.

The whole matter of the episcopate is still in statu quo. I asked our delegates from the European Churches to the last General Convention, to make a report as to the reception of our memorial upon this subject and to tell us what the situation is at the present moment. There is to be a meeting of the House of Bishops in America on October 2, and this body might have jurisdiction in the premises, provided we saw fit to modify our memorial in such a way as not to ask for the election of a resident Bishop. Were we to ask for a permanent Bishop instead of a resident Bishop, this might be provided by the House of Bishops. The word resident is likely to raise the question as to the status of the American Church in Europe. That we can neither work as a diocese or a missionary district seems obvious, and Bishops are not creative under our American usage, except to serve in either a diocese or a missionary district. There seems hardly enough work to do in Europe for a Bishop who gives to it his whole time, unless there be added to his task something more or less heterogeneous. The death of Bishop Brent seems to have, for the moment at least, made impractical any commitments to the European Bishop of tasks which might embroil the Church at home in the entanglements, theological and otherwise, existing here, although approaching to certain of the National Churches may be greatly desired. I, personally, have little hope that our General Convention will agree to risk our establishment to either the wisdom or caprice of any one Bishop which they may assign to service in Europe. The election of any priest to the Bishopric of the European Churchs therefore seems to me unlikely, until Canonship and perhaps constitutional provision is secured on the ground that we have no recognized unit to which he might be elected Bishop. As you know, the suggestion offered by the National Council to the General Convention was met with disavour, so that the whole subject of Episcopal care over the Churches in Europe may be considered, I think now de novo.

A permanent Bishop, however, if asked for, might be secured, provided a retired Bishop could be found who would accept the office, should the Presiding Bishop appoint him, or if the office could be supplied satisfactorily to the Convocation by the appointment of a Diocesan Bishop for a limited period each year, as an addition to his own jurisdiction. The subject is difficult and in some places thorny. I am inclined to think that the House of Bishops will grant to the Convocation in Europe the sort of Bishop this Convocation desires. . . .

May I call your attention to the fact that the Lambeth Conference meets in London next year, from July 7 to August 9. A flood of American Bishops, therefore, will be in Europe. It would seem wise that we should take some steps to offer every hospitality possible to our visiting Bishops. The more in-

timately the members know the work of the churches in Europe, the more interest they will assuredly have in it. From the ninth of October until fall, some of these Bishops will be traveling. I am particularly anxious that as many of them as possible should be invited to occupy our pulpits.

In conclusion may I request that a committee to consider the Bishop's address to take into consideration before making a report, the advisability of recommending it with its findings concerning Convocation, the advisability of a clerical gathering immediately before or subsequent to the next Convocation for the purpose of abetting fellowship and mutual stimulation. . . . The burden of my message is this, **that we give up ourselves in this Convocation largely to the consideration of those matters which will tend to unify our work and to extend its survey beyond the horizon of our own parishes.** Convocation is the only large unit we possess. How shall we use it? Not, I trust, as a burden upon the parishes, but as an instrument for the parish to use in the tasks too large for the parishes to attempt alone. If Convocation is not a communal instrument for the accomplishment of the task for which the individual is responsible, it has little reason for being.

Commending ourselves to the love and greater service of the Lord, may I ask you to join me in the prayer of Bishop Andrews for the Church now enshrined in our new prayer book.

Florence Nightingale Service.

Nearly a thousand uniformed nurses and student nurses, from more than twenty of Detroit's hospitals marched into St. Paul's Cathedral for the annual Florence Nightingale Service, under the auspices of the Guild of St. Barnabas for Nurses, Detroit Branch. Only in the transepts, gallery and aisles of the Cathedral was there room for those who were not nurses. The sermon was preached by the Rev. Alvin E. Magary, minister of North Woodward Presbyterian Church. An interesting circumstance was that heading the procession of nurses at this celebration of the one hundred and seventh anniversary of Florence Nightingale's birth was Miss Maicock, trained under Miss Hanan, herself one of Miss Nightingale's closest friends and disciples.

ALABAMA.

Rt. Rev. Wm. G. McDowell Bishop

The Chapel of the Redeemer.

I will tell you something about our mission here at Anniston, known as The Chapel of the Redeemer. Please remember we have no chapel at all—just an old three-room tenement house with a few benches, an organ, a lectern, an altar and a Bible. We frequently have more than sixty children at Sunday School here in the afternoon on Sunday. We started about a year and half ago and have had many ups and downs—more downs than ups. When we started many thought that Good Friday was "the best day to plant beans," but now they know it commemorates the sacrifice on the Cross. They were quite prejudiced at first to the Cross on the Altar—they seemed to associate a cross with the Roman Church only. The Holy Rollers, and other sects, attact many of them, but they usually return to us after a time. Many still cling to the idea that immersion is the only proper mode of baptism—must "go under the water" and that "sprinkling" (pouring on of water) is something peculiar to the Episcopal Church. We had a lovely Christmas tree for them, and the children gave that sweet little play, "Bethlehem", under the direction of one of our teachers. At Easter we took between sixty and seventy of these children to Grace Church for the children's celebration. I enclose a kodak picture of a class of seven little girls who recited most beautifully, Duty to God and Duty to Neighbor for the Grace Church children. Their faithful and devoted teacher is now working with the boys and girls at the Appalachian School at Penland, N. C. We have baptized eighteen and now have five confirmed members and feel that we have done something for the Master. Next week we will have our annual picnic for these children and they will have a royal time under the big trees near the spring at Peaceburg, jumping ropes, playing games and eating ice cream, and other good things which will be prepared for them. We hope some day to have a real chapel.

H. P. T.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor.

Convocation of Church Workers Among Colored People.

The Convocation of Colored Workers of the Diocese of Mississippi held its annual session in St. Mary's Episcopal Church, the Rev. S. A. Morgan, rector, June 13. The Rt. Rev. Wm. Mercer Green, Bishop Coadjutor of this Diocese, administered the Holy Communion. He was assisted by the rector and the Rev. J. M. Hicks, Chaplain of Okolona Industrial School.

Bishop Green then delivered a forceful address to an appreciative audience on the subject: "The Place of the Christian Church in the Affairs of the World."

After the service, the Convocation was duly organized. The Woman's Auxiliary was also duly organized, and officers were elected.

The afternoon session was taken up with reports of various committees. The report of the committee on state of the Church was especially interesting and became the topic of discussion for the afternoon. The report was as follows:

The Bishops, officers and members of the Convocation of the Colored Missionary Jurisdiction of the Diocese of Mississippi, greetings: "We, the undersigned members of the committee appointed to report on the state of the Church, beg leave to make the following report:

1. We wish to re-affirm our faith in the principles of the Protestant Episcopal Church and our confidence and deep affection for the Bishops of our Diocese, the Rt. Rev. Theo. D. Bratton, D. D., and our Bishop Coadjutor, the Rt. Rev. Wm. Mercer Green, D. D.

2. After a careful study of the reports of the delegates attending this Convocation, representing the Colored missions of the diocese, we believe that the time has arrived for energetic action and organized effort among Colored Episcopalians to the end that the Colored people of the State of Mississippi may be correctly informed with regard to the faith and ritual of the Church and the work the Church is doing through education to elevate the Colored people of Mississippi. Therefore, we respectfully recommend to the Bishops the importance of an annual Convocation to be held in the various missions of the diocese at a convenient time, for the purpose of arousing the interest among the Colored members of the Church and attracting the attention of other Colored people of the state who are not members of any church.

We respectfully recommend and urge our Bishops to take such steps as they may deem proper to secure priests for all of the missions now active and to arouse the membership of the inactive missions to reorganize the work of the Church in their locality.

We believe the Colored people of Mississippi would welcome and support such action on the part of our Bishops and that the Church would be greatly benefited thereby.

We wish further to express our heartfelt gratitude to the White friends of the diocese who have given the Colored work generous support, and especially do we thank Mrs. J. W. Johnson for her magnanimous gifts to St. Mark, St. Mary and to the Y. M. C. A. These gifts inspire us to greater service than we have yet rendered. We invoke the blessings of health and happiness upon Mrs. Johnson and pray that she may live long to witness the progress of our race through her generous gifts.

We beg to express our faith in the untiring energy, integrity and ability of our Colored priests in charge of our religious and educational work, and we do hereby pledge them the loyalty and continued support of our membership."

A very interesting program was rendered at the evening session. The Creed was repeated and prayers were said. Then several spirituals were sung by some of our best local talent. The Mt. Heroden Sextette and the Y. M. C. A. choir, both directed by Mrs. M. G. Miller, sang anthems and spirituals. A quartette from the Mound Bayou Training School, led by Zee Alfin Anderson, a former Vicksburger, sang a very touching spiritual. The leaders then recited Dunbar's "When Malindy Sings", in matchless style. This reading was prepared by her under the direction of Prof. Frederick Hall, while she was attending the Jackson College and she has thrilled many audiences by her fine interpretation of this popular poem; but never before had the writer heard her or any other reader recite the poem so well. The audience gave evidence of its appreciation of the young woman's elocutionary talent.

The Rev. Mr. Morgan presented a class of four children and one adult to Bishop Green for confirmation.

After the class was confirmed, Dr. C. B. Wilmer preached a sermon on "Love", the like of which one seldom hears. It abounded in simple illustrations which were at times humorous and at times pathetic, and it closed with one of the most stirring appeals for greater loyatly to Christ that has ever been made. It was thoroughly enjoyed by the large bi-racial audience that followed every word of the speaker.

W. A. Rembert came in for his usual share of congratulations for his fine rendition of, "I know that My Redeemer Liveth".

The meeting was appropriately closed with a fatherly talk from our prelate and friend, Bishop Theo. D. Bratton.

Rector Morgan extends thanks through this column to those who took part on the program and to those who rendered service in any way to make the visitors comfortable. He says they all left delighted with the entertainment they received in Vicksburg.

The next Convocation meets with the Rev. J. T. Jeffrey, rector of St. Mark's Church, Jackson, Miss.

S. A. M.

NEW YORK.

Rt. Rev. William T. Manning, D. D.,
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, Suffragan.

Summer Plans for Services at the Church of the Heavenly Rest and Chapel of the Beloved Disciple.

Among preaching engagements filled this summer by the Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest and Chapel of the Beloved Disciple, was that at the Chapel in Watch Hill, Rhode Island, where he preached on Sunday, July 7.

Dr. and Mrs. Darlington, with their two young sons, Peter and Henry, Jr., are summering at Watch Hill, where they have taken the cottage, White Sands, for the season.

During the following week, Dr. Darlington will be at Camp Dix, New Jersey, at the Headquarters of the Forty-fourth Infantry Division, of which he is Divisional Chaplain.

Again on August 4, Dr. Darlington will assist in the services at the Watch Hill Chapel, when the Rt. Rev. Herbert Shipman, D. D., Suffragan Bishop of New York, will preach.

For the Church of the Heavenly Rest and Chapel of the Beloved Disciple, Fifth Avenue and Ninetieth Street, the Sunday services at 8 and 11 A. M., will be in charge of the Rev. W. Harold Weigle, Jr., who is Chaplain of the Episcopal Actors' Guild; the Rev. John G. Robinson, of the Episcopal City Mission Society, who is a Chaplain at Bellevue Hospital, and at the House of the Holy Comforter; and the Rev. Elliott Darlington, who was the preacher Sunday morning, July 7.

Afternoon services at this church will be discontinued until September. Morning services will be held in the new chapel adjoining the church at Fifth Avenue and Ninetieth Street, while construction work on the church proper is being completed. The latter will again be opened for worship on the last Sunday in September.

Saints' Days and Holy Days will be observed throughout the summer with celebration of the Holy Communion at 7:30 and 11 A. M. These include: St. James' Day, July 25; Feast of the Transfiguration, August 6; St. Bartholomew's Day, August 24.

Calvary Church.

The Rev. David T. Eaton, one of the assistant ministers of Calvary Church, is spending the summer at Swampscott, Mass., where he is in charge of the Episcopal Church there. He is continuing during the summer editing The Calvary Evangel, and will be back at his post September 1.

The Rev. Garrett R. Stearly and Mrs. Stearly have gone on an evangelical journey to South Africa with the Rev. F. N. D. Buchman.

The Rev. J. Herbert Smith, who has come on the staff as one of the assistant ministers, will preach his first sermon in Calvary next Sunday night at eight o'clock. He is a graduate of the University of Chicago, 1921, and of the General Theological Seminary, 1926. For two years he was rector of St. Andrew's Church, Emporia, Kan., and was in charge of St. James' Church, New York, last August. Mr. Smith is coming to Calvary in order to get the evangelistic training given there.

The Rev. Norman Von Post Schwab, Yale, 1926, Virginia Seminary, 1929, who was ordained to the Diaconate by the Bishop of Connecticut on June 16, has come as a full-time volunteer on the staff as an assistant minister. He is a direct descendant of Henry Melchoir Muhlenburg, and is a nephew of the late Rev. Lawrence Henry Schwab.

A member of the summer staff, who will be here only until he returns to Berkeley Divinity School in the fall, is Mr. Theodore Dorsey. Mr. Dorsey has been preaching on the Green at New Haven daily. He is to be in charge of the outdoor services at Calvary this summer. The first service will be held on Sunday evening at seven o'clock. The clergy and choir in robes will march from the church at Twenty-first Street and Fourth Avenue at seven o'clock. At Twenty-fifth Street and Madison Square, from a soap box, Mr. Dorsey will give his own personal testimony. Among others who will witness are Miss Olive Jones, an ex-president of the National Education Association and now in charge of the Church School at Calvary; Mr. Everett M. Daly, the sexton of Calvary Church, and the rector, the Rev. S. M. Shoemaker, Jr. At five minutes of eight the choir re-forms, and, headed by the crucifer bearing a great wooden cross, marches back to the church on Twenty-first Street and Fourth Avenue. There the organ will pick up the hymn that is being played by the trumpeter, and the choir, singing, will march up into the chancel, the people who have followed going into the pews on the right and left among the regular congregation.

Last Tuesday, June 25, Fred Tillman, the janitor of Calvary House, celebrated his third anniversary in the Christian life, at Calvary Mission, 346 East Twenty-third Street. Before he came to Calvary he had spent twenty-seven years in reform schools and jails. He is a member of the Calvary Brotherhood and helps with the services there, as well as doing his work at Calvary House.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Canons Appointed at St. Philip's Cathedral, Atlanta, Ga.

At the regular monthly meeting of the Chapter of St. Philip's Cathedral, Atlanta, Georgia, three non-resident canons were appointed on the nomination of Bishop Mikell and the Very Rev. Raimundo de Ovies, Dean of the Cathedral. They are the Rev. Charles L. Wells, Ph. D., Dean of the Theological Department of the University of the South; the Rev. Carey B. Wilmer, D. D., rector emeritus of St. Luke's Church, Atlanta, and a professor in the Theological Department at Sewanee, and the Rev. George B. Myers, Dean of the Department of the Philosophy of Religion, University of the South, formerly Dean of the Cathedral at Havana, Cuba.

Canons Wells, Wilmer and Myers are preparing courses of lectures to be delivered before the diocese in meetings to be arranged at the Cathedral, the subjects to be announced later.

A. B. G.

SOUTH FLORIDA.

Rt. Rev. Cameron Mann, D. D., Bishop
Rt. Rev. J. D. Wing, D. D., Coadjutor.

Seventy-third Birthday Party.

A most enjoyable surprise birthday party was recently given in honor of the Rev. Dr. J. B. Blanchet, who for many years has conducted the devotional exercises at the Olga Community Union Sunday School, and is still in charge of the Adult Bible Class.

The entertainment was held at the attractive home of Mr. and Mrs. J. E. Mills, the Superintendent. The rooms opening en suite were tastily decorated with beautiful flowers; several games were enjoyed by the young folks, while a number of musical selections were rendered by Mrs. E. M. Prevatt, the organist, and Mr. Carl Lohmeyer, the teacher of the young people's Bible class.

Much interest was evidenced in the lighting of the seventy-three candles on the birthday cake.

Dr. Blanchet has been engaged in this social communal service here for some twelve or more years and the deep appreciation of his splendid work was evidenced by the large number present.

Assisting Mr. and Mrs. Mills in looking after the pleasure of the guests were Mr. and Mrs. John L. Blanchet of Jacksonville.

OKLAHOMA.

Rt. Rev. Thomas Casady, S. T. D., Bishop.

Greater Vestry System.

Emmanuel Church, Shawnee, Oklahoma, has adopted the greater vestry system, following closely after the plan which has proved so successful at Christ Church, Williamsport, Pa. It is composed of the canonical vestry, eleven in number, nine other men and nine women.

Placing thirty bouquets on the graves in the local potter's field was the manner in which the Scout Troop at the Church of the Good Shepherd, Sapulpa, Oklahoma, observed the day.

Bishop Thomas Casady has confirmed two hundred and eighty-one persons in Oklahoma since January 1.

The Superintendent of the Municipal Hospital, Shawnee, Oklahoma, is a communicant. A number of women of Emmanuel Parish, there, have taken the lead in fostering the Shawnee Hospital Auxiliary, which aids the institution in various ways. Recently a new X-Ray equipment was purchased at a cost of one thousand dollars. The Auxiliary is helping pay for it.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

Because of the appointment of Dean Holmes to Leonard Hall, it became necessary to elect a new Dean of the Convocation of Scranton. It met in the Church of the Redeemer, Sayre, the Rev. Glen B. Walter, rector, and the Rev. Robert F. Kline, rector of Calvary Church, Wilkes-Barre, was unaimously elected as the new Dean.

H. P. W.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Trustees of the Detroit City Mission have elected the Rev. George Backhurst, missionary-in-cahrge of St. Paul's Church, St. Clair Shores, Michigan, to succeed the Rev. Harry J. Pearson as Superintendent of the Mission. Mr. Backhurst, a native of England, was

trained in St. Paul's College, Lincoln. Before he entered college he served three years in the Church Army of England. He was ordained in Nova Scotia and has served in the Dioceses of Albany and Duluth.

Mr. Ernest E. Piper, Superintendent of Religious Education for the Diocese of Michigan, is a member of the faculty of the summer session of the Graduate School in Religious Education, being held at the Presbyterian Theological Seminary at Chicago, during July and August.

McE.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

St. Mary's Church, Middlesboro.

The Rev. Claudius F. Smith, Rector.

During the month of May, the Rev. Claudius F. Smith held services each week and began as rector-missionary June 1. The services are being well attended and an increasing interest is manifested on every hand. As yet no rectory has been procured but a good committee has been appointed to arrange for the disposal of the small house now owned by the parish and use the means thereby obtained in purchasing a house adequate for the purpose.

Services will be held during June in Pineville and Barbourville, where there are a few communicants.

The Guild elected officers last week making Mrs. Everett Silvers, president; Mrs. J. S. Whitfield, vice-president; Mrs. Dr. Zimmerman, secretary, and Mrs. Saunders, treasurer. They are enthusiastically at it and are very ably carrying forward a new program. The vestry committee handled the recent Every Member Canvass very successfully. It was the best canvass in the history of the parish and the people feel a just pride in the results. The rector hopes to take up his residence early in the fall or sooner if possible. His address is Box 503, Middlesboro. Much enthusiasm was aroused by our new Bishop at his recent visit June 4. His inspiring sermon, so ably delivered, captured the minds and hearts of the large congregation. The diocese must feel profoundly grateful in having him. There is much to be done in building up the Sunday school and bringing the choir back to its former strength. The Guild is arranging for a supper for men the latter part of this month, looking toward forming a men's organization of some kind. We are off to a fairly good start, so to speak, and hope to take our place some day in the diocese.

May the Diocese and Diocesan News prosper.

C. F. S.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

Rector Celebrates Two Anniversaries.

On June 5, the Rev. Devall Langhorne Gwathmey, rector of St. John's Church, Wytheville, had a special celebration of the Holy Communion; thus observing the fifteenth anniversary of his ordination to the Priesthood.

On Sunday, June 30, the close of the eighth year since his coming to Wytheville, he had a Communion service particularly for those persons who have been confirmed during his rectorship there.

The Parish Aid Society has given to St. John's a handsome set of purple chancel hangings in memory of the late Miss Ella R. Goodwin, for many years a faithful and devoted member of the parish.

The Virginia Council of Religious Education (interdenominational) met in Wytheville June 19-21. The Rev. Mr. Gwathmey gave the address of welcome on behalf of the Wytheville Churches, and the Parish Aid Society of St. John's served the young people's banquet of two hundred plates. Nearly all of the St. John's Church School teachers and a number of other members of the congregation were registered as members of the Conference. Episcopal clergymen from other points attending the Conference were: the Rev. Messrs. Edwin R. Carter, D. D., of Petersburg; Herbert H. Young, of Bluefield; John A. Wilson, Jr., of Richlands, and Jacquelin Ambler, of Dante.

Wedding of Pulaski Rector.

On the evening of Thursday, June 20, in the First Presbyterian Church at Clinton, South Carolina, the Rev. James McDowell Dick was married to Miss Sara Elizabeth Young. The ceremony was performed by the Rt. Rev. Kirkman G. Finlay, D. D., Bishop of the Diocese of Upper South Carolina, who was assisted by the Rev. Dr. D. J. Woods, the bride's pastor.

Mr. Dick's best man was his brother, Mr. Hugh Dick, of Charlotte, N. C., and Miss Margaret Copeland, of Clinton, was maid of honor.

The bride is the only daughter of Dr. and Mrs. Jack H. Young, of Clinton.

The Rev. Mr. Dick is a son of Mrs. Margaret Fraser Dick, and the late James McDowell Dick, of Sumter, S. C. He is an alumnus of Virginia Seminary, and since December 1, 1928, has been rector of Christ Church at Pulaski in the Diocese of Southwestern Virginia.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

First Summer School Held.

For the first time, the sessions of a Provincial Summer School are being held in Long Island Diocese. The location, the Stony Brook School property, is almost ideal, being on high ground, with spacious lawns and many shade trees, near the railroad and main highways, and not far from salt-water bathing. There are school buildings with the necessary classrooms, sleeping accommodations, dining-room and kitchen and a large auditorium. The recently built memorial chapel, though of the "meeting-house" type and consequently a little awkward for administration of Holy Communion, is certainly a beautiful building.

The conference opened with luncheon on July 1 and ended with breakfast on July 11. The registration is one hundred and fifty-five. Eighty are from Long Island, and all the other dioceses of the province are represented except Western New York. There is one scholar from Porto Rico. Several dioceses not in this province have one or two representatives present.

Bishop Oldham, of Albany, is pastor of the conference. The Rev. Charles H. Ricker, of Manhasset, L. I., is dean and opened the conference with an excellent statement of its purpose. The most popular course is said to be that given by Miss Mabel Lee Cooper, National Secretary for Teacher Training, on "How to Teach". Courses on the Church's Program are given by the Rev. Elmer N. Schmuck, D. D., and the Rev. Chauncey E. Snowden. A valuable course on "Present Day Problems of Life and Thought," given by the Rev. Joseph H. Titus, is well attended and highly appreciated. The revision of the Prayer Book is interestingly dealt with by the Rev. Thomas A. Conover. Other courses are on Old Testament Heroes; the Gospel of St. John; Coordinating Agencies of the Church; Religious Drama; Leaders of the American and English Churches; and on several phases of Church School work and mission study. Dr. John W. Wood is to make an evening address on "An Act of International Good-Will". Miss Mildred H. Brown, who is giving the course on Religious Drama, will also produce a drama or pageant at the close of the conference, choosing and training the personnel from those present.

Much good may be expected to result to our parishes from the inspiration and material which our eighty participants in the conference will surely receive. Long Island has always been well represented in the provincial summer schools, but naturally when one is held in our territory, it is to be expected that our people should be present in still larger numbers. We hope the success of this session will be such that a permanent arrangement may be made to have the school meet in Long Island every year.

House of St. Giles the Cripple.

The year-book of the House of St. Giles the Cripple has lately been issued. This interesting and appealing charity well deserves the support it receives from the people of the diocese. Founded by Sister Sarah in 1891, its progress has been steady, though often too slow to please those most interested in its advance. The present hospital, located in Brooklyn, was thought when it was built in 1913, to be adequate for a long time to come, but it is now in need of enlargement. The convalescent home and school in Garden City, newly built in 1923, serves its purpose admirably but already needs expansion in respect of certain facilities. The present general manager, Major Juan C. Butts, is doing an excellent work, and not the least of his achievements is the compilation of a most interesting year-book. The volume and character of work done, the patient after-care through a term of years, the development of normal occupations and sports among the crippled children, are presented with a most pathetic appeal for these handicapped boys and girls. Comparison of the present condition of certain patients with their state several years ago is graphically made by photographs, which are also used with telling effect to illustrate the daily life of the children.

It is encouraging to read the list of contributors to this excellent work No one could read the report without desiring to do something to help.

The graduates of the Lay Readers' School, started two years ago in this diocese by Bishop Stires, recently formed an organization with the aid of Bishop Larned. They wish to make it known that they hold themselves in readiness to help in any way needed, and they wish to develop their own usefulness through association. In the

(Continued on page 22.)

Family Department

JULY.

1. Monday.
4 Thursday.
7. Sixth Sunday after Trinity.
14. Seventh Sunday after Trinity.
21. Eighth Sunday after Trinity.
25. Thursday. S. James
28 Ninth Sunday after Trinity
31. Wednesday.

COLLECT FOR SEVENTH SUNDAY AFTER TRINITY.

Lord of all Power and might, Who art the Author and Giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same through Jesus Our Lord. Amen.

SUCH AS I HAVE.

Lord, I have laid my heart upon Thine altar,
But I cannot get the wood to burn;
It hardly flares when it begins to falter,
And to the dark return.

Old sap or night-fallen dew has damped the fuel,
In vain my breath would flame provoke;
You see, at every door attempt's renewal,
To Thee ascends the smoke.

'Tis all I have, smoke, failure, foiled endeavor,
Coldness and doubt and palsied lack—
Such as I have, I send Thee: Perfect Giver.
Send Thou Thy lightning back.

—George MacDonald.

The Universal Need of Jesus.

While all giving for religious purposes in America has been going up during recent years, the giving for the missionary end of religion has been gradually slipping. On the foreign mission fields many schools and hospitals and churches have been closed and missionaries have been dismissed. We are in the backwash of a lack of interest in the world. After the World War we became disillusioned, and withdrew to ourselves, and became interested in things rather than in people.

At the center of it all is the fact that we are not quite certain that Christ is necessary to human life. If we were certain, I would not have to plead the cause of Christian missions—for the very essence of the gospel is the giving of ourselves for others.

Idolatry is simply a yearning for God to be near. The old Hindus first worshipped three gods, then thirty-three, then 330 gods, then 33,000 gods, then 33,000,000 gods. They added god to god, hoping to find a satisfactory one. The only reason we do not also add god to god is because Christ showed us what God is like. God is Christ-like. The answer to the mystery of the universe is God; the answer to the mystery of God is Christ.

The only reason we do not have the thousands of superstitions of India and the rest of Asia is because a man once came and brushed aside superstition. That man was Christ.

I have looked into the soul of the East, and I have found it is empty of all but yearning.

Men in Christ find satisfaction for their yearning; men without Christ do not find it. The whole world is a great area of human need. No one in East or in West is getting along well without Christ.

The human heart is made for God, as the eye is made for light, as the ear is made for hearing, as the esthetic nature is made for beauty.

The Eastern nations have resented the constant portrayal of their worst side. They do not like the lower parts of their life to be flaunted; America would not like the lower parts of her life flaunted across the world. I have learned to love and respect India, and yet I know that her needs are still there. I wish I could tell you that the caste system was broken, but 60,000,000 outcasts are still here. I wish it were otherwise, but superstition and ignorance and disease are still in India.

We missionaries see as deep a need as ever, but we try to keep her from being degraded in the eyes of the world. But we see that the very fiber of men's thinking is being changed by the gospel in India and elsewhere in the East.

We see the "Christ of the Beginnings" everywhere. We find Buddhists and Hindus who have been led by the Christian example and spirit to found orphanages. We find individuals who try to live according to Christ's way, though they do not profess His name; we find the spirit of Christ influencing legislation, making more happy the place of women and children.

Everywhere we see the beginnings of Christ's influence and an interest in His teachings. We are not satisfied with beginnings only, but we rejoice in them.

Is Christ to be also the "Christ of the Final Word?"

Is the gospel concerning Christ a religion, or the religion, or religion itself? We believe that it is religion itself. We believe that the Orient which has now the beginning will accept Christ also as "religion", as the "final word".

A learned professor of philosophy recently said to me, "You know we in Europe are looking for a new religion." I asked him what essential he thought this new religion would have, and he replied, "The scientific attitude—the love of truth; a humanism—a love of humans."

But, as I told the professor, those are essentials of Christianity, Christ had the scientific attitude, He sought the truth and condemned the superstitions and untruths everywhere about Him. And was there ever a man more in love with humans than was Christ?

Christ not only loved "humanity", He loved people, personally and individually. The terms "the least", "the last", and "the lost", were constantly on His lips.

No, Christianity is not afraid of science. All we ask, that it be sufficiently scientific. All we say is to go the limit and seek the facts. When we get all the facts we will come out at Christ. The more scientific the attitude to life grows, the more masterful Christ becomes in the world.

The gospel comes out of life, it speaks to life; it comes out of reality, it speaks to reality.

We believe that Christ shows us God and can bring us to God. We believe that He is the "final word". Since the center of the gospel is "to give", we must share our knowledge of Christ with needy people everywhere—and we must share everything we have.

Let Christ have full play in your soul and you will be a missionary or stop being a Christian.

I found people in South America in my three months' tour deeply interested in Christianity if the gospel were presented not in dogmatism and traditionalism, but as a vital way of life. Many thousands of the educated peoples have broken away from their traditional faith and are following various new cults or are classified as agnostics and atheists.

These men and women flocked to our meetings, and we found in them the same yearning for something that would satisfy their souls as we had found in the Orient. The need for Christ is the one universal need.—Dr. E. Stanley Jones, in Boston Transcript.

My Wife.

(Written concerning one wife and inscribed to all true wives, who deserve a nobler tribute than can be penned by any husband.)

My wife is the woman who married me. She knows me at my best and at my worst—but that is another story. I am absent from home a good bit, but I am well acquainted with my wife and children.

Fifty-odd years ago a beautiful mother and her baby girl paused at a place like Ephrath, which was Bethlehem, where two worlds meet. Halfway here and halfway there they parted. This babe "of the right hand" came on alone. Alone, the Rachel mother went on to the land where angels of children behold the face of our Father.

That little girl went to school and returned home; she afterwards taught in the schools and returned home; she gave much time to the Church and returned home; she married well, her husband himself being judge, and she has found her throne room of usefulness and happiness in that sacred, sunny spot, our home.

My wife was a spinster, but she does not spin; our flax wheel is a relic. Nor does she weave; the loom is now an heirloom. For all this, my wife is an orthodox Hannah, after the pattern of 1 Samuel 2:19. She makes, remakes, patches, and darns garments new and old for our Samuels and their sisters.

My wife has a piano, a radio, a fireless cooker, an electric washing machine, a cuckoo clock, and a family tree, but no career. Her accomplishments are the refinements that fit her for wifehood, motherhood, and sainthood.

My wife has not the face and figure of Venus of Milo, but she has the beauty mark that God puts upon virtue. She is not a prima donna; she is a mother donna and hums sleep-time lullabies for her children with a voice as soft as a flute note.

My wife gives attention to the health and happiness of our children, to their bread-and-butter needs, their clothing, their play, their school work, and their religious instruction. People who interfere with this program do not find my wife interesting.

My wife has a carefully selected shelf of books—books on child nature and child nurture, children's storybooks, and the Book of books. She attends the meetings of the Parent-Teacher Association and cooperates with teachers in the Church School. Mother and chil-

dren close the door of each day with a golden key—bedtime stories and prayers. My wife's meetinghouse religion is positive; her dwelling house religion is superlative.

My appointments are not my wife's disappointments. She can gather her jewelry, which consists mainly of two rings, and her jewels, which consist wholly of two girls and a pair of boys, and move from a home into a house between suns.

I would not have any gentle readers to conclude that I married a piece of perfection; I did not. Genealogical and theological accuracy compels me to admit that my wife traces her ancestry back to Eden. She is akin to Eve and Mary Wordsworth:

"A creature not too bright or good
For human nature's daily food,
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears, and smiles."

If my wife were perfect, I should want to slip away with Mr. Jiggs to Dinty Moore's now and again. As it is, I am quite comfortable in her company.

I have an idea that my wife would like always to remain her husband's sweetheart. But what's the good of that? He gives her flowers and candy at Christmas, on her birthday and wedding anniversary. He works hard to support the home. He lives straight to deserve and give her and the children an honorable name. If it were necessary, he would open his veins and give his lifeblood for her.

But perhaps a wife longs for the fondling of affection more than she needs blood transfusion; therefore a word to the wise: Whisper into the listening heart of your wife ever and anon, "I love my sweetheart", meaning, of course, the one you married.

"She's adorned
Amply that in her husband's eye looks lovely,
The truest mirror that an honest wife
Can see her beauty in."

—Dehaven, In Home Quarterly.

"Peace Be Unto You."

On the dawn of the First Easter morning a weeping woman stood beside a grave. And on the evening of that day, within closed doors, a band of sorrowful men met together with fear in their hearts, "fear of the Jews". The woman was weeping, and the men were sad, because they had lost Jesus. And their hearts were sore, and their hopes were dead. But "Jesus came". Out of the awful silence into which men thought they had put Him forever, He came. Came into the garden and said, "Mary"; and a wild joy filled her heart: "I have seen the Lord." Came again at the close of the day to the forlorn and terrified band, and said: "Peace be unto you." Spoken to men who had met in fear, and who looked forward to troubled days, it had a wondrous power to soothe, coming from the lips of the Lord, fresh from His victory over death. "The disciples, therefore, were glad when they saw the Lord." Jesus is strangely earnest about the peace. Those worn, hunted men need it; and He will not leave them till He has made them sure of it. "Jesus, therefore, said unto them again, 'Peace be unto you'."

The vision of the risen Christ, with a message of peace upon His lips, turned the disciples' terror into gladness, and still today are that vision and that message mighty to save from any grief or fear that frets us. To all who face sorrow, defeat, bereavement, death, the Easter voice says, "Peace be unto you"—a voice from a world wherein these things have all been swallowed up in victory.—J. E. McFayden.

For The Southern Churchman.

"GOOD NEWS" TO EVERY CREATURE.

F. B. Stone.

We thank Thee for the greatness of the task
That Thou hast giv'n Thy Church to do for Thee,
Too great for human kind, except it ask
And gave the strength from Thee on bended knee;
"Go ye and teach all nations," calls for grace
That can be found on earth no other place.

Lord, wing Thy workers forth all o'er the earth,
Thy chosen ones filled with the Holy Ghost,
To speed Thy Word around the whole world's girth—
By millions take it to the scattered host;
That every one may read God's Holy Word,
And learn of Thee of Whom they've never heard.

And may Thy people who remain behind,
Pray daily for the workers far away,
That through new-birth repentant souls may find
Their way to Thee, a nation in a day,
And thus be done the Heavenly Father's will,
As Thy loved Church its purpose doth fulfill.

The Grace That Enlarges.

By the Rev. J. S. Kendall, D. D.

The efficiency of the Church of Jesus Christ depends on the strength of her individual members. This being true, every child of God should be anxious to meet every condition that will lead to his largest development and most fruitful service. I wish here to call special attention to the grace of liberality or giving as a source of strength.

The Apostle in 2 Corinthians 8:7, classes giving with other graces, such as faith, utterance, knowledge, diligence, and love, and he says, "As ye abound in these, see that ye abound in this grace (liberality) also". I can point out only a few general principles.

1. Liberality destroys selfishness. There is nothing that so dwarfs the soul and hinders the growth of the individual in the spiritual life as selfishness. Jesus taught that to become His disciples we had to deny self; and experience has taught us that to live a life of fellowship with Him we must live a life of self-denial. There is no channel through which the average man can put self to death and destroy selfishness more quickly than by the liberal giving of his means.

2. It develops love. Where our treasures are, there will our hearts be also; or, in other words, where our investments are, there will be our love and heart affections. If money is myself, as Doctor Schauffler states, then where our money is invested we are personally invested, and as we invest ourselves in any cause there is a growing love for that cause. It is the giving of life and service in the defense of the Flag that caused such deep love for the Stars and Stripes. As we give bountifully, whether it be in service or means, for the cause of Christ, it will increase our love for Him and the cause for which He laid down His life.

3. Liberality has power to multiply the service of the individual. We can go with our money where we cannot go in person. It can toil for us in avenues for which we are unfitted; it can speak all languages and do all kinds of service; it can minister to all conditions of life. With it we can perpetuate the activities of our lives; can educate and train workers; can provide medicine and physician for those in dire need; can build churches and endow schools, can send out missionaries and provide comfort for aged ministers; can put in motion influences and activities that will continue when we are unable to serve.

4. It leads to prayer and thanksgiving. As our investments are made in the cause of the Kingdom, our prayers will increase in fervency and power for that Kingdom. When the home Church will give of its life and substance for extending the Kingdom into the regions beyond, it will be led to greater service in prayer for those parts. Read St. Paul in 2 Corinthians 9:11: "Ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God." As we begin to praise, we shall begin to enlarge and grow in strength. Again, it will cause the benefactors to cry unto God for us. See 2 Corinthians 9:12-14: "For ministration of this service not only filleth up the measure of the wants of saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of you by this ministration they glorify God for the obedence of your confession unto the Gospel of Christ, and for the liberality of your contribution unto them and unto all; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you."

5. Methods must be right. If we desire to have our giving a source of strength, we will have to adopt such methods of giving as will make God a real factor in our daily business. I am sure that God intends that man's employment shall be to him an aid in his spiritual life. We know that, with some, money-getting tends to divorce them from God; but this should not be so. I am persuaded that, when we get a proper vision of the relation of our lives and substance to the Kingdom of God, farming, trading, and honest labor of every kind will deepen and quicken the spiritual life.—Rev. J. S. Kendall, D. D.

The Use of the Bible.

The primary use of the Bible is to find the Redeemer in it. Many other persons and very many other things can be found, but if men miss the Redeemer and redemption they are not getting to the heart of it. This is its center. The God revealed to mankind in its pages is above all the saving God. And in this day of many voices, some of them distracting voices, our churches ought to be speaking in the sure voice of those who hold all their other views around this one as the center. It is not enough for any one to hold better views. And it is pure pharisaism to hold any views with conceit. Evangelical insight must be matched and must be saved by evangelistic fervor. Otherwise the light becomes darkness.—William Fraser McDowell, in "A Real Use of the Bible".

For the Young Folks

For The Southern Churchman.

'TIS HARD.

Maude F. Mumma.

'Tis hard to count the blessings
At home, or near at hand;
We think we have to find them
In some far distant land.

'Tis hard to see the beauty,
That everywhere is nigh;
The glory of the sunset,
The splendor of the sky.

'Tis hard to see the greatness,
That in the soul doth dwell;
What treasures there lie hidden,
No tongue of man could tell.

Green fields are always greenest,
When not too near at hand;
A prophet without honor,
Must dwell in his own land.

The Kitten Brooch.

They both saw it at once, the tiny kitten brooch. It was a cat's head in a grey enamel with emerald eyes.

Primrose and her cousin Petronel, who was staying with her, were bending over the mysterious holes in the floor that the men had made. Electric lights was being put into Hillsboro Lodge, and the workmen had been obliged to take up the boards of the nursery in order to bury the long grey ribbon wire you could bend in your hands under the floor.

It was a wet afternoon and the girls had been very glad, because it gave them an excuse to haunt the nursery passage to see what the men were doing.

Petronel, who lived in Norway generally, was not so excited about the coming of the electric lights as was Primrose.

"We all have it out there," she said, grandly, as she sat on Primrose's pretty fawn colored wooden bed, so charmingly painted with mauve wisteria and swung her long legs.

"But there's something awfully wonderful about it even if you have had it for a long time," persisted Primrose. "Is it all light inside that wire, and do fairies live inside it?"

It was then that they both stooped down to look into the boarding, and saw the little brooch sticking up out of a small crevice.

"Oh!" said Primrose.

"Oh!" said Petronel.

One rosy hand and one brown grabbed at the brooch. Petronel, who was stronger, though younger than the ten-year-old Primrose, got it and brought it up out of its hiding place. She held it out for inspection. As they both stared at it they both wanted it most tremendously. It was so extraordinarily pretty! It was the liveliest little pussy's head. The kitten's face, somehow or other, was much more like a kitten than such imitations usually are; the whiskers on its round grey face were lifelike.

"Somebody must have dropped it on the old oak floor very long ago, and it slipped down between the boards."

Primrose wanted the brooch passionately.

"You're not fond of cats, Petronel," she stammered, after Nancy had gone down to get tea. "I am. And I've just lost my own live kitten; remember, it's been away a week, and it will never come back!"

"The brooch will go with my mauve linen dress," said Petronel firmly. She had dashed off to her wardrobe and had got out her new frock. The cat, with its winking, friendly eyes, certainly looked very delightful against a mauve background. "I'd love to have it," Petronel repeated breathlessly. "I'm your guest, too. Guests always get things given to them."

"I want it specially because it's like James, my dear kitten that's lost," breathed Primrose, faintly.

Petronel said nothing; and, nurse, coming in, glanced from one hot, angry face to the other, took the kitten brooch and laid it on the dressing table, and made them both have tea.

No more was said just then. The evening passed somehow, but when both girls were in bed Primrose lay wakeful. She knew she ought to be unselfish and give her guest the brooch, and she was screwing herself to make the sacrifice. Beautiful brooch, what a memento it would have been of dear, grey, live Jamesay, who had so mysteriously disappeared from his happy home. "But I must play the game, of course," Primrose told herself again and again.

With an inward groan, but a firm resolve to do the right thing, Primrose, in her pink nightdress, at last jumped out of bed, went to the dressing table, fetched the brooch and laid it on Peronel's pillow. Petronel was awake, but sleepy. She clutched it with a happy grunt, "Thanks awfully," and Primrose slowly, slowly went back to bed again, perfectly miserable in the pale moonlight.

Lying down she felt relieved and resigned, tired but peaceful. It was all over now, fiery temptation. It was only because she wanted to remember dear Jamesey.

Then she glanced toward the window, and, through her tear-filled eyes, she saw a silvery-grey kitten on the window-ledge waiting to come in. It was Jamesey himself come home, real furry, purry Jamesay, alive and better than all the kitten brooches in the world!—British Weekly.

A Plucky Connecticut Girl.

By Laura B. Hall.

Every one knows that during the Civil War men were drafted for the army, both North and South; but all may not know that in the Revolutionary War, at least in some parts of the country, horses were drafted as well as men.

Think what his horse was to the isolated New England farmer of those early days! No steamcars or steamboats then carried him—or anybody—anywhere; even the lumbering old stage coach had not yet arrived; no daily mail brought him the news from the uttermost parts of the earth. The farmer's horse furnished his only means of communication with the outer parts of his limited world. On this useful animal did he jog along to church on Sunday, with his good wife on the pillion behind him; on week days the same broad back carried to mill the corn laboriously raised on his rocky acres, to be ground into the meal that made so large a proportion of the family fare. And how was the country store, with its calico and molasses, its codfish and good-natured gossip, to be reached without this trusty helper?

Somewhere in the State of Connecticut—we should not like to tell this tale of meanness if the name of the grand old State did not bring to mind Putnam and Hale and many another brave and worthy son—lived a man whose horse the government had drafted. This man made up his mean and selfish mind that not his own, but the horse of a poor widow who lived not far away, should be the one to go to the war. So over he went to where the unprotected woman was trying to keep a home for her six fatherless children, and informed her that her horse had been drawn for the army, and that he had been directed to come at a certain hour early next morning to take it to the place appointed for the gathering of the drafted horses.

Imagine the consternation of the mother and the lamentations of the children over this dreadful news!

But twelve-year-old Mabel, who had listened in silence, kept her own counsel; and when bedtime came she went up to her little room as usual. But she quietly waited till all the household were asleep, and then she gently opened her window, crept down the roof of the shed below it, and noiselessly slid to the ground.

She went to the barn, led out the horse, put herself without any saddle upon his faithful back, and away she rode, her familiar voice softly urging the animal to his utmost speed.

We do not know whether the night was light or dark; but we do know that the dauntless child went on and on "till she came to a thick wood" (as it says in the robber stories), and into its gloomy depths she guided her precious horse.

There she stayed all through the long, lonely night. It was not until long after sunrise, when she knew the danger was over, that the determined girl returned to her home.

What must have been the clamorous joy of those children of a hundred years ago, and the relief of the anxious mother, when the old horse clattered soberly into his stable, and his courageous young rider went into the house for her breakfast, like any other hungry little girl!

The crafty neighbor was probably not so jubilant, for after all his scheming he had been forced to furnish his own horse to the government, since the intended substitute was nowhere to be found.

Mabel lived to see the war ended, and our beloved Stars and Stripes floating over a free and peaceful land; and it was a descendant of her family, a lady who wears a crown of silver hair, but whose heart is still brave and young, who told the writer this true story of the plucky girl whom she called "Aunt Mabel".—Religious Herald.

Winning the Race.

Jimmie had been coddled during his long illness, for every one had acted as though his slightest wish must be granted, and the result was a very selfish boy. This naturally distressed his mother, Mrs. Reimer.

"Jimmie, dear," she said as she overheard him refuse to lend his skates to a less fortunate playfellow, Bill. "If you had no skates or your skates were being repaired, would you not desire Bill to lend you his?" "I suppose so, mother,

but then you see I do not need to borrow, for I have everything," and he gave her a big hug which made Mrs. Reimer breathless.

"That is just it, sonny, you should place yourself in the position of others. Just think of their side, and you will be more generous."

Mrs. Reimer was grieved; and as Jim genuinely loved his mother, he said: "Of course, if you want me to lend them I will, mother, but I really need more practice for the race."

"That's fine," said his mother, though she would have preferred to have him lend the skates, because he wanted to rather than for her sake, "take them over now, will you, and on your way back call for your father; he said he would come home for lunch."

Not very cheerfully Jim started off, and on the way he met Bill. "Say, Bill, what is wrong with your skates?"

"Most everything. Dad is fixing them, but he says they will not last very long. I hope they will last throughout the race. Of course, I know you are the best skater around here, but you never can tell. You might have an off day, and I'd have a chance to win."

"Well," sighed Jim, for he really did not want to part with the skates, "I've changed my mind. You can use my skates this afternoon, but be sure to bring them back, for I want to do a little practicing myself."

"Gee, you're a peach! Thanks a lot, Jim. I haven't skatched for so long a time that I was afraid I'd be rusty and squeak when I moved."

Bill's face glowed with such happiness that Jim went away with just a little glow transplanted to the region of his heart.

"I am the best skater, you know, dad, and I'm sure I'll win the silver skates. Won't you be proud of me?" Jim had called for his father and they were on the way home.

"Proud!" Mr. Reimer's voice shook as he recalled the days when he and his wife anxiously feared that their son might always remain an invalid. "Son, you win that race and you'll get the sweater set you've been speaking about." He gave Jim a playful cuff.

"I'll do it, you'll see. Be there at ten to cheer."

The day of the race was just the finest for the purpose, tingling but not bitterly cold. A large crowd had come to view even the minor events.

At last the big race was started. At the sound of the pistol they were off. Jim, Bill, and eight others of ages between ten and thirteen. At first they seemed to be evenly matched, but gradually Jim and Bill drew away. First one seemed to be ahead, but before one could really decide, the other had passed. Suddenly Bill wobbled. It took just a second to make the necessary adjustment, but during that time Jim forged ahead; and even though Bill put forth every effort, he could not regain what he had lost. It seemed that Jim would surely win when just before the finishing line, for no visible reason, he stopped to make an adjustment, a slight one, for as soon as Bill had passed he was up and finished second.

After the race Jim received condolences and Bill congratulations, which they both took in good sportsman-like manner.

"Too bad, son," said Mr. Reimer, glancing keenly at Jim's face, "if it weren't for that accident, you would have won the sweater set. Now, I guess you will have to wait a year."

"I guess so, dad," but Jim did not look very doleful; in fact, he smiled, for Bill had just passed with his skates and had told Jim that this time the better skater did not win, but really deserved to.

That evening Mr. Reimer entered the house carrying a large package.

"For me?" inquired Jim, and then seeing the contents. "Why, dad, you said I'd have to wait. I didn't win the race—but this sure is a spiffy set."

"Like it? I'm glad. Who said you didn't win the race? My son, you won a much finer one. Make a clean breast of it to your dad. Why did you pretend that something was wrong with your skates?"

"Pretend Oh, only," and Jim stopped embarrassed. "Well, my skates are good, and Bill's are a wreck. The prize meant a lot to him. I kept thinking all the time of what mother had said, and gee, dad, don't tell any one, but it's funny. I really—don't laugh—felt more elated when I lost this race than when I won the race two years ago. Did you see Bill's face?"—Christian Advocate.

THE CHASE.

Tell me, how can I ever find out
What the little wind looks like, that hurries about
So quickly and shyly from place to place,
And why does he always keep hiding his face?

I follow him flying from tree to tree
And run through the meadow as lightly as he!
For how shall I know what he's like, until
I come on him, breathlessly standing still?
—Everyland.

Dangerous Travelling Companions.

Wild animals shipped across the sea sometimes get loose on the voyage. Some years ago Mr. Clarence Bartlett came over from India to England with six or seven thousands dollars' worth of animals on a sailing ship.

He had an Indian badger loose for two weeks, and a specimen of the sacred monkey of northern India for nearly the whole voyage. Where the badger concealed itself during the day nobody knew but the meat and boiled rice that were put out for it at night always disappeared before morning.

The monkey lived up in the rigging comfortably enough, notwithstanding that it had five feet of chain hanging to it. Food was put out for every night, and by day it satisfied its hunger by catching and eating the potatoes that the sailors amused themselves by throwing to it. One day a sailor threw up a lump of coal, and got it back very promptly on the top of his head.

A more dangerous experience was one in which a hyena broke loose on board a ship going to London from the Persian Gulf. The captain ordered the shooting of the animal, but when it came to executing the order the hyena could not be found. Naturally everybody on board was more or less nervous, especially at night. It was decided to keep the hyena well fed, and to this end food in plenty was left in dark corners of the vessel.

When the ship arrived in dock the stevedores, hearing that a wild animal was at large upon her, hesitated about beginning to unload. They finally summoned sufficient courage to unload and soon found and captured the hyena. It was in the hold, and was in splendid condition. How it came to its hiding-place could never be explained.

Another unexplained mystery was the loss of a python. Nine pythons were sent across the continent. They are usually sent by threes in a sack, the sacks' being put in a large box and the lid nailed down. This time, however, they were sent loose in a box.

Their owner himself saw nine put in, but only eight were there at the end of the journey. The box was perfectly tight, and the python could not have got out. It was never known what happened, whether one swallowed another—and pythons are not known to do this—or whether the box had been tampered with. Anyhow, the snake was gone.—Exchange.

WHICH WOULD YOU BE?

Little Miss Smile and Master Frown
Went off for a ramble out of town.
The skies were blue and the blossoms gay,
And birds were singing along the way.

"How clear and sweet they sing," said she,
"But they make my head ache," grumbled he;
"Oh, look," she cried, "at those roses red!"
"But they prick my fingers so," he said.

"See the bees in the clover"—"But bees have stings,
And those dandelions are common things!"
Then scolding and scowling Master Frown
Empty-handed went back to town.

But little Miss Smile along the way
Had gathered a bunch of the blossoms gay,
And she laughed and jumped and sang for glee,
Now, which of the two would you rather be?

The Runaways.

Jim was a little boy and Caddy was a yellow dog with a tail that curled over his back in a funny little queue.

"Tisn't much fun playing by ourselves, is it, Caddy?" said Jim, as they romped in the yard. "I wonder why Ted doesn't come." He climbed up on the fence and looked toward Ted's house. He saw Frances, Ted's little sister, but there was no sign of Ted.

A moment later Jim and Caddy were running up the street.

"Hello, Frances!" said Jim, when he reached the other house. "Where's Ted?"

"Oh, didn't you know?" cried Frances. "Grandfather came and took Ted home with him to stay a week. I wanted to go, too, but I'm going to be flower girl at Aunt Beth's wedding. Mother is down at the church now, helping to decorate it."

"Let's go down and watch," said Jim.

After they had walked for a long while, Frances said, "When I go to church with mother it is only a little way, but now it seems ever so far."

"It must be right round the next corner," replied Jim.

But when they had turned the corner there was no church to be seen.

"That's queer!" said Jim. "It must be the next corner, then."

But again he was mistaken.

Then they decided to go home, but by that time the corners were badly mixed.

"Oh, dear!" said Frances, as a tear trickled down to the end of her nose. "I'm afraid we shall never see our mothers any more."

Jim had been looking very solemn, but he had to smile at that. "Why, the idea, Frances Hall!" he said. "Of

course, we shall!"

Frances shook her hair over her eyes and began to sob. But just then there was a loud hiss somewhere near, and she stopped her sobbing.

"Oh! looked at that crooked cat," she cried.

Caddy looked, too; the cat had seen him first and had arched her back in anger. The instant Caddy spied her he was off like a flash. Before the children knew what was happening the two animals were having a wild race.

"Caddy, Caddy, come back!" Jim called; but Caddy paid no heed.

That was more than Jim could stand. "If he gets lost I shall never see him again!" he cried; and, catching Frances by the hand, he went racing after the fleeing pair.

Up on street and down another the four went running—the black cat, the yellow dog, and the two panting children. They ran across a park and then into a side street, where both the cat and Caddy disappeared in an alley.

Heel Toe Race.

There is only one hard thing about this race, but that one thing is awfully hard. Each runner has to put his right foot down on the ground and then put his left foot in front of the right foot, so close that his right toes are touching his left heel. Then he lifts his right foot and puts it close in front of the left foot, and so on all the way—to the goal and back.

If any small boy or girl can do this fast—but then, I needn't offer a prize, because no small boy or girl can do it fast.—"What Shall We Play?"

Whose Silk?

Elsie had the strip of pink flowered silk. Floy saw it in her little sister's hands.

"Don't eut that," she said.

"I will, too," insisted Elsie, gathering up her strip of silk and tripping right off with it. "I'm going to Mabel's right now and make a doll dress out of it. Mother said I might."

Floy closed her lips tightly. She could not believe that her mother would give away that strip of pink silk her aunt gave her—not if she knew it was Floy's. Yet there Elsie had gone running off with the strip of pink silk in her hands, to make a doll dress, when Floy wanted to make little sachets out of it.

It was all she could do to keep from running after her little sister and taking the goods away from her. She wasn't so sure she could catch her. Even if she did, if she tried to take the silk away from her, when Elsie thought it was her own, they would probably ruin the pretty silk in struggling over it.

Besides, Floy had promised her mother that she would have the back yard cleaned up nicely by the time she got home, and she would have to work fast to do it. She was really glad that she was working with a rake, and dumping things in the trash can, and doing things like that. It relieved her feelings much more than any quiet work could have done, like sewing, for instance.

But she did want to sew as soon as her mother came home and she could get to it. She only hoped Elsie wouldn't cut the goods into very small pieces in making her doll dress, so when her mother made her give it up, enough sachet squares could still be cut out of it.

When Floy had anything she wanted to keep very carefully indeed, she put it in her little cedar chest. That's where she thought she put the strip of pink-flowered silk her Aunt Maud gave her. It was such a pretty shade of pink, and it felt so soft to the touch as Floy ran her fingers over it. It was just what she wanted to make satchets out of, and there was just enough of it to make the number she wanted.

She wanted the first one to be especially pretty, because it was to be her mother's birthday gift. And she wanted to make it right away that very evening, because the next day was her mother's birthday. She could do it, all right, if she could just get her hands on that strip of pink silk.

She had bought the other things she needed on her way home from school. She had her sachet powder and a little roll of cotton, and two yards of very narrow pink satin ribbon.

But Floy knew very well that, no matter how pretty a sachet she might make, there would be something wrong with her gift, somehow, if she had been cross and quarreled with her little sister about the goods to make it out of. She knew that would just spoil it all for mother, and for her, too. With all her might she held her temper down. But that strip of pink silk was hers. Aunt Maud gave it to her.

She finished cleaning up the yard befor her mother came home, and ran into the kitchen to wash her hands. Everything did look nice, she thought to herself, as she looked out of the window at the neat back yard with everything in order and all trash disposed of. Somehow her disposition had smoothed out, too. She didn't feel so cross as she had before.

"I believe I'll go up stairs and get out the things I have," she decided, "so when mother comes home and makes Elsie give me the pink silk I can go to work right away."

She had thrown the little package with her purchases in it on the bed. She got it now and took out the cotton and the sachet powder and the length of narrow pink satin ribbon.

"They are going to be pretty," she smiled, measuring the length of the ribbon by doubling it in her hands. "I believe I'll just get out my little scissors and cut the ribbon. I already know what length I want it to be."

Stepping to her little cedar chest, she lifted the lid—and there lay the pretty strip of pink-flowered silk her aunt had given her.

"Oh!" gasped Floy, staring at the silk before her eyes.

Just then she heard her mother's step on the porch.

"I surely am glad I didn't say any more to Elsie than I did," she said, with a little feeling of shame because of her anger with her little sister, "but I didn't know there was any of this pink silk in the house except what Aunt Maude gave me."

A moment later Elsie came running up the stairs.

"Let me put it in your cedar chest till morning, will you, sister?" she begged, holding up a cunning little doll dressed in pink silk, and seated on a fat pin-cushion Elsie had bought for a nickel.

"You see," she whispered, as if afraid her mother down in the kitchen might hear her, "it's for mother's birthday. Don't you think she'll like it? I sewed her on the pin-cushion. See the big stitches underneath?" she giggled, lifting up the doll's pink skirts, "and you stick the pins all around her."

"Oh, mother will like that; I know she will," praised Floy, taking the doll on the pin-cushion and slipping it in the corner of her cedar chest to wait for morning and mother's birthday.

"I didn't want to stop to tell you all about it this afternoon," explained Elsie, "because I just had to get it made when I could get Mabel to help me with it. I knew you were busy out in the yard then, and you'd have to make your present after supper; I heard you say so. What are you going to make for mother, sister?"

"A sachet out of this," answered Floy, taking up her strip of pink-flowered silk.

"Oh, it's just like the piece mother gave me!" exclaimed Elsie. "Auntie gave it to her for something, and it wasn't just what mother needed, so she gave it to me. And now I'm going to give it back to her in a birthday pin-cushion. And the pin-cushion and sachet will match, isn't it funny," laughed Elsie, running downstairs so full of her secret that it was going to be hard work for her to keep it till morning.—The Elementary Teacher.

Don't blame your friends for judging you by your worst self, for often that is the only self you give them to see. You may have a heart of gold, but your friends do not know it unless you show it. You may have beautiful thoughts, but your friends cannot know it unless you express them. If you show your best self more often, people will be glad to judge you by it.—Exchange.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates on contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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CHURCH INTELLIGENCE.

(Continued from page 16.)

fall it is proposed to hold a meeting of all the licensed lay readers in the diocese, perhaps as many as two hundred.

A beautiful new window in Christ Church, Mahasset, was dedicated by the Rev. Charles H. Ricker, rector, on Sunday morning, June 23. The theme of the window is the Glory of Christ, and it occupies the space over the altar. The central panel shows the Crucifixion below and the Ascension above. Flanking this are the Nativity and the Presentation, and the outer panels show Isaiah, the prophet of the Messiah, and David, who sang His praises in anticipation. The window is in rich colors, and done in the medieval manner. It was designed and made by Henry Wynd Young of New York, and given George W. Skidmore in memeroy of his wife, Rosalie Elizabeth Skidmore.

The Church of the Redeemer, Brooklyn, displayed the American and the British flags in the chancel on a recent Sunday morning, and the rector, the Rev. Thos. J. Lacey, Ph. D., urged his people to join with their brethren of the Church of England in thanksgiving for the King's restoration to health. Dr. Lacey is thus quoted in a daily paper: "As people closely bound to the English, we ought to offer our thanks for the recovery of King George from his recent illness, and recognize that the strongest part he plays in English affairs is the creation of a great wave of good feeling. His illness demonstrated his popularity. Such good-will should exist among the peoples of the earth. When it does, all nations like America and Canada will have no need for forts on their border lines.

The seventy-seventh annual report of the Church Charity Foundation of this diocese has just been issued. It covers the year 1928. This diocesan charity is believed to be unique in its scope, including in a single corporation a general hospital of 232 beds, a school of nursing with provision for 102 pupil nurses, a home for the aged caring for 78, cottages for 40 orphan children, and a home for the blind with a capacity of 18. The total expense of maintaining these departments for 1928 was $247,742.92, and the total receipts from patients and beneficiaries was $103,027.29. The difference was nearly made up by income of $132,975.46 from invested endowments, and donations of $6,985.27; the actual deficit being but $4,561. A large sum of money was paid in during the year towards building the new St. John's Hospital, and the dedication of the new Hospital was the outstanding event of the year. Endowment capital was increased during the year by $63,047.21, and now amounts to $2,580,283.52.

The story of the beginning of this great charity, in 1851, by a few people, with faith and vision but little financial means, ought to be of interest to those who need encouragement to make a beginning in faith and trust.

The rector and people of St. Josepn's Church, Queens Village, ought to be feeling proud and grateful for the success that has attended their joint efforts to build up their church. In the past twelve months ninety-seven persons have been confirmed in two classes, and 152 communicants have been discovered and induced to bring letters of transfer to this parish. An increase of 247 communicants members in a single year is certainly a fine result, and indicates the character of work that has been done in "visitation evangelism".

The Church of the Resurrection, Richmond Hill, intends to choose twelve men to be Associate Vestrymen, and to set them to work under the lead of the rector, with definite tasks related to the educational, social service, and evangelistic work of the parish, and also in ushering, publicity work, etc. The vestry will retain its proper function of care of property and of finances, and will welcome the assistance of the new body in the activities of the parish.

The Rev. Wm. S. Blackshear, B. D., was instituted on Sunday evening, June 23, as rector of the Church of St. Matthew, Brooklyn, by the Rt. Rev. J. I. Blair Larned, D. D., Bishop Suffragan. The choir of St. Paul's Church, Flatbush, rendered the musical part of the service. In the chancel and in the congregation were a number of the clergy of the neighborhood.

Bishop Creighton, of Mexico, records his "sense of affection and gratitude to the Bishop of Long Island and the Diocesan Convention for their sympathetic interest in our dilemma and for considering Mexican needs worthy of a hearing during the busy convention days."

The Rev. G. Warfield Hobbs, editor of the Spirit of Missions, recently ended a term as locum tenens of the Church of the Ascension, Rockville Center. The "Parish News" says of him: "He took as keen an interest in our work, problems and difficulties as though he were actually rector of the parish, and we know that every one will be glad to welcome him whenever he finds time in his busy life to come and pay us a visit."

The Rev. J. H. S. Putnam, on June 16, completed five years of his rectorship of St. Michael's Church, Brooklyn. Parishioners seized the occasion to present him a substantial token of their regard.

The Rev. W. Jusserand de Forest, rector of St. James, Brooklyn, is sailing on June 20 for Spain, Italy, France and England. The Rev. Robert T. Walker will be in charge of the parish during the rector's absence.

C. H. W.

WEST MISSOURI.

Rt. Rev. S C. Partridge, D. D., Bishop.

Twentieth Anniversary.

At a reception recently held for the Rev. and Mrs. Robert Nelson Spencer in recognition of Mr. Spencer's twentieth anniversary as rector of Grace and Holy Trinity Church, Kansas City, Mr. Henry D. Ashley, junior warden of the parish, presented to Mr. Spencer, on behalf of the wardens and vestrymen, a purse representing the entire cost of a summer's travel in Europe for the rector and his family. Mr. and Mrs. Spencer and their daughter are to sail from New York on July 4.

H. N. H.

WESTERN NORTH CAROLINA.

The Rt. Rev. J. M. Horner, D. D., Bishop.

Seventh Annual Convention.

The seventh annual convention of the Diocese of Western North Carolina and the annual meeting of the Woman's Auxiliary, met at Kanuga Lake, Hendersonville, N. C., June 11, 12 and 13, the place of assembly having been lately acquired through the gifts of generous Churchmen for the use of the camps and conferences now being held each year with increasing interest by the dioceses of the Carolinas and the Church generally in the Southeastern States.

The Rev. Henry D. Phillips, D. D., Columbia, S. C., addressed the Woman's Auxiliary, and representing the National Council, spoke to the convention on the work of the Church's Program. The annual address of the Bishop included the following appreciative comment of two outstanding leaders of the Church and the nation.

"Bishop Brent of the Diocese of Western New York and Bishop Anderson of the Diocese of Chicago, were two outstanding figures of the Convention in Washington. Their advice was asked frequently in difficult situations and was followed when given. They were looked upon as inspired prophets of God who have a message for the people. Both these men, in their love and enthusiasm, had responded too freely to the demands made upon them. Their bodily strength was not equal to the strain. Since the Convention, Bishop Brent has been

taken to his Heavenly Home and has his reward.

Bishop Anderson has been forced to give up temporarily the charge of his diocese and is taking a much-needed rest.

When such personalities are taken from the active work of the Church, we wonder sometimes what the effect is going to be, and how much the Kingdom of God will suffer loss. The answer comes through faith. The Kingdom is under the loving care of the Eternal Son of God. Instead of losing heart and faith because of the loss, at critical times, of wonderful human personalities such as these, we should have our faith increased thereby—knowing that our God is a living and loving God—and that He careth for us and for His Church. The example of these two spiritual leaders as of many like characters all through the ages, should serve to increase our faith and trust in God, rather than to cause us anxiety lest the Kingdom of God should suffer because of the loss of the active ministry of these men."

Official visitors were the Rev. Alfred S. Lawrence, rector of the Church of the Holy Cross at the University of North Carolina, Chapel Hill; the Rev. Warren W. Way, D. D., rector St. Mary's Junior College, Raleigh, N. C., and the Rev. William H. Wheeler, Superintendent Thompson Episcopal Home.

Notable action in Diocesan organization was provision by Canon whereby the diocesan educational institutions will be directed by a newly-created department of the Executive Council of the diocese. This will concern the management of the Valle Crucis School for Girls, the Patterson School for Boys, the Appalachian School, Penland, and, if desirable, Christ School for Boys, Arden; these schools are maintained through the liberal cooperation of the National Council as a part of the missionary undertakings in the Appalachian mountains.

At a joint meeting of the two bodies in session, the Rt. Rev. K. G. Finlay, D. D., Bishop of Upper South Carolina, announced the Church's possession of the Kanuga Lake grounds and buildings, these including the Kanuga Lake Inn, four large annexes, a large pavillion at the lakeside, thirty-nine cottages and four hundred acres. He spoke appreciatively of the gift of $45,500 towards the purchase price of $100,000 from a donor who desires that he shall remain unknown in this gift.

For five vacancies in the Executive Council, four by termination of office and one through the resignation of the Rev. Sanders R. Guignard, who is moving to Columbia, S. C., the following were elected: The Rev. Messrs. L. A. Jahn, C. P. Burnett, J. P. Burke, and Messrs. W. L. Balthis and Sheldon Leavitt.

Other elections resulted in continuing the present Standing Committee of the Diocese, also the present Secretary and the Treasurer.

Those elected to attend the Synod meeting in Columbia, S. C., the first week in November, were the Rev. Messrs. G. F. Rogers, J. W. C. Johnson, B. M. Lackey, L. A. Jahn, A. W. Farnum, J. P. Burke, and Messrs. H. Parker, W. L. Balthis, J. W. Yeager, H. V. Smedberg, Mrs. Fred W. Thomas and Miss Mary Woods Sumner.

The Rev. Harold Holt of the Social Service Department of the National Council, led a conference on Christian Social Service, bringing to it a clearness of grasp and force of presentation that were most helpful.

At the close of the convention, in the name of the Diocesan Branch of the Woman's Auxiliary, the President, Mrs. Fred W. Thomas, presented to Bishop Horner "as an expression of our love and appreciation of the faithful services of our Bishop, a black silk chimere as a gift from the Woman's Auxiliary of this diocese."

ORDINATIONS.

The Rev. J. J. Ambler, Jr., was ordained Priest in St. John's Church, Wytheville, on Saturday, June 8, by the Rt. Rev. Robert Carter Jett, D. D., Bishop of Southwestern Virginia.

The sermon was preached by the Rev. William Page Dame, D. D., Principal of Christchurch School, Middlesex County, Virginia, from the text: "I am in the midst of you as he that serveth," St. Luke 22:27. The Rev. Edward W. Hughes, of Pearisburg, read the Litany, the Rev. Devall L. Gwathmey, of Wytheville, presented the candidate, and the Rev. A. W. Taylor, of Marion, joined with the other clergy in the laying on of hands.

An especially interesting feature of the occasion was the presence of twenty-four members of St. Mark's Church, Dante, Virginia, where Mr. Ambler had been serving his diaconate. Following the service the visitors from out of town, members of Mr. Ambler's family and the clergy were entertained at lunch in the parish house of the church. At this time there were several brief addresses, the Bishop acting as toastmaster.

Mr. Ambler is a native of Amherst County, Virginia, attended William and Mary College at Williamsburg, and the Virginia Seminary. He was ordained to the diaconate in Ascension Church, Amherst, Virginia, May 1, 1928, and immediately began his work in the Associate Missions Field. As priest, Mr. Ambler continues to have his headquarters at Dante and to serve as assistant to the Rev. H. H. Young, Dean of Associate Missions.

Mr. Edward Gilmour McCance, of Bethlehem, and **Mr. Albert Marks Holloway, of Alden,** were ordained to the diaconate on June 8, 1929, in the Pro-Cathedral Church of the Nativity, Bethlehem by the Bishop of the Diocese, the Rt. Rev. Frank W. Sterrett, D. D. Mr. Holloway was presented by his father, who is the rector of St. Andrew's Church at Alden, and Mr. McCance by the Very Rev. D. Wilmot Gateson, Dean of the Pro-Cathedral.

Both young men have just been graduated by the Philadelphia Divinity School. Mr. Holloway has been appointed as curate to St. Mark's Church Frankford, of which Dr. Potter is the rector. Mr. McCance has been appointed as curate at St. James' Church, West Philadelphia, the Rev. Dr. John Mockridge, rector.

Maryland has had three ordinations this month. Bishop Murray ordained each candidate and Bishop Helfenstein was also present.

The first one was that of **Mr. Tollie LeRoy Caution** in St. James' First African Church, Baltimore. Mr. Caution was presented by the Rev. Dr. George F. Bragg, Jr., D. D., rector of St. James' Church, and the sermon was preached by the Rev. Gustav H. Caution. Mr. Caution was ordered Deacon.

Immediately following M. Caution's ordination, the Bishops left for All Saints' Church, Reisterstown, to ordain the **Rev. Francis Eric Irving Bloy** to the Priesthood. Mr. Bloy was presented by the Rev. T. N. Barth, and the sermon was preached by his father, the Rev. Francis J. F. Bloy, of Kirkwood, Missouri. The Rev. Francis E. I. Bloy has already taken up his duties as rector of All Saints' Church, Reisterstown.

On Tuesday, June 11, All Saints' Church, Frederick, was the scene of the ordination of **Mr. Reno S. Harp, Jr.** Mr. Harp was ordained deacon, and was presented by the Rev. Douglas Hooff. The Rev. Mr. Hooff also preached the sermon. Mr. Harp will take up his duties as minister-in-charge of Christ Church, West River.

N. E. P.

The Rev. Elmer M. Lofstrom was advanced to the priesthood by the Rt. Rev. F. A. McElwain on June 26, in Trinity Church, Litchfield, Minnesota. The sermon was preached by the Rev. D. F. Fenn, of Gethsemane Church, Minneapolis, and the ordinand was presented by the Sev. F. D. Butler, rector of St. John's Church, St. Paul, four other priests joining in the laying on of hands. The Rev. Mr. Lofstrom goes at once to St. Peter's Church, New Ulm.

DEATHS.

The Rev. Herman E. Kneiss, formerly rector of the Church of St. Barnabas, Reading, Pa., died Sunday morning, June 23, 1929. The funeral services were held in his church at ten A. M., June 25. The Bishop of the Diocese being in charge, he was assisted by the Rev. Frederick A. MacMillan, of Christ Church, Reading, who read the opening sentences and the Psalter. Dean Howard W. Diller, of Trinity Church, Pottsville, read the Lesson. Interment took place at Hazleton, where his family lives. The Rev. John H. Dickinson, rector of St. Peter's, Hazleton, had the service there.

Mr. Kneiss had been sick for some time, principally of heart trouble, and finally developed dropsy, which was the immediate cause of his death. Well loved by his congregation and his fellow clergy, he and his work will be greatly missed.

The Rev. Edwin H. Green, a retired minister of the Diocese of Virginia, died in Charlotte County, Virginia, on May 30, at the age of seventy. He is survived by two sisters, and by two brothers, the Rev. Berryman Green, D. D., Dean of the Virginia Theological Seminary, and M. K. Green, of Charlotte Courthouse.

The Rev. George E. Howell, missionary-in-charge of the Church of the Epiphany, Summerville, S. C., and St. Paul's, Orangeburg, died in Summerville, S. C., on June 4, and was buried in Pineland Cemetery, Summerville, on Thursday, June 6, at 4 P. M. The funeral was conducted by the Bishop of South Carolina, the Rt. Rev. A. S. Thomas, D. D., assisted by the Ven. E. L. Baskervill, Archdeacon for Colored Work.

The Rev. Mr. Howell had given forty-three years of faithful service in the sacred ministry, of which thirty-six years were spent in the Diocese of South Carolina. He began his ministry in 1886 in in the Diocese of Virginia.

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Dr. J. E. McCulloch,
Vanderbilt University School of Religion,
Nashville, Tenn.
My dear Dr. McCulloch:

As I reflect on the wonderful accomplishment of the Vanderbilt Rural Church School, and think of what great strides have been made in such a short time, it fills me with gratitude to think that we have in this Southland leaders with such vision and faith to fulfill the same as has inspired and led forth Dean Brown and his co-workers in the Vanderbilt School of Religion.

To the many splendid things that you have already received from the hearts of men who have been grateful because of the wonderful benefits that have come to them by what has been provided through the Vanderbilt School of Religion to those who are struggling with the great problems confronting rural church workers, I would like to add my humble appreciation and sincere gratitude for what you and your co-workers have made possible to the rural missionaries of the South.

I am still convinced that the Vanderbilt Rural Church School is the most wonderful of its kind in America. This conclusion is based upon the following facts: First, because it is the only school in America of which I know anything that gives to those who attend their transportation to and from Nashville and provides board and lodging during the period of the School. Second, I believe unquestionably that the Vanderbilt Rural Church School has the most outstanding faculty gathered together by any of the schools in this country. Third, that contrasted with those rural church schools sponsored and assembled by agricultural institutions, the Vanderbilt School, because of its religious background and setting, is superior to the other schools of this kind in all the country.

I am therefore very happy in the privilege that has been mine to be associated with you and your fellow workers in the carrying on of this Rural Church School, and thank you most sincerely for everything that you have so graciously done for me personally.

With sincere good wishes for your continued success and that of the Vanderbilt School of Religion, I am, with deep gratitude,

Cordially and faithfully yours,

V. G. LOWERY.

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Southern Churchman

1835

Vol. 94. RICHMOND, VA., JULY 20, 1929. No. 29.

HOW TO USE THE BIBLE

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When you have sinned, read Psalm 51.
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Before church service, read Psalm 84.
When you are in danger, read Psalm 91.
When you have the blues, read Psalm 34.
When God seems far away, read Psalm 139.
When you are discouraged, read Isaiah 40.
If you want to be fruitful, read John 15.
When doubts come upon you, try John 7:17.
When you are lonely or fearful, read Psalm 23.
When you forget your blessings, read Psalm 103.
For Jesus' idea of a Christian, read Matthew 5.
For James' idea of religion, read James 1:19-27.
When your faith needs stirring, read Hebrews 11.
When you feel down and out, read Romans 8:31-39.
When you want courage for your task, read Joshua 1.
When the world seems bigger than God, read Psalm 90.
When you want rest and peace, read Matthew 11:25-30.
When you want Christian assurance, Romans 8:1-30.
For Paul's secret of happiness, read Col. 3:12-17.
When you leave home for labor or travel, Psalm 121.
When you grow bitter or critical, read 1 Corinthians 13.
When your prayers grow narrow or selfish, Psalm 67.
For Paul's idea of Christianity, read 2 Cor. 5:15-19.
For Paul's rules on how to get along with men, Rom. 12.
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For a great invitation and a great opportunity, Isa. 55.
For Jesus' idea of prayer, Luke 11:1-13; Matt. 6:5-15.
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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Truth and Freedom—Bishop W. A. Candler	6
Man in the Re-Making—Rev. William Porkess, D. D.	8
Life and Sight Says	8
The Protestant Reformation of Christian Churches—Dr. James C. Biddle	9
Topics and Men	10
Why I Go to Church—Hon. John Wanamaker	10
Poem—His Hand Upon the Hills	10
Poem—Tomorrow	10
Church Bell Found in Cellar	10
Favorite Scripture Verse	10
Book Reviews	11
Letters to the Editor	11
Church Intelligence	12
Family Department	17
Children's Department	19
Personal Notes	23

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Small folk with roses in their cheeks
And star-light in their eyes,
And seen them fall among the thieves
And heard their helpless cries.
When toiling took their roses red
And robbed them of their stars
And left them pale and almost dead.
The while, in motor-cars.
The priests and levites speeding by
Read of the latest crimes
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Thoughts For the Thoughtful

Excuses given as reasons are falsehoods.

"A bird cannot fly in a vacuum; so the soul cannot subsist on an abstract conception of God."—Dr. E. Y. Mullins.

"Only the weak man needs to talk much about his rights."

"Sympathy is learned only in the school of sorrow."

"A Partnership with God is motherhood;
What strength, what purity, what self-control;
What love, what wisdom should belong to her
Who helps God fashion an immortal soul."

"They who keep the path of prayer well worn have no difficulty in finding God in trouble."

"You cannot determine the length of your life, but its width you must."

Influence is the immortal proof of life. Some say it is the only immortal part of life. That idea does not satisfy me, and yet the thought of the immortality of my influence, conscious and unconscious, makes life to me a terrible, as well as a joyous thing.—George L. Cody.

Lesser things will drop out as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to grasp the great strong oak lets go its hold on the blade of grass it had gathered.—Phillips Brooks.

When Michael Faraday was dying some one said to him, "Mr. Faraday, what are your speculations now?" "Speculations?" said Faraday. "I have none, I thank God! I am not resting my dying head on guess-work. I know whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day."—Exchange.

Just stand aside, and watch yourself go by;
Think of yourself as "He" instead of "I".
Pick flaws; find fault; forget the man is you,
And strive to make your estimate ring true.
The faults of others then will dwarf and shrink.
Love's chain grow stronger by one mighty link,
When you with "He" as substitute for "I"
Have stood aside and watched yourself go by.

—Strickland W. Gillian.

A double mind is in itself a failure. In order to do anything well a man must be ready to give himself wholly to the doing of one thing at a time. Two brand-new locomotives pulling in opposite directions would be worth less as a motive power than one lame mule.—Henry Clay Trumbull.

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EDITORIALS

Vol. 94. RICHMOND, VA., JULY 20, 1929. No. 29.

"INTELLECTUALS"

With the wise dictates of the Eternal Mind."
"How ill accord the views of vain mankind
—The Iliad, 1200, B. C.; translated by Alexander Pope, 1715, A. D.

To the human male, reared in civilization and amid surroundings of average intelligence, several developments come within a few years. He finds awakening interest in a sprouting beard, profound knowledge of the sex problem, tendencies toward misanthropy, cynicism and disgusted belief in the decadence of the human race generally and his own community and most of his family specifically. With these arrive, usually, consciousness of his own intellect, illimitable faith in its powers, in the grandeur of all intellect and the conclusiveness of its conclusions, deductions and decisions. All these are normal maladies and penalties of youth. Most of us outgrow and outlive them—which is good for everybody and for ourselves especially. Rough, tough, sometimes repulsive and many times discouraging, contacts and experiences free us of much cumbering and crippling conceit, teach us that wisdom and knowledge above our own actually exist and are potent and that facts must be accepted. We have forced on us comprehension that the quality, or gift, or hardly won acquisition, known as common sense and possessed by many quite ordinary people, is to be respected and sought. The large majority of us gather these lessons in course of passing years and successive part or complete failures and successes, mortifications and triumphs and the common vicissitudes. A few of us refuse to see or learn. These become fervently and chronically intellectual, producing nothing substantial or useful, train themselves laboriously to disbelieve, hate and distrust all but themselves and such as they may induce to admire them. Some of these acquire professorships in colleges or universities or posts in less pretentious schools advertised as institutions of learning. Some set up in business as philosophers or authors or writers or orators of various kinds and degrees, exuding, at intervals, more or less frequent and regular, feeble froth, slightly rancid with stale rationalism, modernism, other impregnations of atheism. Yet others take to art or science or pose merely as professionally Superior Persons. Unhappily, an occasional specimen gains a chair even in a theological school and gives to an afflicted denomination repetitions and representatives of himself, each of these prone to waft across his pulpit, timidly and cautiously or blatantly, according to salary prospects and other conditions, wisps of misty intellect taken from the higher criticism or "liberal" investigation, and containing some germs of moral malaria.

One very queer characteristic of the chronic Intellectual is his pathetic belief in his own newness and originality. Really, he is old as mankind. Always there have been Intellectuals, convinced that for them were no mysteries, from them could nothing be hidden. Job described the typical Intellectual as assuming wisdom even when born like the colt of a wild ass and we are told by an indisputably wise man that there is more hope of an obvious and confessed fool than of a man wise in his own conceit. The absolute, demonstrated impossibility for the human mind to grasp space and eternity does not daunt the Intellectual. He has before him leadership in human progress and increasing supremacy in human affairs by the peoples accepting Christianity and believing in God, but Christianity and God and the Holy Scriptures and all the principles and precepts of religion are favorite objects of his animosity and contempt. With purblind eyes he peers into the vastness of the unknown and from it brings and bestows on any who may heed him darkness, futility, beginning nowhere, ending in nothing. Despite failure through centuries of endeavor and experiment to originate life or find the place and principle of the life of the tiniest grain or insect, he discourses and writes volubly and voluminously on the origin of life. From far scattered, decayed and profusely debated bones and from strata of rock and metal he is assured of destruction, chaos, vacuity, of no meaning or purpose anywhere or in anything. With theories and speculations and guesses he attempts to fill gaps wide and fathomless in physical evidence and of thousands or millions of theoretical years. He ignores such obvious truths, accessible to the dullest and most unlearned of us, as that the body of man has changed no whit in the unnumbered years since the first pictures intended to portray it were made; that nation after nation has attained and been blighted by great prosperity, wealth and high civilization, sordid slavery to riches and despicable worship of intellect uniting to establish gross materialism, to reject divinity and obliterate the soul, and has fallen to decay. Through countless generations we have, by breeding and selection and retention of the fittest, improved the qualities of our domesticated living creatures and products of the ground, but we have not changed the essential natures nor the original instincts or tendencies of any. Uncontrolled, they relapse. Descendants of the most affectionate dogs left to run wild a few generations are wolves again. Attempts to create lines of human perfection by mating children of kings, conquerors and heroes have resulted in some respectable characters, at best, in many weaklings, cowards, scoundrels, imbeciles. All of which to the full-fledged Intellectual means nothing.

"The centipede was happy quite until the toad for fun said, pray, which foot goes after which. This roused his mind to such a pitch, that he lay distracted in a ditch, forgetting how to run."

The Intellectual is too intellectual to learn or see anything. To quote once more the much dissected and much assailed Book of Job, the Intellectual is the people and with him must wisdom die. He detests and disdains alike the facts clearly visible to the simplest and humblest of us and the inconceivably enormous unknown. Survival of the fittest, natural selections, Darwin's kind of evolution, are sacred to him, the authorities being dead and removed as competitors in yellow publications and for

jobs in yellow institutions of learning. His attenuated attention is turned especially just now to the miracles related in the Bible. From toiling pens and thousands of hours of intricate research and analysis and deep delving amid Hebrew, Greek and Latin roots, he draws and pours on us demonstration that all the miracles told in Old Testament and New are tricks, inventions of fervid imaginations or falsehoods deliberately devised and recorded by writers separated from each other by centuries, by men narrating what they said they had seen and going gladly to death by many forms of torture rather than retreat or modify a word of their testimony. Not infrequently, the Intellectual, with sagacious eye on his place or face, concedes to us of the common sense that there may be an Almighty Power, a Creator, but proceeds to prove to us that the miracles could not have been. He can not quite deny that this planet on which we are living is here, that it weighs some quintillions of billions of tons and that it whirls in space unsupported, keeping to its orbit.

"In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever surging as they shine
The hand that made us is divine."

The Intellectual who condescends to concession that some Power created, established and ordained these conditions assures us that it would have been impossible for this Creating Power to change the customary course of the nature and laws He made, cover the earth with water, suspend the revolution of the planet, while Joshua completed his victory or called the dead back to life. The Maker of the earth, who made **all things**, the Intellectual sapiently argues, could not have halted it in its turning; the Giver of life could not have restored it to the body from which it had departed. Because the combined power and skill and science and intellect of the billion or two of us now here can not make alive and fruitful one crushed or parched mustard seed, the Intellectual is very sure the Saviour could not have been born of a virgin nor arisen from death—testimony of eye-witnesses notwithstanding, "begotten, not made, being of one substance, with the Father, by whom all things were made, God of God, Light of Light, King of Kings, Lord of Lords, **My King and My God.**

So far as the records show, this Intellectual type **never has proved itself to have any use or value, never has done anything to aid the onward progress of our race, for betterment of conditions, stimulation of minds to further human power or comfort or happiness, for alleviation of human sorrows or miseries, for purification or uplifting of the soul it wrathfully denies. Always it has done some harm, has disturbed weak faith, strangled hopes and aspirations, given new sting to human troubles, new agonies to fear. It has gloated, with the black and bitter joy of the conscious coward and weakling, the deformed, defective, degenerate, over evil achieved.** Mephistopheles, Faust, Frankenstein—all, appropriately, made in Germany, home, also, of Freud, Schopenhauer, Marx and Nietzsche—are more or less idealized or exaggerated pictures of the Intellectual, but with more brains and courage than he is likely to manifest in real life—things with physical and mental equipment of man, but without soul or hope or capacity for love or trust or the clean and honest emotion that is born in the soul and is part of it.

Frankenstein may have been drawn by Mrs. Shelley from her own unhappy husband, genius and Intellectual voluntarily divorced from soul, wife and moral obligations. A recent magazine writer, undertaking to tell the plight of a friend, a self-declared Intellectual now living, describes Frankenstein with fidelity perhaps unconscious. This Intellectual holds the human intellect to be the infallible, final, judge of right and wrong, of the present, past and future, omniscient and omnipotent. He is fiercely resentful against the teachings of the New Testament and the Almighty, love and the brotherhood of man, of all suggestion that the weak or unfortunate should be regarded or helped by the strong or fortunate. His intellect teaches him that laws and governments are insolent, insulting impositions on the rights of the Intellectual, that each individual of us should be free to determine his, or her, own conduct, to have as many companions of the opposite sex as preference or circumstance might direct, to lie, cheat, steal, betray, refuse service and allegiance to country and community, kill troublesome or objectionable persons as inclination and intellectual processes suggest. Adoption of this theory would mean, of course, return to the most primitive barbarism and savagery, but it would be precisely logical culmination of the teachings and deductions of pure reason and intellect rejecting all control but itself.

The position of this individual may be exceptional, but it is exactly logical. He is an Intellectual with courage, or audacity, which few of them have, to follow his theory straight to its inevitable consequence. His reported protest and wrath illustrate the large humor and grim absurdity of intellect worship, which has led its votaries to deliciously ridiculous contradictions of each other, by following reason to abandonment of all reason. Through the ages our Intellectual has been the source, often the victim, too, of epidemic moral and mental diseases. We may suppose him to have been active in promoting adoration of the golden calf and demand for return to the flesh pots of Egypt—consistently materialistic manifestations. Degration of humanity invariably and inevitably attends denial of divinity. Influence of the Intellectual deprived Olympus—a high conception of untaught minds groping toward truth—of dignity and decency and changed Grecian groves from places for serene reverence of the unseen to resorts for debaucheries. Scoffing at God as a superstition, the Intellectual has been, and is, sponsor and leader in grotesque superstitions—astrology, phrenology, physiognomy, even palmistry, endless kinds of quackeries for foreseeing the future, securing fulfilment of purposes and plans. Now we have him, busy and widely distributed, deriding the soul as a fiction, but treating us to profound treatises or daily discourses, equally unintelligible, on the science of psychology. "Elaborately useless and ingeniously unprofitable." Or, perhaps, we find him as expert and instructor in sociology, ignoring the Almighty and the New Testament, trying to arrange a system of society from violent contradictions and against the actualities of life and history, to reconcile philosophies making weakness and failure crimes to be punished with ruthless extinction with those presenting success and wealth as proofs that there can be no justice, but such as brute force can bring.

Let us be very grateful to God for the many, many, thousands of men and women who are not self-styled Intellectuals—the plain, honest, unpretentious, God-fearing, God-believing, "Heroes of Faith" people everywhere and in all stations, from highest Christian rulers to the most unlettered teachers in the smallest and most remote mountain Sunday schools and the humblest Salvation Army soldier in the slums. These do not pretend to know, nor ask to know, all the purposes and meanings.

"Blind unbelief is sure to err, and scan his work in vain,
God is His own interpreter and He will make it plain."

Millions of these, in pulpits, schools, homes, the daily walks of life, consecrate heart and thought to service of God and mankind, as opportunity arises, or they can find it. These apply common sense to what they see and hear and know and read of the effects of Christianity and obedience to the commandments for nations, their neighbors and themselves. Their straight, clear vision teaches them to shun the twisted paths of the vainglorious, leading to morasses of confusion and dreadful night. The believers and workers have made this country of ours, fought its battles, constructed its government, while the unbelievers,

open and ambushed, shirked and sneered and obstructed, or meanly sought small advantages for themselves. The believers, the avowed and reverent servants of Jehovah, have led us onward in spiritual, mental and material progress, toward purification and elevation; while sceptic, infidel, atheist, have striven as they could and dared for retrogression, debasement and defilement.

The praying, trusting, believing people will go on, striving, hoping, doing as they can to lead and approach ever more closely to divinity and infinity, softening sorrows, mitigating miseries, cherishing and stimulating noble aspiration, carrying joy to death beds, soothing the bitterness of tears. Beautiful, noble work like this is done daily, without noise or ostentation, all about us. It is not obtruded on us, as evil and crime are; but it is being done and will continue and its power is endless and irresistible. Faith will be justified even more abundantly than now, although even now every day of every year multitudes troop from the fears and pains and defeats of this earth, triumphant and glad, along the shining, mercy lighted, road to the endless glory and peace and rest of the City Celestial, not made with hands, where all enigmas are resolved in endless Sabbath days, and where no sun is needed because God Himself is the Light thereof.

Alfred B. Williams.

TRUTH AND FREEDOM

By Bishop W. A. Candler

IT was a great word which Jesus gave to some half-believing Jews when He said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free" (John 8:31 and 32).

They had taken the initial step of discipleship; they had given intellectual assent to what He had been saying to them. But their hearts were not won by Him; and the record shows the Master seeking to lead them on from mere mental belief of His words to the self-surrender of faith in Him.

But their unsettled souls were inflamed by the sound of the word "free", and thereby were fixed on a carnal notion of a type of freedom quite different from that which Jesus offered them. Resentfully, therefore, "they answered him, 'We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free?'" (John 8:36), forgetting in their boastfulness the political bondages and captivities of their nation in the centuries behind, and their subjection to the Roman power at the moment in which they were uttering their prideful speech. How far did they thus miss the great thought of the Lord concerning real freedom!

Madam Roland is said to have cried, "O Liberty! What crimes are committed in thy name!" With equal justice one might exclaim, "O Liberty! What foolish notions are identified with thy name!"

These proud Jews thought of political freedom only; but Jesus spoke of spiritual freedom, which alone is the only real freedom. Hence, He replied to them, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever; but the Son abideth forever. If the Son, therefore, shall make you free, ye shall be free indeed" (John 8:34-36).

Nevertheless, these Pharisees persisted in their misunderstanding of the Master's words, their resentment growing rapidly until at length "they took up stones to cast at him" (John 8:59).

Not less did these Jews of old misunderstand the teaching of Jesus concerning truth and freedom than do not a few men in our day.

Men of liberalistic tendencies today mistake the meaning of the Master and misapply His words in order to justify their liberalism.

They claim most Pharisaically that above all men they love the truth, and that by their speculative and changeful theories they are made free. Manifestly our Lord did not teach that freedom is attained by the perpetual pursuit of truth which never reaches finality in the attainment of it. He does not suggest even remotely that from agnostic incertitude liberty can arise.

On the other hand he declares that these imperfect believers should **know** the truth, if they "continued" in his word, as faithful and persevering disciples. A paralel Scripture is that in which he says, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:16 and 17). He sets forth that obedience to truth already known is the way to apprehend all spiritual truth with that certitude of knowledge by which the moral nature of men is liberated from the thraldom of sin and doubt.

Neither Jesus nor any of His inspired Apostles ever taught that the emancipation of human souls could be achieved by the rejection of the historic revelation of God and the assumption of the agnostic attitude with which some men proudly pose, in which they seem to rejoice in the fact that they are "ever learning, and never able to come to the knowledge of the truth" (2 Timothy 3:7). On the contrary, our Lord and His early disciples claim confidently a certitude of knowledge imparted by divine revelation. The word **"know"** in its most positive significance sounds through all their utterances.

To the twelve Apostles Jesus said, "It is given unto you **to know** the mysteries of the Kingdom of Heaven" (Matt. 13:11). Again, He said to them, on the night before He was crucified, "If ye had known me, ye should have known my Father also; and from henceforth ye **know him,** and have seen him" (John 14:7). He chided Philip for his spiritual dullness, saying, "Have I been so long time with you, and yet hast thou not **known me**, Philip?" (John 14:9). A few hours later he prayed to the father that His followers might have the highest and most indispensable knowledge:—"that they might **know** thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). To them He gave this precious promise: "When he, the Spirit of Truth, is come, He will guide you into all truth" (John 16:13).

The beloved disciple but echoes later what he heard said by his Lord and Master: "We **know** that we are of God and the whole world lieth in wickedness. And we **know** that the Son of God is come, and hath given us an understanding that we may **know** him that is true; and we are in him that is true, even in his Son, Jesus Christ. This is the true God, and eternal life" (1 John 5:19-20). In those words are no accents of wavering faith or timorous uncertainty.

In like manner St. Paul writes to Timothy, his son in the Gospel: "Continue thou in the things which thou hast learned and hast been **assured of, knowing** of whom thou hast learned them; and that from a child thou **hast known** the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:14-15).

The great Apostle to the Gentiles claims for himself an equal certitude of faith. To the Corinthians he writes of the glorious hope which is common to him and all the faithful: "We **know** that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5:1). With reference to his own personal experience of the heavenly hope he says, "I **know** whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12). He thus challenges the fires of the judgment day to shake his faith or extinguish his assured knowledge of his ascended and ever living Lord.

Of course, it is spiritual truth about which such immovable certitude is declared. Jesus Christ and His Apostles never concerned themselves about scientific theories or speculative philosophies. They proclaimed the revealed truth of God, as that, and that alone, which emancipates the soul from the thraldom of sin and the fear of death.

And it is worthy of remark that they did not hold that the Christian religion is an abstruse system to be pored over by "the intellectuals", who after long efforts to understand it find it too recondite to reach a final conclusion about it. Our **illuminati,** who so construe it and talk about it, have utterly mistaken "the simplicity that is in Christ" (2 Corinthians 11:3).

Of His divine revelation Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight" (Matthew 11:25 and 26).

The spiritual truth which brings freedom is reached

through child-like docility and filial obedience far more than by intellectual strenuosity.

The liberalists who imagine they can become free by breaking away from historic Christianity and chasing every changeful theory are quite mistaken. They are really enthralling themselves in meshes of their own making.

Moreover, they, like the Pharisees of old, are coveting a sort of liberty about which Jesus taught nothing. The Pharisees coveted political freedom, and our liberalists crave the liberty of believing what they please, without regard to the divine revelation, and of changing their beliefs with every variation of modish doubt.

The freedom which the knowledge of truth assures always partakes of the nature of the truth by which it is assured.

Political freedom arises from democratic systems supported by force. Hence, it has been said that "Liberty in its last analysis is the blood of the brave."

Intellectual caprice is not liberty, nor can freedom flow from it. It is a slavery rooted in servile subjection to whims, fancies, and the transient fashions of fleeting theorizings.

Spiritual liberty issues from spiritual truth alone. It emancipates the spirit beyond the power of tyrants to terrorize or prison walls to incarcerate. It imparts a life which fears no king but God and obeys no sovereign but the Saviour of the soul.

Wherefore, the Hebrew Psalmist said of God, "I will walk at liberty; for I seek thy precepts" (Psalms 119:45). And one who was and is greater than all the psalmists and sages of all the ages, declared to the Jewish leaders, and through them to all men, "If the Son shall make you free, ye shall be free indeed" (John 8:36).

"MAN IN THE RE-MAKING"

By the Reverend William Porkess, D. D.

SELF-MADE MEN! To what extent are they made? If we could listen to their story or by some means put them under a searching analysis, we would perhaps find that they had reached a certain high and commendable mark, solely through their own efforts. They had commandeered and put to use the sum-total of the courage, patience, tenacity and determination within them. The emphasis, beyond any doubt, is what they have done for and with themselves. This type of man has included much that is praiseworthy, but excluded more that is of greater value, when appraising life at its highest and best.

How very clearly this is brought out when we face the tribunal of Christ's teaching! Yet He does not say anything that conflicts with the self-made man, but He adds considerably, by the promise He holds out to him, for the larger accomplishment—man's re-making. There is now a change of emphasis—from man making himself to that of being made by Another. It is what we might describe as the moral question, consisting of Christ plus man, with the former always in the ascendancy.

As a striking illustration we have the eighteenth and nineteenth verses of the fourth chapter of St. Matthew's Gospel. Jesus is walking by the Sea of Galilee. His eye is caught by an every-day picture—men fishing. On this particular day He saw two brothers—Peter and Andrew. The interesting thing to this keen Observer was not what they were, but what they might be. Hence the Man of Galilee's command and promise, "Follow Me, and I will make you fishers of men." The later events of these two disciples' lives revealed how wonderfully they had been re-made by the Master's touch and guidance. They did catch men with the same definiteness as they had previously caught fish. They stepped out of the smaller world of self-made men into the larger realm of men vitally influencing others. As soon as Peter and Andrew related themselves to Christ the re-making process began. Their horizon was no longer confined to toiling on the Lake of Galilee, but rather working under the impetus of a much greater outlook—an objective that did not stop short of really winning other men.

With all the cumulative evidence of human growth, since the Days of our Lord's Flesh, what are we to say of man today? Are we not compelled to acknowledge that he still must be re-made? Man, in himself, can never climb to the highest height of achievement—that which enables him to actualize the finest and noblest influence over other men—that which is essentially Christian. The old way is still the new one. The Eye of the Spirit of the Man of Galilee looks on, and with no lessening of interest. He sees us heemed in by our self-made circumference—our absorption in the fishing nets of our own plans and activities. There is such a similarity between us and Peter and Andrew, and for this reason the Master-Teacher is so much more concerned in what we might and can be than in what we are. But as then so now, it is not, fundamentally, a matter of what we in ourselves possess, as what can, through the same Divine Promise, be given to us—the re-making of our lives—"I will make you fishers of men."

The whole issue hinges upon our attitude to the Christ. The potentiality of Christian influence over others, in a growing sense, is not in us, but it is in Him—He is the very source from which we must draw. We can receive it, if we will. It is all in the willingness and determination to follow Him. It seems simple, but so many substitutes are ever knocking at life's doors for entrance, that numbers are misled. It needs a trained ear to make sure that we are listening to the authoritative voice of the Christ. If we have caught the full meaning of His command to "follow", we shall realize that it does not interfere with the well-doing of our daily work, our "fishing", but rather that it supplements—it enlarges. The follower of Jesus will be much more than a worker—a fisher in life's modern Lake of Galilee. He will be a personality that touches other men with the Christian impress. He will have, through Christ, emerged from the self-made to the re-made man.

Life and Sight Says

"Most of our prayers consists of begging for health, good looks, and riches, with a little thanksgiving thrown in for space" (Bishop Shayler, Omaha). "Jesus Christ is not likely to be found on the floor of the dance hall or at the bridge table" (Bishop Shayler). We have just read a note in the secular press that Bishop Shayler and two city parish minnsters held an open-air service at one of the city churches Sunday, June 30. This is in line with the plan of the apostles, and early century missionaries. Christ preached almost always in the open air; also St. Paul. In England, Wesley, Whitfield, and numerous others, led multitudes to Christ through their open-air preachings. This has been maintained by the Church Army and Salvation Army. Parsons now-a-days prefer an easier life, going through routine formalities performances in a comfortable building, while they treat their **audiences** to theological shoddy. We are acquainted with Bishop Shayler, and heartily congratulate him for his effort to observe Jesus' parting injunction: "**Go**, . . . preach the gospel to the whole creation." "The negative (barren) pulpit is one of the most pitiable objects in the world. **Professing** to have a message, such a pulpit denies it, in a world which sorely needs the redemption and guidance of the gospel. Young and old alike, are **wise in refusing** to follow those **who know not where they are going.** We like to hear the minister who can say 'I KNOW in whom I have believed'." (Christian Evangelist.)

Information.

Prayer does not in any manner, sense, or degree consist in **"saying"** things, whether out of a book, or extemporaneously. The word "prayer" simply means asking, and this asking may be done audibly or secretly in the mind. The Scriptures give us examples of each. Many persons imagine that "saying" certain words is praying. What nonsense, **longing** or desire for something that we believe will be for our, or some other person's benefit, for their well being and happiness, with the **certainty** that the petition will be assuredly realized. With out, or indifference, there is no response, no realization. Thus, as St. James asserts: "Let a man ask in Faith, **nothing** doubting. . . . Let not that (doubting) man think he shall receive anything of the Lord" (James 1:5-8). The basis of effectual prayer rests upon a profound Divine philosophy; the essential unity of the persons praying, with his Heavenly Father, **in** and **through** Jesus Christ. Jesus constantly insists **upon** that fact, "If ye shall ask anything of the Father **in my name**, He will give it you" (John 16:23: 15:16). **Again**, "Whatsoever ye shall ask **in my name**, that will I **do.**" (John 14:13). Note the conditions of genuine, **effectual** prayer: "If ye **abide in me**, and **my words abide in you**, ask whatsoever ye will, and it shall be done unto you"

(John 15:7). (See also Matthew 18:19, 20. Also Matthew 21:22). Note the following apparent paradox: "All things whatsoever ye **pray** and **ask** for, believe that ye receive **(have received)** them (already) and ye shall have different from the puny, pretended "prayers" consisting in merely **"saying"** things; at once profance and mocking. Note again that Jesus repeatedly said prayer was to be offered in His name. More philosophy. Why? Because through His Incarnation, as God and Man, He unites both, as He expresses it, **"I am** the **way** . . . . no one comes to the Father (even in prayer) but by me" (John 14:6). How sad to read frequently in the Church press, the words "prayers" were **said"**, also in the Prayer Book, **"may be said or sung"**. What is such but "Honoring God with the lips, while the (unregenerate) heart is **far from Him?"** (Matthew 15:8).

The Gospel Catechist.

In our last paper we dealt with the derivation of the name, "Jesus", as being formed from the words, "Jah" and "Hosea"; combining both, we have "Jahosea", changed into "Joshua" and put into Greek, "Jesus!"

Now, the word, "Christ?" Answer: This word is the Greek for "The Anointed One", or Messiah, the name by which the prophet Daniel foretold the Saviour's advent to the Jews. See Daniel 9:25.

Doctrine of the Holy Spirit.

What do we learn from the Scriptures of the Holy Spirit? Very many things: First, that He is the essential life of all beings and things. In Genesis 1:2, we read that "the Spirit of God brooded over the surface of the deep," thus infusing life into matter. See also John 3:8, where the Spirit is stated to be the author of regenerative life of human beings. Secondly, we learn that the Spirit is a **Person** and not an Influence, as some imagine. (In a previous paper we explained what constituted a "person", as meaning an intelligent Being, whether clad in flesh or as being pure Spirit.) As a person, the Scriptures assert that He can be lied to, thus Peter stated that Ananias had "lied to the Holy Spirit. The Acts 5:3. May be "grieved; so St. Paul; Ephesians 4:30. "Grieve not the Holy Spirit of God." "May be resisted" (Acts 7:51, 53. The Nicean Creed refers to the Holy Spirit as being not only "Lord," God; but also as being the "Giver of Life." See Prayer Book, page 12.

THE PROTESTANT REFORM OF THE CHRISTIAN CHURCH AGAINST THE GOMORRHIADE OF THE ROMAN, GREEK AND ANGLO - CATHOLIC CORRUPTIONS, AND THEIR FALSE TEACHINGS AND LYING WONDERS

By Dr. James Cornell Biddle

THE freedom of the Protestant Churches has its source in the close adherence to the Scriptures and the rejection of vain teachings of the traditions of the Pharisees with the lying wonders—foretold to be repeated in the Christian Church by Our Lord, St. Paul, St. Peter, St. Jude and others.

These "false teachers" of "damnable heresies" (2 Peter 2), "crept in unawares", "even as Sodom and Gomorrha" (St. Jude), "whose coming is after the power of Satan with all power and signs and **lying wonders"** (2 Thess. 2:9), is exemplified today in the monstrous propagation in the Roman and Greek Churches, with a fatal inclination of the Anglo-Catholic Episcopal, with a vicious imitation—even their own theologians, who were sincere but duped by a false mistress, have acknowledged the universal fraud in the institution of false teachings propped up by tales of imaginary saints with false miracles, approved by Bulls and Brefs of Roman Pontiffs and other authorities, both East and West.

Revolutions often expose preexisting corruptions and falsehoods. Recent Russian writers reveal to us a state of lying wonders existing in the Orthodox Church only surpassed by the vast and multitudinous lies of manifold miracles in the worldwide famous lie of the Roman Church in the claimed, proved historically false, translation of the house at Nazareth, upborne by angels to Loretto in Italy, most puerile in its manufacture of fancied events. Read "Religion in Russia," by Julius F. Hecker, N. Y., p. 39, and other recent publications of the same kind as to this country recently edited—read where the Soviet government in 1918 in taking an inventory of the Alexander-Svisky monastery, in the Province of Olonetz, found that the monks in displaying their wonder-working relics, to attract the vast pilgrimages exhibiting the **"incorruptible bodies"** of some local saints, deceived their superstitious pilgrims and false worshippers by the substitution of wax images, as such miraculous bodies of flesh. Further examination elsewhere revealed also fraudulent relics of Tikhon Zadowsky and Saint Sergius, the most popular pilgrimage place in Russia. This is all but a faint reecho of similar frauds unearthed, but only repeated on a vast scale in Roman Catholic countries, since the Protestant Reformation purged itself of unscriptural teachings and corruptions. Protestants must be firm as of old, beware of the worldly leaven, lest it leaven again the whole lump of the Church—the mystery of iniquity Paul speaks of must be eliminated by Anglo-Catholics and others, or slavery will again fasten its shackles on the Church—"upon" "her forehead was a name written," "mystery, Babylon, the Great, the mother of harlots and abominations of the earth" (Rev. 17:5), "and here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth", "and the woman which thou sawest is that great city which reigneth over the kings of the earth." The City of Rome, its papal emperor, receiving the crown Christ refused, again is heralded by a Mussolini, in effect not only as the head of a universal Church, but State, with a deified papal ruler. Indeed, may the fervent Christian pray, not Carthage, but this kind of Rome must be destroyed, "Carthage est delenda"!

Witness how the Roman Catholic Saints and theologians expose the extensive frauds in the lives, miracles and even existence of so-called martyrs, confessors and virgins and the shams exhibited and related of ficitious miracles and relics of the same.

St. Vincent Ferrer in 1440, long after the supposed translation of the Holy House to Italy, testified he saw it still in Nazareth, and the whole Eastern Church for ages since has venerated it there still, while on the contrary a rigorous scrutiny of the superstitious historians is reduced to the authority of a **single writer** (!) who claims an affidavit of an ignorant peasant, that two hundred years before his grandfather's grandfather, saw angels carrying it over the sea!—maybe ship's sails were angels' wings!

We are referred to a work of the historian Horatius Tarsellinus, approved by a bull of Clement VIII, quoted by such writers as Raynaldus, Bzovius, Spondanus and many others. Theologians, one after the other, testify to the same purpose. Ludovicus Vives says the lives of saints of the Roman Church are "corrupted with lies—they thought it piety to tell lies for religions". Gerson the French doctor, says it is lawful to invent false miracles, if the falsity is not publicly known" (!) This is not merely mediaeval teachings, the writer was obliged to contradict his professor on this very point before his own priestly ordination, and Father Chinquey gives his own testimony and that of pastor of St. Anne of Beaupre in Canada, all the crutches hung up on the walls of that famous shrine were only witnesses of fake cures of pretended cripples, who gained money by deceiving the public.

Testimonials of miracles granted through the intercession of St. Joseph to be printed in a Catholic Orphan Journal of New York, were dated to have occurred at a still future (!) date at the time they were being translated for the paper into French by monks for the faithful of that tongue, by the time of printing the favors would have already been granted—in other words, they were invented for the paper.

It is idle to say the Church does not vouch for false statements. The Popes themselves set the seal of truth on

falsehood. At the same period that bulls of Alexander III and Sixtus V attested the body of the Apostle Bartholomew was entire at Rome; bulls of Leo IX, Stephen IX, Benedictus XII, and other alleged the same body was still at Benevento (!)—crowds of worshippers, multitudes of miracles, from an imaginary body, while the same saint's head and other parts claimed miracles, in still other places.

It is as Lyra, their theologian says, of "frauds used by priests in the churches to make people believe miracles" (c. 14, Dan.). Gilbert (twelfth century), abbot in France, says of them, "They make God a liar" and ridicule the tooth of the Saviour and milk of the Virgin as "lying and forgery".

It is not popular now for Anglo-Catholics to read Middleton on Miracles, or our Bishop Stillingfleet on Idolatry of Church of Rome, London, 1709. The works are suppressed, out of print.

But the Anglo-Catholic press is rich in its superstitious trash in its place, but their forefathers of the British Church full shared in this corruption of truth and practice. Melchior Canus says the Venerable Bede and their Anglo-Catholic Gregory the Great, in his dialogues, accept vain fables and that the pagan Suetonius "hath with more honesty the Acts of the Caesars than Catholic Acts of Martyrs, Confessors and Virgins".

The Anglo-Catholics take pride in the ceremonies of their Salisbury breviary, but its most solemn offices are corrupted with shameful lies, of Seven Sleepers and eleven thousand Virgins, all fables. English was subject to Rome, and breviaries also. After St. Thomas, Bonaventure, and the Roman brevaries, pontificals, declaring absolute worship, due to God alone, of **Latvia**, must be rendered to the images, cross of Christ, not merely veneration. Tyler on Idolatry, an Anglican, shows if a man in Britain refused to perform such worship, he was passed into the fire as a heretic.

Under Mussolini, Italy is to tolerate (State in worship obedient to Church), **private** Protestant worship, no publicity, until suppression entirely. What a howl if we should only tolerate Roman Catholics privately here, where the press ever is their public servant! The Great Milton believed Roman Catholicism as an evil, could not even be tolerated safely by any State (General Works). In masterly language of genius, he says they make the Bible conform to vain traditions not tradition to the Bible. The early Christian writers, as "sons of the Church", are falsified as testimonials. St. Bridget even named the Pope an Anti-Christ. St. Peter Damian denounced clergy in his work, "Gomorrhiade", at once forbidden on the Index. St. Vincent Ferrer wrote, "It was hard to find a chaste bishop in Christendom". Alzog and other Catholic historians publish this.

Let Anglo-Catholics follow the pure bride of Christ, the City at Jrusalem let down from heaven, not the Babylonian Rome.

Modernism and Romanism may differently falsify and corrupt the Bible, but it is still the impregnable rock of Holy Scripture as Gladstone has said, today the greatest scientists still hold as the only true history even of the world's crust on which we live—even as a holy mother once wrote on the fly leaf of the Bible she gave her son:

"She chose for her beloved boy
The source of light and hope and joy;
. . . remember 'tis no idle toy,
A Mother's gift—remember boy!"

Topics and Men

I was held up in the City, near the Mansion House, for about an hour on Monday, by the funeral procession of General Bramwell Booth, as it passed on its way from the Salvation Army Headquarters in Queen Victoria Street to Abney Park Cemetery. It was an impressive sight to see the traffic of the greatest city in the world brought to a standstill for the burial of a great religious leader. The crowds in the streets stood bareheaded and with every sign of sympathy, as the various sections of the army passed with bands and banners. The coffin was simple, and was carried on an open vehicle. The General's cap was placed upon it, and relatives and leaders followed. The whole procession gave an impression of the strength of the Army's membership. Both old and young were represented in the long array of officers and "lasses" who preceded and followed the coffin. The band played well known hymns, and although the arrangements were of the simplest character, the effect of the passing through the city was touching. There were few comments made by the spectators where I stood, but those that were made were full of appreciation of the work of the late General.—The Record.

"Why I Go to Church

Hon. John Wannamaker.

You might just as pertinently inquire, "Why do I eat"? or "Why do I sleep"?—because I find one is just as necessary to my well-being as the other.

I could eat well and sleep well, and yet be a very miserable man without the spiritual uplift that only comes from an attendance upon the Divine ordinances.

Then again, it is a great privilege to touch shoulders with the earnest Christian men who are also interested in promoting Christ's Kingdom upon earth.

For four years, while Postmaster General under the Harrison administration, I traveled nearly 100,000 miles in order to be present each week at my own church.

I have made it the rule of my life to be in my regular place each Lord's day when in health and in the country, believing that Paul was inspired to write that we should not forsake the assembling of ourselves together.

I also believe that the temptations of every man are draw nigh to Thee from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections we may worship Thee in spirit and in truth; through Jesus Christ our Lord. Amen.

His Hand Upon the Hils

His Hand pours beauty from a shining cup
Upon green hills and leafy mountain-ways,
That I may pause in wonder—looking up,
And worshipping throughout my length of days;
While the slim willows bend in cloudy lace,
And zephyrs voice His praises, blowing cool,
In the blue mists above I see His face;
It gleams, tree-shadowed, from some silver pool.

I read His meaning in a thousand ways:
Each slight, half-open bud, each waving strand
Of meadow-grass unfolds to my rapt gaze
Some message that I know and understand;
While in the glory of fruit-laden tree,
The magic of the rose—a ripened pod,
In fields encircled by His mystery,
I hark the vabrant murmur—here is God.

—Clare MacDermott.

—The Christian Index.

Tomorrow

He was going to be all that a mortal could be
Tomorrow.
No one should be kinder or braver than he,
Tomorrow.
A friend who was troubled and weary he knew
Who'd be glad of a laugh and who needed it, too;
On him he would call and see what he could do
Tomorrow.

Each morning he stacked up the letters he'd write
Tomorrow.
And thought of the folks he would fill with delight
Tomorrow.
It was too bad, indeed, he was busy today,
And hadn't a minute to stop on his way;
More time I will have to give others he'd say.
Tomorrow.

The greatest of workers this man would have been
Tomorrow.
The world would have known him had he ever seen
Tomorrow.
But the fact is he died and he faded from view,
And all that he left here when living was thorugh
Was a mountain of things he intended to do
Tomorrow.

—Author Unknown.

—The Canadian Churchman.

Church Bell Found in a Cellar

There is being restored to Belgium a church bell which, since 1917, has lain neglected in the cellar of a New Cross house. When the Great War was at its height a resident of New Cross acted as host to a Canadian soldier. Returning from one of his visits the soldier left behind him a parcel, which he wished should be forwarded to him at an address in Canada, which he promised to make known later. For twelve years the parcel remained in the cellar awaiting the disclosure of that address, but it never came.

Oldest Chiming Bell for Miles Around.

A few weeks ago the New Cross resident was proposing to move, and he made inquiries which led to the discovery that his Canadian friend was dead. The parcel was unwrapped and inside was found the bell, over fifty-six pounds in weight. An inscription on the bell read: "Cette cloche est donne a la Chapelle de St. Juon par nos Pietre de Conink et Marie Elizabeth Vosknouble, sa femme, 1728." The Belgian Ambassador was informed, and has written gratefully accepting the relic with a view to returning it to its rightful owner, at whose church near Ypres it is believed to have hung for nearly two centuries. As bells and other metal which the Germans took in this district were melted down for ammunition, it is thought that this bell will soon be one of the oldest chiming for miles around where the Canadian found it.—The Church of England Newspaper.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by Frances E. Bartter, Moro Settlement House, Zamboanga, Philippine Islands:

> "Rest in the Lord and wait patiently for Him"—Psm. 37:7.
>
> And He shall give thee thy hearts' desire.
>
> My heart's desire and prayer is that each of the girls in my care may learn to know and love our Saviour.

Who will send one from the far-away places as well as very near us?

Book Reviews

THE WORLD'S MIRACLE: By Dr. Karl Reiland. Cloth. Pp. 193. Price, $1.75. Published by Henry Holt and Company, New York City.

THE GREAT CONJECTURE: By Winifred Kirkland. Cloth. Pp, 132. Price, $1.25. Published by Henry Holt and Company, New York City.

These two volumes blend sympathetically. Dr. Reiland taking his first essay for the title, utilizes many incidents of common life for treatment along the lines of F. W. Boreham, whom no doubt he has imbibed. Dr. Norwood calls this book in his introduction, "the distillation of a great preacher's heart". And we cordially agree. Notwithstanding, Dr. Reiland cannot resist his iconoclastic tendency to shatter what many of us reverently cherish. His ideal of truth is that the past can no longer guide us into reality; but the present, impulsive, self-generated, self-satisfied and confident of its youth resistance to venerable traditions. And with his usual safe-guarding of the possible peril of too high a claim, admits that truth is ever unfolding and must in the nature of the case surrender today's convictions for tomorrow's newer light. Some of us who have long been in the way, wonder who is to be the authority in this sepculative realm. Perhaps the Zeitgeist, of which Dr. Reiland must know.

Miss Kirkland is no less inclined towards the pathway Dr. Reiland has chosen; but her appeal is winsome (that's the female of it) and more conciliatory. She does paint a beautiful picture of our Lord as she unfolds in this book what she calls "An account of experience with the inescapable Galilean." And she stands with us at the resurrection and thrills our hearts with the confidence that it answers the universal question, "Who is this Jesus?" In her chapter, "The Jesus of Adventure," she herself does a bit of that in her creation of the fact of what really happened when Jesus preached in New York and no one saw or heard Him. We admire the ingenuity of that effort; it means but little to us who in some measure know the Lord Jesus in the fellowship of His sufferings and conformity to His death. These two splendid leaders of modern thought need yet to acquire the secret of the Apostle's urge, "Though we have known Christ after the flesh, yet now henceforth know we him no more" (2 Cor. 5:16). The weakness of very much of this new literature is the emphasis of what St. Paul depreciates and the belittlement of what he emphasizes.

Notwithstanding, these are two readable books. What we have indicated as questionable is balanced by things which in their own way are suggestive. We have no reason to condemn **en toto** what may have much that is helpful; and in our necessarily discriminating age, we need not accept everything a writer may say. One thing these newly presented ideals have done for us is to school us in the culture to benefit by what we may find stimulating; to kindly dismiss from our minds what may offend our settled convictions. Even our adolescents are becoming skilled in that method of appropriation or rejection.

Kenneth Mackenzie.

POWER FROM ON HIGH: By Rev. John Greenfield. Moravian Evangelist. May be obtained from the author at Warsaw, Indiana. Price, 35 cents.

After the highly speculative volume of Dean Mathews, it is refreshing to turn to such a book. Here is a description of the great Moravian revival and some of its results. The Dean would like to produce brotherhood and love by presenting a Jesus who never existed but the result from his own school is a Loeb or a Leopold—they are the logical outcome of his doctrines. Mr. Greenfield has given us—not speculative wishes, but real results; he tells us of marvels of grace that have become a matter of history.

The Moravian revival was rooted in prayer. Less than two hundred had been meeting for prayer when the Holy Spirit filled them in unusual fashion. From this little group there resulted such a movement as the world has seldom seen. Their emphasis was upon the Crucified Christ. Their victories were won in the power of His Resurrection.

The movement had important consequences beyond their own church. Among others, the Wesleys and later William Carey, were moved by these spirit-filled men. Its hymns have been sung wherever Christ is known.

The reading of the results of this movement make us wonder why such movements and their principles do not find a larger place in our history courses. God has not changed and He will answer those who obey His spiritual laws as He did then. What inspiration would come from a study of these movements in place of the uninspiring history of ecclesiastical cut-throats, or dull church politicians that often pass for Christian history. If in addition a real analysis of these awakenings could be made with a view to discover the secret of their power, plus a willingness to obey it when discovered, what results might follow!

Frank Cox.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

CHURCHES TIGHTLY CLOSED.

Mr. Editor:

The writer having occasion on a recent week-day to spend several hours in Richmond, determined to seek out some of the well-known and historic churches and other interesting places in your attractive city—which as the capital of the old Commonwealth of Virginia, as well as the one-time seat of government of the Confederacy, holds an unfailing charm, not alone to all Southerners, but to every well-informed American.

But the churches were sealed. The doors of such important houses of worship as Grace and Holy Trinity, St. James, All Saints, and old St. Paul's were tightly closed, albeit the last named bore a placard entitled, "Closed for repairs."

Are Richmond churches so indifferent to the spiritual welfare of those who may wish to enter within their hallowed walls, perforce that they may obtain that grace with which to meet the problems that are vexing them in their daily lives? Are the portals of these temples of worship open for prayers and devotion, but one day only in seven?

I might add that the Roman Catholic Cathedral, a very

beautiful edifice, was found to be the sole exception to the above observation.

Can it be that the Roman Catholic Church alone in Richmond has made provision for the occasional pilgrim who may for his soul's comfort seek to enter a place of worship on days other than Sunday?

A Carolina Churchman.

Mr. Editor:

It was a rare kindness you did me—an unexpected kindness and one that is greatly appreciated. I wrote what I considered a deserved compliment of one of the best Church papers that I have ever known. I read eight or ten church periodicals, some good, some very good, some just so. The Southern Churchman commands my highest admiration and appreciation. It is loyal in the highest sense to the Bible and the religion of Jesus Christ. No person can read it thoughtfully and prayerfully without being better. The editorials are all high class; so also are all the contributed articles. I thoroughly enjoy it. I thank you so much for your kindness.

I thank you most heartily for the little booklets on General Lee and the "Excursions" in Southern history. Barbee is a rare historian. I was surprised that Beveridge had never heard of Bledsoe, as an intellectual giant, he topped almost any man this country ever produced. His book, "Was Jeff Davis a Traitor?" left nothing for those bloodthirsty enemies to stand on. They dared not bring him to trial after that book came out. Abraham Lincoln, before his assassination, foresaw the capture of Mr. Davis, and knowing they had nothing on which to base a charge of treason he suggested that it would be good policy to "let him get away." That's a sample of Mr. Lincoln's sincerity.

J. C. Hooks.

New Market, Va.

Mr. Editor:

I enclose clipping from the Buffalo Courier Express, Sunday, July 7, 1929, which bears out my assertion that the revised Prayer Book authorizes Masses for the Dead. Please note the service held for this deceased clergyman of the Protestant Episcopal Church is specifically referred to as a "requiem mass". This is only one of numerous such items I have noticed in various papers in which the funeral service was called a "requiem" or "requiem mass". Of course that correctly describes it, for that is all that it is. In the South they will be very slow, perhaps, about accepting the title, but if you use that sort of service what difference does it make whether you call it a Mass—that is exactly what it is.

Again, the new Communion Office teaches transubstantiation as seen in a Corpus Christi Service held on Corpus Christi Day. **Further, the practice of Reserving the Sacrament and of Worshipping the Wafer will certainly grow.** The title Father will be used more frequently. **Confession before communion will increase, and finally become obligatory.** The Chief Service of the day will be High Mass or Sung Mass, the use of the Rosary will become the established order. The real victory at the General Convention was won by the Anglo-Catholics, in the changes, small and seemingly insignificant, but nevertheless of major importance in so far as they serve as a basis for teaching the full Catholic doctrine, for in all Catholic doctrine, "It is the Mass that matters."

C. B. Lucas.

Extract from the Buffalo Courier Express follows:

"An unusual honor will be accorded the late Rev. Reginald Norton Willcox, well known Episcopal clergyman of the Western New York Diocese, who died Wednesday night in the University Hospital at Ann Arbor, Mich. His body will be taken to Hendersonville, N. C., and buried in the sanctuary of St. James' Episcopal Church, of which he was rector for nearly fifteen years.

"A delegation of Episcopal clergymen from Buffalo went to Gowanda yesterday to attend **the requiem mass for Father Willcox held in St. Mary's Church,** of which he was priest. Among them were the Rev. Dr. Charles A. Jessup, rector emeritus of St. Paul's Cathedral, and the Rev. John L. Short, of Kenmore. The Rt. Rev. David L. Ferris, Bishop of the Episcopal Diocese of Western New York, presided at the services, which were conducted by the Rev. Edmund S. Sills, of Westchester, N. Y., a close personal friend of Father Willcox. The Rev. Leslie F. Chard, of Dunkirk, assisted. The body was placed in a receiving vault of the Lake View Cemetery to await later conveyance to Hendersonville."

Church Intelligence

Nurse Flies to Relieve Emergency in Alaska.

One of the interesting things about the life in the Department of Missions is that one never knows what is going to happen next!

Everything was going beautifully at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska. Two nurses had been secured to fill vacancies. They were both heart and soul in the work. One day in April a wireless came from Dr. Grafton Burke, director of the hospital, saying that one of the nurses had become suddenly ill and required a serious operation. The remaining nurse could not carry on single-handed. Somebody must hurry to Fort Yukon to help save the situation.

Fortunately we had on our available list, Miss Margaret Foster, of Montrose, Colorado. We knew all about her from careful inquiry. She had passed a satisfactory physical examination. We asked her if she would start immediately to meet the emergency. Figuratively speaking, she said she would take the next train for Seattle.

But then a new difficulty appeared. The April sun was at work breaking up the sled trails, but it had not been strong enough to open up the rivers. Miss Foster could get as far as Fairbanks, but there she might have to wait six weeks for the first boat. A telegram asked Miss Foster whether she would fly from Fairbanks to Fort Yukon. Again she agreed and was soon in Fort Yukon.

All travel is expensive in Alaska, flying particularly so. While we were wondering where the one hundred fifty dollars for the airplane trip was to come from, the unexpected happened again. This time it was a letter from the leader of the Y. P. S. L. in the Diocese of Indianapolis, asking for two projects to cost about one hundred fifty dollars each, for which the young people could make their special gifts during 1929. Miss Foster's airplane journey was suggested as one of them. Without delay, the reply came back: "The Young People of Indianapolis will take care of Miss Foster's flight." So Fort Yukon gets a nurse. Indianapolis an interesting thing for which to work, and the Secretary of the Department relief from anxiety.—The Spirit of Missions.

August Bible Conferences.

The August Bible Conferences of the Moody Bible Institute of Chicago will be held at four widely separated points. The five conferences of July have been in the eastern section of the country. The **Ocean City, N. J.,** meetings will continue through August, closing on Labor Day, September 2. The speakers for the month will be Dr. S. E. Long, the Rev. Will H. Houghton, the Rev. H. M. Lintz, Pastor Dolman of Germany, Mr. H. A. Ironside, the Rev. James F. Harrison, Dr. Henry Ostrom and Mr. A. H. Stewart. The program is exceptionally strong, with many unusual features. At **Hendersonville, N. C.,** from July 28 to August 11, the speakers will include Mr. H. A. Ironside, Dr. John Thomas of London, Mr. A. H. Stewart and the Rev. J. F. Harrison. In the First Presbyterian Church of **Colorado Springs, Colo.,** August 11 to 25, will be heard Dr. J. E. Conant, Dr. John Thomas and Dr. S. E. Long. The closing conference of the summer will be at **Cedar Lake, Ind.,** August 17 to 25. At this well-known assembly ground will be heard the Rev. Lee W. Ames, Mr. A. H. Stewart and the Rev. Henry G. Dietz.

Provision has been made for musical features of great interest at each of the conferences. Breadth and variety will mark all the programs which will include Bible expositions, inspirational addresses, and the discussion of timely topics.

Solving the Problem of the Hilarious Alumni.

The newest thing in the field of education is the "alumni college". Lafayette College is announcing what, with pardonable pride, it calls "the first session of the first alumni college in the country", to be held during the week following commencement. It is no secret that academic authorities have often found the returning alumni more or less of a nuisance. The college is glad to have them come, of course. It prizes their loyalty, it desires their continuing interest and it wants their money. But not infrequently the come apparently to prove to themselves that, though "old grads", they are just as young as they used to be. They re-enact, with rather grotesque over-emphasis, the more frivolous features of college life, make much indecorous whoopee, and set a bad example to the

young. The college welcomes them—and breathes a sigh of relief when they are gone. The "alumni college" idea It seems a reasonable hypothesis. It uates may desire to be students again for a week, not merely to be rah-rah boys under a handicap of gray hairs, rheumatism, and a thickened waist line. It seems a reasonable mypothesis. It actually is true, in spite of some evidence to the contrary, that one of the principal student activities in college is study, and there are a great many graduates whose memories of college life include the fact that there the birth of permanent intellectual interests took place. To all such the alumni college appeals. There will be regular courses of lectures and round table discussions. The alumni students will be housed in the college dormitories and will eat at the college commons. The whole round of college life will be revived for them. This is a real idea. If it has the success it deserves, the example ought to be widely imitated.—Christian Century.

Cathedral Orders Stone for First Step in New $3,000,000 Building Program.

The closing of a contract, involving an expenditure of $250,000 for the purchase of the first 50,000 cubic feet of stone required to begin the building of the north and south transepts of Washington Cathedral was authorized today by the Cathedral Chapter.

This action was made public by the Rt. Rev. James E. Freeman, Bishop of Washington, who announced that it was the first step in a new program of construction, which it is hoped will be completed in 1932 in time for a religious commemoration of the two hundredth anniversary of George Washington's birth.

The portions of the edifice included in this new undertaking form the fifth great unit of the cathedral fabric. Other units now structurally complete, are the foundations, the crypt chapels, the apse, and the choir. It has been estimated that more than 250,000 cubic feet of stone will be used in the new work. The cost, including sufficient endowment to make the new portions effective for continuing service, is expected to exceed $3,000,000, Bishop Freeman said.

Funds for the initial order of stone were raised in a special effort conducted by the Executive Committee for Washington Cathedral, of which former U. S. Senator George Wharton Pepper is chairman. The additional amounts needed for the purchase of the remainder of the stone and for actual construction are being sought in a more general program under the leadership of General John J. Pershing as National Chairman.

In a statement issued by the Executive Committee, with a foreword signed by Bishop Freeman, General Pershing, Senator Pepper and Secretary of the Treasurer Andrew W. Mellon as campaign treasurer, it is explained that provision must be made for offerings averaging $57,000 monthly during the next thirty-two months if the transepts are to be completed in time for the Washington bicentenary and at a maximum economy in construction costs.

The statement also points out that the completion of the transepts will provide shelter within the cathedral for congregations of approximately 3,500 persons. This, it is stated, will enable the cathedral to care better for the spiritual needs of the large numbers who at present are often unable to gain access to many of the services in the small crypt chapels, and also will make possible the holding under inspiring auspices of several religious services planned in conjunction with the George Washington commemoration.

Reviewing the recent construction program, the statement reports that during the past thirty-six months more than one hundred and fifteen feet has been added to the length of the roof line of the edifice and the five great bays of the choir have been reared to join the apse in forecasting the beauty of the completed structure. During the same period, it is pointed out, more than 6,000 men and women and a host of churches, Sunday schools and even missions have responded to the cathedral appeal with gifts and pledges aggregating well over $3,800,000. Since its inception in 1893, the Cathedral Foundation has been the recipient of offerings large and small from 33,000 benefactors. The Book of Remembrance kept at the Cathedral offices shows these have come from every state, from distant territories, and even from foreign lands.

Mr. Rockefeller's Gift.

Note to the Weeklies: I may have overlooked it in your columns, but I have not noticed that any of you have mentioned a personal gift of $350,000 from Mr. Rockefeller, Jr., for St. Luke's Hospital, Tokyo. This was in the newspapers, I believe, while I was away, but I have only now learned of it. The Hospital headquarters here verify the statement and their next bulletin, in a week or so, will quote Mr. Rockefeller's letter. The Foundation has already, as you know, made provision for $400,000 to endow the College of Nursing, and ordinarily Mr. Rockefeller does not supplement gifts made by the Foundation. In this case he considers that he is reimbursing the hospital for damage done by fire. It is an unconditional gift.

G. W. B.

Door Wide Open to Missionary Physicians in China.

The China Medical Association is convinced that the mission hospitals are faced with a crisis more serious than any they ever have met before. While the work has increased, the staff of hospitals in China has scarcely increased at all, and in some places has seriously diminished. This has been owing partly to a decreased supply of physicians from the West and partly to the increasing difficulty in obtaining a supply of fully qualified Chinese doctors.

Owing to the wars and troubles of recent years, medical schools in China have had a particularly difficult time. Two of the mission medical schools have been closed and several others have barely managed to keep going. Chinese government medical schools have been in an even worse way, few of them being able to continue to function, owing to lack of finance as well as to political difficulties. The result has been that the already insufficient supply of well qualified doctors has been reduced to a small number and the future for the next few years is unpromising.

On the other hand, the revolution in China is causing an unprecedented demand for trained physicians for public health and other government appointments. Thus, from both sides the effect on the staffs of the mission hospitals have been very serious.

The Missionary Division of the China Medical Association is emphatic in expressing its opinion that "there is urgent need for the reinforcement of the medical staffs of mission hospitals, and that the door is still wide open to missionary physicians from the West, men and women well qualified in their professions and filled with the Spirit of Christ."

Guild of St. Barnabas for Nurses.

San Francisco, Chicago, New York, a far flung cry from Alma, Balaclava, Sebastopol, 1854-1927.

Musing whilst on my way to attend the Florence Nightingale Memorial services, held at Grace Cathedral, Sunday, May 29, in San Francisco, of the beautiful statue of the Lady of the Lamp, standing at Waterloo Place, London, by the side of Sidney Herbert, Secretary of War during the Crimean period, and picturing in my mind, also, the lovely and inspiring marble group in the National Museum, in Whitehall, portraying this ideal woman and nurse, ministering to her wounded soldiers, many of her personal effects, including her field glasses, in a case close by, and near the bugle which sounded the "advance", to the Light Brigade, an order obeyed implicitly, in the face of certain death, my vision and thoughts were suddenly confronted with the sight of a fleet of grey lined motor buses, marked in large letters, designating their usual route as Los Angeles, Pittsburgh, New York, but now filled with hundreds of nurses from every hospital and nursing organization, dressed in their simple beautiful uniforms, on their way to Grace Cathedral, anxious to show their appreciation, respect and reverence for the founder of their chosen profession, by participating in the services, arranged each year by the devoted band of the members of the Guild of St. Barnabas for Nurses.

The Rt. Rev. Walter T. Sumner, D. D., Bishop of Oregon, deeply interested in the nursing profession through his close activity with the hospital and its patients, gave a most eloquent and encouraging address, while Dean Wilmer Gresham, assisted by the Rev. John Collins, welcomed nurses and conducted the services, which closed with the Nightingale pledge and Guild prayer, recited in unison.—S. M. O., in The Pacific Churchman.

Hear the Hymns From St. James' in Richmond.

A most interesting annual custom is maintained by the rector and people of St. James' Church, Richmond, in the broadcasting of the music of the new Brotherhood chimes each summer. We have just received from Mr. W. Kenneth Hawkins, Director of the Brotherhood at St. James, the usual announcement.

During the months of July and August, on Tuesdays, Wednesdays and Thursdays, twice daily for fifteen minutes, beginning at 11:45 A. M., and at 5:45 P. M., Eastern Standard Time, hymns will be broadcast through Station WRVA, and readers of The Cross everywhere are invited to tune in.

In previous years these two fifteen-minute periods have proved so popular that the broadcasting of the hymns has become an annual custom, many people in all parts of the country writing their appreciation.

Readers of The Cross will recall that in our issue for April, 1926, there was a description of these chimes and their erection by Colonel Henry Lee Valentine of the St. James' Chapter in gratitude for the many blessings bestowed upon him, and—"to the glory of God, and in loving memory of Saint Andrew, who brought his brother to Christ."

Will not those successful in tuning in please write Mr. Hawkins, so that the

people of St. James will know in a measure of the value of the undertaking. Send your telegram, postal card, or letter to Mr. W. Kenneth Hawkins, 912 West Franklin Street, Richmond, Va. The Rev. Churchill J. Gibson, D. D., is rector of St. James.—S. Andrew's Cross.

Cross of Honor of the Order of the Sangreal.

For notable service to God and humanity, nine of the clergy and laity of the Episcopal Church throughout the world were awarded the Cross of Honor of the Order of the Sangreal at its meeting at Racine, Wis., recently. The names were confirmed by the Grand Chapter on July 4, and announcement of the awards was made by the Rev. Irwin St. John Tucker, Grand Master of the Order, at St. Stephen's Church, Chicago, birthplace of the Order, on July 7.

Of the recipients, two are bishops, four are priests, two women and one layman. One of the clergy is a Sioux Indian, one a Negro, one an Englishman, one an American. Of the bishops, one has spent more than a generation in Japan, one has spent most of his life in New York. Of the women, one is a nun, and one is paralytic, for many years confined to a wheeled chair in a hospital.

The physician serves Eskimos and miners in a lonely and desolate station in Alaska.

Each year crosses of honor varying in number from nine to twelve are awarded by the Order of the Sangreal. The word "Sangreal" signifies the Holy Grail, the chalice of the Last Supper. Awards are made in recognition of knightly service in the quest of the Holy Grail, taken as a type of sacrificial pursuit of an ideal.

The awards are: The Rt. Rev. Arthur Selden Lloyd, Bishop Suffragan of New York: "Because his long service as executive head of missionary work, his entire consecration to the Master's cause, and the unselfish humility of his life have sweetened and enriched the life of the Church."

The Rt. Rev. John McKim, missionary bishop of Tokyo, Japan: "Because by his thirty-six years of faithful toil as bishop in a difficult field, he has planted the faith of Christ deep and strong in an alien land, and has helped to bind the world together around the foot of the Cross."

The Rev. William Carlisle, priest, prebendary of St. Paul's Cathedral, London; founder of the Church Army: "Because by the organization which he created the call is preached in highways and byways, the lost are reclaimed, the fallen are raised, and the poor have the Gospel preached to them."

The Rev. Philip de Loria, priest of Lake Andes, South Dakota: "Because he heard the voice of Christ while the pagan chief of an Indian tribe, and renounced all to follow the Master, and for fifty-three years of service in the priesthood has not ceased to set forth the glory of the love of God."

The Rev. B. M. Spurr, Archdeacon of Moundsville, West Virginia: "Because in an obscure and difficult field he has called into being a Christian community, applying the Gospel to the whole of life."

The Rev. John Williams, priest of St. Philips' Church, Omaha, in the Diocese of Nebraska: "Because for thirty years he has ministered to his own Negro race with loyal devotion, and has set the example of a saintly life, men of all races are glad to acknowledge as following the footsteps of Christ."

Dora Vannix, of Moe Hospital, Sioux Falls, South Dakota: "Because, although for many years confined to a wheeled chair, she has built up in the Church League of the Isolated a link of fellowship among far-scattered souls, by her letters seeking out and saving those who might have been lost save for her devotion and untiring patient love."

Dr. Grafton Burke, physician of the missionary district of Alaska: "Because in the desolate Arctic wilderness he has saved lives in the name of Christ, sparing neither labor nor himself to protect those under his care, traveling great distances under heavy hardships to stretch out the healing hands of Christ to sufferers in desperate need."

Mary Veronica, sister of the Community of St. Mary: "Because she renounced great wealth to devote her life in perfect self-sacrifice to the Master's call, and after having attained the generalship of her order, accepted retirement into obscurity with humility as a handmaiden of the Lord."

AN APPRECIATION OF SEWANEE.

By Dr. Charles S. Slichter, Dean of the Graduate School, University of Wisconsin.

"I was very much pleased with my visit to the University of the South at Sewanee. The institution enjoys an unique position among American colleges and the future, if the necessary financial support can be commanded, will lead it to a most important position.

"Its long tradition of culture and scholarship, its control, by ownership, of its physical environment, make an uqinue base upon which to build. Its college type of organizations, fortunately instituted many years ago, will render it possible to grow in numbers and, at the same time, to lose nothing to vitality—in fact, it should serve to add strength as size increases, an outcome of the reversal in American College development.

"It occurred to me when visiting Sewanee that it was quite possible that the Church in the Southern States did not fully realize what an unique opportunity to contribute to American culture was already in its control."

The First Annual New England Conference.

The first annual New England conference of pastors and Christian workers was held at Rummey, New Hampshire, June 25-28.

The invitation was to all pastors and their wives, church officers and their wives or husbands and others who are engaged either part or full time in Christian service.

Purpose: A period of prayer, fellowship, inspiration and consultation about our common problems in Christian work. We believe a better acquaintance among the various groups to be conducive of better understanding and more desire to cooperate.

The speakers were: Dr. W. B. Riley, pastor of the First Baptist Church of Minneapolis, one of the most eminent speakers in America; Dr. F. Noel Palmer, pastor of the Gospel Tabernacle of Toronto, formerly pastor of the largest Methodist Church in Paterson, N. J.; Dr. Kenneth Mackenzie*, internationally known author, lecturer and Bible teacher, of Westport, Conn.; Mr. C. E. Gremmels, prominent Episcopal layman of New York City.

Norman Gellatly of Boston was convention pianist. A ten piece orchestra was in attendance at the evening sessions with special musical features each evening.

*Dr. Mackenzie is a contributor to The Southern Churchman, and his strong, convincing series of articles, "We Believe That Thou Shalt Come", are appearing from time to time in our columns.

Consecrating the New Dollar.

The United States government beginning July 10, issued new paper money. One can easily tell the new money, because it is much smaller in size than the old money. A suggestion comes from the Federal Council of Churches of Christ that the first bill of this new money received by any and every Church member be given of God: "Consecrating the first fruits to the service of the Lord."

What a splendid thing it would be, if all Church members, of every denomination, of the faith of Jesus Christ, the world over, would send the first new dollar bill, or five, or ten, to the cause of missions under their respective church.

This, indeed, would help reach our missionary quota of the year and would send a thrill of joy and gladness throughout the mission field. Moreover, it would be in keeping with the teaching of the Word of God and the Spirit of the Son to make known His love, His life, and His message to people whom we may never see and may not know and may not love. But He loves them and cares for them, and so in giving to missions we make the most Christ-like and unselfish offering, an offering of faith and devotion, that we will ever make in this world, because it is done solely in His name and for His sake.

Religious School at Sweet Briar Is Declared Success.

The fourteenth annual session of the Virginia Summer Conference on Religious Education closed at Sweet Briar College Friday afternoon, after being in session June 24 to July 5. There was an enrollment of two hundred students and three hundred and twenty-seven certificates were granted. These certificates are approved and accepted by the Dioceses of Virginia, Southern Virginia, Southwestern Virginia and West Virginia for credit in the National Accredited Teachers' Association.

There were two graduate and three post graduate pupils.

Last year two hundred and ninety-eight credits were given.

Quality of work this year is said to have excelled that of any other year and noteworthy proficiency was indicated in class work.

Subjects used and the credits they carried were:

The curriculum, 21; the mission text book, 18; introduction to the Bible, 32; the program of the National Church, 2; Christian ethics, 7; the primary department, 39; the junior department, 15; the junior high department, 8; introduction to the prayer book, 17; study of the pupil, 16; principles of teaching, 21; the Church School service program, 5; the Life of Christ, 61; life and letters of St. Paul, 21; principles of Christian social service, 3; church teaching, 10; organizations of young people, 39.

Swimming and other recreations were an important part of the assembly program. The young people staged stunts

and pantomimes after each evening prayer service.

Instructors in the school were:

Chaplain, the Rev. W. D. Smith, of Richmond; the Reverends J. C. Wagner and E. R. Carter, Petersburg; Mr. Cannon and Mrs. J. M. Nelson, of Louisville, Ky.; the Rev. L. N. Caley, Philadelphia; the Rev. H. S. Osborn, Tappahannock; Mrs. John Lowman and Mrs. M. C. Adams, Philadelphia; Mrs. Walter Ruan, Petersburg; Miss Bessie Sims, Richmond; Miss Louise Davis, Leesburg.

The class in social service visited the State Colony for Epileptics, near Lynchburg, during the conference.

J. C. P.

The Wellesley Conference.

From June 24 to July 5, a great conference for Church Work was held at Wellesley, Massachusetts. The conference was housed in the beautiful buildings of Wellesley College and about four hundred were enrolled in the different departments, for there was not only the School for Church Workers, but the School for Church Music and the School of Religious Drama. The Rt. Rev. Jas. DeW. Perry was Director of Conference, and the Rt. Rev. H. J. Mikell, Bishop of Atlanta, acted as Chaplain. Two other Bishops of the Foundation, Bishop Rhinelander and Bishop Slattery, visited the conference. The Rev. Dr. Charles H. Boynton, of the General Seminary, was Dean of the School for Church Workers and courses were given in Evangelism and the Evangelists by the Rev. Dr. Frederick S. Fleming; in Church History by the Very Rev. Dean Ladd, of the Berkeley Divinity School; the Study of Religion and Religions, by the Rev. Dr. R. K. Yerkes, of the Philadelphia Divinity School; the Old Testament, by the Rev. Dr. Charles N. Shepherd, of the General Seminary; the New Testament, by the Rev. Dr. Burton Scott Easton, of the General Seminary; Missionary Biographies, by the Rev. J. Thayer Addison, of the Cambridge Seminary; General Introduction to the Study of the Bible, by Miss Ogden, of Wellesley College; and a Normal Mission Study Class was conducted by Miss Laura F. Boyer.

These classes were largely attended and much serious work was done. Clergy conferences were held by the Rev. Dr. Ludlow, of the National Council, and every evening there were addresses by persons prominent in the work and life of the Church.

In the School of Christian Social Service an interesting course on "Focussing Christ's Gospel upon Human Problems, was given by the Rev. Edward S. White of St. Louis.

The School of Church Music, taught by Mr. Walter Williams, rector of St. Dunstan's College of Sacred Music, Providence, R. I., and Mr. Frederick Johnson, F. A. G. O., was one of the principle features of the conference.

The Rev. Dr. Osgood conducted the School of Drama and two performances were given, "The Boy Bishop" and a beautiful Morality Play, called "A Mirror for Souls". This last was one of the most impressive and lovely things which the conference offered.

A Young People's Conference was also in session, and the young people shared all the advantages of the Adult Conferences, and also held their own meetings and enjoyed many happy activities. The Rev. Albert H. Lucas, soon to be Headmaster of St. Alban's School at the National Cathedral in Washington, was director of the Young People, and he was ably assisted by Captain Greenwood, of the Church Army.

The Conference was wonderfully planned and successfully carried out. The seriousness of the work done, and the large attendance at all religious services, the happy life lived and the spirit of real devotion which pervaded the whole conference, gave all who attended a great experience, and a spiritual uplift which made it good for them to be there.

H. J. M.

FLORIDA.

Rt. Rev. Frank A. Juhan, D. D., Bishop.

Vacation Notes.

Summer time is come in Florida and the Bishop of the Diocese, as well as clergy and other officials, are already leaving the state, or planning to leave shortly, for their vacation periods.

Bishop Juhan plans to take the Sunday services in St. John's in the Wilderness, Flat Rock, North Carolina, for the last two Sundays in July, and will go from there to Sewanee, Tennessee, where he will be the Director of the Young People's Division of the Sewanee Summer Slhool for Workers, August 15 to 29. After this period he will return to Jacksonville.

The Rev. Newton Middleton, rector of St. John's Parish, Jacksonville, will have charge of St. John's in the Wilderness, Flat Rock, North Carolina, for the first two Sundays in July and he, with his family, will occupy the rectory there for the entire month of July. During his absence from the city, the Rev. Melville E. Johnson, Student Pastor at the University of Florida, will have charge of the services at St. John's.

The Rev. Edgar L. Pennington, rector of St. Andrew's Parish, Jacksonville, will spend the month of August in New York City.

The Rev. Guy H. Frazier, minister in charge of All Saints Mission, South Jacksonville, left with his family for Connecticut during the last week in June. Mr. Frazer will have charge of a parish in Astoria, Long Island, New York, for the months of July and August.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop

A Service of Lights.

On the first Sunday in July, in Epiphany Church, Urbanna, Va., was held a "Service of Lights" by the rector, the Rev. A. Campbell Tucker.

The Junior choir, consisting of girls and boys from eight to fourteen years of age, made their first appearance in a church service, attired in full vestments. They marched up the aisle singing, "Stand up, Stand up, for Jesus", with the seriousness and composure of an experienced choir. They were followed by the Counselors and members of the Girls' Friendly Society, also in vestments, who took their places in the front pews, which had been reserved for them.

An address by the rector from the text, "Except ye be Converted and become as little children, ye cannot enter into the Kingdom of Heaven". In simple language, which the tiniest child could understand, he explained to them how the disciples had asked of Jesus who should be greatest in the Kingdom of Heaven. He replied to them in the words of the text, and as little children are happy and pure, so these grown men should become as little children. The offertory was then taken up, during which one of the Girls' Friendly sang very sweetly, "My Task".

There were two probationers to be admitted into full fellowship of the Girls' Friendly. So after the offertory the Counselors and other members of the Girls' Friendly gathered around the two candidates at the chancel rail and the full admission service of the G. F. S. followed, with the entire congregation standing.

After the badges of full membership had been presented to the new members, the rector took a tall lighted candle from the altar (candles had been distributed to each member of the G. F. S., the choir and congregation), and explained the symbol of "Christ the Light of the World", and how the G. F. S. is trying to carry that Light to all the world.

The church lights were all turned off and the rector lighted the ones of the G. F. S., then lighted the choir and congregation, while the organ and violin played, "Lead Kindly Light". After all the candles were lighted in the whole church the choir marched out singing lustily, "Onward Christian Soldiers".

So ended a most touching and impressive service.

The rector plans to have the Junior choir take charge of the music the first Sunday night each month.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

"The Many Sided Christ and His Message for Today" is the general subject of the sermons being delivered by Canon Anson Phelps Stokes, Washington Cathedral, at the people's open air Even Song around the Peace Cross, every Sunday afternoon at four P. M. The title of the sermon, on July 14, was "Christ as Healer and Saviour".

History of Epiphany Church.

Epiphany Church, celebrating its eighty-fifth anniversary on July 14, calls to mind some of the outstanding historical points of the parish, appearing in one of Washington's dailies as follows:

The church was opened July 14, 1844, with a congregation that taxed the capacity of the new edifice.

The site of land on which Epiphany now stands was that offered to the organizing committee in the fall of 1842 by Miss Louisa Harrison, but there were objections to it, being "too far uptown". These objections, however, were overruled and the plot of ground accepted.

Very little is known of the first rector, Dr. John W. French, although he is recalled as having been a fine pastor, and indications are that his mind rang along the lines of things military. This would seem to be substantiated in his resignation from Epiphany in 1856 to become chaplain of the Military Academy at West Point.

The second rector was Dr. Charles Hall, who was called from the South in 1856 and preached what was termed a trial sermon the Sunday after Christmas, 1856. It was during Dr. Hall's rectorship that Jefferson Davis, who was later to become President of the Southern Confederacy, applied to the Church for a pew, which was given him. At the outbreak of the Civil War, Mr. Davis left Washington for Richmond. His wife requested that his name plate be

nailed on the pew they had occupied. When completed it was sent to the church and placed on the pew. Shortly after the keys to the church were stolen and the name plate removed from the pew. The keys were later returned, but the plate has never been located.

Civil War Incident Recalled.

Recorded in the historical collections of Epiphany is an incident of how Secretary of War Stanton came to worship at Epiphany. One day during the early part of the war a friend informed Dr. Hall that, although he could not give him his reasons for believing it, he was confident that he possessed enemies who had informed the Government that he was a Southern sympathizer. Springing to his feet he exclaimed: "Excuse me for a few minutes. I must go to the War Department immediately." This he did, sending word to Mr. Stanton that he wanted to see him for "exactly two minutes". Upon being admitted he said: "Mr. Stanton, I am a Southern man. I am a Southern sympathizer, and should be a brute if I were not. My misguided friends are being killed. I am a Christian and loyal to the Government which keeps a roof over my head. When I cannot be loyal I will ask you to put me in Fort Lafayette. Is that satisfactory?" Mr. Stanton's answer was: "Dr. Hall, have you any pews to rent in your church? If you have, you may count on me as a parishioner as long as I live in Washington." Dr. Hall was one of the officiating clergy at the funeral of Abraham Lincoln.

Rated as Pastor of Ability.

Dr. Hall's successor was Dr. Thomas A. Starkey, formerly a Methodist preacher of exceptional ability. His rectorship at Epiphany was very brief, having come to Washington in 1869 and leaving in the spring of 1872, because of ill health. Later, on restoration to health, he was elected Bishop of New Jersey.

The fourth rector was Dr. Wilbur F. Watkins, who entered upon his duties in January, 1873. He, too, was at Epiphany but a few years, but during his administration extensive repairs and alterations were completed.

Next in the line of rectors was Dr. William Paret, who took charge in October, 1876. He commenced publishing the Epiphany Parish Guide, which chronicled events of interest in the parish. He resigned to become Bishop of Maryland in 1885.

Dr. Samuel H. Giesy entered upon his duties as rector in the spring of 1885. In 1888, however, he took ill with pneumonia and died.

Dr. McKim's Long Service.

Dr. Randolph Harrison McKim, who had served during the Civil War on the Southern side, was called to the rectorship, preaching for the first time the last Sunday of the year 1888. During his, the longest rectorship in the life of the parish, many important and far-reaching changes were made. The choir was removed from the south gallery to the chancel, beautified and enlarged for that purpose.

During the latter days of his rectorship unsuccessful efforts were put forth to sell the church property and move uptown.

Dr. James Edward Freeman assumed charge of Epiphany in February, 1921, to succeed Dr. McKim, whose death occurred on July 15, 1920. Dr. Freeman came from a large parish in Minneapolis. One of his first moves was to erect a memorial to his predecessor. A set of chimes of fifteen bells was one of the memorials, and these are played daily and twice on Sundays.

Dr. Freeman Becomes Bishop.

Dr. Freeman was consecrated third Bishop of Washington in Epiphany September 29, 1923.

Dr. Z. B. Phillips, rector of the Church of Our Saviour, in the City of Philadelphia, was called May 12, 1924. He accepted and preached his first sermon July 6, 1924. Dr. Phillips was elected chaplain of the United States Senate about two years ago.

Epiphany Church is perhaps better known to all religious organizations and activities than any other Episcopal Church in the diocese, probably because of its strategic position in the heart of the business section, and also its liberal Churchmanship and fine cooperation for good. Dr. Phillips, its rector is away on a six months' leave, following a period of illness, from which he is happily recovering. He is expected to return to the parish in the fall.

M. M. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

Rector's Resignation is Twice Declined.

In January, the Rev. J. A. Figg asked the vestry to work towards a full-time minister for Radford. There was much enthusiasm until Mr. Figg was asked if he would give all of his time to the Radford Church, and he declined, saying that a new man should go with the change, he having served Christiansburg and Radford for nearly nine years. The members of the vestry then expressed their reluctance in taking any steps which would take Mr. Figg from Radford.

On June 4, the Rev. Mr. Figg tendered his resignation, which the vestry declined to accept. Because of later developments he again tendered his resignation on June 21, which the vestry on July 4 declined to accept.—Roanoke Times.

A Rector Comes to Lexington.

The Rev. Vincent C. Franks, now of Grace Church, Berryville, Virginia, has accepted a call to the rectorship of R. E. Lee Momorial Church at Lexington, in the Diocese of Southwestern Virginia, and plans to take up his new work September 15.

The church at Lexington has been vacant since the resignation of the Rev. Churchill J. Gibson, D. D., in April, 1928. This is a charge of exceptional importance, not only on account of the fact that it is an especially interesting parish, historically and otherwise, but particularly because Washington and Lee University and the Virginia Military Institute are located at Lexington. Dr. Gibson "carried" on splendidly for ten years in his relations with the regular members of the congregation and with the students at the two institutions. The members of the vestry are happy in having Mr. Franks as his successor.

Born in McKellar, Ontario, Mr. Franks received his academic training at Owen Sound Collegiate Institute, Owen Sound, Ontario; and Washington University, St. Louis, with a post graduate course at Columbia University, New York. Later he attended Union Seminary in New York and Virginia Seminary; graduating from the latter. He was ordained Deacon in September, 1927, and was advanced to the Priesthood at Grace Church, Berryville, in May, 1928. He has served at Berryville since he went there as a Deacon in October, 1927.

During the World War, Mr. Franks served with the Canadian Expeditionary Forces in the Dardanelles, Egypt, Africa, France and Belgium, and was engaged for a year in Atlantic Transport duty.

Mrs. Franks was formerly Miss Adele Eames, of St. Louis, Mo., and they have a baby daughter.

The Rev. Richard S. Martin to Blacksburg.

The vestry of Christ Church, at Blacksburg, has called the Rev. Richard S. Martin, now of Brooklyn, New York, and Mr. Martin has announced his acceptance of the call, effective the middle of August.

Mr. Martin is a native of Brooklyn and graduated from Brooklyn Polytechnic Preparatory School in 1912. He then attended Princeton University, where he graduated in 1916 with the degree of Litt. B. During the war he served overseas with the One Hundred and Seventh Infantry. After engaging in business for a time, he entered New York Law School, from which he graduated in 1923 as LL. B. He practiced law until 1926, when he entered the General Seminary. He graduated there in 1928 and was appointed Fellow and Tutor for the following year.

In May 1929, the General Seminary conferred upon him the degree of S. T. B.

For the past year and a half Mr. Martin has been in charge of Trinity Mission at Astoria, Long Island; serving first as Lay Reader. He was ordained Deacon April 17, 1928, and was advanced to the Priesthood November 24, 1928. Before taking the work at Astoria, he was Lay Assistant in missions on Long Island, particularly at Westhampton Beach. He also assisted at Grace Church, New York, in the winter of 1927-08.

On June 13, 1929, Mr. Martin was married in Grace Church, New York, to Miss Jean Douglass; the rector, the Rev. Dr. W. Russell Bowie, officiating. Mrs. Martin is the daughter of Mr. and Mrs. C. W. Douglass, of the Presbyterian Mission Press in Shanghai, China. She is an A. B. of Wellesley and the past May received the degree of Bachelor of Religious Education at the Biblical Seminary in New York.

At Blacksburg, Mr. Martin will succeed the Rev. J. Manly Cobb, who resigned March 15, last, to accept a call to Takoma Park, D. C., after a successful and happy administration of the work there since November, 1925.

As rector of Christ Church, Mr. Martin will be the Episcopal Student pastor for the cadets at Virginia Polytechnic Institute and will also have charge of Emmanuel Chapel ("High Top"), a mission about three miles from Blacksburg.

Error Corrected.

In recent news notes from this diocese, it was erroneously stated that the Rev. James M. Dick, now rector of Christ Church at Pulaski, Va., is "an alumnus of Virginia Seminary". Mr. Dick received his ministerial training, not at Virginia Seminary, but at the Theological School at Sewanee, Tennessee, connected with the University of the South.

T. A. S.

(Continued on page 23.)

Family Department

JULY.

1. Monday.
4 Thursday.
7. Sixth Sunday after Trinity.
14. Seventh Sunday after Trinity.
21. Eighth Sunday after Trinity.
25. Thursday. S. James
28 Ninth Sunday after Trinity
31. Wednesday.

COLLECT FOR EIGHTH SUNDAY AFTER TRINITY.

O God, Whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

COLLECT FOR ST. JAMES THE APOSTLE.

Grant, O Merciful God, that, as Thine Holy Apostle, St. James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son, Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy Holy Commandments; through Jesus Christ our Lord. Amen.

For The Southern Churchman.

GLAD HEART.

David W. Cade.

Glad heart, that was you, in the dewy meadows,
Where we toiled by the grey light of dawn.
Piling hay newly mown in high windrows
While summers flushed curtains were drawn.

Gay heart, that you were, on far mornings,
When we rode the white ways in peace.
And the mist clouds were jewel-bright warnings,
Telling of brown fields and harvest increase.

While the wind through oak trees was crooning,
Love tales from spice-lands over the sea.
We spread our camp for shady, gay nooning
In a place of forest minstrelsy.

We came to a pine grove on a white shore,
Where the long waves broke under the moon.
With organ tones hinting of a deep lore
And Neptune on his ghostly sea throne.

The clean flames heaped with the driftage,
From ships that failed once to win home.
Made a beacon of fairy bright presage
Over smooth strand silvered with foam.

The songs that you sang with the choral waves,
Was music older than is the oldest star.
Gleaned from the chords and swelling staves
That sweep great aisles from a Seraph choir.

Gay heart, you are gone over the dark seas,
Where all paths are lost in dusk mystery.
But blown on the wings of a whispering breeze
Is greeting and hail from you, Glad heart, to me.

The Children Have Gone to Bed.

They are asleep, O God, and I am tired, and I want the hush of a half hour with Thee. I want to bathe my soul in the Infinite, as workers, covered with dust and sweat, plunge into the sea.

Let my hot heart feel Thy cool vastness, my muddy mind lose itself in Thy crystal wisdom, my bruised love be healed in the waters of Thy love, so pure, so calm and deep.

God, I could not bear to be a mother another day if I thought I should be called to account for all my mistakes. I would never seek Thee, unless I thought Thou wert as forbearing and love-blind as I: but because my own children never come to me without my heart leaping to meet them, so I learn to be very bold toward my Father which is in Heaven.

I am all faults. My very love trips up my wisdom, and my care breeds worry, and my sense of expediency makes me disloyal to the truth. One has to be very great and good to be a mother. No one short of God Himself could be equal to it. But I love them, God and in love I climb beside Thy seat.

Teach me Thine own wondrous skill and indirection, so that I also may learn to wait, and to suffer. and by long wisdom, to circumvent.

I know it is of no avail to tell them anything. I know their little eyes are sharp, and see my soul, and that they copy me. Therefore make me good. good in my deepest purpose, good in my very desires.

Make me all I want them to be, strong and true and great-hearted.

Save me from the irritation of little things. Give me the long vision, the sense of perspective, so that I may judge between essentials and non-essentials.

Let me be a real mother to my children, mending their souls and fancies and helping weave their dreams, as well as attending to their bodies.

Help me to learn wisdom from their dear humanities, the secret of trust in Thee from their trust in me.

And keep them from harm, and let them grow up sound and unspoiled.

And make them always love me. Frank Crane, in Delineator.

God's Way With the Fragments.

Cannot God do with the scraps and waste products of humanity what the chemist does with the waste products of commerce? Cannot God gather up the fragments so that nothing may be lost? Why are we so hopeless of the transforming power of the love of God? There are successful business men who have seen the slag piles and the waste materials of industry turn to beauty and value; and yet they believe that the best God can do is to pile up a scrap heap of wasted lives. They do not believe in a redemption that can lay hold of broken lives and re-make them. They do not believe in the missionary enterprise of the church, which merely means that they believe in a scrap-heap philosophy of life. They prefer to believe that the waste products of industry can be ironed out, washed and purified, but that humanity is only fit to be cast as rubbish to the void.

Michael Angelo found the wasted, broken block of marble in the quarry, but the genius of his artistry transformed it into a statue of immortal loveliness. Cannot God do that? Our Lord says that is what God stands ready to do. The charter of his mission reads "The Son of Man came to seek and to save that which is wasted." We cannot solve this deepest, darkest mystery of life. We cannot read the riddle of a lost and a wasted life. We do know, however, that God's love, like the Hound of Heaven, never fails, that it believes all things, hopes all things, endures all things, and that it is out in the world seeking the fugitive, tracking him down relentlessly, refusing to let him go; and that the Gospel message is always and everywhere proclaimed, "Come now, let us reason together, said the Lord. Though your sins be as scarlet, they shall be white as snow."—Dr. Kerr, in Presbyterian Banner.

God's Love and Man's Sorrow.

Having recently lost her husband with tragic suddenness, a young woman who had been exceptionally happy in her marriage wonders if Christianity has any explanation to give of the sorrow which has befallen her. On the day her husband was to have started upon his holidays he had risked his life in a gallant attempt to save one of his workmen who was trapped in a tar still filled with escaping carbon monoxide gas, and although he succeeded in getting out the man he had tried to rescue he himself was overcome and died in great pain a few hours later. Looking into the lonely future, frightened too at the problems crowding round her, the young widow, constitutionally delicate and timid, cries out despairingly for a satisfactory explanation of the blow which has struck her with such apparently cruelty. Does God care, and if so, why did He not care enough to prevented this sorrow?

It is an old problem which has come to this young women, but it is a problem which is ever halting us sharply through fresh sorrows. If God be a loving Father, and if He possesses almighty power, why does He not use His power in ordering and controlling the universe, and directing the course of events within it in such a way that there will be no human suffering, at least not in instances in which a sane judgment concludes that it is totally undeserved? That, surely, we cannot help thinking, would be the method of love, and therefore, if God be love, it should be the method of God.

Of course, much of human suffering is the inevitable consequences of individual sin, although the sin is not always recognized. This unhappy result of wrong doing is, however, hardly a problem, for if God's control of the universe be based on moral principles we should expect sin to issue often in disaster; indeed, we should be puzzled were it not so.

But the sin of the individual often brings a greater distress upon friends and relatives than upon himself, and a considerable part of the suffering in our hospitals and asylums, and in the homes of the poorest people, is a consequence of the sin of some one who seems to escape with a lighter punishment than they who have been affected by

his conduct. Often through the absence of love and of honor, or by some dereliction in duty man brings almost unendurable pain and distress to those who have trusted him. Why should suffering spread itself in a seemingly unfair manner embracing innocent people who are endeavoring day by day to live decently, honestly, and in accord with lofty principles?

The power of one individual to bring sorrow and suffering into the life of another is due to the solidarity of mankind by which we are all bound together in one brotherhood. To remove the power of one man to give pain or grief to another we should have to do away with the social character of life and to substantiate instead a way of living more isolated and lonely than that of the shipwrecked Robinson Crusoe. Crusoe lived without the comforts of civilization and without the inspiration of congenial friendship, yet even he, by salvaging useful articles from the wrecked ship, made use of the labor and skill of others, and even he had the companionship of Friday. When we realize that we cannot get along without the benefits which our normal relationship with our fellows brings us we must be ready to accept also the unpleasant consequences which such relation makes possible.

The solidarity of mankind works both ways—it cannot do otherwise. The power to harm is but the reverse side of the power to help. We cannot have a society in which we may assist one another and be friends with our neighbour unless in that society we are also able to do each other mischief and be unfriendly with our neighbour. There could be no fellow sympathy and no fellow love but for the solidarity of human life; yet the possibility of showing good-will to each other involves also the possibility of making each other happy. To a large extent, then, suffering is a consequence of the solidarity of mankind, and yet this social unity is so liberal in its rich gifts to man that even in spite of the suffering involved in the operation of social laws we are glad that we are bound together in a social unity.

But while the social character of life must needs afford opportunities for thoughtless and ill-disposed people to injure or distress their fellows, the purpose of this social unity is only reached, and its magnificent meaning disclosed, when we stand ready even at some cost to ourselves to help each other. This, too, will mean suffering. Suffering then is of necessity involved in the unselfish attitude which gives significance and intention to solidarity of life. We cannot know our comrades in any true fashion, as Phillips Brooks clearly perceived, nor can we be sincere in our desire to aid them, without entering into the experience of grief and trouble. All the happiness which came to Jesus as He sought occasions of relieving the distress of the sick and sorrow-laden, all the joy which lifted up His heart as He yearned and labored for their spiritual enlightenment were shot through and through with the unspeakable sorrow which His relations with man inevitably brought Him. And not to Jesus only, but to Mary also came suffering because of our Lord's devotion to the welfare of mankind. A sword pierced her heart also.

Yet if men were not willing to be true to the purpose of the social character of human life, and if they were not willing to suffer rather than to pass by an opportunity to help each other, life itself would soon become not only unendurable but impossible. It is the men and women who because of the solidarity of mankind never shirk from the duty of seeking to help all others where lives touch theirs in any way, no matter how slight, who are doing creative work in the building up of life as God intended it to be. To lose one's life if necessary in an effort to help another man, and thus unavoidably to plunge one's loved ones into sorrow is seen to be an act that is true to life and to the principle upon which life is organized. To save one's life by refusing to help is to deny life and to set in motion forces which if not counteracted will defeat all that life is meant to be. Is there not comfort in this for the young widow of whom we are thinking.

. . . . .

Moreover, Jesus by His exquisite sympathy with all forms of human distress has declared His kinship with our sorrows, with the result that in the midst of our natural weakness His strength may operate and reveal its power. Jesus who felt "the fog in the throat, the mist on the face" has borne our griefs and carried our sorrows and upon Him has fallen the chastisement of our peace. In our suffering we look upon the Cross where Jesus was crucified and we see how God's love is ever bearing our burdens. God suffers in the suffering of mankind. This sympathetic and strengthening love of God gives us the inspiration to turn our suffering into sacrifice and to make it an opportunity of Christlike victory. So in our sufferings we draw closer to Him as well as to our struggling brothers. We learn not only the inner meaning of the brotherhood of man; we learn as well the rich implications of the Fatherhood of God. Suffering turned to such glorious use may well be to us as the gates of heaven.—Canadian Churchman.

THE OLD SWEET MESSAGE.

My presence shall go with thee, and I will give thee rest.—Exodus 33:14.

Speak unto me, Lord, in this old sweet message,
Speak now while dawns the new and untried year;
Assure my soul, beyond all doubt and presage,
Thou'rt not in star-strewn depths alone, but near—
Yea, nearer than the light, or human heart—
Making Thy life my own life's counterpart.

For life has not within its mystic holding
So sure a pledge that I can claim as mine,
That every hour shall, like some bud unfolding,
Work out unerring wisdom's good design;
And thus assured, my soul shall be at rest
And mind and heart be strong to yield their best.

Though mornings break with skies of somber shading,
Through noonday light be dimmed by life's stern frown;
Thy "presence," Lord, shall be a light unfading,
Thy love a peerless sun that goes not down;
And oft life's holy joys shall spring to birth
In days made dark by outward things of earth.

—Rev. William Hay,
In Moody Monthly.

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For the Young Folks

THE TORCH.

"Pass on the torch, pass on the flame;
Remember whence the glory came.
The eyes are on you as you run,
Beyond the shining of the sun.
Lord Christ, we take the torch from Thee.
We must be true, we will be free;
And clean of heart and strong of soul,
To bear the glory to its goal.
Lord of our life, to Thee we kneel;
Maker of men, our purpose seal;
Sing glory, glory to Thy name—
Pass on the torch, pass on the flame.
—Allen Eastman Cross.

Zithri Finds the Figs of Judea.

If there was one thing in the world Zithri wanted to see it was the figs and pomegranates that grew in Judea. He was a little Jewish boy, born in the land of Egypt, and his mother talked to him often of the hills at home, and of the fruit and honey, the wheat and barley which grew there. "Some day," she said, "thou shalt see the land of thy ancestors."

Certainly this was not a land of happiness for Zithri and his people. Zithri, playing among the other little Jewish children, knew that he and his mother and father and all his kinsmen were strangers in a strange land. The Egyptian children were not so and they had mocked at Zithri, speaking to him insolently. Zithri had clenched his hands and longed to fight them for their words. But he did not, for if he did he would bring trouble upon his mother and already she was sad enough.

"Mother," he often asked her, "why art thou so sad?"

Then she would smile at him, but the tears were misty in her eyes.

"I grow sick for home," she told him. "I am weary of the sand and strange food and strange ways. I long for my own people. If I could eat once more of the figs and pomegranates, the grapes and wheat and barley, and taste the oil from Judean olives, I should be very happy. Thou wilt love the land—thou, too, though thou hast never seen it, having been born in our exile, and thou wilt grow tall and strong on the sweet food of home. Oh, it is sad to be exiled."

So Zithri waited and watched for the time when he and his parents and all their Jewish kinsmen and neighbors should return to their own land.

"And what wilt thou do when we come again to Judea?" his father sometimes asked, teasing him.

"I will gather figs and pomegranates and bring them to my mother that she may eat the fruit of home and be happy again," Zithri always answered.

Then one night his mother had shaken him out of slumber, and as he stretched out his arms to her she had pulled him close in her embrace for a moment. He knew by her breathing that she was deeply moved, so moved that she had to struggle for voice with which to speak to him. Then she had released him almost sternly and her command had come in a strange, exultant whisper.

"Rise, Zithri," she said, "and make haste to dress thyself. See, too, that thou be quiet and helpful, for this night we set out for the land of Judea."

To Zithri there should be one mark above all others by which he should know the land of his parents—a fig tree with ripe figs he might pluck and so bring happiness to his mother. Throughout the weeks of the long journey home, over desert and hills, Zithri was waiting for the sight of the fig trees, symbol of home and happiness. Sometimes they would stay so long in a place that Zithri feared they might never push on again. He would ask her again and again, "Do we not go on, Mother?"

"Of a surety," she answered him, "ere long thou shalt see our home land."

"And will there be figs and pomegranates?"

"Yes, lad, and much else that tastes sweet in the mouth of a Jewish boy and that builds his body strong."

"Tell me, mother, what is this beautiful land like?"

"It is a land of brooks and water,'" she explained, "'of fountains that spring out of valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates; a land of olive oil and honey; a land wherein thou shalt eat bread without scarceness.'"

Then at last the day had come when they entered the land of Judea.

"Here," said Zithri's mother, "we shall abide, for this is Judea." Her face was happy with a happiness Zithri had never seen on it before.

Already the wheat and barley were tall in the fields. On the hills the leafy olive trees stood dark against the sky and vineyards there were in plenty. Fig trees grew even along the roadsides and Zithri, seeing them heavy with figs, knew that the moment had come for which he had been waiting. Not until he had brought his mother figs and she had eaten of the fruit of home would he feel that they were in truth exiles no longer.

Therefore he sped away from his parents and climbing a tree where the fruit hung thickest he filled his cap with the soft, sweet figs. Carefully he descended lest he should crush his offering, and then he ran swiftly back to the throng of people, edging his way here and there among them until he had found his mother again. He flung himself breathlessly at her and tears fell down his cheeks. He could not keep them back, for excitement and happiness choked him with them.

"Mother," he cried in his young unsteady voice, "Mother, I have brought thee figs." And he thrust the full cap into her hands.

"Oh, my son, how didst thou know that I should never feel quite at home until I had put my teeth again into the delicate sweetness of Judean figs?"

She took a fig in her hands and pealed off the thin gray-purple skin. Then she broke the fig in two and put half into Zithri's hand.

"We will eat it together," she said.

Thus Zithri tasted the figs of which his mother had told him so often in the Egyptian land. Long past seemed that time and to Zithri the eating of the fig was as a ceremony of proof that he was no longer an exile, but had become indeed a Jewish boy eating the fruits of his own Jewish land.

"Art thou happy, Mother?" He knew that she was. He could see it in her brown eyes and about her smiling mouth.

"Yes, Zithri, I am happy. And thou, dost love the land of thy forefathers, and the hills and vineyards and wheat fields and barley fields, the pomegranates and honey and figs?"

"It is the most beautiful land in the world," said Zithri, "and the taste of its fruit seems to me sweater than any I have ever tasted before."—Presbyterian Banner.

For The Southern Churchman.

MISTAKES.

Maude F. Mumma.

I'd rather make mistakes. myself,
As on my way I go;
Than try to be perfection,
And no mistakes to know.

It is by failures heights are won,
That we ourselves must climb;
And our mistakes are stepping-stone
To reach those heights sublime.

Thoughts: By An Old Chair.

I am a little old chair, built almost a century ago for a round faced, curly haired little Southern baby. Long ago, I lost my first coat of paint and a little later, a piece of my back, but loving hands painted me again and tied a bright-colored ribbon on my back to help make me stronger.

As I sit here tonight my thoughts travel back over the years—years full of adventure, travel, luxury, poverty, gladness and sadness. One would hardly expect a little old child's chair to have such a life as I have lived.

My first little master loved me dearly and loved to sit in my lap between my protecting arms, out under the shade of the big Southern trees, while his Negro mammy sang songs to him. Soon his little yellow curly head would nod and his long lashes would slowly shut over his baby blue eyes. Mammy would gather her "Honey Lamb" in her kind old arms and tuck him into a snow white bed. I would be left to enjoy the cool breeze and perhaps a little red bird would perch upon my back and make me happy by his visit.

When dusk came, I was always carried carefully into the house to wait beside the little baby boy's bed until he should awake in the morning.

Years passed. Happy years for me. When the boy was three years old a little girl came to claim me for her own and I served her happily for awhile.

But childhood cannot last forever. It seemed but a day to me, a sturdy little chair, until my first little master went away to join the Southern forces in the Civil War.

The times were very lonely then. Our big plantation was not cheered by the happy hearted boy.

"Why, he is only sixteen—only a boy," said his mother one day, and it seems only yesterday that he sat in that little chair and kicked his bare toes in the sand!"

Yes, only a day! Truly, it seemed only a day since I had held that precious weight and now he was taking a man's place in a man's deadly game.

The years passed slowly for they were years of hardship and suffering for those who tried to "keep the home fires burning." Little food, little money and loved ones gone.

But sorrows make us more worthy of gladness and when he was back safe again, what did I care if practically all my fine furniture friends had been sold for food? Just to have him back and his mother happy was enough for me.

Some time later it was decided that the family would move to the Western country that was so promising. Furniture was gathered and put on wagons and much preparation was made for the journey.

"What shall we do with this little old chair, mother?" asked one of the girls one morning as she indicated me.

"Why, take it along. That was the first baby chair in our family and I would not part with it."

So I was reluctantly loaded into the wagon.

All the way from Alabama to Texas I rubbed elbows with far less elegant pieces of furniture, but I found that a moving wagon is no place in which to be squeamish about your associates. Why, at first, every bump we would go over seemed an excuse for the old iron on the floor to step on my foot. I became angry and used the next bump as an excuse to kick it as hard as I could. But I found out that in intentionally hurting another I got more scratches than it did, so instead of returning evil for evil, I squeezed up into a little corner where the iron could not reach me.

This was my first trip and I was very glad when they tied me onto the back of the wagon to afford more room on the inside. On the back I could see the country much better and throughly enjoyed it, in spite of much rubbing and bouncing.

Our journey's end came at last, and a tired but happy family gathered to celebrate our first night at our new home. I was almost forgotten but did not mind it, for I was so happy at having finished my first trip that I was content to be still and rest my weary legs and dislocated back.

It was not long until my first master fell in love with a beautiful red-haired girl and they were married and went away a short distance to make their home. I was very discontented, for I was stored in the attic for what seemed to be years. I almost gave up hope of ever holding any one again, when, one day, I heard the attic door open and a servant came in.

"Am dis heah the one yo' wants, Miss Ann?" asked the Negro as she gingerly picked me up and dusted me with her big apron.

"Yes, Liza. Bring it down and we'll take it right over to Master Frank's. They will be glad to met it, I'm sure."

She looked at me carefully and after much pushing and fixing seemed satisfied with my appearance.

It did not take us long to reach the house of Master Frank. And I was ushered into a gay bedroom and presented to a red-faced little boy, just one day old, who did not show much interest in me at the time.

Happy years followed. Three children came to Master Frank's house. I loved them and was loved by them all. Many happy hours we spent together. I helped them all learn how to walk by lying on my back and letting them push me across the floor. My shoulder blades are flat now instead of round, on account of this vigorous exercise.

As the children grew up, I was gradually forgotten by the two boys, but the baby girl always loved me. After she was too big to sit on my lap herself, she would put her dolls there, so that I was included in the fun.

But time does not stand still. I am very old now. Tonight I am holding another little blue-eyed boy. He has stood on me today, rubbed his sticky hands on my arms, fallen over me and playfully beaten me, but now the little blue eyes are almost hidden by drooping black lashes and experience tells me that the sand man is near. This little boy is eighty-five years younger to me than the first little boy I held, but he is just as dear, for I love him and he loves me—we mean much to each other in this play world in which we live.

I may not be able to serve much longer, but I've learned lots of things in my eighty-seven years, and the main thing is this: The more service you do for others, the more happiness life brings in return.—Baptist Standard.

The Bathtub Innovation.

It was eighty-five years ago that Adam Thompson, of Cincinnati, installed the first bathtub in this country, which met with no little ridicule and a storm of opposition.

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Donald's Surprise.

One day Donald ran in from school and there was no one home. But that was all the better, for when a boy is planning a surprise, he doesn't want people around.

After a while sister Helen came home and called, "Don!" But he didn't answer. When mother came in later, Helen said, "I don't see a sign of Donald."

"Look in his room and see if his school clothes are on the bed. He's probably changed to his overalls and gone to play," said mother.

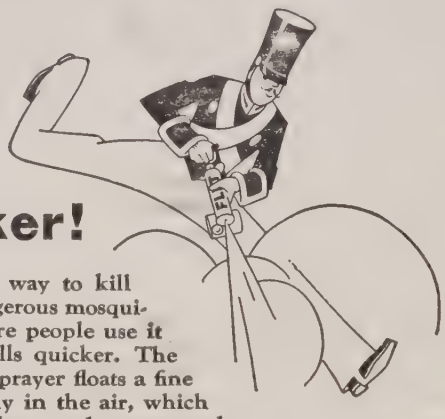
So Helen peeked in the door of Donald's room, but there wasn't a thing lying around.

"I can't understand it," she said when she came downstairs. "There's usually a trail of books and mittens and clothes all over the house after he's been home."

Just then Donald appeared, smiling all over his face, and Helen said, "We thought you weren't home because we didn't see any of your school clothes or books."

"Is that so?" said Donald. "Well, you see my cap is on the hook in the cloak-closet; my books are under the study-table; I hung my coat on the hanger in my own closet, and I put my rubbers down on the basement landing when I changed to my heavy play-shoes."

—Children at Work.



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Deaths

ROBINSON: Entered into rest, June 29, 1929, GEORGE ROWAN ROBINSON, beloved husband of Elsie Hewlett Robinson, aged sixty-two years.

"Blessed are they that mourn, for they shall be comforted.'

PENN: At Abingdon, Virginia, July 8, 1929, THOMAS JEFFERSON PENN, son of George Edward and Estelle Gilmore Penn, in the thirty-fourth year of his life. Funeral services were held at home, on Wednesday, July 10, at two o'clock. Interment at Marion, Virginia.

WILLIAM GARDNER PLUMMER.

Entered into life eternal, at March Field, California, June 28, 1929, in the 27th year of his age, WILLIAM GARDNER PLUMMER, Sceond Lieutenant in the U. S. Army Air Corps; fourth son of Archdeacon and Mrs. James Fitts Plummer, of Middle Tennessee. His parents and four brothers: James Minor, Charles Cazenove, Edward Armistead and Cameron McRae survive him.

A daily, constant Christian life, not without its opportunity of heroism when duty lay in flying in the Grand Canon of the Colorado in search of lost travelers, has now been rounded out by instant death in the discharge of his duty as Instructor of Cadets.

"And all the trumpets sounded for him on the other side." After a memorial service at March Field, his body brought to Christ Church, Nashville, for the burial office. Interment was in Blandford Cemetery, Petersburg, Virginia.

REV. S. EZRA NEIKIRK.

The REV. S. EZRA NEIKIRK, Rector of Epiphany Church, Glenburn, and Editor of the Bethlehem Churchman, died on Thursday, July 11, 1929, at 5:30 P. M., after more than one year's illness of cancer.

Mr Neikirk was born in Tiffin, Ohio, on November 20, 1866. His father was Samuel Neikirk and his mother Amanda Bacher Neikirk He was graduated from Heidelberg University, Tiffin, Ohio, with the degree of A. B. in 1891 and received the honorary degree of A. M. in 1900. On September 26, 1888 he married Miss Lillian M. Kreader, who survives him, and also these children, Miss Mabel Neikirk, a trained nurse of Glenburn; Mrs. Floyd S. Tindall, of Rockford, Ill.; Mrs. George W. Waterman, Providence, R. I.; and Miss Dorothy Neikirk, of New York City.

He was ordained as a Reformed Church minister and served in some churches in Ohio and later in Allentown, Pennsylvania. In 1913 he was made a Deacon of the Church and in 1914 was Priested by Bishop Ethelbert Talbot. He served St. James, Pittston, from 1913 to 1927, when he was elected as the Rector of the Church of the Epiphany, Glenburn.

Mr. Neikirk was a member of the Bishop and Executive Council of the Diocese and Chairman of the Department of Publicity. He was very active in all Community efforts for the betterment of the public. Mr. Neikirk attended the last three General Conventions and was Supervisor of the Press Reports for the House of Bishops. His special "pet" was the Bethlehem Churchman, the official paper of the Diocese. He made this a very popular and helpful paper, going into practically all the homes of the Diocese. The funeral services were conducted by the Bishop on Saturday, July 13th, at Glenburn, in the Church of the Epiphany. Interment in the family plot in the Cemetery of Block Church, near Republic, O.

H. P. W.

GEORGE ADAM WIEGAND.

Minute.

The Rector and Vestry of Grace Episcopal Church, assembled at their regular meeting on Thursday, July 11, 1929, by this MINUTE, do record their deep grief and sense of very real loss in the death of GEORGE ADAM WIEGAND, Senior Warden of Grace Parish from 1920 to 1929, who entered into Eternal life on the evening of July 7, 1929.

Mr. Wiegand had been a communicant of this Parish for more than a quarter century and had served continuously on the Vestry for that entire period. From the very beginning he exhibited a deep and vital interest in the affairs of the Church. Coming into the Parish at a time when his leadership was needed, he began and continued its staunch and loyal supporter until his passing into the life of larger service.

Mr. Wiegand was conspicuous in his services to the Parish during the period of the final acquisition and sale of the old Rampart Street property and the transfer of the church holdings to its present site on Canal Street. In the present proposed removal of the property further out Canal Street, he was a hearty approver and lived to see the plans for the new edifice come from the Architect's office. Our sorrow is that he could not live to see that new church builded.

In the Diocese also Mr. Wiegand served with loyalty and devotion, being a member of the Finance Committee at the time of his death. At various times he has served on other important committees of the Diocese.

Faithful and regular in his Church duties; helpful and just in his counsel and advice; utterly loyal to his Rectors, his brethren of the Vestry, to his Parish and Diocese; George Adam Wiegand will be sadly missed from our fellowship and communion.

We, his brethren in Christ Jesus, do pray our Heavenly Father to grant him increasing life and light with His saints in Paradise. To his family, may God give His own peace, which passeth human knowing.

Be it Resolved, That a page of the Vestry's minutes be set aside to his memory; that a copy of this minute be sent his familyy; and that a copy also be sent to the Church papers.

DONALD H. WATTLEY,
Rector.

Attest:
EMILE F. WAHLIG, Secretary.

REV. HUGH BIRCKHEAD, D. D.

The REV. DR. HUGH BIRCKHEAD, rector of Emmanuel Church, Baltimore, died at the Newport Hospital on Tuesday night, July 9th, of cerebral hemmorrhage.

Dr. Birckhead and his family had been the guests of his mother, Mrs. William H. Birckhead, at her home in Middletown. Although he had not been entirely well for a month, he was not taken seriously

ill until Monday last and he was removed to the hospital early Tuesday

He is survived by his mother, his wife, two sons, Christopher Birckhead and Hugh Birckhead, Jr., and two brothers, the Rev. Malvone H. Birckhead, Chestnut Hill, Philadelphia, and James Birckhead, of New York.

Dr. Birckhead was a descendant of Christopher Birckhead, who came to Anne Arundel County, Maryland, from England in 1662. In the early days of the family in this country they were members of the Society of Friends, but by the time of the Revolutionary War, the family had turned to the Church of England. During this war Colonel Christopher Birckhead, of Talbot County, fought in the Continental Army.

Dr. Birckheads father, Dr. William H. Birckhead, was born in Brazil, but spent most of his life as a practicing physician in New England Dr. Birckhead's mother was Miss Sarah G. King, a daughter of Dr. Daniel King, of Newport, R I.

Dr. Birkhead was born September 7, 1876, at Newport. After preparatory courses in St. Pauls School, Concord, N. H., he entered Columbia University, from which he graduated in 1899. He received his degree of Doctor of Divinity from the Episcopal Theological School at Cambridge in 1902. In the same year he was ordained a Deacon in Trinity Church, Newport, and later was ordained Priest by Bishop Potter in the Cathedral of St. John the Divine, New York.

In February, 1906, when he was less than thirty years of age, he was called to the pulpit of St. Georges Church, New York, succeeding the Rev. Dr. William S. Rainsford, who had held the post for more than twenty years. In 1912 he resigned to become rector of Emmanuel Church, Baltimore.

At that time Emmanuel Church was a modest structure. Through gifts from parishioners, Dr. Birckhead virtually reconstructed it. Outstanding features of this work was the erection of the Christmas Tower and the installation of the great organ.

In July, 1917, Dr. Birckhead was sent abroad as a member of a Red Cross mission to study conditions in the War Zone of Europe to enable the Red Cross to determine how it could be of greatest service. At the request of the United States Ambassador in London, he spoke in England on America under the auspices of the Foreign Office. On his return to the United States, he spoke in various sections of the country on behalf of Red Cross and Liberty Loan campaigns.

He has been very active for Prohibition and has been a leader in the civic affairs of Baltimore.

He served the Diocese of Maryland as a member of the Executive Council, Board of Cathedral Trustees and Standing Committee having for one year been President of the latter. He also represented the Diocese at one General Convention. He was one of the outstanding preachers of the Episcopal Church and was interested in everything that touched the life of the city.

Maryland and the whole Church has suffered a great loss. N. E. P.

CHURCH INTELLIGENCE.

(Continued from page 16.)

WEST MISSOURI.

Rt. Rev. S C. Partridge, D. D., Bishop.

Capt. the Rev. Oliver F. Crawford, rector of St. Mark's Church, Kansas City, West Missouri, is on military duty at Fort Crook, Nebraska, as chaplain of the Reserve Officers' Summer Training Camp. During the World War, Captain Crawford was divisional chaplain, successively of the Eighty-fifth and the Seventh Divisions of the American Expeditionary Forces.

H. N. H.

NEVADA.

Rt. Rev. Arthur W. Moulton, D. D., Bishop.

Bad News Travels Quickly.

Answering the telephone on the first of July, Bishop Jenkins, of Nevada, learned that the bank where the district keeps its funds has closed its doors and gone into the hands of the bank examiners. As the man in Mr. Drinkwater's play says, "The telephone only tells you quicker what you don't want to know at all." The Bishop says about $20,000 are tied up, including salary checks which went into the mail only the day before. The Cathedral building fund has also about $18,000 in the same bank, which will, he trusts, with the funds of the district, eventually be available. He hopes to break ground for the Cathedral the last Sunday in July.

He writes further: "Nevada is the most costly place I have ever lived in. Alaska wasn't any worse. Clergy salaries are entirely too low. We want men with families and we must strive to pay them what they need."

Bishop Jenkins is the first bishop to complain that there were too many young men in a congregation, but the congregation he referred to was one he recently addressed in the State Penitentiary, where the presence of many young men made him feel the urgent need of Church work in all Nevada's small towns.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Twentieth Anniversary for Epiphany's Rector.

On Sunday, July 7, the congregation of the Church of the Epiphany in Inman Park, Atlanta, celebrated the twentieth anniversary of the rectorship of the Rev. Russell K. Smith, by a home-coming service, which was most successful.

It is recognized that July is a hard time to get people to Church, and that many people are absent, especially from the cities, on vacation. However the church was filled with earnest worshippers, many of them persons who had formerly been members or regular worshippers there.

The service was a celebration of the Holy Communion, and there was a large communion of the faithful Church people of the city.

Epiphany was started as a mission in May of 1898, in a small twenty by thirty stone church, constructed from some paving stone donated by the City of Atlanta Construction Department. The building stood on a triangular lot surrounded by three unpaved streets, in a community where there were few houses and no stores. Today, the site is occupied by a filling station, and stores have now taken the places of residences, which were built after the coming of the church, and "Little Five Points" has become an established business section of the city.

For ten years the mission held regular services, which were conducted by either temporary or regularly appointees of Bishop C. K. Nelson. In 1907 the building was made about three times its former size, and the congregation had grown to about fifty communicants, and the Sunday School to about the same number. In 1908, at the first regular Council of the New Diocese of Atlanta, Epiphany was admitted as a parish, the communicant list had now grown to eighty-six, and in July of 1909, the vestry having called the Rev. Russell K. Smith, from St. Paul's Church, Franklin, Tennessee, he accepted the charge and assumed direction of the parish. The communicants now number three hundred and eighty, the Church School two hundred and twelve. The old site was disposed of in 1922, and a fine two-acre lot was bought within a block and a half of the former site, where now there stands a commodious parish house of brick, with church auditorium, Church School rooms, a social room, with stage equipment, dining rooms and kitchen, a building one hundred and twenty-eight feet by forty-two, constructed at a cost of $42,000. The congregation has bought a pipe organ, and for many years has been purchasing a most comfortable rectory. The budget of the church has grown from $1,500 to over $12,000, and its total assets amount to $74,500.

The church is now well established in a fine residential neighborhood, with ample equipment for present needs, and with a beautiful lot upon which the congregation expects to build a church in the coming years.

During these twenty years, Mr. Smith has been twice delegate to the General Convention in 1913 and in 1922, and alternate many other years. He was for thirteen years secretary of the Diocese of Atlanta, and is now a member of the Cathedral Board of Trustees, and of the Executive Board of the Diocese.

Personal Notes

The Rev. Robert Ashton, formerly Priest-in-Charge of the Church of Our Saviour, Mandarin, Fla., and St. Paul's-by-the-Sea, Jacksonville Beach, Fla.; also Our Merciful Saviour, New Berlin, Fla., has become rector of Iron Mountain, Michigan, Holy Trinity Parish, Dio. Marquette. The Rev. Mr. Ashton was married to Miss May Dawkins, of Jacksonville, Florida, June 29, in Trinity Church, St. Augustine, by the rector, the Rev. L. Fitz-James Hindry. The Rev. and Mrs. Robert Ashton left for their home in Iron Mountain, Michigan, during the week following their marriage.

J. O. C.

Dr. Mercer P. Logan, late Dean of DuBose Memorial Church Training School Memory Honored: A son born on July 7 at Emerald Hodgson Hospital, Sewanee, Tenn., to Mr. and Mrs. George W. Goodson, is named Mercer Logan, in memory of Dr. Mercer Logan. Mr. Goodson is a graduate of the academic department of the DuBose School, and is now a theological student in the Seminary in Sewanee. Mrs. Goodson is the granddaughter of the late General Edmund Kirby-Smith of Confederate fame.

F. K. S. W.

ORDINATIONS.

Jesse K. Brennan, Jr., was ordained to the Diaconate June 26, in Trinity Church, Philadelphia, by Bishop Garland, of Pennsylvania. Mr. Brennan is a son of the Rev. Jesse K. Brennan, rector of Trinity Episcopal Church, Hannibal, Missouri, and was graduated at Kenyon College with degree of Ph. B.

Mrs. O. S.

Howard Frederick Dunn was ordained to the Diaconate by Bishop McElwain on June 24, in the Church of St. John the Evangelist, St. Paul, Minnesota. The sermon was preached by the Rev. O. G. Jackson, of Chicago, and the ordinand was presented by the Rev. F. D. Butler, rector of St. John's, St. Paul.

The Rev. Mr. Dunn will serve as locum tenens at Ascension Church, Stillwater, during the summer, and on November 1 will become assistant at St. Ann's Church, Brooklyn, New York.

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Now is the time to sow the seed of the Word of God in these fertile young minds. These boys and girls manifest remarkable interest in Scripture memorizing and in reading Gospel books making plain the Way of Salvation. God's Word sown in these young hearts will not return void. A great many mountain schools will open this month. Now is the time to start them off with **"first things first."**

The expense of this far-reaching ministry is surprisingly small. A whole school can be provided with necessary Bible portions and Gospel books for only $5.00 to $7.00.

Then, too, the books go from cabin to cabin, silently proclaiming the Good News to the older members of the families who rarely, if ever, hear a clear, simple presentation of saving truth. In this manner a school district with 150 to 200 people is given the Gospel.

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Southern Churchman

DOMINUS FRUSTRA ISIN 1835

Vol. 94. RICHMOND, VA., JULY 27, 1929. No. 30.

THY BLESSING, LORD, ON ALL VACATION DAYS

Thy blessing, Lord, on all vacation days!
For weary ones who seek the quiet ways,
Fare forth beyond the thunder of the street,
The marvel of Emmaus Road repeat;
Thy comradeship so graciously bestow
Their hearts shall burn within them as they go.
Grant those who turn for healing to the sea
May find the faith that once by Galilee
Flamed brighter than the glowing fires of coals.
And when Thou hast refreshed their hungry souls,
Speak the old words again, beside the deep,
Bid all who love Thee, Master, feed Thy sheep!
Be Thou with those who bide where mountains rise,
Where yearning earth draws nearest to the skies!
Give them the peace, the courage that they ask;
New strength to face the waiting valley task;
New light to lead through shrouding valley haze!
Thy blessing, Lord, on all vacation days!

—Molly Anderson Haley, in The Canadian Churchman.

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
We Believe That Thou Shalt Come—Kenneth Mackenzie	8
Favorite Scripture Verse	13
Here a Little: There a Little—Rev. C. E. Lucas	9
Old Testament Accuracy	11
War Novels—Dean Inge	11
Martin Luther Tour	12
Lee Birthplace to Become Shrine	12
The Late Gen. Bramwell Booth	13
Welfare of 300 Million at Stake	13
Starving China	13
Book Review	13
Letters to the Editor	14
Church Intelligence	15
Family Department	17
Children's Department	19
Personal Notes	22

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"He is least persuasive who most seeks applause."

"Many of our pains come from plucking joys before they are ripe."

When the Master says, "Come and rest," He is sure to add, "Go and work."

It is the man who has done nothing who is certain nothing can be done.

Many satisfy themselves by agreeing with conscience when obedience is what they need.

The difference between education and learning is, that you can lose the latter but never the former.

Not in the clamor of the street, not in the shouts and plaudits of the throng, but in ourselves are triumph and defeat.

The sparrows of the air of small account,
Our God doth view,
Whether they fall or mount—
He guards us too.
—Christina G. Rossetti.

A little girl who was asked what she thought God was like, said: "I think He is more like Jesus Christ than any one else I know."

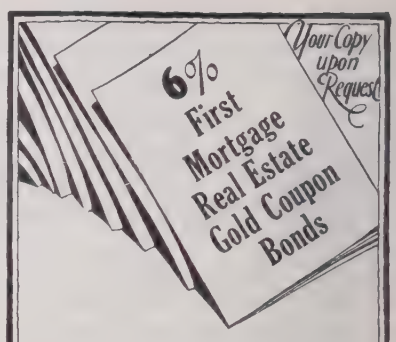
No matter how hurried you may be, no time is wasted in thanksgiving."

Show by your conduct that you love and prize Sunday. Make it different from all the other days. Adorn it. Make it the jewell of the week.—Dr. C. E. Jefferson.

Whoso lives wisely, he alone is wise.
But live thou must, must mingle in the throng
Of men, with all thy heart and soul and and strength,
And bravely help them win the fight of life.
—L. Schefer.

"So, as I enter here from day to day,
And leave my burden at this minster gate,
Kneeling in prayer, and not ashamed to pray,
The tumult of the time disconsolate
To inarticulate murmurs dies away,
While the eternal ages watch and wait."

I heard a farmer say a little while ago: "There is nothing like a snow for feeding the springs. And I have known men whose souls were desert-like—who have been graciously blessed by God under the snows of some chilling sorrow or disappointment. And the genial springs have been born again. It is frequently a seasonable moment when you want help from anybody, to go after they have passed through some grave affliction. The wells of sympathy are flowing, the first step has been taken in the transformation of the desert.—J. H. Jowett.



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EDITORIALS

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THE VOICE OF AUTHORITY

Text: "I am Alpha and Omega, the beginning and the ending," saith the Lord, "which is, and which was, and which is to come, the Almighty."—Rev. 1:8.

The speaker in these words makes an all-inclusive claim to divine authority. "Alpha and Omega"—all language finds its truest expression and meaning in Him, who is the speech of God. All things owe their being and existence to Him, who is the beginning and the ending. Time and eternity are meaningless without Him, who is and who was, and who is to come, the Almighty. While this absolute authority is here claimed we do not as yet see it exercised. However, we find it ascribed to Christ over and over again in the New Testament. "By Him all things consist, and are upheld by the word of His power."

To claim authority and then to have it recognized is the test and measure of such a claim. We find that many setting themselves up as leaders, realize that they need something more forceful than a claim to support their contentions and such resort to the force of arms.

The strength of Christ's claim lies in the force of His moral rectitude. Alone, He cleansed the temple of the money changers, more effectively than if he had used four quaternions of soldiers.

The authority sustained by the power of the word passes quickly to the hand possessing the strongest grip. How awesome were the laws of the Medes and Persians. Once they were enacted, all had to bow and submit to their mandates. The king who made the decree became subject to it and had no manner of means to lessen the rigour of the law. What a restless and sleepless night Darius spent when he was compelled by the "law which altereth not", to cast his friend Daniel unto the lions. How overjoyed he was, on approaching the den the next morning, to find that there existed a higher power which had closed the mouths of the lions. The authority of those unalterable laws was soon smashed and overthrown, never more to arise from the blow struck, by Alexander the Great. And, so has it been down through the ages, the waning of one power and the rising of another.

Time does not allow our looking at the changes effected by the conflict of 1914-18, in the countries of Russia, Poland, Germany and, in fact, all Europe, except to note the following. The Kaiser in his retreat at Doorn, Holland, still seems to cherish hopes of again holding the sceptre of power. To all who visit him, he asks, "Do my people desire my return?" Should the guest respond in a vague or evasive manner the attitude of the Kaiser and his servants quickly informs him that his stay has terminated. Think for a moment of the long reign enjoyed by the House of Savoy, but now its tenure is seriously threatened, by the grandiose dictator Il Duce. This man apparently claims absolute authority, and seems to brook no interference with his governmental ministrations. In Italy's "Who's Who", King Victor Immanuel has but two lines describing him, whereas Mussolini has two and a half pages setting forth his achievements. How long he will continue to rule, and how widespread shall be his power time alone can tell.

In addition to those nations and individuals who claimed secular authority, we have instances of men setting themselves up as religious and spiritual authorities. Mahomet taught his followers to believe:

> "There is but one God, Allah is his name and Mahomet is his prophet."

He inspired his disciples to make converts by the edge of the sword. Today his followers number around 70,000,000. May the awakening which appears to be taking place in the near East curb the baneful influence of this pseudo-prophet. As you are all familiar with the works of Confuscius, Buddhism and Brahmanism, we shall pass on to the subject at hand. As regards Christianity, there are those who would limit its authority, by making the final court of appeal Rome; which by the common consent of the fathers decides all controversies religious. There is a strong reason for such an attitude, as many Protestants are uncertain where to turn for a solution of their religious problems.

Many hold that the Bible is the final rule of faith and practice, in all matters concerning the Christian life; while others maintain that conscience is the sure guide. The objection raised as to the Bible being that no two agree as witnessed by the many denominations and sects. Those who hold to conscience, as their guide, state that they are the children of God who are led by the Spirit of God, who guides them into all truth. Because this savors of mysticism it is rejected by a large majority.

The Roman Catholic Church overcomes these apparent difficulties, by claiming for her head, The Pope, infallibility in matters of doctrine and church polity. He considers himself as the vicar of Christ on earth with unbroken apostolic succession. Their teaching consistently follows, because of this attitude, that they are the true and only Church and all others but rebels, children who have wandered from the fold. It is no wonder then that Rome refused to take part in any of the world conferences, held each year, to promote better understanding and cooperation among the denominations.

We find the prophets of the Old Testament exercising an authority which they taught was received from Jehovah. They prefaced their messages with a: "Thus saith the Lord," or "The Word of the Lord came unto me saying, also thou son of man, thus saith the Lord God," and so on, spake all the prophets from Samuel unto Malachi. Why did they so begin their message? No doubt to impress upon their auditors the fact that they were God's

representatives, bearing a message of heavenly origin, which was to be received and obeyed.

The authority exercised by our Lord Jesus Christ differed from all these in that it was neither acquired or bestowed, as witnessed by the way He spoke and wrought, thus showing Himself as the absolute Word of God.

> **"I am Alpha and Omega, the beginning and the ending," saith the Lord, "which is, and which was, and which is to come, the Almighty."**

Some one has well said that Christ made the truth He taught. At all times He spoke only that which was true. This truth He proclaimed was attainable by all who wished ot seize hold of it. His standing challenge being:

> **"If many man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."**

The Rev. George Truett tells of a young preacher who held a two weeks' meeting at Yale University. The student body assembled each morning in the chapel, but the young preacher said that no impression was being made on the students. He look about to see why he was receiving no response, and discovered that the students were taking refuge behind one of the faculty.

This professor with all his attainments seemed to be quite content and satisfied with life, and his personality won him the admiration of the students. The minister went to him and said: "Professor Bushnell, if these things I am preaching are true, wouldn't you like to know it? If Christ is able to give eternal life, wouldn't you like to know it?" The Professor made reply by saying: "Certainly, I would like to know it, if the thing be reliable and praiseworthy." He was told that he might know by taking Christ's own challenge. Mr. Bushnell said he did not know how to start, and he was instructed to pray along this line:

> "Oh, God, if there be such a Being, give me light on this matter of religion. If Thou hast any interest in my getting light, and if Thou wilt give me light, no matter how it comes, I will follow such light wherever it leads."

He agreed to take the test. About three days later he entered the chapel and addressed the students, saying:

> "My men, I have a wonderful thing to tell you. I laughed to scorn all that this man preached, and all the rest of them, and the churches. I have found out that I was in the darkness and they were in the light. Oh, I have put God to the test, and I know that He is the Saviour, and I am henceforth His disciple and friend forever."

The text before us sets forth the fact that Christ claimed heavenly authority and power. He proved His right to the claim by many signs and wonders. When the four carried to Him one who was held in the throes of a palsy, He looked at the man and saw the source of all the invalid's misery.

> He said unto the sick of the palsy, "Son, thy sins be forgiven thee."

My, what a word is this that the most enslaving, devitalizing power in the world can be broken by a word from Him, who would have us known: "That the Son of man hath power on earth to forgive sins." Then in support of His claim He manifested His greater power by doing the lesser thing:

> He saith to the sick of the palsy, "I say unto thee, arise, and take up thy bed, and go thy way into thine house."

Standing beside a fast closed grave containing a decaying corpse, He sought faith in those words of His:

> "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

And, despite the doubt and hesitancy manifested, by those near the grave, Jesus lifted up His voice and cried with a loud voice, "Lazarus, come forth." And he that was dead came forth.

Never man spake like this man, and yet there are those who try to show that other teachers expressed truths similar to Christ's, attempting to prove Him but an echo of things already in circulation. However, such attempts fail to weaken His teaching and do not minimize His authority. Only the Son of God could give the sermon on the Mount, with is sublime and lofty expression: "Blessed are the pure in heart: for they shall see God." Never has self-control been more aptly and beautifully taught than: "If one smite thee on the right cheek turn to him the left also."

Christ knew that He was true and His word true; therefore, He said for our encouragement and guidance:

> "I am the way, the truth and the life, no man cometh unto the Father, but by me."

And for the sake of the timid and such who feared to risk themselves to so seemingly uncertain plank He states:

> "Heaven and earth shall pass away, but my word shall not pass away. Come unto me all ye that labour and are heavy ladened and I will you rest."

Where in this world can we encounter more forceful language so free of pretention or presumption because the truths are uttered as facts? The whole demeanor of Christ indicates that He was the truth He uttered. Look at Him standing before the representative of the world's greatest power in the person of Pontius Pilate, a Roman procurator:

> "Then saith Pilate unto Him, speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?"

Note how Christ corrects Pilate, and then exonerated him of any responsibility for His imprisonment. No quailing on His part, but instead a calm, serene dignity, reminding one of that passage of Isaiah's visions recorded in the sixth chapter of his book:

> Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above: therefore He that delivered me unto thee hath the greater sin."

Jesus manifested no timidity but Pilate did; he sought to release Christ, and because of his inability to do so, and wishing to clear himself, called for water and washed his hands before the multitude, saying: "I am innocent of the blood of this just person."

The courageous attitude of Christ is seen throughout His entire three years before the public gaze. It continues with Him unto the time when He cried out with a loud voice, **"It is finished."**

The world has never witnessed a braver or more heroic figure than He who is called Jesus the Christ. See Him in the garden of Gethsemane. Yonder is that spotless, sinless character contemplating assuming the sin of the world, the horror of it causes a bloody sweat, and yet He resignedly prays:

> "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done."

Such courage, resignation, fortitude and determination constitute Him, as indeed He is, the Captain of our salvation.

Another thing we note about our Lord is that unlike the Scribes and Pharisees, who learned by experience, He knew all things by Divine intuition, "How knoweth this man letters never having learned?" He said to Mary, His mother, "Mine hour is not yet come." There never has been one who could look down the vista of days, weeks, months or years and say I look forward to that hour unto which my whole life converges. The majority of us are unable to tell what a day will bring forth, but Jesus looked ahead to that one thing for which He had come into the world to do. Before it was accomplished He prayed as though it was already done. "Father, I have finished the work thou gavest me to do." After He had taught the Apostles His true identity He "began to shew unto them how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, **and be killed, and be raised again the third day.**" He understood perfectly all that was prophesied concerning Him. He claimed to be the one mentioned by the prophets:

> "The woman saith unto Him, I know that Messiah cometh, which is called Christ. . . . Jesus saith unto her, I that speak unto thee am He."

He would have the disciples know what He was about to suffer, and as a willing victim in order to bear away the sin of the world:

> "Therefore doth my father love me, because I lay down my life, **that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to take it again,** this commandment have I received from my Father."

It becomes Him to speak with authority. How blasphemous and ridiculous it would sound for any one else, but the Christ to say, "I am the resurrection and the life". Neither His friends or enemies feel that it is preposterous for Him to say:

> "Heaven and earth shall pass away, but my words shall not pass away. All power is given unto me in heaven and in earth. I give eternal life unto as many as thou hast given me."

He puts Himself on an equal plane with God by saying, "I and my Father are one".

We have learned to use and harness certain laws of nature, but as yet we cannot make nature obey us. We might to some extent lessen the fury of the waves by shooting oil onto the turbulent waters, but we are unable to still the tempest. The disciples when they beheld their boat shipping water called out and said, "Master, carest thou not that we perish?" He arose, rebuked the winds and the sea and a great calm ensued. The disciples were amazed, for they perceived that even the winds and the waves obeyed His will. He not only exercises His sovereignty over the elements, but manifested His power over man's ills by cleansing the leperous, curing the diseased, relieving the afflicted, giving sight to the blind, causing the deaf to hear, the dumb to speak, the lame to walk, and the dead to rise again. But, by far the best of all, He lifts the burden of sin, by graciously saying:

> "Neither do I condemn thee, go and sin no more."

> There is a fountain fill'd with blood,
> Drawn from Immanuel's veins;
> And sinners, plung'ed beneath that flood,
> Lose all their guilty stains;
> Lose all their guilty stains.

What joy and peace enters the hearts of those who submit to Christ's authority. It is fitting that we should respect authority. I like that practice followed at law courts of rising when the Judge enters. They do not rise, to be sure, because of the man, but for what he represents. It gives me joy whenever I hear the twenty-one gun salute given for the President. Once I was in a foreign land and heard nothing but a strange tongue all about me, together with signs and symbols belonging to that people. Happening to see the flag of my country it gave me a feeling I shall not soon forget. Then for the first time I realized all that the stars and stripes meant to me what that symbol stood for. Obviously you cannot submit to any authority without experiencing within yourself the influence of that power whether it be good or ill. Those who yield their members to the power of sin and Satan are restless, sinful and free of the righteousness of God.

> "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

Blessed and happy is the state of those who yield and surrender to the authority of Christ. He stills the tempest of the soul; the unruly desires are quieted; the power of sin is broken, and a new urge and direction given to the life. What a tonic to the mind, and medicine to the bones it is to know that all's well with the soul. To have a purpose in life, with its destiny fixed."

> "To know Him and the power of His resurrection." Beloved, now we are the sons of God, and it does not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

A wealthy landowner loved to have his hired man relate to him the experiences of his conversion. It seemed that the employer never tired hearing the glowing account his servant gave concerning his salvation and hope of glory. The employer watched his man under all manner of conditions and became convinced that Christ was a real power in his life. This caused great searching of heart and led the man of wealth to state that he would be willing to give up his holdings for the contentment and peace enjoyed by the poorer man. Fancy wealth willing to exchange places with poverty! Well, it has been done and Francis de Assissi was happy that he had espoused poverty for the sake of Christ. The land-owner came to Christ as he was and the Lord saved him. The Church in our midst, composed of redeemed souls, witnesses to the power of His authority. To recognize His word and receive it is to put an end to darkness and enter into His light.

> "Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

The voices of the redeemed will sing unto Him "worthy art thou to say:

> **"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which Was, and which is to come, the Almighty, for thou hast saved us and made us kings and priests unto our God."** Amen.

Walter C. Cansdale.

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

XV.

WE are now prepared to consider that august phenomenon, for which the ages have waited, the advent of the King of kings and Lord of lords. Having discerned the relation of the Son of God to the Church, the Son of Man to the human race, and the Son of David to the nation which gave Him to us, we note that in this sovereign majesty all of the three classes are embraced.

The Church is to reign with Him

in His glory. This is indicated by the Apostle, "Do ye not know that the saints shall judge the world? that we shall judge angels" (1 Cor. 6:2, 3)? It is to the "little flock" that the Father shall give the kingdom (Luke 12:32). To him that overcometh will I give power over the nations (Rev. 26:27). The song of the redeemed conclues with, "We shall reign on the earth" (Rev. 5:9, 10). Retrospecting, we behold that undoubtedly when the Church shall have been with Him in the heavenlies and standing before His **Bema** (2 Cor. 5: 10) and "the marriage of the Lamb" has been celebrated (Rev. 19:7-9), the King will come forth, as described in the rest of this section of the chapter, to be the Supreme Ruler of the world. We hold strictly to the form we have clearly set forth that the Church thus exalted is that body of believers who have accepted Him as the Son of God, by the inspiration of the Holy Spirit (Matt. 16:16, 17; 11:25-27; 1 Cor. 12:3); have resisted the powers of darkness in their fight of faith (Matt. 16:18); have willingly accepted the cross and followed Him (Matt. 16:24-27) and confessed the power of His Cross and resurrection in life and destiny (Matt. 16:21). This is the Biblical standard. We may seem dogmatic and bigotted in assuming this elective classification. But we cannot avoid the conclusion, if we stand by the Word of God. He will have His place for others, though He has not revealed it. We may trust Him. We only know that "this life is in his Son; and that he that hath the Son hath life" (1 John 5:11, 12). And we warm our hearts with the assurance that not any organized body of believers, arrogating to itself the exclusive authority to be called "The Church" is herein embraced, but "members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people".

This Glorious Reign is Introduced by a Judgment.

When reading the prophecy from Isaiah 61, in the synagogue of Nazareth, our Lord stopped upon declaring "the acceptable year of the Lord" (Luke 4:19, 20). He did not include "the day of vengeance", for it was not then due. But it has waited its time. Blessed as is the comfortable outline of the Apostle as to our being caught up to meet our Lord in the air (1 Thess. 4:13-18), we cannot hide our eyes from that other and subsequent terrible outshining of His power and majesty as defined in 2 Thess. 1:7-10. "Flaming fire," "taking vengeance," "punished with everlasting destruction from the presence of the Lord" are almost unbelievable terms to associate with Him. But the Apostle had a well-balanced view of truth, since he had received it of the Lord Himself. It were well for our gainsaying age to ponder this. Plausible may be the insistence that God must take His place where we think He should abide and stay there. But He has His own notions of holiness and justice despite our vaunted opinions. So, before our Lord on the throne of His glory (Matt. 25: 31, 32).

Shall Be Gathered All Nations

for judgment. There is a teaching that He is now on His throne and that from it, He will govern the world by the sweet influences of His grace. But we should have to reject some weighty evidence to bolster that theory. He has no throne, as we have previously noted. But sits on His Father's throne awaiting His own enthronement (Mark 16:19; Acts 2:33-35, with Ps. 110:1 and Heb. 10:12, 13; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3; 12:2; 1 Peter 3:22). We may toy with this solemn truth; but reverent faith takes it on its face value.

And we pause to remark that so far from there being a general judgment, we have ground for segregating the judgments of the New Testament into a series. We have noted that the judgment for the sins of believers was consummated on Calvary's Cross. "There is therefore now no judgment to them that are in Christ Jesus" (Rom. 8:1; John 5:24; 2 Cor. 5:21; 1 Peter 2:24; 1 John 1:7; Rev. 1:5; 5:9,10). We have also discovered that the **Bema** of Jesus Christ (2 Cor. 5:10) is a tribunal for the ascertainment of worthiness for place in the coming kingdom and where the crowns for service shall be awarded (1 Cor. 3:11-15; 1 Cor. 9:25-27; James 1:12; Rev. 2:10; 22 Tim. 4:7, 8; 1 Peter 5:4). So that this judgment of the living nations might be called the third judgment. And we must not forget that the word **ethnos** from which the term nations is taken is not at all applicable to a resurrected company. Indeed, there is no reference here to any resurrection. The first resurrection having been consummated (John 5:28, 29, first clause of 29), called by our Lord THE resurrection in Luke 20:35, deemed by the Apostle to be the **out-resurrection from amongst the dead** (Greek for Phil. 3:11), the rest of the dead (Rev. 20:5, 6) await a future awakening according to Rev. 20:11-15. This earthly tribunal in which our Lord justifies His

Authority to be Called the Son of Man

embraces **all nations.**. The standard of judgment is not easy of fixation. It is purely ethical; there is no such touchstone as that which He sets forth in John 3:19, "This is the judgment that light is come into the world and men love darkness rather than light". The "brethren" herein described may refer to His Jewish kinsmen, who according to the Scriptural portraiture will pass through a time of dire trouble (Jer. 30:7; Zech. 14:2; Matt. 24:21; Luke 21:20-27). So it were useless to speculate as to the criterion by which the nations shall be judged. But we know that the justice of the kindly Lord Jesus will be instrict accordance with the consciences of those who come under the sentence of condemnation with which the chapter (Matt. 25) closes.

The throne of His glory with relation to the entire human race, becomes

The Throne of David.

when related to His kinsmen according to the flesh (Jer. 23:5. 6; Isa. 32:1, 2; Matt. 19:28). It is at this juncture that He will pour upon the house of David and the inhabitants of Jerusalem the spirit of grace and supplications (Zech. 12:10); the rejection of Him on His entry into the holy city will now be compensated in the fulfilment of His own prediction and they shall say, as did the Galileans, "Blessed is he that cometh in name of the Lord" (Matt. 23:37-39; Ps. 118:26; Luke 19:38), and cry in the prophet's ecstasy, "Lo, this our God; we have waited for him and he will save us; this is Jehovah; we will be glad and rejoice in his salvation" (Isa. 25:9).

The opinion of a few is that the promises to the Jewish race regarding the restoration to the land and the fulfilment of the prophecies regarding the exaltation of the race are entirely nullified by the Christian dispensation. To maintain this would be to overturn the very structure of both prophecy and Christian conviction as expressed in the New Testament. Evidently our Lord was dwelling upon this epoch when discoursing with His disciples during the forty days subsequent to His resurrection, for the record embraces the question, "Lord, wilt thou at this time restore again the kingdom to Israel" (Acts 1:6)? He does not rebuke what would have been an utterly irrelevant interrogation, had He not held the restoration as a future event, but simply admonished them that the time was not for Him to disclose. So also St. Peter in his exhortation not long after Pentecost regards "the times of restoration of all things" as possible when Jerusalem shall repent of the crime of Calvary (Acts 3:18-21). And St. Paul, well balanced in the revelation of the Lord's mind, enjoins upon the Romans the truth that when the times of the Gentiles shall have concluded, God will turn His hand again upon Israel and from Zion the Deliverer shall come, clinching His claim by the stern injunction, "The gifts and calling of God are without repentance" (Rom. 11:25-29).

There has always been resident in the Jewish mind the hidden belief that the world is to be saved by Judah. Present-day articles and sermons are instinctive with the blazing hope. So far, the impression upon the Gentile world has been nil; yet, the intense conviction of this mission will not die out. Some day it must come to birth and the Jews arise, as they long to be, the missionaries of a world redemption. From our point of view, we can see that there can be no redemption without a redeemer (and such we

have in our Lord Jesus). Now when He comes again this long pent up wish will find expression. It is admitted by the writers of the New Testament; it is vindicated by the preservation of the Jewish race, the miracle of history; it is happily in accord with the entire trend of the Word of God. The King that is to rule the world is God's anointed and chosen One (Dan. 7:13, 14; Ps. 2:6-8; 110: 1, 2; Isa. 9:6, 7), none other than the Son of God to the Church, the Son of Man to the world, the Son of David to His own brethren in the flesh.

HERE A LITTLE---THERE A LITTLE

By the Reverend C. E. Lucas

Church of the Holy Communion, Buffalo, New York.

PART II.

I NOW direct your attention to two important dangers: (1) **The Canon of the Mass**; (2) **Prayers for the Dead.** The distinctive difference between the Protestant idea of the Lord's Supper and the Catholic idea, is this:

> To the Protestant the Lord's Supper is a Communion Service in which "ye do show the Lord's death till he come" (1 Cor. 11:26).
>
> To the Catholic the Lord's Supper is a **sacrifice offered for the living AND THE DEAD.**

When **Mass** is said the people are sometimes permitted to commune and sometimes they are not. But always the underlying idea in **The Mass** is that it is **a sacrifice offered to God.** In other words, Christ is being offered again by the priest each time he says Mass—instead of being "once offered" as set forth in the ninth chapter of Hebrews.

From this conception the doctrine of "The Sacrifice of the Mass" came as a natural explanation, and later "Transubstantiation" became the metaphysical explanation of the older doctrine of "The Sacrifice of the Mass". Against both these doctrines the Thirty-Nine Articles protest.

I make this explanation because people ofttimes repudiate the doctrine of Transubstantiation and at the same time will accept a change that implies the doctrine provided it is called by some other name, or is not named at all. In like manner they will be ready to fight against Purgatory, but they will accept Prayers for the Dead which imply that there is an Intermediate State where the soul must be cleansed and it matters little whether you call it by the name or not—**IF** Prayers for the Dead avail then there is most certainly a Purgatory. But I want you to notice that **IF.**

Reverting again to The Mass. I can take the Roman Mass today, change most of the prayers; in fact, rewrite all of them, call it by a different name, and you would think it was a different service, yet it would still be The Mass so long as I retain those items essential to the idea of The Sacrifice.

On the other hand I can leave many items as they are and by a few deft changes here and there entirely eliminate the idea of The Sacrifice. I have already shown you how the change of a single word in a single hymn results in a fundamentally different interpretation of the meaning of that hymn. So with The Mass. The chief thing necessary to remove the idea of The Sacrifice is to:

> (a) substitute tables for altars
> (b) eliminate Prayers for the Departed
> (c) break up the Canon of the Mass
> (d) make such rubrical changes as may be necessary to remove The Sacrificial Aspect.

Compare the first English Prayer Book of 1549 with The Mass and you will say it is radically different. So it is, for the Reformers made a great many changes and rewrote the old prayers or inserted new ones. Yet with all the changes they made, they did not entirely destroy those things which support the Doctrines of The Sacrifice of The Mass and Transubstantiation. So three years later they put forth another book.

Comparing the Book of 1552 with that of 1549, the changes seem slight, and so they are, but they are fundamental and important. This is what the Book of 1552 accomplished:

> (a) Tables were substituted for Altars, because before one can offer a Sacrifice he must have an Altar. Sacrifices are never offered on Tables.
>
> (b) All Vestments associated definitly with The Mass were outlawed.
>
> (c) Prayers for the Departed were removed. (The Mass is never said without such prayers being included and the Doctrine of the Sacrifice of the Mass was not evolved until after such Prayers were added to the Liturgy.
>
> (d) The Canon of the Mass begins immediately after the Ter Sanctus and concludes with the Lord's Prayer. The Canon was broken up by the simple process of transposing the position of the Prayers. The Prayer of Humble Access was placed between the Ter Sanctus and the Prayer of Consecration. The Lord's Prayer was placed after the Communion of the people.

A few other **"small changes"** resulted in great changes of doctrine.

Now, when you come to use the Revised Prayer Book, I want you to notice that the Prayer of Humble Access is in a new position. The Lord's Prayer has been restored to its former position. Such changes mean nothing to you, but to the Anglo-Catholic "it is The Mass that matters".

And, listen—A few weeks after this "small change", the Presiding Bishop attended a Solemn Pontifical Mass which opened the Catholic Congress at Milwaukee in 1925.

The Prayer for Christ's Church Militant has been changed by eliminating the word Militant and adding a petition for the Departed.

Other Prayers for the Departed and a Communion Service at Burials have been added in other parts of the Prayer Book.

It is true these are served us in the form of sugar-coated pills in the hope that they will be easy for us to swallow. Quite naturally the prayers do not state the doctrine, doctrine is always deduced therefrom, not stated in the prayers.

All that I wish to remind you of is that such Prayers imply an intermediate state where the soul must be cleansed and purified before it can enter into the presence of God. The Anglo-Catholics call that state Purgatory.

Again I remind you that The Mass always contains Prayers for the Departed and these changes were made because "it is The Mass that matters".

Hence, today the Anglo-Catholics

> (a) Advertise their Communion Services as "The Mass".
>
> (b) They speak of
> Low Mass
> High Mass or Sung Mass
> Requiems, Requiem Masses or
> Masses for the Dead.
>
> (c) They have non-communicating Masses, when the people are not permitted to receive the Sacrament.
>
> (d) Some of them have another Roman Service called "The Benediction of the Blessed Sacrament" or "The Benediction".
>
> (e) Hours for Confession are named in their advertisements or Church Notices.
>
> (f) In fact, **the whole Catholic faith** is taught and practiced in those parishes where the perfect work of this movement is in evidence.

I want to again enumerate those things which are included in the Anglo-Catholic's conception of **"the whole Catholic faith"**,

> c The Mass
> c (a) confession (you must confess your sins to the priest and receive absolution before you can receive communion)
> c (b) prayers for the dead
> c (b) invocation of Saints (i e., prayers to the departed)
> c (b) the Hail Mary
> c (b) Transubstantiation
> (c) Purgatory
> the use of the rosary
> the use of Holy Water
> the use of the Crucifix
> the Sign of the Cross
> the Reservation of the Sacrament.

The items marked c are associated with the Catholic conception of the Mass:

(a) before you can receive communion at Mass you must go to Confession.

(b) at Mass the Catholic always prays for the departed, and prayers are always said to the departed, i. e., the Saints and the Virgin.

(c) The Mass is offered as a Sacrifice for the repose of souls in Purgatory.

Do you now understand WHY these "small changes" were made in the Communion Service???

Do you now realize WHY Prayers for the Departed were included in the Revised Prayer Book????

About the time Prayers for the Departed were approved a friend sent me a copy of the New Orleans "Times-Picayune," dated October 25, 1925. The article she marked bore this caption:

"Summary of Convention Show Victories for Catholic Wing of Episcopal Church."

Shortly thereafter I went to an Anglo-Catholic friend. I said to him: "Please recommend to me the best and most authoritative publication setting forth the doctrines of the Anglo-Catholics."

My friend recommended that I read the articles in "The (Roman) Catholic Encyclopedia" on:

Prayers for the Departed
Invocation of Saints
Purgatory,

and other related doctrines. I did so. If that Church was right and the Episcopal Church had been wrong for three hundred and seventy-three years, as the Anglo-Catholics taught, then I wanted to know it. If my Church was going to embrace Anglo-Catholicism, then I was going to be an Anglo-Catholic, provided I could convince myself in all good conscience that they were right and the Thirty-Nine Articles wrong.

In passing I want to say that the articles which I read in the Roman Catholic Encyclopedia are conservative statements of their position.

I approached my study of this subject with an open mind. I read everything I possibly could locate by proponents of such prayers. I read nothing by their opponents. It was not until after I went to the Bible that I read others to check my own thinking against theirs. And I did not go to the Bible until I had read all the arguments for such prayers. When I did finally turn to the Bible I did not do as so many are prone to do, examine a few texts here and there. I examined hundreds of texts bearing upon the future life, the condition of salvation, the subject of prayer, the subject of death, hell, heaven, the judgment, etc., etc.

Anything that might even remotely throw light upon the general subject of Prayers for the Departed, the need therefor, the efficacy thereof—I searched diligently for.

I am now fully persuaded that the doctrine is a snare and a delusion and without any certain warrant in Scripture.

I will now give you as briefly as possible the result of my study.

Prayers for the Departed.

As the proponents of such Prayers based their arguments therefore preferentially on The Traditions of the Church instead of the Holy Scriptures, I will give that first attention.

The Traditions which they cite as authority are:

(1) The writings of the Fathers
(2) The evidence of the Catacombs
(3) Ancient Prayers and Liturgies.

These Traditions they assert prove that the custom prevailed in Apostolic Times, that it was certainly a very ancient practice, and being Apostolic or ancient that per se is conclusive evidence that it is right.

Concerning this assertion that the practice is ancient, possibly Apostolic, and the deduction made therefrom that it must therefore be right—I simply submit this thought for your intelligent consideration:

(a) It was an ancient, primitive practice among the Hebrews to worship idols. Although they had a plain commandment from God, they persistently violated it. So we see that a practice may be ancient, primitive, date from the earliest days and still be erroneous.

(b) In the New Testament we read of practices and doctrines taught in Apostolic Churches, while the Apostles were still living, yet the same Scriptures which record these practices likewise make clear the fact that they were contrary to the will of God—so again we see that a practice may be ancient, may be primitive and still be erroneous.

Now, as to the use of that word "ancient". I would remind you that anything that happened 500, 1,000, or 1,500 years ago, can correctly be classed as "ancient". Yet, it would not carry us back to the times of the Apostles. I want you to bear that in mind while I consider the first source of Tradition, viz.:

The Writings of the Fathers.

Speaking of Traditions Christ said "by your Traditions ye make the Word of God of none effect". The Traditions to which Christ referred to were the uninspired writings of ancient Rabbis or Fathers of the Hebrew Church.

The Writings of the Fathers to which I now refer are the uninspired writings of the early Fathers of the Christian Church.

The first authority quoted by any author, including the author of the Holy Cross Tracts, in support of this practice of Praying for the Departed, is Tertullian, who died A. D. 220—in the third century.

In passing it might be well to note that on other doctrines held by the Order of the Holy Cross, Tertullian would hardly be called orthodox—in fact, some writers call him a heretic.

Other Fathers are cited, but they are all of later date than Tertullian.

No Apostle or Father living in the first century is ever quoted in support of this practice of Praying for the Departed. Why?????

Polycarp knew the Apostles—there were other Fathers who knew them or were ordained by men who knew them. Yet these men are never quoted as authority for this practice. WHY?????

Because there is no historical evidence that this custom prevailed in the Apostolic Church.

Next, let us consider the second source of these Traditions, viz.:

The Evidence of the Catacombs.

Thousands of inscriptions from the tombstones in the catacombs have been carefully catalogued.

These inscriptions cover several centuries. The later inscriptions do include pious ejaculations which can be used to support the claim that this is an ancient custom.

BUT

there is no evidence that it was a custom of the primitive or Apostolic Church.

On the contrary the evidence shows that it was not. **NOT ONE** Prayer for the Departed is found among the inscriptions of the first, second and third century. This is very significant.

Neither the

Writings of the Fathers
nor The Evidence of the Catacombs

will support the allegation that this custom dates back to the Apostolic Church.

(3) Ancient Prayers and Liturgies.

One of the latest publications, a book just off the press, states on its title page that it contains Prayers for the Living, Dying and Departed, "compiled from ancient and modern sources".

I naturally thought I would find some historical evidence in this compilation that would help me determine the question under consideration. I examined every Prayer for the Departed.

Three are from the sixth century;
Forty-nine are from the eighth century;

a period when the ignorance of the Masses was appalling, when superstition was rampant. "Nuf ced".

In my studies the thing that struck be most forcibly was this:

Not one single Prayer
from the first century
from Polycarp who knew the Apostles
from the Apostles

is ever offered in evidence. If this was an Apostolic Custom, why is it the Apostles left no Prayers or Writings on the subject?

Some authors allege that this practice had the approval of Jesus as well as His Apostles. If that be true, then WHY IS IT that there is no command from Jesus or His Apostles on the subject????

Remember this: **IF** Prayers for the Departed avail to help them beyond the veil, we are dealing with a subject of supreme importance, one affecting the plan of salvation, purification and justification.

There is a Command to Baptize, that touches Salvation, yet there is no command to Pray for the Departed—WHY???

There is a command to teach, to preach, to continue the celebration of the Lord's Supper. Are these things more important than future welfare of an immortal soul through endless eternity. Yet, there is no command to Pray for the Departed—WHY???

There is a command to "forsake not the assembling of yourselves together as the manner of some is". IF Prayers for the Departed avail to help them in the future life are not such Prayers of more importance than church-going, or at least of as much importance. Yet there is no command to Pray for the Departed—Why??? You are thinking men and women—WHY?????

There is even a command to give of your substance for the relief of the poor and for the support of the Ministry. YET there is no command to Pray for the Departed. WHY??

IF your prayers will aid those beyond the veil, then it is far more important to pray for them than to pay the preacher or to give alms to the poor.

The Scriptures tell us **to pray for**

the sick
the sinners
the church-members
the government
ourselves

and for many other things we are told to pray, BUT there is not one single Scripture that tells us to Pray for the Departed. **IF** your prayers will aid them then this is a matter of vital importance affecting the well-being of an immortal soul through all eternity. WHY??? are the Scriptures so full of instructions about other things and so silent about this matter. WHY??? You are thinking men and women. Do you think the Scriptures would deal with less important matters and omit the more important??

Brethren, where anything is necessary for our salvation or welfare, for our souls or bodies, God has fully revealed it in His Holy Word. His Word contains a multitude of instructions for our direction and guidance in everything that is important, necessary or essential to our well-being, either in this life or the life to come.

The Scriptures are silent upon this subject for very good reason that God has made every provision for the welfare of those who are separated from us. And He has plainly indicated in His Holy Word that He does not want us to interfere with, talk with, the Departed, or in any way to attempt to pry into the secrets that lie beyond. We are to **Trust Him**, to believe His Promises, and to walk by faith, leaving those who have gone before in His hands, confident that they are safe in His everlasting arms.

(To be continued.)

Old Testament Accuracy

Certain Egyptian inscriptions on clay vases have been deciphered by Hunt Tethe and found to give a list of districts, towns and people in Palestine about 2000 B. C. Mr. Jack in the "Expository Times" explains that there is a correspondence here to certain peoples and towns of this early period mentioned in the Bible. Thus Ivyk is identified with Anak, a people whom various premature critics have held to be fabulous. These Theban texts oblige us to correct this view and to establish the Anakim in their proper place as an historical people. These texts speak of them as being ruled by three princes, that is, spread over three principal cities, each with its ruling prince. This accords with Joshua 11:21, where three cities are given, Hebron (Kirjath Arba), Debin (Kirjath-Lepher), and Anak. This new information accords also with Joshua 15:14, where the Anakim are mentioned as having three princes—Theshai, Ahiman and Talmai, descendants of Anak. The towns mentioned by Mut-Baal in the Tel-el-Amarna letters, announcing to Egypt the success of the Habiri in their initial movement from the South, Num. 21:1-3, and Judges 1:1-21, occur in the Anad District, Judges 1:16, directly between Seis and Hebron. Seven of the nine have already been located. Mut-Baal's letters then gives us the Canaanite version of the first advance of Israel from Kadesh-Barnea northward. So, when Abdi-Hiba, in the same tablets writes in alarm of the southern invasion as apparently dangerously near Jerusalem, he says: "Behold the land of Leir as far as the city of Gath-Carmel; its princess are wholly lost and hostility prevails against me." This recalls Deborah's song and Judges 1:10.—Sunday School Times.

War Novels; Their Influence For Good

By Dean Inge.

The return of Peace Sunday finds the friends of disarmament in a hopeful mood. A Labor Ministry may be able to take a step forward in the cause of peace, if only because they will be less reluctant than other parties to take the real risks which a policy of pacifism is likely to involve for the nation which adopts it. Such risks are sometimes justifiable when the welfare of humanity at large is at stake; and no one will grudge any success which the new Prime Minister may win at Geneva. The Unionist Party is really as anxious for peace as the Socialists; but I am afraid its members have been rather slack in supporting the League of Nations Union, the meetings of which are in many places attended mainly by Labor men and Quakers. The presence of General Dawes in London may be a very great help to the Prime Ministers. **The Prayers of Churchmen will be heartily offered that through their efforts "the course of this world may henceforth be peaceably ordered".** The risks are not to be denied. There are other nations in which there is at least a minority who cannot be entirely depended on.

* * * * *

The Germans seem to be quite sincere in abjuring their militarist traditions; their attitude has won the respect of their former enemies. But we have no right to count on their unanimity, for they are smarting under unjust and vindictive terms of peace, such as ought never to have been imposed upon them. A wiser, as well as a more Christian, policy would have been to show unexpected magnanimity at the end of 1918. We should have lost nothing by doing this. When a successful player has raked in a large stake, and then declares, "Now we will play for love for the rest of the evening", we cannot expect the loser to acquiesce with a very good grace.

There is, I believe, no war party in France. But the French are not good Europeans. With all their shining qualities, they are a hard and ungenerous nation, who are determined above all things to make their position secure; and national security can hardly be won without threatening the security of other nations.

* * * * *

Italy is having a bad attack of **sacro egoismo.** The Italians do not threaten us, but in their present temper they may be a menace to the tranquility of Central Europe. Nor can we view with entire satisfaction the state of opinion in the United States. No one who knows the Americans can doubt that there is a great deal of generosity and idealism in their nature. But the Great War left them unscathed, and taught them nothing. They are in the position of a man who has come gorged out of a business adventure which ruined all his partners. Many Americans still look on war as a possibly profitable speculation. Anatole France satirised this attitude with deadly pungency in the **Isle of the Penquins.** It would be easy to find in American books and newspapers cold-blooded discussions as to whether it would pay America to fight Japan, to capture the trade with China. I have before me a book called **We Fight for Oil,** in which the author weighs the pros and cons of picking a quarrel with Great Britain, in order to seize the enormously lucrative monopoly of the world's oil trade. Such cynicism as these discussions disclose is absolutely unknown in Europe; it is to be accounted for, I think, by the fact that America has not yet learned what modern war means. I am not suggesting that these writers represent the weight of public opinion in America; but I do not think that they can be safely disregarded.

How can we bring home to the minds of men and women, and especially of the young who were not yet grown up ten years ago, the unspeakable horror and wickedness of war? The men who fought in the Great War will not talk about it; the memories of it are too frightful; they try to forget what they saw in those dreadful years. There is a real danger that the rising generation may grow up in ignorance of the inferno which yawns beneath their feet. How can they best be taught?

* * * * *

The answer seems to be, by the war novels. It is strange that the most arresting of these have appeared so many years after the peace; but so it is. I can only mention a few of the most remarkable books. H. G. Wells' **Mr. Britling Sees It Through** was written during the war. It is a brilliant picture of the psychology of the English people before and during the struggle, and the author is an ardent believer in internationalism. Blunden's **Undertones of War** is extremely well written, and draws, we are told,

a very true picture of life in the trenches. But the two most vivid and terrible books comes from Germany. **The Case of Sergeant Grischa** is a poignant tragedy, intended to exhibit in the blackest colors the hard, machine-like inhumanity of military discipline, the temper which was specially characteristic of Prussia under the monarchy, and which made itself odious by the execution of Nurse Cavell. After reading it, I felt that no more crushing indictment of war and militarism could be penned. But Erich Maria Remarque's **All Quiet on the Western Front** is still more horribly corrosive. I feel some hesitation in saying that all young people ought to read it, for it is full of such beastliness as I have seldom before seen in print. But the beastliness is all calculated, and it is only unsavory, not salacious. The writer wishes to brand upon our imaginations a picture of the most foul, revolting, and abominable conditions to which human beings can ever be exposed, and to make us feel, "This is the fate to which you are condemning your husbands, sons, and brothers, when you consent to a war."

* * * * *

I sincerely trust that these books, which are being read by millions in every part of the world, will sink into the hearts of men and women, and will strengthen their determination that never again shall such a bankruptcy of religion, humanity, and common sense be allowed to disgrace the world.—The Church of England Newspaper.

Martin Luther Tour

"Here I stand. I cannot do otherwise. God help me. Amen."—Luther, at the Diet of Worms, 1521.

Captain R. M. Stephens, of Exbury, Cooden Drive, Bexhill, has sent me particulars of the "Martin Luther" tour he is organizing for the first half of August in celebration of the four hundredth anniversary of the Diet of Spires. It was from hence that the term "Protestant" originated in connection with the Reformers, and it must be remembered that the Princes and deputies who signed the Protest of Spires were more concerned with witnessing "for" the truth, than with protesting against error. Besides a visit to this cathedral town, where a Sunday is to be spent, the tour will include most of the principal places associated with Luther. The program is excellently planned; and the tourist who has but a slight acquaintance with the history of the peasant monk, and supposes that two or three days will give ample time for seeing the places in which he lived or visited, will be surprised to find that the fortnight allotted to this tour will be none too long. The local reminiscences of Shakespeare and Milton, even put together, are not many, and only cluster round a metropolis, provincial town, and two or three country villages. But the cities, castles and homes where the reformer has left traces of his footsteps are scattered far and wide, and though guide books call attention to some fortress or tenement which gave him shelter, or some church in which he preached, there are many unrecorded sites and scenes over which the spell of his memory still lingers. And he occupies, too, an unparalleled place in the thoughts not only of his own people, but indeed of the whole of Christendom—no King can vie with him, and not one of our own Reformers has laid hold of the national mind and heart so entirely as this son of humble parentage.

It is strange that Martin's mother, who recollected perfectly the day and hour of his birth, should have been uncertain of the year, but the date usually assigned is 1483. His birthplace, too, has been challenged, but in Eisleben a house is shown which is accepted as the one in which he was born, and is one of the places included in the program. In the small city of Wittenburg, most closely associated with the Reformer's name, are Luther's and Melancthon's houses, and one of the most thrilling sights is to see the very doors on which the ninety-five theses were nailed, and to look on the site where the Papal bull was burned.

At Eisenach—the home of his mother's people—is the house which has become famous, not because of the noble and benevolent people who lived there, but because it befriended a poor singing boy, for now it is known as "The Luther House". We all remember the story of Frau Ursula Cotta; how attracted she was to a boy in the church choir, his voice was so sweet and his manner so reverent, and one night hearing singing outside her house she opened the door and discovered that one of the lads was the sweet-voiced chorister. Great lady though she was, she invited him into her own snug fireside and gave him food, and from that kindly action started a wonderful friendship which turned out to be a great blessing to both patroness and the humble boy who became so famous.

In the same neighborhood is the Wartburg, the most beautiful of Germany's many beautiful castles, set high up above enchanting country. The walk through the wooded lanes and up to the romantic castle on a moonlight night is one of almost indescribable loveliness. It was in the Wartburg, where he was confined for some months, that Luther, after seeing more and more into the depths of Popery and evils of Monasticism, ceased to be a monk.

Luther's marriage is still asailed, but we may be glad that he had the courage to outface convention and prejudice and to translate his principles into practice. There is no happier picture than that of Luther in his home. His bride was one of nine nuns who had escaped from the Convent at Nimtschen at Easter, 1523. Catherine von Bora had previously made an impression upon a Wittenburg student of noble family, but his devotion had cooled by the time his student days were over, much to Luther's disappointment, who hoped his friend would marry her. He then tried to bring off a match between her and another friend, but it transpired that the maiden was more ambitious—she would only marry either Amdorf or Luther himself! Finally, influenced by his father's continual importunity that he should marry, he made up his mind quickly and, the decision once made, was as quickly executed. Although Luther was much older than Catherine, and there was apparently no strong attachment at the beginning, the marriage turned out a very happy one. She was a devoted wife and mother, and her excellent administrative abilities enabled her gradually to make a comfortable home, and relieve her husband of financial anxiety, for she started housekeeping on very straitened means.

Those in charge of children should study Luther's ideas of Education. He was very clear on the duties of parents, and considered that they should give their children the best education attainable. He said that parents who excuse themselves upon the plea that they will teach their children at home, as a rule, make a great blunder, since this important work requires teachers with special gifts and training. Luther did almost as much to raise the standard of general popular education as he did for the religious life, and there could hardly be a more interesting way of reviving our acquaintance with him than a visit to the places and scenes in which he lived and worked.—Elorton, in The Record, London, England.

Lee's Birthplace to Become Shrine

Stratford Hall in Westmoreland County, birthplace of General Robert E. Lee, of Lighthorse Harry Lee and other Vir-ginians prominent in the history of the country, became a national shrine on July 19, when the tentative ownership was transferred from the members of William Alexander, Jr., Chapter, U. D. C., to the Robert E. Lee Memorial Foundation. At this time the first payment of $50,000 on account of the full purchase price of $240,000 was made.

Representatives of the William Alexander Chapter, U. D. C., of Greenwich, Conn., and of the nineteen states who have been instrumental in raising the money for the purchase were present, as was Major Giles B. Cooke, C. S. A., last surviving member of General Lee' staff, Governor Byrd and other notables.

The program was as follows:

Invocation by the Rev. Giles B. Cooke; address of welcome and the story of the origin of the plan to dedicate the birthplace of Robert E. Lee and his colonial forebears to the nation, by Mrs. Charles D. Lanier, chairman; financial statement, Mrs. Emerson Root Newell, acting chairman of finance; signing of the title, message, Charles E. Stuart.

Historical survey of Stratford Hall, (1) the patriots of old Westmoreland—The Sons of Thomas Lee, builder of Stratford, S. O. Bland, U. S. representative First District of Virginia; (2) Lighthorse Harry Lee, host of Stratford, H. C. Sears, of Virginia; (3) "General Lee speaks of his birthplace," reading from "Stratford on the Potomac", by Mrs. Cooper D. Winn.

Miss Ethel Armes, campaign director of the Robert E. Lee Memorial Foundation, Inc., gave a survey of the progress of the Robert E. Lee Memorial Foundation and presented plans for the future. Mrs. Charles Dana Gibson, chairman of the foundation, gave a message of greeting.

The following leaders in the campaign to raise the first payment, also spoke, Mrs. Horace Van Deventer, of Tennessee; Mrs. Thomas Floyd Smith, of Kentucky; Mrs. N. V. Livermore, of California; Mrs. Granville Valentine, of Richmond; Mrs. Marion Willis, of Fredericksburg, and Mrs. Emerson Root Newell, of Connecticut.

Special mention was made of the service of the counsel, William Fain, and of the members of William Alexander, Jr., Chapter, who have materially contributed in the work. Messages from other states organized under the foundation with special mention of the City of Fredericksburg, was made by Mrs. Ambrose C. Ford, director from Virginia. The Rt. Rev. St. George Tucker, D. D., pronounced the benediction.—News Leader.

Tne Late General Bramwell Booth

An Appreciation.

"The Queen and I have heard with great regret of the death of General Bramwell Booth, and we offer you our sincere sympathy in your bereavement. With his father he will always be gratefully remembered as the promoter of the widespread and benficent activities of the Salvation Army. George R. I." His Majesty telegraphed his appreciation of the work of Bramwell Booth, on reaching his seventieth birthday, and a few months ago conferred on him the title of "Companion of Honour"—an incident that brought joy to the old man weak with sickness and distrought with anxiety. He considered the honour a tribute to the Army of which he alone thought in the active and inactive days of his life.

Bramwell Booth was educated at the City of London School and at the age of eighteen he became assistant of his father, who in those days struggled with a small staff to do the work that would have killed a less strenuous and whole-hearted leader. In 1880, at the age of twenty-four, he became Chief of Staff, and the duty of giving practical effect to the ideals of his father became the passion of his life. He was specially devoted to the social side of the work of the Army, and to the duty of the organization which made a body of men and women, drawn for the most part from the working classes, the best disciplined and united body of Christian workers in the Protestant world. Behind the literature of the Army, its network of Citadels for religious propaganda, with centres for salving the submerged truth, Rescue Homes for Fallen Women, emigration schemes and other enterprises was the clear thinking and indomitable brain and mind of the Chief of Staff. He knew what he wanted and managed to find circumstances to his need. Every branch of the work was familiar to him, when he became General in 1912, and it was no surprise to those behind the scenes, although it was a revelation to others, that the Army, instead of going back, went forward. His deafness enabled him to concentrate without distraction, and the defect, shared by other great organizers, became a positive advantage. He was equally at home on the revival platform, the office stool and the business man's conference.

During the Great War the Army was called upon to help and its Ambulances and Huts are gratefully remembered by many thousands of our soldiers. It is indeed a striking proof of the power of consecrated zeal to find an institution once described as "Corybantic Christianity" today respected in the highest ecclesiastical and state circles. It is unnecessary to dwell on the controversy of the last year. It was bound to come. As the world has changed and autocracy has had to give place to democratic methods. Whatever may be the outcome of the change, all who know what Bramwell Booth has accomplished will give him a high place among the religious and philanthropic leaders of the last sixty years. He gave of his best to the service of God and God blessed his offering.—The Record, London, England.

Welfare of More Than Three Hundred Million People at Stake

Lord Irwin has left India for England, where he will consult the Government on the future of India. Stating thus boldly; it may seem that the Viceroy has temporarily ceased to govern, in order that under a new Government fresh administrative methods may be devised. Much more is at stake, for the Simon Commission will report during his stay, and he will be engaged in advising what best may be done to meet the conflicting claims of races and creeds, of those who have representation and those who have no representation, and of the Native Princes who are outside the normal rule of the Indian Government. The task is colossal, and the welfare of more than three hundred million people is at stake. We are thankful that the Viceroy is a man of wide sympathies, high personal character, and great experience, for the problem needs something more than political acumen and a nice balancing of probabilities. Whatever the changes may be they cannot fail to affect the environment in which missionary work is maintained, and we ask for the prayers of all who are interested in the growing spread of the Kingdom of God, in a land where the conflict between Christianity and Secularism is more acute than in any other great Mission Field.—The Record.

Starving China

Stressing the appalling plight of China's starving millions and voicing an appeal for immediate help, the Rev. Stephen C. Peabody of the American Board Mission in Shensi Province, China, has sent a vivid picture of famine conditions to Dr. S. Parkes Cadman, National Chairman of China Famine Relief, U. S. A., with headquarters at 205 East Forty-Second Street, New York City.

Mr. Peabody says in part:

"There has been no rain to speak of for over a year. There are no railroads—mule and camel transportation is growing increasingly difficult because of the difficulty in securing fodder. In many regions all of the animals have been killed for food. Winter plantings of grain are witherings without even heading out. Whole families are committing suicide, due to their utter helplessness. Others roam as refugees, vainly hoping that any other little place will be better than the place where they are. Little daughters are being sold.

"During the coming months, this can only get worse. I was in the Near East Relief at Samsoun, Turkey, for a year, and there was nothing there of greater suffering or intensity even during the worst periods. Here the areas affected are vastly greater and the numbers of people in this extreme condition many times more numerous. We need help, and we need it speedily!

"I look into the hunger-pinched faces of these people; little children dressed in only an abbreviated shirt that shrunk in the wash it never got till it is little more than a collar, innocent sufferers and awfully appealing little tikes; mothers with tragedy and love of their little brood cut deeply into their faces; men, mere skeletons of their former selves, patiently and painfully nursing their withering crops on hillsides that no American farmer would bother to cultivate. No rain, and still no rain. They look at me and stretch out their hands to me.

"We've got to go through with this thing and go through with it in a large Christian way. Do help us!"

Contributions for the relief of the famine sufferers are being received and forwarded to China with all possible dispatch by James A. Thomas, Treasurer, China Famine Relief, 205 East Forty-second Street, New York City.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by L. P. Adamson, Pensacola, Florida:

> By humility and the fear of the Lord are riches and Honor and Life (Prov. 22:4).

Who will send one from the far-away places as well as very near us?

Book Reviews

HE HEALED THEM ALL: By Georgiana Home. The Nazarene Press, Mountain Lakes, New Jersey.

A book on spiritual healing, or rather an account of some of Our Lord's miracles of healing. There is very little added material and the book is mainly an attempt to tell the stories of the healings. With all due respect to the faith of the authoress, we believe that more could be gained by a direct study of the New Testament accounts, as she has added very little to what is told us there.

Frank Cox.

THE CERTAINTY OF GOD: By the Rev. J. G. Gilkey, D. D. Cloth. Pp. 220. Price, $1.75. Published by the Macmillan Company, 60 Fifth Avenue, New York City.

The author avows his purpose to interpret liberal Christianity to the thoughtful people of our time. In doing this, he must abandon the revelation of God as found in the Scriptures and resolve the riddle by speculative philosophy.

And he has done it well. Every page has a winsome appeal. The challenge is particularly strong in the chapters, "Do We Really Know There is a God?" "Can We Reconcile the Love of God and the World's Pain?" "How Does God Speak to Us?" "Does God Have a Purpose for Individuals?" and "How Much Can God do to Help Us?"

As we recall Prof. Leuba's dictim, "And God, whether the God of Mahomet, the Jehovah of the Jews, or the Christ of Christianity, can be but a subjective reality", and consider the effect of college training upon Harry Emerson Fosdick, who, while a student, wrote his mother that he was "going to sweep God out of the universe", we must cordially allow that this contribution to the all-absorbing problem will bear heavily with those who have been infected with skepticism.

The book is punctuated with sundry practical references and illustrations, which relieve it of the possible tedium of argumentation, though the method is far from being severely dialectic. We are stimulated and warmed as we read "God is forever making advances towards us—through beauty, through the powers working for right, through the strength and kindness constantly emerging within our heart, and through secret inner experiences we can never reveal"; "We believe that God is forever striving to use us to help other people." And our commendation is evoked as he clearly and logically establishes the truth that God, to be God, in the light of the order of the universe; the ever-appealing approach that God makes to the heart of man, calling for his love trust and loyalty, must be a Person, not a Principle. So much in our day goes for Christianity which is but the pagan idea of a Force, devoid of mind, will or affection. Hence this book, written by a liberal, for liberals, squarely meets the burning question.

But with the Word of God in our hands and hearts, with the incontrovertible testimony born of innumerable evidences of our dear Father's care, the rest of us need not the clarifying vision of speculative philosophy, save as it confirms to us the already established witness of its vital verity. We do find God in Nature, in humanity, in the devious paths of advancing civilization; and every student of the Word of God will hail such an adjunct to his Christian faith. But we did not, we do not now, seek God by those means. We know Whom we have believed, through the Cross and all that flows from Calvary's tragedy. There, "the tender mercy of our God visited us" with redemption and life. From Him who came to reveal the Father, to meet our desperate need, who rose from the dead to prove His authority "over all flesh" there now comes to us His Holy Spirit that we may "know the things that are freely given us of God" (1 Cor. 2:12).

We do not have to excuse God in the unfathomable mystery of the world's pain. What our author cannot define, in the nature of the case as he treats it, we have—the sense that there is a compensation for every trial, a vindication of every wrong, the over-balancing of every pang, the restoration of every loss. This, we know, not by subtle argument. We look not at the things that are seen, but at those which are not seen; for "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:16-18).

So we may commend the book to those who can go only as far as the writer is able to take them. We more seriously esteem the Book that takes the searching soul all the way into the very heart of God.

Kenneth Mackenzie.

INTOLERANCE.

Across the way my neighbor's windows shine;
His roof-tree shields him from the storms that frown;
He toiled and saved to build it, staunch and brown;
And though my neighbor's house is not like mine,
I would not pull it down!

With patient care my neighbor, too, had built
A house of faith, wherein his soul might stay,
A haven from the winds that sweep life's way.
It differed from my own—I felt no guilt—
I burned it yesterday.

—Molly Anderson Haley.

CARITAS.

He who hath sinned can feel another's shame;
The cripple brings true comfort to the lame;
Who hath known torment comprehendeth fears
Whose eyes are tear-stained will dry others' tears.
Whose heart is broken hath a gentleness
That prideful rectitude can never guess.
And that is why, from rain and wind and storm,
God's hurt things creep together to be warm.

—Katherine Burton.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

THE VANDERBILT SCHOOL FOR RURAL PASTORS.

Mr. Editor:

The following communication recently appeared in The Western Recorder, Louisville, Kentucky, which is perhaps the leading Southern Baptist journal. Its editor is Dr. Victor I. Masters.

My Dear Dr. Masters:

I have just returned from the School of Religion held at Vanderbilt University, and I must confess that it was about as —— as anything I have seen in a life time. But I want to be fair to the School and say that there were some good things that a rural minister must be able to use, for which I am thinkful.

But the whole emphasis was placed upon social religion. Never did I hear the blood of Jesus Christ mentioned all the time I was there. All the references to Him were to the effect that He was a good man along with Lincoln, Jackson, Grant and Lee. Then there was the plea for Church union.

And they realized that the greatest snag they had struck and the greatest snag that they will strike was in the Baptist denomination. Every time the instructor would mention Church union he would look directly at the Baptist brethren in the class and from them he would always find opposition. By the way, the teacher happened to be secretary to Dr. S. Parkes Cadman, and of course one did not have to debate as to where he stood. The man became so raw that I could refrain no longer and I felt compelled to make this statement, which I did before the class:

"I want to say for myself—and I am also sure that I speak for my denomination—that history will prove that Southern Baptists have always stood for a whole gospel. We are not willing and will never be willing to cooperate with any cult or any denomination, that does not accept the Virgin Birth, and Atonement, and the Supernatural in Religion. In fact, we will not cooperate with any one who proposes to accept the things that suit him in the Bible and to discard the balance.

G. C. Billups.

New Liberty, Ky.

Mr. Editor:

I am glad to know that the Southern Churchman makes material progress. It is a strong, influential force in the defense of "the faith once for all delivered to the saints", and the present-day perils call for such an able and sound periodical.

With sentiments of high esteem,

W. A. Candler.

Mr. Editor:

Since reading the grand editorials in the Southern Churchman, and the firm stand your paper has taken, I wanted you to have this sermon. The Rev. Mr. Cansdale was brought up a Roman Catholic, but is now a Presbyterian minister.

If you can, I should like so much for you to publish it, for it seems to, in a measure, combat some of the tenets of modernists.

I have been a reader of the Southern Churchman ever since I could remember. I read it now with much interest, and feel that under its present management, it is more far-reaching for good than it ever was. As I see it week by week giving "no uncertain sound" in regard to the faith once delivered to the saints, I am thankful that God has raised up such men to so fearlessly and faithfully defend the faith. May God bless you.

Annie L. Smith.

Stoneville, North Carolina.

Church Intelligence

Historic Old St. Peter's Church, Scene of Worship for Over Two Centuries.

Historic old St. Peter's Church in New Kent County, was the scene of an all-day service Sunday, July 21, when the annual meeting of the St. Peter's Church Restoration Association was held. The Rev. G. MacLaren Brydon, D. D., of Richmond, Secretary of the Association, preached at the eleven o'clock service and there was an afternoon service at three o'clock, with a sermon by the Rev. Churchill J. Gibson, D. D., rector of St. James' Church, Richmond, and music by the choir of St. James. The business meeting of the Association was held at twelve-fifteen o'clock, immediately following the morning service.

A picnic dinner was served in the churchyard at one-thirty o'clock.



St. Peter's Church, New Kent County, Virginia.

St. Peter 's is one of the oldest churches in Virginia, having been erected in 1703, and its history is indissolubly linked with the most interesting events of bygone days in the old Commonwealth. It was here that George Washington married Martha Custis in 1759. It was here that some of Virginia's most prominent families worshipped from colonial times to the dark days of the Civil War, when it fell into the hands of Federal soldiers, who used it for a stable and otherwise defaced it.

St. Peter's Parish was founded in 1684, and the present church was built from the spring of 1701 to July, 1703, at a cost of 146,000 pounds of tobacco, raised by the parish, according to the old records. There is a very complete and interesting vestry book and register, dating from 1684 to 1857. These have been published by the Colonial Dames. The first mention made of the present St. Peter's is in the record of the vestry meeting, August 13, 1700, when the building of the new church was authorized.

In its first appearance it was a plain, rectangular brick structure sixty feet long by twenty-four feet wide. In 1719 a wall of brick was built around the churchyard, in 1722 a belfry was erected at the west end of the church, and in 1740 a steeple, vestry room and porch were added, all paid for with tobacco. Since then nothing has been done to change the outward appearance of the church.

In the years just preceding the Civil War a flourishing and prosperous congregation worshipped at the old church, and after the war, "despite their poverty and general discouragement," they lovingly repaired their church, desecrated and defaced by the Union soldiers; and in 1872 it had been restored, as nearly as possible to its former state.

For two hunderd and twenty-six years, this month, services have been held, more or less regularly in St. Peter's. In July, 1922, friends of the old church, from Richmond and New Kent, met and formed the St. Peter's Church Restoration Association for the purpose of caring for the church and improving the grounds and the road leading to the church, as well as aiding in the establishment of a church organization and the providing of regular services. David L. Pulliam, of Richmond, was elected president of the Association.—Richmond Times Dispatch.

Fore.

In golf language this means "Beware!" "Look out!"

It appears at the head of our July 1 statement to remind us to be watchful lest the summer season with its alluring trout streams, tennis courts, golf courses, automobile trips and vacations and its sunburn and mosquitoes, drive from our minds all remembrance that throughout this summer season the Church is at work.

In the brief summer warmth of Alaska and the winter days of Southern Brazil our emissaries are ever busy doing the work that is ours as well as theirs. While we are taking it easy don't let us forget to send the money for their support.

July 1 finds us $74,220 behind last year, a loss of $23,347 in June. Some dioceses are becoming weary of the effort to stay in the 100 per cent column. The record of 100 per cent dioceses as of July 1 is as follows:

1927	44
1928	34
1929	26

Not so god!

A happy summer to you all,

Faithfully,

Lewis B. Franklin,
Treasurer.

Texas-Mexico Exchange.

The Texas Legislature has passed a bill, which the Governor has signed, creating the E. D. Farmer International Scholarship Fund. By the terms of the bill, the Regents of the University of Texas are made trustees of the fund, whose purpose is to provide exchange scholarship, so that Mexican students may study in the University of Texas, and American students in the National University in Mexico. It is hoped that eventually the fund will grow to sufficient size to permit an exchange of professors. Bishop Creighton and Dr. H. Y. Benedict, president of the University of Texas, have been appointed a committee to select beneficiaries of the Scholarship Fund in Mexico and the United States.

Mexico City.

There was a splendid service in Christ Church Cathedral, Mexico City, on July 7, on the same day as the service in Westminster Abbey, to give thanks for King George's recovery. The Cathedral was crowded with a congregation which included representatives from the embassies and legations of seventeen nations. Dean Golden-Howes officiated; Bishop Creighton preached. The leading newspaper gave five columns to a spirited personal article written by an Englishman describing the service, quoting much of the Bishop's sermon, and referring to "his usual masterly style".

Anvik, Alaska.

Bishop Rowe, writing from Anvik on June 13, informs the Department of Missions that the Rev. Dr. John W. Chapman and Mrs. Chapman will remain in Anvik during the winter of 1929-30.

The Bishop is greatly troubled about the necessity for a new dormitory at Anvik to cost approximately $18,000, while he has on hand only $6,000. He says: "We shall go ahead with a foundation, a basement of concrete, and when the funds run out, stop. But this is discouraging. A new building before another winter is imperative. There are now twenty-eight children. Some provision should be made to care for any tubercular sick children, so as to separate them from the healthy ones."

Bishop Rowe reports every one well at Anvik and eagerly awaiting the run of salmon that had not yet begun. Af-

ter leaving Anvik, he expected to visit Tanana and then go on to St. John's in the Wilderness, where a new mission house is to be built to replace the original log house erected twenty-two years ago.

Szechuan, China.

According to a cable, received from Bishop Roots in Chengtu, two more Chinese bishops were consecrated in June, Archdeacon Ku Has-lin and the Rev. T. C. Soong, to be assistant bishops of that most interesting but unpronounceable diocese, Szechuan, or Western China. "Szechuan," which is also the name of the province, means, "Four Streams", which flow into the Yangtse. The English bishop is the Rt. Rev. H. W. Mowll. The province covers about 166,000 square miles, with a population variously estimated at forty to seventy million, an easy leeway. The American mission stations of Shasi and Ichang seem far inland to us, but this remote diocese begins far beyond them. It begins with the mountain range through which the Yangtse cuts its way in world-famous gorges, and extends westward through mountainous country to the borders of Tibet and Wokonor.

In 1922, the latest year for which figures are available, there were reported twenty-five mission stations and one hundred and twenty out-stations, nearly 4,000 communicants, 2,500 catechumens and about 10,000 more "hearers"; a foreign staff of forty men and fifty women, seven Chinese clergy and many Chinese lay workers. A diocesan training school and a hostel for students at Chentu, the capital, were a part of the work.

From the Dominican Republic, the Church School at Puerto Plata, sends its Easter offering of thirty dollars, gold, the second offering sent from there within three months, for the general work of the Church.

China.

Writing on June 10, Bishops Graves reports that "On May 25 I ordained Mr. Ni Nen-ch'en to the diaconate, and the Rev. Ma Tao-yuan to the priesthood in St. John's Pro-Cathedral. Mr. Ma will be serving at Nsiakwan and Mr. Ni will continue in his work in Tsao-ka-tu. On Sunday I confirmed thirty-two at St. Paul's, Shanghai, which brings the number up to two hundred and eighty-two."

T. W. W.

"The World Mission of Christianity"—G. F. S. Study for Coming Winter.

Africa, as the mission study for this past year, has proved to be a fascinating and thrilling country to study. The branches of the Girls' Friendly Society have already sent to the national office $4,169.22—just $830.78 less than the pledge of $1,000,000 for the woman's division of St. Mark's Hospital, Cape Palmas, Liberia. The G. F. S. will continue this as the money object until the goal is reached, when a new money object will be selected.

Just as Africa has been the mission study for all Protestant churches for 1928-1929, so the Episcopal Church, along with the other churches, has chosen a common mission study for the coming winter; it is "The World Mission of Christianity." Because this is a huge subject, The Girls' Friendly Society is choosing "Our World at Work", the section or part of this larger subject which has to do with "field, factor and workshop."

This is the same subject as that chosen by the Department of Religious Education for the Lenten study. The G. F. S., appreciating this opportunity to cooperate with the Department of Religious Education, plans to publish material such as discussion questions, games, and plays, which will be supplementary to the stories, posters, and worship services put out by this department. This means that a G. F. S. branch will be able to join with the parish church school in this study of world friendship. At their weekly meetings the branch will carry on with the material given to the children in church.

This material, prepared by the Department of Religious Education, is for children. The G. F. S. will, therefore, publish, along with the supplements for candidates (children from five to twelve), program suggestions for teen age and older girls on this same topic.

All of these suggestions for the study of "Our World at Work" will first be published in **The Record**, the magazine of the society; reprints may be secured from the national office.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

St. John's Church, Olney, Md., through its Ladies Guild, made a delightful contribution to the happiness of the guests of the Episcopal Church Home on Friday, July 19, by entertaining them at luncheon at Cedarstone, the country home of Mrs. Catherine Alvord. Situated on the Brookville road, it is one of the most beautiful homes in Maryland, set in spacious grounds and containing many beautiful flowers, shrubs and trees. The rector of the church, the Rev. Phillips Dales, arranged for the transportation of the ladies to and from the Home, and all will count it an outstanding event in the life of the Home. Mrs. William Channing Johnson, of Epiphany Church is Chairman of the Board of the Home and is responsible for the many delightful affairs which the guests of the home enjoy.

The joint services of St. John's Church and Christ Church, Georgetown, will begin with the last Sunday in July and continue through the first Sunday in September. The minister-in-charge will be the Rev. Edwin B. Niver, D. D., who will minister to the needs of both parishes and preach the sermons at all services. Each Sunday, the early celebration will be at one church and the wide mission of the whole Church. In versing the order on alternate Sundays. The Rev. E. Pinkney Wroth, rector of Christ Church and the Rev. F. Bland Tucker, rector of St. John's Church, will take their vacations during this period. The address of Dr. Niver will be 1607 Thirty-First Street, N. W.

M. M. W.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan

Parish News Items.

Emmanuel Church, Warrenton, has recently had one of the most inspiring and helpful services rendered, when under the direction of Mrs. C. E. Finch, a devoted Churchwoman of unusual talent and power, a pageant entitled, "Go Ye", was presented one Sunday night and repeated, by request the following week, on account of so many being unable to gain access to the building. One week later the pageant was taken to South Hill, Va., where it met with unqualified and enthusiastic success. It is impossible to describe the beauty and reverence of the spiritual rendition of this sacred pageant, which portrays most effectively and convincingly the world-wide mission o fthe whole Church. In writing this pageant, Mrs. Finch achieved a remarkable degree of truthful artistry and in proportion to the number of places in which this is shown, will it be valuable to the Church, as a stimulating message to Christian service. It has already been given in Chicago, New York and other important centres. Warrenton was indeed fortunate in having the privilege of this pageant and of the presence of Mrs. Finch in training those who so splendidly took their parts. Many urgent requests have been made for her return to this and other neighboring dioceses to give other parishes the good Warrenton enjoyed.

The new parish house of Emmanuel Parish was formally opened and dedicated on Tuesday, July 9, by the Rt. Rev. E. A. Penick, D. D. The following clergymen were seated with him on the stage, Dr. Barber and Mr. Cox, of Raleigh; Mr. Hughes of Henderson, who brought greetings from the adjoining parishes, and Mr. Christian, of South Hill, Va. The rector, the Rev. B. N. de Foe Wagner, presided and a literary and musical program was given, the first number of which was a piano selection by Mrs. H. B. Arrington, in her ninetieth year. After that part of the program a motion picture comedy was thrown on the screen and the guests were invited to make an inspection of the new building. This hall is the gift of Mr. W. K. Williams, of Grand Rapids, and Warrenton, in memory of his father and mother, and is fully equipped for use, completing an up-to-date plant, with the recently rebuilt church and new rectory, all in architectural harmony. The church property has undergone a transformation during the past two years.

B. N. De F. W.

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

Convocation.

The forty-fifth annual convocation of the Missionary District of South Dakota met in Sioux Falls June 16-19. The clergy and delegates lived together in All Saints' School. The opening service on Sunday morning was held in the Cathedral, the Rev. Chauncey E. Snowden, Executive Secretary of the Field Department of the National Council, preaching the sermon. At this time the two banners for the Sunday-school offering were presented. The Bishop's Banner for the largest per capita offering was won by Christ Church School, Yankton, with an average of $3.55. A delegation from the school was present to receive it. The second banner, for the largest increase in offerings, went to the school of the Church of the Good Samaritan, Parker. The first business session of convocation was in the Music Studio of All Saints' School Sunday afternoon, when the Bishops' annual addresses were delivered, followed by an address by the Rev. Dr. Paton..

Sessions of convocation and of the Church Service League were held on Monday morning, being given to the transactions of business and the afternoon to group conferences on important problems. In the evening a convocation dinner was held in the ballroom

(Continued on page 23.)

Family Department

JULY.

1. Monday.
4 Thursday.
7. Sixth Sunday after Trinity.
14. Seventh Sunday after Trinity.
21. Eighth Sunday after Trinity.
25. Thursday. S. James
28 Ninth Sunday after Trinity
31. Wednesday.

COLLECT FOR NINTH SUNDAY AFTER TRINITY.

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right, that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ Our Lord. Amen.

LOST SINGERS.

On some calm sacred night each year
I kneel within the nave of eventide,
And wait for music I can never hear
Because the singers died.

I wish that Alan Seeger could arise,
Transcendent over sorrow after strife,
And sing with longing in his soldier eyes:
"I have a rendezvous with life!"

I wish that John McCrae could come from death
And chant in mellow challenging rondeu—
Singing with dawn and sunset in each breath:
"Take up our friendship with the foe!"

Time new trees to battle-woods will bring,
But Kilmer God Himself cannot restore;—
I vainly wish that Rupert Brooke could sing
Great love of life once more.

I wonder what becomes of golden notes
That should be calling like cathedral bells—
Choked back in exquisite impassioned throats,
By gas and shells!
—Earl Bigelow Brown in the Chronicle.

The Power and the Witness.

Although in no previous generation has there been as clear and steady light for the vision of God as there is today, most of us through the blunting of our spiritual faculties by our absorption in material affairs, have entered upon a period of spiritual twilight. It is not that we are in utter darkness: if we were we might more readily perceive that we are going in the wrong direction, but the light which falls upon us is dim and grey, and it is only by difficult straining that our eyes can penetrate the gloom and see things in their right proportion. Flashes of brilliant light from prophetic minds occasionally light up the semi-darkness, but when this happens most of us are unmoved, and indifferent, and prefer to conceal ourselves, partially at least, within the dullness of the twilight. So it comes to pass that the words which were spoken many years ago are specially applicable to us, that "while many more than formerly know God a little, fewer know Him very much."

If we are to obey our Lord's command to go into all the world and preach the Gospel to every creature we must first become Christian in an utter abandonment of ourselves to Jesus. In spite of our efforts to make Christianity an easy Gospel, the truth is that it is no easy thing to be a follower of Jesus of Nazareth. Only strong, red-blooded men and women can be His disciples, and most of us are too weak. We do not dare to live as Jesus taught His disciples to live. We have an uneasy feeling that it will make too great a change in the way we want to live; it will do away with all our selfish attitudes, all our self-seeking at the expense of others, all our injustices to our employees or to our employers, to our relatives, to our friends, to foreigners and to our own countrymen. We are willing to go a little way towards Jesus but we hesitate about going all the way. We do not feel equal to it.

No wonder, then, that we lack the spiritual power to be victoriously happy day by day, even when we have to give up some of the things to which we cling so pathetically now. No wonder either that we are unable to win others to Jesus through the adventurous darings of our surrender to Him. As our Lord's first disciples could not begin their world ministry until after Pentecost, so the need of our day is for a fresh outpouring of the Holy Spirit. "Ye shall receive power," said Jesus, "after that the Holy Ghost is come upon you; and ye shall be witnesses to me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Since we have not opened our hearts to full tide of the Holy Spirit, we do not possess power to become adventurers for Jesus.

. . . . .

True, the Christian is confronted with the difficulty of living in two worlds at once, the world of ideals and the world of practical affairs, the realm of eternity and the realm of time. In olden days hermits and monks tried to solve the difficulty by withdrawing from the realm of time and concentrating upon the salvation of their souls in solitude, thereby taking into their retreats the spirit of selfish concern which is the very heart of the worldly attitude. In our day the tendency is to be indifferent to the realm of eternity and to live almost exclusively in the realm of time, allowing ourselves to be dominated by worldly concerns. But to be a Christian one must live in both worlds at once. The Christian is not to be taken out of the world, but he is to be preserved from the evil in the world, and through the spiritual power which comes to him from his companionship with God he is to serve not God only but mankind as well. In his home city among those who know him best, among his own countrymen in neighboring cities, and among strangers in the uttermost parts of the earth he is to be a witness to God and an upholder of the reality and of the paramount importance of the spiritual life.

But although we must live in the world of time and sometimes carry heavy responsibilities in it, if we are to recover the poise and balance of soul which will enable us to make the world of time serve the world of eternity we must plan daily periods of leisure which we shall spend in contemplation and adoration of God. We lack power because we have not been practicing the companionship of God. Our private prayers, when we say them, are so hurried and so occupied with the endeavor to win the support of God to our personal aims that we have lost all sense of awe, which is a proof that we have lost all true sense of God. Yet until we have within us the consciously felt presence of the Holy Spirit, God's gift to those who spend much time with Him in regular, reverent converse, we shall make little advancement in the Christian life, and the Church shall make little advancement in extending the Kingdom of God. Only by the conversion of the individual, only by the deepening of his spiritual life, only by complete absorption in one compelling purpose, the discovery and the service of God, will the Church through the outpouring of the Holy Spirit receive power to be God's witness unto the ends of the earth.—Canadian Churchman.

The Praying Highland Soldier.

The late Hugh Miller, in one of his sketches, relates an account of a Scotch Highlander, who served in the first disastrous war with the American colonies, and who was brought before the commanding officer one evening charged with the capital offence of being in communication with the enemy. The charge could not well have been preferred at a more dangerous time. Only a few weeks had elapsed since the execution of Major Andre, and the indignation of the British, exasperated almost to madness by this event, had not yet cooled down. There was, however, no direct proof against the Highlander. He had been seen in the gray of the twilight stealing out from a clump of underwood that bordered on the forests which at that period covered the greater part of the United Provinces, and which, in the immediate neighborhood of the British, swarmed with the troops of Washington. All the rest was mere inference and conjecture. The poor man's defense was summed up in a very few words. He had stolen away from his fellows, he said, to spend an hour or two in secret prayer.

"Have you been in the habit of spending hours in secret prayer?" sternly asked the officer, himself a Scotchman.

The Highlander replied in the affirmative.

"Then," said the officer, drawing out his watch, "never in all your life had you more need for prayer than now; kneel down, sir, and pray aloud, that we may hear you."

The Highlander, in the expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which the Christian addresses his God. It breathed an imminent peril, and earnestly implored the divine interposition in the threatening danger—the help of Him who in times of extremity is strong to deliver. It exhibited, in short a man who was thoroughly conversant with the scheme of redemption and fully impressed with the necessity of personal interest in the advantages it secures, had made the business of supplication the work of many a solitary hour, and in consequence acquired much fluency in expressing all his various wants as they occurred, and his thoughts and wishes as they arose.

"You may go, sir," said the officer, when he had concluded; "you have not, I dare-say, been in correspondence with the enemy tonight."

"His statement," he continued, addressing himself to the officers, "is undoubtedly correct. No one could have

prayed so without a long apprenticeship; fellows who never attend a drill always get on ill at review."—Common People.

For The Southern Churchman.

DE REVEREND SAYIN' DE GRACE.

Floride Lee Calhoun.

"De Reverend's comin' to suppah,"
Our Mammy would say wid a laff,
"Now all ob you chillens go jump in de crick
Kaze I ain't time to gib you a baff.

An' mine, w'en you sets at de table
Put you' hands up in front ob yo' face,
An' try to be quiet an' don't raise no riot
W'ile de Reverend's sayin' de grace."

An' den what a hustle an' bustle,
An' beatin' up aigs fo' de cake,
An' guinea hen pie, an' chicken to fry,
An' candied potatoes to bake,

An' den, w'en de company's ready,
An' eb'ry one's sot in dey place—
W'y she like to ob die ef you batted yo' eye
W'ile de Reverend's sayin' de grace!

I 'bin to de wah wid de Army,
In France I has etten my fill,
In Germany too w'en I useter feel blue
I has et enuc vittles to kill,

But all ob deir high season' cookin'
Hit ain't got no stren' an' no tas'e,
An' I nebber has heard sich a comfortin' word
As de Reverind sayin' de grace!

The Blessing of Poverty.

Prof. William James, the famous philosopher, once declared that "the prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers." His sentences in this connection have iron in them. He says: "We have grown literally afraid to be poor. We have lost the power of even imagining what the ancient idealization of poverty could have meant: the liberation from material attachments, the unbribed soul, the manlier indifference, the paying our way by what we are, or do, and not by what we have—the more athletic trim, in short, the moral fighting shape."

This reminds us of the great men of the Bible, who were all poor men. Our Lord Himself had no place to lay His head. He and His disciples were poor, "poor, yet making many rich." Paul earned his way by making tents. The Bible from end to end shines with glorified poverty.

And yet, as Prof. James says, most of us are terribly afraid to be poor. We forget that choice and august company to which poverty, nobly born, admits us. Ignoble poverty, the poverty of sloth, is of course a shameful thing; but there is, as Isaiah says, a poverty which rejoices in the Holy One of Israel.—Christian Sun.

"He Said It."

A story of the first Napoelon, who was one day reviewing his army, and was in danger of being hurled from his horse, when a young private leaped from the ranks, and checked the animal. "Thank you, captain," said the emperor. "Of what regiment, sire?" inquired the soldier with a smile. "Of my guards," answered his master, who dashed down the lines. The private laid his gun upon the ground, and proceeded to join a group of staff officers. "What is this insolent fellow doing here?" remarked one of them. "This insolent fellow," was the reply, "is a captain of the guards." "You rascal," thundered the officer, "you are crazy; why do you put on such airs?" The young soldier, pointing to the distant emperor, quietly responded, "He said it." "I beg your pardon, captain," the officer politely rejoined, "I was not aware of your promotion."

The private did not feel that he was a captain. He did not wear the epaulettes nor sword of a captain, nor did a star flash upon his breast, but for all that he knew that he was a captain, because the emperor said it. So let the believer turn to the evil within him, and to the world that tempts him, and to the devil that assails him, and to every accuser, with the triumphant answer, as he looks to Christ his Saviour, "He said it."—Selected.

OUR HOME.

Our home's a very pleasant place
For any one to be,
And our sweet mother's smiling face
Is best of all to me.

When we come in from school to play,
Our mother's always there,
And she has such a pleasant way
To show her love and care.

She'll have a lunch set out somewhere
For all of us to eat.
We're always "hungry as a bear"
And ready for a treat.

And when our father's steps we hear,
We're all so glad and gay
And tell him things he likes to hear
Of what we've done all day.

However far away you go,
It's fine to have a home,
Where your good "folks" you love and know
Are glad to see you come.
—Frances McKinnon Morton, in The Christian Advocate.

The Man Who Made a Universe.

An incident is related of an eminent astronomer which shows how men, in the name of reason, are guilty often of the most irrational conduct.

The great scientists had a friend who strenuously denied the existence and power of God. The astronomer had with much care constructed a concave in miniature, upon which he represented all the planets and stars in their places, together with their evolutions and courses. One day this friend came to see him, and noticing the ingenious piece of work asked, "Who made that?"

"Who made it?" repeated the astronomer. "Why, nobody; it came by chance."

"Nonsense!" said his friend. "Really, who made it?"

"Nobody," came the reply again. "It came by chance, I tell you."

"Don't be absurd," was now the response in irritation. "Some one must have made it. Why don't you tell me who it was?"

Then the astronomer, turning to his friend, said: "This poor miniature which I have made to represent what God has created in the universe you say cannot have arisen from an irresponsible cause; and yet you tell me that the wonderful and mighty works around and above us are a mere fortuitous combination of atoms. How do you explain your inconsistency?"—Bishop Fiske, in The Faith by Which We Live.

Why Don't We Help?

I sat at my window one cold winter day, watching a flock of tiny brown birds hunting their dinner—or very likely it was breakfast—for food was pretty scare then.

The little fellows flew from one tall weed to another, from one bush to another, hunting for some tiny seed or dry red berry that might have been left from some former breakfasts.

Sometimes a berry was found, dropped in the snow, and it was greedily picked up, and I shivered as I thought of the icy morsel going down the little warm throats. My own breakfast had been warm, still I grumbled a bit because the coffee was not quite hot enough. But the tiny feathered luncher never grumbled—just twittered his thanks for every seed, every berry found.

At last there seemed to be not a seed or berry left, and away they all flew to see what could be found elsewhere. Such a scanty meal divided among so many was not very satisfying, you know.

I felt a throb of pity as I watched them in their search, then something said to me, "Why didn't you help them, instead of wasting your time pitying them? Why didn't you?"

"Help them? But what can I do to help?" was my first thought. Then I knew. I decided that every day I would save the crumbs that always gather on table and dishes—every meat scrap, everything that a bird can eat with a relish.

This I did, and with it I served a nice piece of suet for desert, hanging it by a stout string to a limb of a tree near by. Another day I hung a small bone with a good serving of meat on it, and it is a question as to whether the birds that found it or I who had given it to them, enjoyed it the most.

Such a twittering, such a scrambling from one side to the other as there was! I wished with all my heart that I could understand bird language so I could know just what they were saying. From crumbs to meat, from meat to crumbs they flew, until at last the meal was consumed and away they flew with happy twitters.

The next morning there was a surprise for me. For there were not only the birds who came for breakfast yesterday, but nearly as many again, and as I watched, they still came from all directions. I held my breath in amazement.

Where did the others come from? How did they know about the food put out for them? Surely, surely there must have been some way of communication between them, for it just did not happen, but how can they tell one another of such things?

Well, I really got myself into deep waters, for as I increased my food allowance, just so often did the little diners come for it. And sometimes it puzzled me how to feed so many, but at last I dipped down into my corn chops, my kaffir corn, which they seemed to like very much, and more bones had to be kept ready. And now I know what I am going to do next year.

I am going to save all the melon seeds that we have, dry them thoroughly and put them away for the birds' dinners and breakfasts. Many kinds of seed can be used this way.

Lets' all do it. Let's all save seeds, crumbs, scraps of bread, meat, from our tables, and scatter them, like seeds of kindness, where they will do good. I am going to—will you?—Florence Jones Hadley, in Our Dumb Animals.

For the Young Folks

For The Southern Churchman.

GIVE ME THYSELF, O GOD, I PRAY!

W. W. McIver, Jr., age 13.

Give me strength, O God, I pray,
Increase my strength more every day;
Give me a heart that's kind and true,
Give me a heart that thinks of you.

Give me a mind that's full of light,
Give me a mind to make me bright;
Make me the man I want to be,
Make me a man of liberty.

Make me a man that's kind and true,
Make me a help to many, not few,
Give me strength of strong men, I pray,
Make me a hero of the day.

Make me kind, brave, and good,
Take my sins from where they stood,
Cast my burdens from oc of me,
So I will have more time with Thee.

The Habit of Kindness.

The game started, when Mother overheard Alice and Tommy discussing how fervently they disliked Johnny Randall.

"He's a bad boy," Tommy said. "He comes over to play with me and breaks my toys."

"Let's chase him home next time," volunteered Alice.

Right here Mother stepped in. "Why, children," she said, "what makes you say such unkind things? You know Johnny is very fond of you both and that he loves to come over. And I'm sure you'd miss him, if he stopped coming. He is a bit rough, but if you asked him to be more careful, I think he'd try to be more careful. He is a brave little fellow. You have both noticed it and told me about it. You cry sometimes when you hurt yourselves, but I've never seen Johnny whine or cry about anything. Have you? He's always smiling and always cheerful. I'm glad he comes to play with you, and I think it would be a fine thing, if you're talking about him, to think of all the nice things you can say of him and forget the bad ones. We all have faults, but it isn't kind to talk of them."

So it started. That was several years ago. Whenever Tommy and Alice talked about any one they thought of the nice things to say. "If you can't say something pleasant," Mother counseled, "don't say anything."

The habit has grown. The two children really look for the pleasant side of every one and it is a long time since they have said unfavorable things about anybody, old or young, thoughtlessly or as a pastime. And since they are looking for pleasant things in people, they always find them, while every one remarks what sweet children they have grown to be. This does not mean, however, that the attitude of critical-mindedness so necessary for personal growth and right choice of associates has been neglected. Historical and ficitious characters have been discussed freely, but always with charity and an attempt to get more than one point of view. This helps them to see their neighbors and friends in their true characters and to say about them only those things which are worth saying.

Not long ago a new boy joined Tommy's class at school.

"Gee, he looks like a siss!" growled one of the children.

"Let's haze him a bit," suggested another.

"I think he looks all right," promptly offered Tommy. "I bet he's just a regular guy feeling terribly shy and lost here, and he's all dressed up 'cause they've just moved here and his mother wants him to make a good impression. Let's be nice to him and see."

They followed Tommy's advice and found he was right. Charlie was a "regular fellow" and soon was a favorite. He was spared many unhappy moments owing to one mothers' thoughtful method of training her children always to think the best of the other fellow.—Ruth L. Frankel.

The Wheelbarrow Ride.

There was going to be a party for the class at the home of Miss Harper, the Sunday-school teacher. Every one was going to be there. That is, all but Peter. He had to stay home with his lame brother, Gordon.

"Can't you bring him with you?" asked Miss Harper. "We'd be very happy to have him."

For years Gordon had been too lame to walk. As the family was too poor to buy a wheel chair, the lad had been forced to stay at home, where he sat beside the window watching the other children pass by.

As he went into the front door, Peter had a sudden idea. He would take Gordon in the old wheelbarrow which stood in the back yard. It might be funny-looking, but at least it would get him to Miss Harper's house.

That night when Peter arrived, pushing the rickety old wheelbarrow with his brother inside, the other boys in the class tried to hide the laugh they could not keep from their faces.

"Well, Peter!" said Miss Harper, "I am very glad to see that you managed to bring Gordon with you. I know that all of the boys will enjoy their party more since they can share it with you."

"It's his first party, too," smiled Peter, proudly. "That's why I tried so hard to find a way of getting him here."

The laughs disappeared from the faces of the other boys. Peter's earnestness made them feel ashamed of themselves. They knew that it had not been a pleasant task for the lad to wheel his brother along through the streets in the shabby wheelbarrow. But they also knew that he had been brave enough to face their lauhgter for the sake of giving Gordon his unexpected happiness.

Miss Harper had a comfortable place for the cripple to sit, and his bright face was beaming with joy as he watched the other boys playing games in which he could not join. His cheery smile was thanks enough.

When the party was over, Peter and Gordon left first. The others stayed behind to talk over a plan they had decided upon.

"We've agreed to get enough money to buy Gordon a wheelchair," said Tommy Truitt, when the two boys had gone. "We're all going to earn the money ourselves."

"How splendid!" exclaimed Miss Harper. "I'll start with the first dollar. What joy it will bring into these two boys' lives."

And when the shiny wheelchair was left at the home of Gordon and Peter, it was hard to say who was the happiest —Gordon, Peter, or the lads who had given the gift.—The Sunbeam.

The Pig That Was Always a Pig.

Over in China there was a very rich man who loved to have all kinds of pets. He had pet dogs, pet cats, pet peacocks. He even had pet camels and pet elephants. He used to show his pets to all his friends, and he liked to have his friends see him put his hands upon them and feed them. He liked also to go out walking and have his pets with him, at his side or following him. People would stand at the edge of the road and watch him go by. It was a pretty sight, for all his pets had been trained to keep in their places and they made a strange and interesting procession. They were dressed up in every sort of coats of every sort of color.

The rich man was always wondering what new pet he could get, and the thought came to him, I will have a pet pig. He did not want a red pig, nor a black pig, nor a spotted pig, but he wanted a white pig, one without a single spot of any kind upon him. And he wanted the pig to be young—about two months old.

Whenever I see a pig, I think of a story my father used to tell about himself. One night when he was ten years old he went in a boat with some men who were fishing in a wide stream. They put a torch in the end of the boat, and moved the boat very slowly and quietly and when they saw a fish asleep on the bottom of the stream they pierced him with a sharp stick and so caught the fish. After a while my father became tired and thought he would like to be put ashore so as to go home. It was very dark and he started across a rough field. He was frightened anyway because it was so dark and because he was alone. As he was going in one direction, feeling his way with his feet, suddenly something rose up right between his legs, going in the opposite direction, and dumped him over. He had no idea at first what it was; but it was a pig. He never forget that night and its fright.

The pig that the rich man in China wanted was not a full grown pig—but a little pig. A little pig wnen two months old is really quite attractive. He runs and jumps and frisks about merrily. There even seems to be laughter in his eyes. He is a merry sort of creature. Everybody enjoys watching him as he capers around.

So a pig was bought and brought to the rich man's house. Everybody said it will be hard to get that pig to keep clean. "A pig," they said, "has a pig's nature." They said, "It is the nature of an apple tree to bear apples, it is the nature of a cow to give milk, it is nature of a bird to fly." "Then," they said, "it is the nature of a pig to love muddy places and to lie down in them and get himself terribly dirty." And they also said, "Some day when the pig has a chance you will find that the pig will show his nature—for he will jump right into a muddy puddle if he sees it."

But the rich man did not believe what these people said. He answered, "I will give that pig a clean room, and I will have clean dishes for him to drink out of and eat out of—and I will see that he has clean straw to lie down upon —and you may be sure that he will never want to soil himself in the mud,"

So he gave the pig a clean room and everything in the room and about the pig was spotlessly clean.

When the day came for the next procession, the pig was dressed in a soft velvet coat—of a bright blue color—around his body—and he had a soft leather collar about his neck—and they even put anklets, little bracelets, of silver on his legs. So the rich man started out for his walk with all his pets, having the little pig at his side. Once I saw a picture of the procession. The rich man was dressed in silk clothes, which came down to his feet. He wore white shoes, and he carried a bright red parasol, and he looked very happy and every one was admiring him and his pets. The camel was there, and the elephant was there and a long-necked giraffe was there. But the people especially were admiring the pig in all his fine clothes and with his good behavior as he trotted along at the side of his master so quietly, at the very head of the procession. But as they went along, the pig saw a pool of dirty water at the side of the road, and without waiting an instant, before the rich man could stop him, he sprang from the procession, ran as fast as his little legs could carry him, and plunged into the dirty pool—and there he was with all his costly clothes—a pig wallowing in the mire!

The look on the rich man's face as he saw all this was very sad—he was so surprised and so disappointed. He had thought that if he should give the pig nice, clean things the pig would always wish to be clean. But he had forgotten the pig's "nature"—the pig's love for the mud. When he reached home that afternoon he gathered his friends around him and he said, "I have made a mistake. I forgot that one of the things I must always look out for is the 'nature' of my pets—I forgot that putting clothes on them and giving them good things to eat is not enough; somehow their nature must be good. You were correct, a pig is a pig unless you change his 'nature'!" "But," he added, as all listened in their sympathy with his disappointment in his pet pig, "there is this about it, we ourselves are not pigs. We can change our nature—we can stop loving to do wrong things—and we can start to do right things—and I for one have learned from my pet pig that it is not clothes or food or room, or anything else, that will make me what I ought to be; I need to have in me a 'nature'—a heart—that loves what is good and wants to do the good."

No soon had rich man finished this this sort of lecture than one fihs friends burst out and said: "I have a story to tell you. It is about Li Chi. He was a boy who lived in the very worst part of Canton, where everything was as dirty as you can imagine. Li Chi's clothes were all rags. He was so dirty that the boys called him "Piggy". No one wanted to have anything to do with Piggy. But one day there was an English woman who took pity on him, had him washed, bought some neat clothes for him, and sent him to school, and he became the hero of the school, he was such a good scholar and was such a good ball player. A Pig will always be a Pig—but a Piggy boy may become a splendid man.—James McClure, in Presbyterian Banner.

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THREE DOORS.

Three doors there are in the temple
  Where men go up to pray,
And they that wait at the outer gate
  May enter by either way.

There are some that pray by asking;
  They lie on the Master's breast,
And shunning the strife of the lower life,
  They utter their cry for rest.

There are some that pray by seeking;
  They doubt where their reason fails;
But their mind's despair is the ancient prayer
  To touch the print of the nails.

There are some that pray by knocking;
  They put their strength to the wheel,
For they have no time for thoughts sublime;
  They can only act what they feel.

Father, give each his answer,
  Each in his kindred way;
Adapt Thy light to his form of night,
  And grant him his needed day.
—William Watson.

Mayn't I be a preacher when I grow up?" asked the small boy.

"Of course you may, my pet, if you want to," his mother replied.

"Yes, I do. I s'pose I've got to go to church all my life, anyway, and it's a good deal harder to sit still than to stand up and holler."—Boyland.

All about you are discouraged people. Many a man showing a brave front to the world, is only practicing that holy hypocrisy which Christ speaks of when He tells men to anoint their heads and appear not unto men to fast. They are bearing heavy loads bravely, but they need a word of encouragement.—Maltbie D. Babcock.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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CHURCH INTELLIGENCE.

(Continued from page 16.)

of one of the local hotels. The speeches were by the two visitors from New York and a South Dakota layman, Mr. Walter Stover, of Watertown. The general subject was "The Christian Man's Business", the sub-topics being "The Size of the Job," "The Men Who Must Do It," and "The Results to be Expected."

A ten-day summer conference began its sessions at All Saints' School, following the convocation.

Among other interesting features of convocation was the passage of an appropriate resolution upon the death of Dr. Robert L. Slagle, President of the State University, whose devoted service and humble discipleship in the church was an outstanding example. Also upon the death of the Rev. William Holmes, Indian presbyter of pre-eminence and worth, who died at the wheel of his car while about his Master's business. Convocation also presented to Miss Mary B. Peabody, the last of the three sisters who created and have conducted All Saints' School since its inception, a resolution which was as follows:

"This month marks the close of a remarkable period of service in the District of South Dakota by Miss Mary Peabody, which has extended through the episcopate of all of its bishops, and has been interwoven with all the official and educational enterprises and every department of the varied interests in which they and the District have been engaged; and as biographer of Bishop Hare, secretary to the bishops, teacher in All Saints' School and the friend of all our people, white and Indian, in every nook and corner of the state, she has endeared herself through her accurate and trustworthy knowledge in almost every department of learning, so that the phrase, "Ask Miss Mary", is a commonplace with all of us, united with steadfast loyalty and genius for friendship; such unique record of unfailing energy and accomplishment deserves a permanent place in the records of this District:

Therefore be it Resolved: That this convocation of the Missionary District appreciation of this distinguished life of South Dakota herein expresses its of unselfishness, its regret that Miss Mary's term of official connection has ended, and its prayer that many years of prosperity, peace and happiness may be granted her in which to enjoy the deserved fruits of inspiring usefulness."

Personal Notes

Mr. Randolph R. Claiborne, Jr., a candidate for Holy Orders is in charge of St. James' Church, Cedartown, Ga., for the vacation period.

ORDINATIONS.

The Rev. Arthur Le Baron Ribble was advanced to the priesthood by the Rt. Rev. William G. McDowell, D. D., on Sunday, June 30, in St. Paul's Church, Greensboro, Alabama.

Bishop McDowell himself preached the sermon. The candidate was presented by his father, the Rev. Dr. G. Wallace Ribble, rector of Trinity Church, Bessemer, Alabama. The Rev E. W. Gamble, rector of St. Paul's Church, Selma, Alabama, was present, and took part in the service.

Mr. Ribble has served St. Paul's, Greensboro, for about sixteen months; four months as lay reader, and a full year as deacon in charge. He will continue as rector of this church and of the Church of the Holy Cross, Uniontown.

The Rev. Arthur R. P. Heyes was ordained to the priesthood by the Rt. Rev. Robert L. Harris, D. D., Bishop of Marquette, on Wednesday, July 10, in St. Stephen's Church, De Tour, Michigan. The Very Rev. Maynard S. Ablewhite, Dean of St. Paul's Cathedral, Marquette, preached the sermon. The Litany was said by the Rev. William Blomquist, rector of Bethel Swedish Episcopal Church, Iron Mountain; the Ven. Archdeacon Poyseor read the Gospel, and the Rev. R. G. Kirkbride, rector Church of the Good Shepherd, St. Ignace, read the Epistle. The Preface to the Ordinal was read by the Rev. Marcus Brown, rector of St. Mark's Church, Crystal Falls. The candidate was presented by the Rev. George S. Walton, General Missionary, who also served as master of ceremonies. The Rev. Mr. Heyes will continue in charge of St. Stephen's Church, De Tour, and the other missions in Chippewa County.

Marcus Botsford Hitchcock, David John Zimmerman and **Donald Von Carey** were ordained to the diaconate by the Rt. Rev. William A. Leonard, D. D., in the College Church of the Holy Spirit, Gambier, Ohio, Sunday, June 16. The ordination followed their graduation at Bexley Hall, Gambier, and these deacons are now licensed to preach in the Diocese of Ohio.

The Rev. Herbert Ralph Higgins was advanced to the priesthood on May 29, in St. John's Church, Youngstown, by the Rt. Rev. Warren L. Rogers, D. D., Bishop Coadjutor of Ohio. The Preface to the Ordinal was read by Dr. E. J. Owen, the Rev. Leonard W. S. Stryker presented the candidate and read the Litany. Canon Orville E. Watson preached the sermon, the Rev. Mr. Waldren read the Epistle and the Rev. I. F. Jones the Gospel.

The Rev. Dorsey Maxfield Dowell was advanced to the Priesthood on May 27, in the Church of the Incarnation, Cleveland, by the Rt. Rev. Warren L. Rogers, D. D., Bishop Coadjutor of Ohio. The Rev. Harold C. Zeis read the Preface, the Rev. Charles C. Jatho presented the candidate. The Rev. Creetus Dowell preached the sermon, and the Ven. G. F. Patterson and the Rev. J. E. Carhartt read the Litany, Gospel and Epistle.

The Rev. Oran C. Zaebst was advanced to the Priesthood on June 4, in St. Thomas' Church, Berea, Ohio, by the Rt. Rev. Warren L. Rogers, D. D., Bishop Coadjutor of Ohio. The Rev. J. P. Brereton read the Preface. The Rev. Kirk B. O'Farrall preached the sermon. The Rev. Maxfield Dowell presented the candidate and the Litany, Epistle and Gospel were read by the Ven. G. C. Patterson, the Rev. Roy Duer and the Rev. Ian Robertson.

The Rev. William Gerow Christian, Deacon, was advanced to the Priesthood in All Saints' Church by the Rt. Rev. A. C. Thomson, D. D., Bishop Coadjutor of Southern Virginia, on June 26. The Rev. Churchill J. Gibson, rector of St. James, Richmond, Va., preached the sermon, and the candidate was presented by the Rev. David C. George, of St. James' Parish, Mecklenburg County. Other of the clergy taking part in the service were the Very Rev. H. D. Peacock, the Rev. J. M. B. Gill and the Rev. Norman E. Taylor. A large number of clergy from adjoining parishes were in the chancel.

Mr. Christian, who has served St. Mark's Parish, Mecklenburg County, for the past year will continue in charge as rector.

The Rev. John Boyd Bentley was ordained to the Priesthood by the Bishop of Southern Virginia on Tuesday, June 25. The service was in St. John's Church, Hampton. The candidate was presented by the Rev. George O. Watts, rector of St. John's and the sermon was preached by the Rev. W. A. R. Goodwin, D. D., of Bruton Parish.

Mr. Bentley becomes assistant rector of Bruton Parish.

Mr. William R. Rush was ordained as a deacon on St. Peter's Day, 1929, by Bishop McElwain in Christ Church, Austin, Minn. The Rev. Rodney F. Cobb, rector of Christ Church, Austin, preached the sermon, and the ordinand was presented by the Rev. G. H. Ten Broeck, a former rector of the parish.

After acting as locum tenens in his own parish during the month of August, the Rev. Mr. Rush will go to Malta, Montana, to be minister-in-charge of St. Mary's Church and of some nearby missionary work.

The Rev. Arland C. Blage was advanced to the Priesthood on Friday, June 28, 1929, by Bishop McElwain in Trinity Church, Anoka, Minn. The Bishop preached the sermon and the ordinand was presented by Archdeacon E. W. Couper.

The Rev. Mr. Blage continues as rector of Trinity Church, Anoka, and in

charge of missions at Elk River and Zimmerman.

The Rev. Lester Manning Morse was ordained to the Priesthood Sunday, June 30, in the Church of the Holy Comforter, Kenilworth, Ill., Diocese of Chicago.

The Rt. Rev. Frank E. Wilson, D. D., Bishop of Eau Claire, officiated for the Bishop of Chicago, and preached the sermon. The candidate was presented by the Rev. Leland H. Danforth, rector of the Church of the Holy Comforter.

During the World War the Rev. Mr. Morse served as an artillery officer in the Eighty-sixth Division, of which Bishop Wilson was Senior Chaplain. He graduated in May from Nashotah House and becomes rector of Grace Church, Rice Lake, Wis., Diocese of Eau Claire, on July 1.

RURAL LIFE BETTERMENT.

From the office of the Virginia Council of Religious Education copies of the bulletin, "Religious Education in Relation to Rural Life in Virginia," are being sent to interested persons.

This bulletin was prepared for the Council by Professor C. H. Hamilton, of the Department of Rural Sociology, Virginia Polytechnic Institute. It tells its own story and on the second and third cover pages you will see that its publication has been endorsed by many of the most prominent Churchmen in Virginia.

The Council is undertaking vigorously to extend its program of conventions, training schools, institutes, and young people's conferences in those counties which show greatest need. More than three-fourths of our support comes from the counties, but we do need more support from the cities.

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DIABOLISM OF LINCOLNITES.

(Continued from page 24.)

ginia, his son Edmund, who later married Miss Jane Ruffin, Fred. Nash, and myself. The phenomenon was the appearance in the heavens of three suns, one at the West, one towards the North and one towards the South. It was a most remarkable sight. A few days later the War broke out.

After four years of warfare, April 18, 1865, Peace was at hand when Mr. Lincoln passed away. He had been killed four days before—April 14, by some fanatic who regarded him as a bloody tyrant. Certainly, all the blood shed after the Hampton Roads Conference was on President Lincoln's head: in addition to all that he was responsible for prior to that time. And on March 4, 1865, he had pronounced sentence on himself in his inaugural addres. "The Judgments of the Lord are true and righteous altogether." But nothing justifies assassination, and John Brown and John Wilkes Booth are both to be condemned—the only difference being that while John Brown killed many people, Booth killed but one.

Now turn to First Chronicles, Twenty-second Chapter, Eighth Verse: "But the word of the Lord came to me—saying—Thou hast shed blood abundantly and hast made great wars; thou shalt not build an house unto my name because thou hast shed much blood upon the earth in my sight." Lincoln was killed April 14. He did not live to see the end of his bloodshed.

Perhaps had President Lincoln been more humane, that fanatic might not have foully murdered him. Certainly, his assassination was in several ways a deplorable event for the Southern people.

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DIABOLISM OF LINCOLNITES
VS.
ONE OF AMERICA'S GREATEST CHRISTIAN STATESMEN, JEFFERSON DAVIS

THE ASSASSINATION OF PRESIDENT LINCOLN

By Captain S. A. Ashe, Raleigh, North Carolina

The Conspiracy to Implicate President Davis and Other Confederates in the Assassination of President Lincoln

Immediately after the assassination of President Lincoln, a number of persons made affidavits before Judge Holt implicating President Davis and others in that crime. In April, 1866, Representative Boutwell, of Massachusetts, had the House of Representatives to direct the Judiciary Committee to examine into the charges against President Davis of complicity in the murder of President Lincoln. Col. L. C. Turner, of the Bureau of Military Justice, was detailed to aid the Committee. Col. Turner addressed himself to this with intelligence. Those who had made affidavits before Judge Advocate General Holt which sustained this charge were a man named Sanford Conover, and others named John H. Patton, Joseph Snevel, F. B. Wright, John N. Gill, William Campbell, and two women, Miss Mary Knapp and Mrs. Sarah Douglass. Col. Turner first went to work to search into the character of these witnesses. Lo and behold! he found that every one of them had made his affidavit under an assumed name: and that it was a concocted scheme of those people to make out a case against President Davis and the others for the purpose of getting money from the Government.

How much money they got is not stated, and it is an open question as to whether Judge Advocate General Holt knew that it was a false charge against President Davis or not. If I recollect aright he soon after came to some unnatural death. Colonel Turner's investigation showed that Sanford Conover's real name was Dunham, that he was a lawyer, living in Brooklyn. William Campbell's real name was John A. Hoare, a gas fixer, living in New York State. Joseph Snevel's true name was William H. Roberts, kept a tavern at Yonkers. Wright's true name was John Waters, worked on a brick yard on Long Island. John H. Patton's real name was Peter Stevens, and he was a Justice of the Peace, lived at Nyack on North River. Mrs. Sarah Douglass was Mrs. Dunham. She was the wife of "Conover," and Miss Knight was Mrs. Chas. Smythe, and she was the sister of "Conover"—"Dunham," the sharp lawyer who was the originator of the plot; and he had his wife and sister and the other actors in the plot well drilled to perform their respective parts.

A year had elapsed since the Northern people had been informed by these affidavits that Jefferson Davis and Judah Benjamin had been in the conspiracy of Surrat to kill President Lincoln, and naturally, the Northern heart was warm with rage against the perpetrators of foul murder. Thus the death of Lincoln imputed to President Davis was of horrible consequences to the South. But now through the manhood of Colonel Turner the curtain was raised. The assassination of the President involved only those who were guilty of it. What the motive was that led to this horrid crime, no one in the South had any information, why the Ruler of Events permitted it can be only a matter of conjecture.

But let us take a view of events. The country was at peace on March 4, 1861. There was no thought of war. There was no occasion for war. While the Cotton States had withdrawn from the Union for certain reasons, Congress had set on foot a measure that was intended to lead to their return. Mr. Lincoln said in his inaugural all profess to be content in the Union, if all constitutional rights can be maintained, and even as late of July, after three months of war, he said to Congress there was much reason to believe that except in South Carolina the Union men were in the majority. There was no military movement that indicated that the Cotton States expected war. Mr. Lincoln and his cabinet had announced that there was to be peace. Unnecessarily he brought on war and he persisted in it with great vigor. He disregarded the established rules of civilized warfare and waged war with great barbarity. He brought death to hundreds of thousands of men and waged it against women and children.

Many of the Northern people were sick of the war, but on his re-election in November, 1864, he redoubled his efforts and the new forces achieved results, so that Mr. Frank Blair came to see President Davis in the interest of peace. Mr. Davis proposed a conference to bring about peace. Mr. Lincoln attended the conference. But he rejected all propositions for peace, insisting on unconditional submission to his own views. Had he presented any reasonable terms, they would have been accepted, there is no doubt.

The opening sentence in the historical account of the siege of Chichester mentions that when that fatal year opened quiet reigned throughout England. Then one day there appeared in the heavens three suns, a phenominon that, according to ancient traditions, betokened some great occurrence. Because of the king's action civil war broke out afresh. The king, Charles the First, was arrested and was beheaded. At the Hampton Roads Peace Conference Vice-President Stephens says in his history that when he urged that after the restoration there was general amnesty, President Lincoln said: "Talk to Seward about that, all I know is that Charles lost his head."

Now, in the early days of April, 1861, at Haw River, Alamance County, North Carolina, the household of Chief Justice Ruffin were called out into the yard to see a remarkable spectacle. Among the number was not only the Chief Justice and his family, but the distinguished and eminent Edmund Ruffin of Vir-

(*Continued on page* 23)

DESIGNED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

Vol. 94. RICHMOND, VA., AUGUST 3, 1929. No. 31.

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FIRST AID

FAMILY PRAYERS

Let us begin to solve national problems in our own homes. Let us begin by setting up a family altar. Yes, some of us may discover that we are not fit to serve in the place of high priest of our own homes, and that discovery will in itself be a great gain. The lack is quickly met. In your first prayer confess your failure, and before you have asked, God will supply your need.

The family altar did as much to make America free and great as any influence of our life, and the family altar will do more to restore our lost or obscured ideals than any other institution. One of the most distinguished citizens of New York, a great editor and publicist, speaking at a notable dinner of the American Bible Society, of which an elder of my church is the honored president, drew from his pocket a small Bible, given to him when he was a lad half a century ago, bearing his name written upon the fly leaf, worn and yellow with age. As he fingered its pages and spoke reminiscently of its associations, I saw him, and whence he came. If you cannot give your son an estate, do not worry; give your child a Bible. Give him the example of daily prayer. Fix upon him or her the habit of higher thought.

—Daniel A. Poling, D. D.

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial—DeCourcy W. Thom	5
Here a Little—Rev. C. E. Lucas	7
The Bridge, An Allegory—W. C. Irvine	9
The Church Went Security for Him	9
In Times of Trouble	9
The Christian's Vacation—Rev. K. J. Hammond	10
A Church That Draws the Masses	11
The Knights—and Stratford Hall—William Allen Dromgoole	11
Cleanse the Lepers	11
Book Reviews	12
Letters to the Editor	13
Church Intelligence	13
Family Department	17
Children's Department	19
Personal Notes	23

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"Let me show you something," he said. "Bare your arm."

The cigarette smoker bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then all of a sudden a kind of a shudder convulsed it, and it fell to the floor dead.

"That's what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigarette smoker, sullenly.

"Wasn't healthy, eh? Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or at least, I'll cut down my daily allowance from thirty to ten."

Even as he spoke the smaller leech shivered and dropped on his knee dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man; "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette smokers have it."

"Doctor," said the young man, regarding the three dead leeches thoughtfully, "I half believe you're right."—New Zealand Outlook.


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"Life is a measure to be filled—not a cup to be drained."

It is a greater thing to make another strong than to lift his load.

"Ignorance is a crime these days. But the ignorance of the heathen is our crime."

Courage and kindness seem the elemental virtues, for between them they include all that is real in any of the others, alone make human life worth while and bring us inner happiness.—John Galsworthy.

All worldly joys go less
To the one joy of doing kindness.
—R. L. Stevenson.

A skylark wounded on the wing
Doth make a cherub cease to sing.
—Wm. Blake.

I believe that Luther was right when one day in an hour of discouragement he dipped his pen in some spilled ink and wrote down, "Vivet"—"He lives." If He lives anything can happen.—Dr. H. A. Porter.

It is always fatally easy to forget God's benefits. The first rush of gratitude for deliverance, for answered prayer, and for every blessing, is oft to be soon over. Therefore it is of value to stimulate memory in every way possible.—J. Stuart Holden.

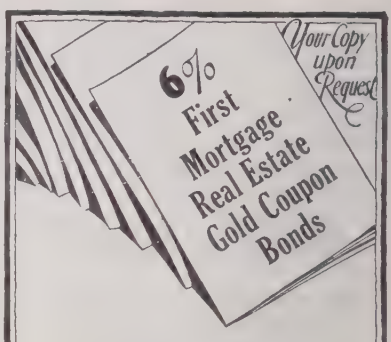
Our best prayers are intercessions. To think of others, of our friends, our relations, our enemies, and the whole world is to follow the Master's example. —Floyd W. Tomkins.

They on the heights are not souls
Who never erred nor went astray;
Who trod unswerving toward their goals
Along a smooth rose-bordered way.
Nay—those who stand, where first comes dawn.
Are those who stumbled, but went on.

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came.—Charles Kingsley.

The dear Christ dwells afar,
The King of some remoter star,
Listening, at times, with flattered ear,
To homage wrung from selfish fear,
But here, amidst the poor and blind,
The bound and suffering our kind.

Would you look across the plains of Time and see where earth and heavens meet? Broaden your horizon by standing on higher ground. Stand upon the high ground of great thoughts; stand sometimes upon the mountain tops of faith where all the forests, rivers, lakes and plains of experience meet and mingle in pictures of moral beauty; stand there and God will speak to you, and you shall know the mystery of the Transfiguration.—Perin.



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EDITORIALS

Vol. 94. RICHMOND, VA., AUGUST 3, 1929. No. 31.

"LEST WE FORGET"

The Pastoral Letter of the recent General Convention of the Protestant Episcopal Church in the United States of America refers to the present mutineers and to their opponents in that denomination as follows:

"One group seeks a fuller measure of what it counts Catholic. Another group is sick at heart lest some of those great values which we gained at the Reformation be lost. One prays hopefully for reunion with the Church of Rome; the other seeks continually closer relations with Protestantism."

But it is God Himself who in the person of Jesus Christ tells us in the first three Gospels "that every Kingdom divided against itself is brought to desolation, and every city and house divided against itself shall not stand."

I pray God that He will use me against such injury to His redemptive plans which under Christ's Sacrifice for mankind open, I believe, as many paths to Heaven as there are human beings on Earth trying to live their lives according to the highest principles available to them. Therefore, without disparaging any personal or denominational religious belief so long as it is moral, I ask what members of our church are producing desolation in it? Are they those who keep its laws, or are they those others who break its laws though they have solemnly pledged to the contrary? Surely the principles that Christ taught on Earth are alone necessary to sufficiently unify all moral religious Faiths. But so long as each human being is different from every other human being it must persist that no absolute unification of religious denominational forms is either requisite or practicable.

Each one of our total Church membership of 1,877,813 is intrinsically as much an owner of our denomination as is any other member and has in person or by proxy been pledged in baptism to support the laws of our denomination which pledge every confirmed member of it has ratified. And that pledge has yet again been reiterated in his Ordination Vows by each one of our total of 6,093 Presbyters and Deacons and by each one of our 144 Bishops. Our constitution (of which the Thirty-nine Articles have remained a part since the year 1801) our canons and our rurbics point out those laws. What are they?

Among them are Articles of Religion 22, 25, 28, 31, 34 and 35, legislating, respectively, against "the Romish doctrine concerning purgatory, pardons, worshipping and adoration of images and relics and invoking of saints; "against there being more than two sacraments;" "against transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord * * *;" and "its reservation, carrying about, lifting up, or worshipping reservations from it;" against * * * the Sacrifice of Masses in the which it was commonly said the Priest did offer Christ for the quick and the dead to have remission of pain or guilt" as being blasphemous fables and dangerous deceits; against "whosoever through his private judgment willingly and purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the word of God and be ordained and approved by common authority ought to be rebuked openly that others may fear to do the like * * * and against peril of idolatry.

Clearly our Church members who break those laws are mutineers and in thus breaking their vows are helping to divide and desolate our church. And just as true it is that those who keep its laws are upbuilding our Church and so far as it is concerned are preventing the desolation that follows the breaking of principles and of pledges. The inclusive total of our 6,093 Presbyters and Deacons constituting only .03.2 of 1 per cent, that is, thirty-two one-thousandths of 1 per cent of our total church membership seem as a body unable or unwilling to practice the constitution, canons and rubrics of our church.

Our 144 Bishops constituting only .0077 of 1 per cent, that is, seventy-seven ten-thousandths of 1 per cent of our total church membership, though especially charged by their ordination vows to practice and enforce the constitution, canons and rubrics of our church and thus maintain its stipulated Doctrine, Discipline and Worship, seem as a body unable or unwilling to fulfill that sacred obligation. It remains, then, for the 1,852,841 lay members of our church constituting more than 99 2-3 per cent of its total membership to devise a means by which the principles of their church denomination shall be maintained. Frankly, the rank and file of us must concert some means of cooperating with the body of Bishops to enforce the constitution, canons and rubrics of our church in order to prevent their infringement.

In which one of our 115 Dioceses and Missionary Distrists is there not open or concealed violation of the principles of our church and generally unrebuked by the local Bishop and furthered by the profuse and open circulation of literature teaching the abolition of each of the principles which our church in due course has adopted as stating our relationship with the great Protestant Reformation of the Sixteenth Century? Amongst the religious organizations ascribed to our denomination in this country is one functioning within the Protestant Episcopal Diocese of Maryland. Its requirements demand that each member shall undertake to pray daily for reunion with the "Holy See" and to offer daily a prayer for the "Holy Father" and that "Priests" in addition shall say each week a "mass of reunion." And in another of its articles is this requirement: "I believe in the primacy not only of honor but of jurisdiction of the Roman Pontiff, Successor to St. Peter, Prince of the Apostles, Vicar of Jesus Christ, etc., etc." Here in this Diocese of Maryland, whose Bishop has been elected to serve for seven years as the Presiding Bishop of our church in this country, is a branch church of one of the largest Protestant

Episcopal churches in the Dioces of Maryland. In that branch church the simple and time honored form of managing it generally and as to service and ritual has been devastatingly changed so as to transform it into anti-Reformation practices. The beginning of that change occurred about two years ago when the sign containing the words "Protestant Episcopal" and the name of the Church was removed and there was announcement from the Pulpit that the branch church in question was to be operated as Anglo-Catholic. Not long subsequently there was announcement, also, from the Pulpit, that the said church would be operated as a Catholic Church. Amongst the practices there, according to a letter to me are the teaching of seven sacraments as supported by the Roman Church but contrary to the Thirty-nine Articles of Religion which are part of the constitution of our church to which Protestant Episcopal Church the Clergy in charge have sworn allegiance; the reservation of the bread left from the communion service and the keeping of it in a receptacle of "the Altar"—so called—with a light burning above it when the reservation is there; the having of special service following the regular evening service and holding aloft there at that service of the reserved bread to be then worshipped; the maintenance of a shrine to the Virgin Mary, and the collecting of money to erect a statue of her upon that shrine; the urging and practice of auricular confession; and the placing in the vestibule of the church of literature advocating the principles of the great Roman Church, opposition to which principles brought about the great Protestant Reformation. These beliefs are honest and orthodox to every good member of the great Roman Church, I believe, but if, as in this case, they are in flat opposition to the constitution, canons and rubrics of the Protestant Episcopal Church in the United States of America how can any member of that Protestant Episcopal Church consent to countenance them. And, oh! with what sorrowing regret am I forced to realize that for some reason or other the Episcopal Office in the Diocese of Maryland which has long known of these mutinous religious practices and teachings at this branch church has not controlled them. It is not true "that the end justifies the means" nor need there be any fear of creating any martyr-like reaction against forcing a minister of the Gospel or anybody else to keep faith especially when there is open and pervasive assault upon the sanctity of such a precious thing as the principles pledged to in an ordination vow. No shifty or traitorous or stupid violator of a plain duty undertaken under oath will ever receive punishment that will make of such mutineer a producer of other members of a foresworn faction. It is only the blood of the faithful "martyr" which can be termed the seed of the Church. Very many divergently placed Presbyters and Deacons violate the constitution, canons and rubrics of our Church and very many of their local Bishops fail to extirpate such disloyal and desolating practices. There is only one course left open to our general Church membership in order to maintain the principles of our denomination and that is to concert some method by which in cooperation with the Bishops an ingenuous and obedient keeping of the principles of the great Protestant Reformation as adopted by our Church in this country can be made steadily enforcible.

How can we protect and reinvigorate the character of the Protestant Episcopal Church in the United States of America according to the basic principles which gave it birth? We must utilize the eternal truth that just laws have their foundation in the consent of the governed. Therefore, the 1,870,720 lay members who constitute ninety-nine and two-third per cent of the total membership of our denomination in the United States of America seems to me forced to preserve the integrity of our Church through the exercise of certain Church Courts which shall be constituted to try any violation of the constitution, canons or rubrics of our Church when such violations are duly presented in writing to the appropriate Court by any ten adult baptized members of the parish in question, or by twenty per cent of the total adult baptized membership of said parish, if that percentage be less than the number ten. Such Courts to be of three classes to function as follows: (1) the trial or fact finding Court; (2) the Court of Review; (3) the Court of Appeals, to deal solely with questions of Doctrine, Faith and Worship. Class first—the trial or fact finding Court—to deal respectively under Canon 27, providing for the trial of a minister by his local Bishop; under Canon 29, providing for the trial of a Bishop by the standing Court constituted by the General Convention*; under Article IX of the constitution providing for the trial in each respective Diocese or Missionary District of Presbyter or Deacon canonically resident therein by each Diocesan Convention or by the Bishop and Convocation thereof in each Missionary Diocese as the case may be. Class second—the Courts of Review—to deal respectively by Canon 32, providing for the review by a standing Court* constituted by the General Convention of the trial of a Bishop. (This Court to be final on all questions except Doctrine, Faith and Worship); and by Canon 34, providing respectively for a standing Provincial Court of Review of the trial of Presbyter or Deacon, said Court to be constituted by each Provincial Synod. These Courts to be final on all questions except Doctrine, Faith and Worship. Class third—the Court of Appeals—to deal, under Canon 41, Solely with reviewing questions of Doctrine, Faith and Worship and constituted as a standing Court by the General Convention.

The use of such Courts will strengthen the strict observance by Bishop, Presbyter, Deacon and lay member of the constitution (including the Thirty-nine Articles of Religion) canons and rubrics of our Church to every one of which each baptized member of our Church has by proxy or in person undertaken allegiance which allegiance our clergy have reiterated through their Ordination Vows.

DeCourcy W. Thom.

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*Note—Each of the Courts constituted respectively under either Canon 29 or Article IX of the Constitution, or Canons 32, 34 or 41, would be elected at the General Convention, or by the Diocesan or Missionary District or Provincial Convocation, as the case may be. In the case of the three Courts to be constituted by the General Convention, the House of Bishops would choose one member, the clerical delegates of the House of Deputies would choose one member, and the lay delegates of the House of Deputies would choose as many members as the figure 250,000 goes fully into the total number of the baptized membership of our Church.

In the case of the two classes of Courts to be constituted by the regular Diocesan Convention, or the regular Missionary District Convention, or the regular Provincial Convocation, the Bishop and clerical delegates acting as one body would choose two members and the lay delegates would choose seven members.

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by Miss Cornelia Packard, Washington, D. C.:

> "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

Who will send one from the far-away places as well as very near us?

HERE A LITTLE---THERE A LITTLE

By the Reverend C. E. Lucas

Church of the Holy Communion, Buffalo, New York.

PART III.

BUT let us consider another source of evidence, viz.: the Prayers of Jesus. You will find some of them in the New Testament. We use one of these every time we assemble for public worship—The Lord's Prayer.

Is there any petition for the Departed in that prayer??? WHY NOT??? One day a disciple said to Jesus, "Lord, teach us to pray—and the Lord's Prayer was given in response to that request. You are thinking men and women, do you think that Jesus would in teaching His disciples how to pray omit the most important thing of all, viz.: a petition for the welfare of Departed souls—for it would be the most important IF such prayers were efficacious, were needed by the Departed.

In that prayer we are told to pray for our daily bread. Is bread to sustain physical life of more importance in the eyes of Jesus than the welfare of souls beyond the veil. OF COURSE NOT—and Jesus omits all petitions for the Departed for the very good reason that He does not want you to pray for them—for the very good reason that your prayers are not needed. If you pray for those for whom Jesus instructed you to, directly, or through the Apostles you will have to spend more time in prayer than you are now doing and you will have no time for foolish, unnecessary, useless prayers.

We have another Prayer of Jesus in John's Gospel. It is quite a lengthy prayer. Do not take my word for it—examine it carefully. When you do you will find there is not one single petition for Departed Souls. WHY???

On the Cross Jesus said to John, "Son, behold thy Mother". Near Him a thief—two of them—both dying. Did Jesus say to John, "When these two die, pray for their souls that they may 'rest in peace and light perpetual may shine upon them' "? Did He say that??? And WHY NOT??

He did command John to take care of His Mother. Was the physical well-being of His Mother of more importance than the spiritual well-being of an immortal soul? NO, but, and this is the important thing, one thief had already been forgiven, had already passed from condemnation to life eternal. He made that passage when he accepted Jesus as his Saviour there on the cross while he was still alive. The other was condemned already because he refused to accept Jesus as Saviour. No prayers were necessary, one did not need them, the other could not profit by them. One was saved through faith in Christ—the other was condemned because he did not, would not believe.

Parable of the Rich Man.

In the parable of the Rich Man and Lazarus, Jesus gives us a picture of two who have entered into the life beyond. Some proponents of these Prayers lay great emphasis upon this Scripture to bolster up their doctrine.

Let's see. Lazarus died, he was not buried, there was no service, no prayers offered for the repose of his soul. YET the angels came and carried him to Abraham's Bosom where he was comforted. If Lazarus was comforted without any prayers do you not believe that God will comfort your loved ones too?? God is no respecter of persons. In His sight, the high, the low, the rich, the poor—all are on equality. He does not require prayers from one and no prayers from another. If it took prayers to aid a Departed soul, Lazarus would have been in one awful fix. But it does not—he had no one to pray for him—and YET he was comforted. And so I believe that my loved ones and your loved are comforted too. God has made every provision necessary. Read this parable and see for yourself.

Now let's see about the Rich Man. He died and was buried. He had a funeral service, no doubt an elaborate one. The proponents say that in the time of Jesus Prayers for the Departed were regularly said by the Jews. All right, grant that for just a moment—DID THOSE PRAYERS HELP THE RICH MAN????? Read the parable yourself. Don't take my word for it.

IF Prayers for the Departed were being said in the time of Jesus then this parable is convincing proof that such prayers were not needed, were not efficacious, because Lazarus who had no funeral was comforted and the Rich Man who had a funeral was tormented.

BUT—there is no evidence that any prayers were said for him—nor is there any evidence that such prayers were said in the time of Jesus, except by the Pagans who prayed both to and for the departed, being Ancestor Worshippers.

Any way you take it, this parable is proof that Prayers for the Departed do not help them. In the case of Lazarus he was comforted without any help from the earth. In the case of the Rich Man no one could help him, neither those beyond the veil nor those on this side, because between him and the place of peace and joy there was "a great gulf fixed".

But say the proponents of Prayers for the Departed, "There is evidence of spiritual growth".

Well, let's see. I would say that repentance and a spirit of unselfishness would be signs of such growth. Do we find them?

The Rich Man makes two requests—call them prayers, if you wish. Both are denied.

Examine that parable yourself—does the Rich Man repent?? Does he says, "I am sorry I did not help Lazarus"? NO. In fact, he does not seem to realize that he had been selfish in his attitude toward Lazarus until Abraham says, "Remember". He has no consciousness of sin. He does not repent. So there is no spiritual growth in that direction.

Back home he left friends, relatives, fellow-countrymen galore. With him, then, there must have been others in the place of torment. An unselfish prayer would have been one for those with him in torment, would have been one for his friends, for his fellow-countrymen, for all men everywhere.

You find two prayers—the first is for himself—not repentance—not a prayer for forgiveness, but for relief. The second is for his five brothers.

Perhaps you have heard this prayer before—

> "Bless me and my wife,
> My son John and his wife,
> Us four and no more."

That is the acme of selfishness in Prayer—and the Rich Man does not pray for those in torment with him, does not pray for even his friends, does not pray for his nation—he prays for himself and five brethren—**us six and no more.** Selfish to the nth degree.

BUT—and this is the most significant point of all—both prayers are answered in the negative. They do not help him or his brethren in even the slightest degree.

Now, do not take my word for it. Go home and read the parable and see for yourself there is not one ray of hope in that passage of Scripture for the belief that Prayers for the Departed will avail to help them.

As you read that Scripture, also notice this—"They have Moses and the Prophets"—in other words, God has made every possible provision for the Salvation of the human soul during its earthly pilgrimage—and if they refuse to hear, will not heed, will not turn unto the Lord their God and be saved, then it is their fault, not God's.

State of the Departed.

At this point I want to draw a distinction between the Protestant conception of the State of the Departed and the Catholic conception.

Briefly—The Protestant believes

(a) with Paul that "absent from the body at home with the Lord".
(b) "Blessed are the Dead who die in the Lord."

In other words, the Righteous Man, that is, the Man who is Saved, goes to be with God in a state of joy, in peace, in happiness—and is "at rest". No more pain, no more suffering, no more struggling—all that is past—"all his sins are blotted out". His soul is washed in the Blood of the Lamb and he is cleansed—for the Blood of Jesus is sufficient to cleanse from all unrighteousness. In other words, our standing before God is not on our own merits, but on the merits of Jesus, our Saviour, our Elder Brother.

Briefly—The Catholic believes that the righteous Dead, i. e., the Man who is SAVED, goes not to be with Jesus in a state of joy, peace, happiness, but first he enters an Intermediate State, or place of cleansing, purification and purging. In other words, his days of suffering, of pain, are not yet ended—the Blood of Jesus does not cleanse entirely but the process of cleansing is prolonged for an indeterminate period in this Intermediate State, which both Roman Catholics and Anglo-Catholics call Purgatory. After the soul has been thoroughly cleansed by this period of suf-

fering in the Intermediate State it then passes to the place of joy, peace, rest, in the presence of God.

Further, both Protestants and Catholics teach that this life is the period of Probation—that death ends that Probationary period—and the soul which is LOST at death is LOST through all eternity. While the Catholic Prays for the Departed and offers The Sacrifice of the Mass as a propitiary Sacrifice for the sins of the Departed he prays only for the Righteous Dead, i. e., The SAVED Man. He does not Pray for or offer Masses for the LOST.

The Protestant does not Pray for the Departed because he believes they are with the Lord already, where no harm can touch them, where they have no need for further help or aid from this earth. He denies that there is a Purgatory or Intermediate State of cleansing, purification and purging—but believes that God has made every necessary provision for the care of the soul, both in this life and the life beyond the veil—and that He has given us a full revelation in His Holy Word of what is required, what is necessary, what is essential—and that where the Scriptures are silent the Christian should not substitute the speculations or theories of men, but rest content to walk by faith, neither doubting nor fearing, but trusting and unafraid.

In thus drawing a contrast between the Catholic and Protestant viewpoint, I am dealing in simple language with the historic position of the past, the official position, not the opinion of individuals, or even large groups of individuals, but the great bulk of the two branches of thought.

Now, this Revised Prayer Book repudiates the Fundamental position of Protestantism and accepts the Catholic position. Those who accept the Revised Book, by their very act of acceptance, necessarily assert that **this Church has been wrong** all those years in which we neglected to Pray for the Departed.

I want to ask you to face that question squarely—HAS THIS CHURCH BEEN WRONG ALL THAT TIME??

Are you willing to say that??? Those who use the Revised Book, by so much as actions speak louder than words, will make that very admission.

Again—**IF** we have been wrong about Prayers for the Departed—what about Masses for the Dead?? We must have been wrong about that also. There is just as much evidence in support of Masses for the Dead as there is in support of Prayers for them. The same Fathers who taught the one taught the other. Said one of these Fathers, "If our Prayers suffice to help the Dead, how much more will the Sacrifice of the Altar".

Whenever you use the Revised Book remember this—for three hundred and seventy-three years, from 1552 to 1925, the official Book of Worship did not contain any authority to say a Requiem or Masses for the Dead.

I have shown you that such Masses are now provided for. Of course, many will avoid the use of the term. Call things by new names and you can get many things across. Thus it was that Caesar Augustus in a single reign transformed the Roman Government from a Republic to an Autocracy—simply by carefully avoiding those terms that were obnoxious to the people. But the result was identical—the people lost their liberty.

So it matters little by what name you call it—"Communions," "Requiems," "Requiem Masses," "Memorials" or "Masses"—the underlying idea of this revised service at Burials when the Communion is used is that which inheres in the "Sacrifice of the Mass".

For three hundred and seventy-three years this Church officially denied that by failing to provide any "Communion for the Departed" and by protesting most emphatically against the doctrine.

Bear in mind that this Revised Book is one more step in the ever-onward march to Anglo-Catholicism whose definite aim and purpose is to destroy the Protestant character of the Episcopal Church. And the Anglo-Catholics teach that the "Sacrifice of the Altar" will benefit and therefore condition the state of the Departed.

If Prayers, Communions, Requiems or Masses are necessary and essential to the well-being of the Departed today, then were they not just as essential during the three hundred and seventy-three years when there was no Requiem provided in the Prayer Book??? AND WHAT BECAME OF THOSE MILLIONS OF SOULS WHO DIED IN THE MEANTIME????

This is a serious question I have asked you. I ask it because I know you are thinking men and women.

Millions of souls have died in the faith of this Church for whom not one single Prayer or one single Mass was ever said after they departed this life—do you believe that those souls suffered because of that neglect. If so, then you can say with the Anglo-Catholics, that you believe that this Church has been wrong for three hundred and seventy-three years.

This Church.

As for me, I believe that those souls went to be with God—that they dwell in that place where there is neither grief nor sorrow, neither pain nor suffering, but where joy, peace, happiness reign supreme. I believe they are there in the land of Glory where they need no sun nor moon nor stars, **for God Himself giveth them LIGHT and LIFE.** Do you?? Then you ought to stand with me **in refusing to use this Revised Book.**

The Scriptures state that Lazarus was "comforted", yet no Requiem was said for Lazarus, no one prayed for the repose of his soul. Believest thou the Scriptures?? If you do, then you should refuse to use the Revised Book.

On the other hand, if you stand with the Anglo-Catholics and accept this Revised Book with its admission that we have been wrong all these years in regards to Prayers and Masses for the Departed, are you also willing to admit that we have been wrong about Purgatory???

Purgatory.

The same traditions of the Church, the same Fathers who can be used to bolster the Prayers and the Masses, can be used to support the doctrine of Purgatory.

Remember, this Revised Book is one more step in the ever onward march of Anglo-Catholicism and that sect teaches that there is a Purgatory.

It is true—and I wish to emphasize this—the new Prayers do not use the term Purgatory. In fact, they are rather indefinite and may be, are, and will be variously interpreted by those who advocate them.

Using those Prayers as a basis one can teach some of the tenets of Russellism or Mohammedanism, provided he is careful not to use the terms.

But the Anglo-Catholics will teach the doctrine of Purgatory. A year after these prayers were first authorized, the Rev. S. C. Hughson, Order of the Holy Cross, wrote this:

> "The Church teaches that in the next world the Blessed Dead are cleansed. . . . The Church has ever taught the existence of an **Intermediate State** into which only the souls which pass out of this world **in a condition of grace,** can enter, and in which they are purged. **This state is called Purgatory** from the fact that it is a place of purging . . . **Purgatory** might be called the ante-room of Heaven. . . . . The Church teaches that the process of purgation involves suffering . . . . Our prayers bring soothing relief from these inevitable pains and hasten the time when the soul, perfectly restored in Christ will cease to suffer the disciplinary process of conformity to Him. . .
>
> The Church teaches that the souls of the Faithful Departed, when cleansed of all imperfection, pass immediately into Heaven, and enjoy the Beatific vision."

Some who pray for the Departed will deny that they believe in a Purgatory. Some will say that they are in a place of growth, not a place of suffering.

All growth involves struggle and all struggle involves some kind of suffering. It matters little by what name you call it, whether an Intermediate State of growth, or an Intermediate State of Suffering, of Purgation, of Purgatory, the underlying thought is one and the same. The Scriptures say that Christ saves to the uttermost, but those who hold this doctrine say something else is necessary—something beside this life of probation here—we must continue to suffer over there. They deny that we enter into joy, rest, peace, until after passing through another place of purgation, purification, cleansing.

Turn again to the parable of Lazarus. What saith the Scriptures?? Lazarus died. Did he go to a Purgatory?? Did he need any prayers to soothe him, to comfort him, to aid his growth in the life beyond??? Is that what the Scriptures say???

Nay, the Scriptures say Lazarus died, the angels came and received him and carried him to Abraham's Bosom and he was "comforted". Not a Prayer for him, not even a funeral service—and Yet he was "comforted". Believest thou the Scriptures?? If so, then you know that God is no respecter of persons, and that what He did for Lazarus He has already done for your loved ones who have passed beyond the veil.

The Anglo-Catholics further say that this Church has been wrong for three hundred and seventy-three years in refusing to pray to the Departed. I quote again from the Rev. C. S. Hughson, O. H. C.:

> "We ask the prayers of the Dead whether they be in Purgatory or reigning with Christ in Heaven."

Invocations of Saints and Mariolatry.

I want to again emphasize the fact that there are no prayers to the Saints or the Virgin in the Revised Book. But I again remind you that the Revised Book is merely

one additional step in the ever onward march of Anglo-Catholicism.

And you will see from the above quotation that the Rev. S. C. Hughson teaches that we should pray to the Departed—so those who accept this Revised Book should be prepared for an increasing amount of teaching along that line. The only way to keep it out is to refuse to use the Revised Book.

Remember this—the same Fathers whose writings are used to support Prayers and Masses or Communions for the Departed, also believed and taught the doctrines of Invocation of Saints and the Worship of the Virgin. And in this twentieth century the Order of the Holy Cross teaches openly in our own Church, and General Convention and the House of Bishops has never rebuked them for so doing, **all catholic doctrines**, including those which I have several times named in this address.

If we erred in one or two matters as this Revised Book admits then we must have erred in all the rest as the Anglo-Catholics assert. Exactly the same evidence that supports one supports them all. They stand and fall together. They are associated doctrines. For that reason our forefathers repudiated them all. For that reason the Anglo-Catholics, whose definite aim and purpose is to destroy the Protestant character of the Episcopal Church, teach all these doctrines. They stand or fall together.

Of course, they do not expect to get them across all at one time, in every parish in the land, they are content for the present to have you accept the Revised Book, but they will not rest there—and any Church that accepts that revised Book should not be content to rest there. They should go on—they will go on—but always on the plan of "**here a little and there a little**" until the Church is completely transformed.

In conclusion, I would like to say this. Perhaps from what I have already said you may conclude that I am devoid of sentiment concerning the Departed. On the contrary, I am one of the most sentimental in his devotion and attachment to the memory of my loved ones.

In the red clay hills of Georgia there sleeps today one whom "I loved long since and lost awhile". Her memory is still as fragrant, as vivid, as though it were but yesterday she left me.

Less than a month ago I made a special trip to the place where she lies to place with my own hands a floral offering upon the slab which marks her resting place. This I have done regularly since she left me.

Yes, brethren, I have sentiment, more than the average—but my religion, my faith is not based upon sentiment, but upon the sure foundation of the Word of God.

God says that He is able to keep that which we have committed into His hands.

Before the end came—I committed into His keeping my beloved, with the firm conviction, the abiding faith, that when I go hence and am seen no more, I will find her safe, at peace. at rest. Safe in His everlasting, almighty, arms, where no harm can possibly come to her I believe that when God called her, the angels came and carried her,

not to a place of suffering,

but to land of perpetual joy and peace and felicity; to a place where grief, suffering, tears have no place; to a place where happiness reigns supreme, where she stands perpetually in the light; to the place where God, the Blessed Father, who doeth all things well, giveth LIGHT and LIFE to all forevermore.

There she is. There I leave her. I long for nothing more for her except that which God hath promised. I am content to walk by faith, trusting, believing, confident that His precious promises can be relied upon. He has seen fit to draw the veil—shall I be so presumptuous, so lacking in faith, trust and confidence in Him that I would seek to pierce behind the veil until in His own time, His own way, He bids me come and join her???

The Scriptures say, "Blessed are the Dead who died in the Lord". "Believest thou the Scriptures?" **I DO.**

And so believing I cannot accept this Revised Book which incorporates practices that the Word of God do not authorize, practices that are based upon the Traditions of the Church, the Writings of the Fathers. To do so would be to place these Traditions on a parity with the Word of God. That I cannot, will not do.

My position is this:

Others may base their religion on Sentiment. I base mine on the Holy Scriptures.

Others may base their religion on the Writings of the Fathers. I base mine upon the Bible.

Others may accept the evidence of the Catacombs as a basis for their religion. I base mine upon the pure Word of God—that and that only.

Others may repudiate the faith for which Latimer, Ridley and Cranmer laid down their lives. But I will not.

Others may accept this Revised Book, and by so doing tacitly admit that this Church has been wrong for many years. I will never admit that.

Others may sit idly by, may remain silent, while Anglo-Catholicism goes marching on, but this Revised Book is going one step too far. I must, I will, I do protest.

With profound conviction that this Church did not err when she removed such prayers from her liturgy—with a firm determination to remain true to the faith as set forth in the Prayer Book now in your pews I refuse to use this Revised Book.

Neither by silent acquiescence or meek submission will I make the admission that this Church has been wrong in the past—therefore, I refuse to use a Book, the use of which involves such an admission.

True to the Word of God, true to the Faith of the Fathers—on that rock I stand. Amen.

Who will stand with me???

THE BRIDGE.

An Allegory.

W. C. Irvine.

In my dream I came to the banks of a great river. Craft of different character and size were constantly crossing towards the other shore; some seemed to be a particular make and always crossed in safety, but many, very many, failed to reach the further side.

In process of time a great bridge was built at tremendous cost which spanned the river, and over it day and night passed a constantly increasing stream of people, old and young, rich and poor, without fear of the treacherous waters beneath. Despite this, and the fact that many crossing the bridge did so with joy and singing, tens of thousands kept trooping to the banks of the river and with infinite pains and great expense built their small craft and set sail for the further shore—but alas, with no success. The boats which formerly had crossed with safety were now absent, not one of them set sail, all others were, as formerly, lost.

Desiring to learn the meaning of all this, I approached a watcher in white, who kindly instructed me. Said he: "This is the river of death; every moment some are leaving their earth-home for the Great Beyond: but, alas, the great majority refuse the safe passage across the well-built bridge, preferring to trust in **their own efforts** for safety. Their small craft speedily are shipwrecked and they are lost."

"But," said I, "before the bridge was built many succeeded in reaching the other shore, but none do so now!"

"Ah," replied the watcher, "before Christ came, some obedient to God's law, putting their trust in Him, brought the appointed sacrifice, and on account of the efficacy of Christ's work on Calvary, were safely ferried over. **Now** no such provision is made; in Christ, and Christ alone, is safety. **The bridge is Christ.**"

"But," cried I, "why do not **all** cross by the bridge? Are such conditions laid down which make it impossible for most to use it?"

"Nay, nay," he replied, "herein to us who watch lies the mystery of the ages. The bridge is **free to all** who in simple faith accept the Christ of God as their Lord and Saviour."

"But," I ventured to enquire, "is this made known to the dwellers on earth?"

"Yea, indeed, incredible though it may seem, the Maker of heaven and earth has been proclaiming this blessed fact for nigh 1,900 years; and yet—"

AND YET MANY WHO READ THIS ARE TRYING TO GET TO HEAVEN BY THEIR OWN GOOD WORKS!

ARE YOU?

"Not by works of righteousness which we have done, but ACCORDING TO HIS MERCY HE SAVED US."—Titus 3:5.—The Indian Christian.

THE CHURCH WENT SECURITY FOR HIM.

Texas has taught the rest of the country many things, but we have just learned of something new from that great State. A man was convicted of some crime and sent to the State prison under a long-time sentence. In order that the prisoner might return home and make provision for his family, the Governor of the State granted him a sixty-day furlough. This was done because the church to which his mother belongs and its pastor went security for him. The Dallas Morning News, commenting on this matter, says:

"The interest of Churchmen in those undergoing penal sentence is always commendable, although it is not always exercised in so intelligent and helpful a fashion as in the

case under consideration. Sympathy is always easier than usefulness. And yet there is plenty of room for both in handling those out of prison either by executive clemency or by completion of their term of incarceration.

"But the idea that a church can afford to stand good for a convict is worth turning over. It is something of an adventure in practical Christianity of that sort that appeals instantly even to the man on the outside of the church. If churches could go a bit farther and stand good for their own members, the last arrow in the quiver of the unchurched would lose its barbs. Suppose that church life progressed to the point where the debts of a member were guaranteed by the congregation and his character underwritten by his brethren in the faith. In that case, of course, it would be a bit harder to get into the church—but getting in would mean more, wouldn't it?"—Presbyterian of the South.

THE CHRISTIAN'S VACATION

By the Reverend Kensey Johns Hammond

Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well" (John 4:6).

AN old-time traveler left the Jordan Valley one day to walk northward. The country was not just like the highlands of Galilee. But for miles he had been ascending, and, "wearied with his journey", he chose to rest awhile, near the base of Mount Gerezin, and at Jacob's well. It was "one of those heavenly days that cannot die". Gustav Doré represents Christ as seated near the well's mouth. A sculptured column, half-hidden by a luxuriant vine, supports the rude pulley whose rope overhangs the water. Behind rises Mount Gerezim, its rugged, bold masses of rock with bare, precipitous faces, rise grandly above "green pastures". Eastward are forests of noble trees. Nearer are growths of almond, pomegranate, olive, pear and plum trees. The air is melodious with song birds. Brooks of clear water from mountain springs flow by. Thousands of bright flowers adorn the ground. "The blessings of Joseph reach their height in the Vale of Shechem" (C. Geikie).

We have an interesting picture of our Lord's humanity, reminding of another day when he slept clamly in the stern of a fishing-boat. How good of God to tell us Christ could be what we so often are. It matters not so much with what men are "wearied"; business or busyness, hard work or ennui. We know men joke about being "born tired", and some "weary themselves to commit iniquity". Habakuk knew of those who "wearied themselves for very vanity". Beside this picture of our Lord, such tired souls may find just rebuke. Yet the Saviour's compassion can reach even these in the weariness of an empty, sinful life. While to all weary ones, He lovingly calls: "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

Remember, then, there can be a weariness **through** well-doing our Lord could experience. We gaze with love for Him at infirmity which kept Him at rest while disciples went on needed errand. We seek a lesson for tired disciples today, tired **through,** not with, well-doing. (a) It is not unnatural. Obedience is not an intermittent thing. Sometimes it even requires strenuous and continued effort, and then we become just what our Lord was. (b) Nor is it wrong to be tired. Zeal and love call forth our best efforts, "doing with our might what our hands find to do". Even willing hearts grow weary. This is not wrong. It is inevitable. The tired worker needs one look at this picture of a tired Master, and then—

To follow the Lord's example and rest. But **how** did He rest? There are many methods for this: (1) Complete inactivity, one will say. Use "tired nature's sweet restorer". Sometimes this is the remedy to begin the cure, if there be sickness. "Come ye yourselves apart into a desert place and rest awhile," our Lord advised, and He did so. It is the rest of the unstrung bow: of "the fetterless mind wandering free". It is of real value, and will not be abused by the devoted servant. To such a one idleness would form punishment. Rest means provision for new, consecrated service. (2) Our Lord rested using the true principle of **varied occupation.** A weary Elijah cast himself under a juniper tree and wished to die. Immediate relief was divinely given for physical needs, then for forty days and nights, he rested in meditation, instead of bearing witness. In his picture of our Lord, Doré has painted a Samaritan woman standing beside Him at the well. Her water jar rests on its stone coping. One hand grasps a light rope, encircling the jar's neck, the other rests lightly upon the jar. She poses in an attitude natural for one whose attention was arrested, when about to draw water to fill her jar. She gazes upon Him with steady interest. He, with animated expression and appropriate gesture, rejoices to teach her heavenly truth about Himself. Read the pen-picture of St. John. See Christ here both human and divine, seeking in new activity the "rest" He needed. Ah! He "must needs go through Samaria", and it is His **"meat and drink to do the will of his Father".**

Test this principle in the very homely way of walking over a perfectly level road or a hilly one, where different muscles are used or the same used differently. The housekeeper can rest, caring awhile for flowers in her garden. One may read, while resting a tired body. So the old motto "without haste, without rest" becomes a possible experience. So the Christian can be "not weary in well doing". Secular work may be varied with doing spiritual duty. We should do all for God, but in this alternation of duties, each may be the better done. When another principle is experienced—"Unto him that hath shall be given," and opportunities multiply, **duties divinely sent** will not be beyond the servant's strength. The Master knows its measure, and just how tired you are. Expect to find in varied service for him true rest.

His Day of rest comes. You put your wearied self to bed Saturday night (not Sunday morning). You waken perhaps not entirely rested. How can you make it a Sabbath day? Stay home all day? Read, eat, converse, sleep? Or associate with comrades of every day, keeping mind and heart intent on what has constantly occupied these for six days past, in both thought and conversation, though no other activity? Or you enter the Lord's House and heartily share in public worship of Him. You listen to "duty with honest heart", and to words of our Lord in their precious teaching. You kneel at the Table of the Lord, and feast your soul unto Life eternal. You **crowd aside** the life earthly for a few hours, in an entire change of thought and sympathies. You experience all this in the company of dear relatives and friends. Have you tried either of these three forms of "resting", or all of them? In which was there truest **re-creation** of your self? Through which did you become stronger for Monday's business and Tuesday's trials? Which rested your **soul** and body?

Summer time brings vacations to many and needed rest period. Visions of green grass and foliage, of running brooks and mountains, or ocean breezes across the steamer, or seashore, all appear to us. You escape from city heat and brick walls and sidewalks. You sit down by a well and rest. You are refreshed daily. Even here is idleness most satisfactory? If you went as an invalid, possibly, yes. If you were only "worn out", rest brought strength soon and desire to use it. How while away the remaining days pleasantly? Learn how and do it. Then forget not your soul. As Christ sat and gazed on the lovely landscape before Him, no doubt His thought became communings with His Father. We know Elijah made his forty days' meditations devotional. There were real duties yet before him. Thousands of Christians today are busy men and women, lamenting often their lack of time in a day's routine for quiet thought about God, or learning more of His Truth, or prayer to Him. Their daily devotions must be brief. The summer vacation and rest in God's nature-temples bring possible opportunities when one gives preference to these spiritual privileges for awhile each day, over the idle life of the hotel or springs' resort. A small reference Bible, or favorite book of devotion may be slipped in when the suitcase is packed, and used, greatly help in improvement of precious summer time. You will come home refreshed in soul as well as body.

Be not surprised if God gives you influence over some friendly soul you meet in vacation-time. On acquaintance you find an appetite for God's Truth you can out of your own knowledge gratify. Of course, you were busy for God at home, and this is your rest time. Yet, where the Master has led a soul into your life-path who needs you, He who sent you this duty knew just how tired you were, and yet He chooses to send it. Therefore, do it. It is **not** beyond your present power **from Him.** Be not weary in well doing. Follow your Master's kindly tact, and bring **living water** to a thirsty Samaritan, seeking a lesser benefit from earthly well.

These principles have daily application in the life of Christ's servants. Follow His footsteps. See your duty in the life of the home, the dearest and hardest place in which to serve faithfully. Christ's name should be oftener on our lips here, and our witness for Him more definite. Use the hours of the Lord's Day. The morning hour you need to promote by your participation, the public worship of God in the community, and this is a primary

obligation. But the afternoon remains for the Christian visit to a sick friend or neighbor, to the prisoner or the poor. God gives you the talent, and in His opportunities you may develop it obediently by exercise. The celebrated Dr. Chalmers met and talked with a stranger in a hotel in the Scottish Highlands, who was inclined to skepticism. A gentleness of manner in him impressed the minister. He felt strangely moved to go to the man's room after they parted, and ask for further conversation. He resisted the impulse and retired. The next morning, asking what some stir and confusion in the house meant, he learned the stranger died during the night. "Oh! the bitterness of heart I felt," said the minister, "that I had failed to use God-given opportunity." We are privileged to sow the seed of God's Word "in season, out of season". It is not wrong to be tired even through well-doing. It is wrong, lacking faithfulness to our Lord, to "mistake the weariness of inaction for the weariness of over-exertion". It is grand to learn from our Lord's example in varied service, God-given, to seek refreshment of soul. It is grand to be privileged to sow where later a harvest will be reaped to the glory of our Lord, who lovingly served us.

A Church that Draws the Masses

Into the business office of a public stenographer, a consecrated Christian woman, there came from time to time a keen-minded young mechanic. He never went to Church. His interest in "religion" was nil. But tactful conversation was not fruitless. One Monday morning he made this surprising remark, "Well, I went to Church last night".

The young woman was delighted and frankly said so. Quickly he interrupted, with grim determination and bitterness in his voice as he declared, "But I shall never go again!"

Pressed for the reason, he gave this explanation: "For years I have been antagonistic toward the Church. But lately I have wondered if, perhaps, I was not missing something because of my hostile attitude. I talked it over with my wife, and we decided to bury the old resentment, take our child, and go to Church.

"Last night we went with open minds to Dr. Blank's Church (naming one of the most popular in the city). We enjoyed the music. We were prepared to hear an authoritative voice. But what do you suppose that preacher did? He spent his time trying to prove to us that about half the Bible is not true. I tell you, we working people have no appetite for that kind of negative stuff! If a man does not believe his own Book, why should we waste time listening to him?"

A positive message! The masses crave it. Preachers and laymen alike who believe the Bible as the inspired Word of the Living God can speak with Divine finality. On the other hand (and reverently), if the Bible is not the Word of God, what authority have we to speak at all? The only message that will grip individual hearts, that will carry with it evangelizing power for the masses, must find its keynote in "thus saith the Lord".—Missionary Review of the World.

THE KNIGHTS—AND STRATFORD HALL.

By Will Allen Dromgoole.

We call to the blood of Knights!
  Wherever shall knighthood be;
We call with the clarion call
  Of an ancient chivalry.
We call to the quick and the dead—"Come forth!"
  We're Knights who rode with Lee.

We're the Knights who rode with Lee,
  When our Chieftain bade "Fall in"!
Oh, we fought as a Southron should,
  And our spurs are as bright as then;
For the blood of Knights is a deathless thing
  In the loyal hearts of men.

We heard when a great cry rose;
  In our silent graves we heard;
And the soft sod over us sighed,
  And we in our still graves stirred.
O, clear as a bugle-call it came,
  And sweet as a homing bird.

From Stratford the cry went forth,
  From the proud Potomac's shore;
It called to the sleeping Knights to rouse
  And ride as they rode of yore;
"O, rally and ride, to the rescue, Knights,
  Ride for the Chief once more."

And the dumb grave bade—"Come forth!"
  And, a gallant cavalry,
We ride the wind and we ride the tide,
  From the Chesapeake to the sea;
We conjured the dead from their peaceful graves
  With the deathless slogan—"Lee"!

To Atlanta's stricken heart,
  And to Nashville's wounded side,
To Shiloh's broken and bleeding breast
  We called to the Knights to ride;
And the dead came forth in their blood-stained gray,
  And their stainless lofty pride.

Came Age from the pleasant vales;
  Came Youth from the mountain's slope;
Came one with a laurel crown,
  And around his neck a rope;
And we ride the wind, to the rescue ride,
  With the flaming sword of Hope.

We call in the cause of pride;
  We call in the cause of fame;
We call in the cause of deathless love
  For our dauntless leader's name;
That it need not suffer nor lack nor loss,
  That it shall not suffer shame.

We call to the blood of Knights;
  Wherever shall knighthood be;
We call with the clarion call
  To a new-born chivalry.
We call to the quick and the dead—"Come ride,
  With the Knights who ride for Lee"!

IN TIMES OF TROUBLE, GOD'S TRUSTING CHILD MAY SAY:

FIRST: **He** brought me here; it is by His will I am in this straight place: in that will I rest.

NEXT: **He** will keep me here in His love, and give me grace in this trial to behave as His child.

THEN: **He** will make the trial a blessing, teaching me lessons He intends me to learn, and working in me the grace He means to bestow.

LAST: In **His** good time He can bring me out again—how and when He knows.

Say: I am here—

(1) By God's appointment.
(2) In His keeping.
(3) Under His training.
(4) For His time.

"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."—Ps. 50:15.—Andrew Murray.

Clense the Lepers

Laura B. McKean, the author of this true story, is the wife of Dr. James W. McKean, who, in addition to his regular medical Mission work for the Presbyterian Board, directs the Chiengmai Leper Colony. The story of its founding is as follows:

Elephants are greatly prized by the Siamese; in fact, their flag used to bear the emblem of a white elephant. Nothing was more natural than that the King should give his son a birthday present of a baby elephant. He was a light-colored elephant and therefore especially admired, and he had a short piece of trunk like a few feet of rubber hose which was splendid for giving himself shower baths or handing up sticks of sugar cane to his wide pink mouth. As the elephant grew older he got so sulky and bad-tempered that he was banished to an island in the middle of a river. But that didn't improve either his disposition or his manners. He trampled the gardens and stole rice from the graneries and when he put his trunk through the window of a little bamboo house and didn't find just what he wanted, he leaned his great weight against the little house and overturned it. And because he was the King's elephant nobody could hurt him. Finally everybody moved away and left him to live alone on the island until he died.

Then Dr. McKean went to the King and asked for the island to build a Home for the Siamese leper people. The King agreed to this, but declined to pay for any of the buildings. Dr. McKean came to America and, aided by the Mission to Lepers, raised a fund to commence work on the Chiengmai Leper Colony. The King loaned his working elephants to pile the logs and help with the building. Princes and officials became interested too, and event-

ually the government was led to give an annual grant in aid. The Chiengmai Colony later influenced the Siamese Red Cross Society to recondition an old fort near Bangkok and establish there a Leper Colony. Thus a beginning has been made in controlling leprosy in Northern and Central Siam. South Siam's lepers still patiently await attention.

In the five hundred miles south of Bangkok there is only one work for lepers and that very small. It is located at Sri Tamarat under Dr. McDaniel. At Trang also there is a small clinic where Dr. Bulkley gives weekly treatments, but there are no hospital accommodations for lepers. It is heart-breaking to be forced to refuse them even a place to sleep on the ground. South Siam is a garden spot where flowers, fruits, cocoanuts and rubber grow luxuriously through every month of the year. Even leprosy grows so luxuriously that the region has its full quota of the 20,000 lepers said to be in Siam. The government has offered cooperation in buying the land for a Hospital where lepers may not only be treated, but their physical condition watched over day by day. A gift of necessary funds from friends in America will set this plan in motion.

The lepers of Siam are desperately in need of this healing touch. Without the Gospel of a loving Christ they have no hope for the life to come, since their religion teaches that in a future existence their leprosy will be the measure of the magnitude of their sin. Without the medical skill and healing they have no hope in this life but of dying, perhaps under a tree in the rain, or alone in a dirty hut covered with a torn blanket.

Christ said "Cleanse the Lepers". A short ten years ago we could only feed and comfort them. Now the means of literally obeying the Master's command are within our reach.

You can aid the American Mission to Lepers to extend relief to the suffering lepers of Siam and twenty other countries by sending a contribution to **Fleming H. Revell, Treasurer, The American Mission to Lepers, Inc., 156 Fifth Avenue, New York.**

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

Mr. Editor:

Any effort to restore to the churches the element of physical healing is always welcomed by Christian Scientists, and the article in your issue of June 29 on "Spiritual Healing" is an indication that this subject is receiving serious consideration. But while the author quite evidently meant to be kindly, his statement that "Christian Science and various other methods of mental healing, all use suggestion", is incorrect so far as it applies to Christian Science, and therefore requires correction.

Christian Scientists heal the sick through prayer, as we are taught in the Scriptures, and the prayer of faith which heals the sick has nothing in common with any form of mental suggestion.

RICHARD E. PRINCE,
Christian Science Committee on Publication.

Norfolk, Va.

FIFTEENTH CENTURY PRACTICES REVISED.

Mr. Editor:

I read on page 12 of the Southern Churchman of this week a "requiem mass for **Father** Wilcox held in St. Mary's Church".

What I enclose shows whither the Anglo-Catholic movement is going. One who prays for the "blessed dead" will soon learn to pray for the unblessed dead, who sorely need our prayers much more.

B. MINOR.

Charlottesville, Va.

Enclosure follows:

Quentin Durward.

(Sir Walter Scott, Chapter V.)

"Untying his gold chain from his neck, Balafré twisted off with his strong set, firm teeth about four inches from one end of it, and gave it to his attendant. "Here, Andrew, carry this to my gossip, jolly Father Boniface, the monk of St. Martin's. Greet him well from me, by the same token that he could not say, "God save ye", when we last parted at midnight. Tell my gossip that my brother and sister and some other of my house are all dead and gone, and I pray him to say masses for their souls as far as the value of these links will carry him, and to do on trust what else may be necessary to free them from purgatory. And, hark ye, as they were just living people, and free from all heresy, it may be that they are well-nigh out of limbo already, so that a little matter may break them free of the fetlocks; and in that case, look ye, ye will say I desire to take out the balance of the gold upon curses upon a generation called the Ogilvies of Angushire, in what way soever the Church may best come at them. You understand all this, Andrew?

(In fifteenth century, time of Louis XI.)

Berkeley Minor.

Mr. Editor:

I want to thank you for the address by Mr. Bell on General Lee—it's great. I am enjoying the Southern Churchman as I do but few papers——there is a candidness—a loyalty to the dear old Bible—a spiritual force about it that scarcely any other paper possesses.

J. C. HOOKS.

New Market, Va.

AN ACKNOWLEDGMENT.

The article published on page 24 of the July 27 issue of Southern Churchman, "The Assassination of President Lincoln", by Captain S. A. Ashe, was reproduced from Dr. Lyon G. Tyler's Quarterly, to which credit should have been given.

Book Reviews

EMERGENT EVOLUTION AND THE INCARNATION. By William C. Woods, Ph. D. Cloth. Pp. 109. Published by the Morehouse Publishing Co., Milwaukee, Wis. Price $1.

An admirable contribution to the field of Creative Evolution. Reverently stated and convincingly appealing, it should be in the hands of all who hold that hypotheses. The author summarizes his thesis as follows: "We believe, then, that the human body was a mediate creation in the sense that it was formed from pre-existing materials by the natural generation of a protoplasm which had behind it a very evolutionary history; that its creation was immediate in the sense that the infusion of an immediately created soul constituted its **humanity**; and that what was true of our first parents is likewise (as regarding our relation to sin) true of ourselves."

But we must not ignore the fact that ultra evolutionists will have none of this. Mr. Charles Smith, president of the American Association for the Advancement of Atheism, in his debate with Dr. W. B. Riley, insists: "Reconcilers strive desperately to save God, with laughable results. Words are twisted out of their meaning, facts are ignored and logic is forgotten. 'Creation by Evolution' is their latest jargon. The history of hypocrisy has no blacker page than the record of the attempts to reconcile science and religion. The defeated theologians now declare that Evolution is a higher, nobler method than the Special Creation described in Genesis. If God's purpose was to create a perfect being, why a multitude of experiments? It is a silly belief that a slow-making of the world by the hit or miss of Evolution is a higher method than instantaneous creation. Reconcilers are contemptible." (Dr. Riley, be it known, is not a reconciler.)

We hold no brief for this rabid infidel; but there is a warning in these caustic words that evolutionists are true to form; they disdainfully contend that the imposed fellowship of Christian apologetes is not agreeable to them. They despise the preferred companionship of Christian theologians who would humor their atheistic attitude by a condescending and accommodating acknowledgment of the evolutionary hypothesis. Perhaps Professor Henry B. Smith, of the University of Chicago, is nearer right than our reconcilers of Christianity with Evolution may have thought when he declares, "One thing is certain, that infidel science will rout everything except thorough-going Christian Orthodoxy. All false theories will go overboard. The fight will be between a stiff thorough-going orthodoxy and stiff thorough-going infidelity."

When will our timid scholars, fearful of the ravages of Evolution, cease offering to shake hands with a foe who will have no association of the two irreconcilable forces now at work in the religious world? Darwin confessed that he was about to shake the foundations of Christianity in his **Origin of Species**; and he kept his word. All who follow his method end in the same pocket of unbelief regarding those essential articles of confidence which have

been the bulwark of the historic Christian Church. Have we not come to the turn in the road; and must we not honestly face the challenge to hold to "the faith once for all delivered to the saints"? Is there anything to gloss over in the acceptance of the Genesis story? It has as true ground for history as it has for folklore; it completely accords with the plan of redemption and the Word of God. It has always satisfied the spiritually reverent mind, however cultured in worldly learning.

Yet, if we must apologize for God, this book is a masterly treatise to qualify us to do it; and to that end it deserves commendation, which this reviewer heartily allows.

Kenneth Mackenzie.

MORALITY IN THE MAKING. By Roy E. Whitney. The Macmillan Company, New York. Price $1.50.

This is a thorough analytical study of the subject indicated.

It tells us that we are all striving for self-approval and the approval of others. Whatever there be in us that is moral is really the product of these "approvals".

It is a pleasant sensation to feel that we are approved; and it is rather uncomfortable to know that we are disapproved by others. When our conduct is governed by the knowledge of the sum of these two "approvals", THAT is our conscience.

So a tremendous difference it makes as to the standards of those whose approvals we seek. The child wants the parents' approval: the pupil the teacher; the employee the employer's approval; and in community life one desires the aproval of friends and neighbors. And BY their approvals they help to create his standards of right and wrong.

Eventually the things that pleases us and makes us happy will be the 'right" thing to us. So it behooves those who have the privilege to see that doing the "right" thing brings happiness, and doing the "wrong" thing brings unhappiness.

Whatever reaction we cause in others by our action is our influence. So our influence is not in what we do, or what we desire others to do, but it is that which others really do as a response to our own action.

By seeing to our actions we can make our influence what we will. By the use of desire-satisfiers wisely we may induce emotion and action. Knowing the many desires of a child, the parent has it in his power to mould him as he will. Likewise the "mate" becomes amenable to the "mate". But IF the mate holds no desire-satisfiers, or refuses to utilize them, then influence becomes nil.

The author has made a serious study of the subject; and it will repay a careful reading.

R. R. C.

BY WAY OF ILLUSTRATION. A collection of stories, illustrations and analogies for preachers. By C. A. Ault. Cloth. Pp. 164. Published by the Morehouse Publishing Co., Milwaukee, Wis. Price $1.40.

Always room fo rone more. We have Arvine, Baxendale, Bertram, Mackey, Ketchum, McCook, Hugh Macmillan, Douglas, Chaplin and Banks. Yet a new messenger of light for the windows of the sermons we would effectively preach is welcome.

Many of the illustrations are taken from recent events which brings freshness into the realm of enlightenment. A good book, though you may have all the others.

Kenneth Mackenzie.

Church Intelligence



Old Ware Church, Gloucester County, Virginia.

This church, built in 1690, lies in historic Gloucester County about eight miles from Old Abingdon Church. "Twelve large and impressive arched windows light the simple and dignified interior, and the highly glazed brick ends in the wall, on the outside, form a pattern of soft color tones, as though wrought in a weaver's loom. During Colonial days there seems to have been in all churches the same general absence of provision for heating them in cold weather, but certain well-to-do families, no doubt, brought heating boxes, charcoal braziers, hot bricks and abundant wraps."

Why I Go To Church In Hot Weather.

I attend church in hot weather because:

God has "blessed the Lord's day and hallowed it," making no exceptions for hot or cold or stormy days.

I expect the clergyman to be there. I should be surprised were he to stay at home on account of the weather.

If his hands fail through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and presence.

Whatever station I have in the church my example must influence others. If I stay away, why not others?

My faith is to be shown by my Christian life and not by the rise and fall of the thermometer.—The Harrisburg Churchman.

Piedmont-Carolina Assembly.

Fourteen dioceses were represented by eighty-two men at the Laymen's Conference on Personal Evangelism, held under the auspices of the Piedmont-Carolina Assembly of the Brotherhood of St. Andrew, at Kanuga Lake, Hendersonville, North Carolina, July 19-21. After an opening informal session of fellowship Friday evening, the conference opened Saturday morning with a celebration of the Holy Communion by the Rt. Rev. Edwin A. Penick, D. D., Bishop of North Carolina. Leon C. Palmer, of Philadelphia, General Secretary of the National Brotherhood of St. Andrew, spoke on "Why We Are Here", and was followed by Larkin W. Glazebrook, M. D., of Washington, D. C., field worker of the National Commission on Evangelism, speaking on "Personal Evangelism.

The Rev. Elmer N. Schmuck, representing the Field Department of the National Council, spoke on "The Church's Program as a Channel of Persona l Evangelism, and was followed by Dr. W. J. Loaring Clark. H. Lawrence Choate, President of the Brotherhood, spoke on "Training Boys for Christian Leadership" in the afternoon, and on "Opportunities and Methods of Personal Evangelism" in the evening. The Rt. Rev. K. G. Finlay, D. D., conducted a preparation service for the Corporate Communion, which was celebrated by the Rt. Rev. J. M. Horner, D. D., Sunday morning.

After addresses by S. Bartow Strang, of Chattanooga, and others, the conference closed Sunday afternoon, with announcement that similar conferences would be held annually in future.

L. C. P.

Blue Ridge Association.

Guests at Blue Ridge, N. C., this summer are finding ideal conditions prevailing. The weather has been delightful, and the conferences, the lectures of which are available to the other guests, are having exceptionally strong leaders and speakers.

Blue Ridge is the home of twelve important summer conferences, of the summer session of the Y. M. C. A. Graduate School, of S. C. Y. Camp, Boys' Summer Camp of the Y. M. C. A., and during the fall and winter months of Lee School for Boys. These and other activities are under the supervision of the Blue Ridge Association, of which Dr. W. D. Weatherford is Executive Secretary.

Workers with boys and girls are attracted by the new course in play leadership, and other practical classes that have been added. Churches and other institutions are sending some of their leaders here to refresh their minds on work with young people and to learn the newest methods and thought on the subject.

Once a person gets the sod of Blue Ridge on his shoes he invariably comes back again and again, and sends others here. From the first glimpse of stately, Colonial Lee Hall, which overlooks the Seven Sisters of the Craggie ranges, until he leaves the beautiful hospitable grounds, his time is filled with pleasant, profitable moments. The arrangements both for study and for play, so ideally worked out, have been found to be pleasing to a great many people.

The other conferences which will meet here before the Blue Ridge season closes, September 3, are: The Industrial Conference of Y. M. C. A., August 1-4; Travelers' Aid Conference, August 19-25; Conference of Men's Evangelistic Bands, August 9-11; Institute of Recreation and Play Leadership, July 18-August 8; and the Conference of Social Workers, August 25-31.

Christian Unity in the Philippines.

The formation of "The United Evangelical Church of the Philippines" by the union of the Presbyterians, Congregationalists, and United Brethren is in line with the tradition of cooperation and comity which was established soon after American religious forces began work in the islands. It was there and then, for the first time on any considerable scale or under any carefully drawn plan, that denominations agreed upon an allocation of missionary fields. Efforts to promote a more perfect union have occurred intermittently during the last fifteen years. One fruit of these efforts has been the Union Theological Seminary in Manila. The fact that the work of the three denominations which are now entering into a union is in different fields simplifies the actual process of unification. The Congregationalists of Mindanao become "the Mindanao conference of the United Evangelical Church in the Philippines"; the Presbyterian mission becomes "the Manila conference of the United Evangelical Church"; the United Brethren in Northern Luzon are "the Northern Luzon Conference of the United Evangelical Church". The forms of organization will be gradually assimilated to a pattern agreed upon as meeting the actual needs of the situation and sacrificing nothing that any of the cooperating bodies regard as essential. With such a nucleus, a still more comprehensive united Church in the Philippines may be an achievement of the not distant future.—From The Christian Century, Chicago.

Convention of Junior Brotherhood of St. Andrew.

Leadership training and spiritual growth are central aims of the first national convention of the Junior Brotherhood of St. Andrew, to be held at Hobart College, Geneva, N. Y., September 5-8, according to plans announced by Mr. Leon C. Palmer, General Secretary of the Brotherhood.

The conference will be limited to one hundred and fifty boys and young men, and fifty adult leaders.

Growth for boys of today, youth's leadership, social growth, vitalizing our prayer life, the athlete's need of Christ, place of Christ in education, vocational growth, personal work and the college Christian of today—these are some of the topics listed for consideration on the program. Each topic will be discussed by well-known Church leaders. Among the speakers will be: The Rt. Rev. David L. Ferris, D. D., Bishop of Western New York; Hon. Charles H. Tuttle, U. S. District Attorney for New York; Douglas C. Turnbull, Jr., of Baltimore; the Rev. Charles N. Lathrop, D. D., of the Department of Christian Social Service of the National Church; Dr. John R. Hart, of the University of Pennsylvania; the Rev. C. Leslie Glenn, in charge of college work of the Church nationally; the Rt. Rev. Campbell Gray, D. D., Bishop of Northern Indiana; the Rev. Ernest V. R. Stires, of St. Thomas' Church, Bellerose, L. I.; the Rev. Gordon M. Reese, of Vicksburg, and I. C. Johnson, of Detroit.

This is the first time that the Junior Brotherhood has met separately from the Senior organization. It is part of a program which has been undertaken by the Brotherhood leaders to develop a stronger junior department of the organization and to build up in the Church a corps of able leaders among young men.

Those attending the convention will be housed in Hobart College dormitories at a nominal cost. The main item of cost will be traveling expenses. Every junior chapter is urged to send two delegates to the convention and to make definite plans for such before summer vacation.

Because of the limited number that can be accommodated it is urged that all expecting to attend send in their registrations at once. Applications for registration will be numbered in the order received. The convention is not limited to Brotherhood members, but is for all boys of the Church.

Full information can be obtained by addressing the national headquarters of the Brotherhood of St. Andrew, 202 South Nineteenth Street, Philadelphia.

Church of England Flouts Parliament.

London, July 11.—(A. P.)—The convocations of Canterbury and York today approved by large majorities the resolution of the Archbishop of Canterbury permitting the use of the Revised Church of England Prayer Book where congregations give their consent through their councils.

The vote in the Upper House of the convocation of Canterbury was 23 to 4 and in the Lower House 96 to 54. The Upper House of the convocation of York approved the resolution without opposition, although one bishop abstained from voting. The Lower House also approved the resolution.

This decision, although fully expected, has brought about an anomalous position where the State Church has virtually flouted the decision of Parliament which rejected the revised Prayer Book.

The actual situation is that the bishops, having asked Parliament's consent to use the Prayer Book last year and having been refused, now proceed to use it without paying attention to the Parliamentary refusal.—Virginian-Pilot.

What Price Pioneering?

Dr. Teusler is on his way back to Japan, cheered by the knowledge that the crest has been reached and confident that those who understand the meaning and value of the Medical Centre will establish it.

In a way that is almost unique, St. Luke's is the expression of the personality behind it. Only real courage and perseverance, coupled with the vision of what modern medicine as we know and apply it might mean to the people of Japan, could have brought St. Luke's from its almost negligible beginning to what is today—generally acknowledged as the most influential institution of its kind in the Orient.

That the spirit of its founder pervades the Hospital is demonstrated by the fact that through the contagion of his own example, the staff of Japanese physicians and surgeons choose to receive for their devoted service the modest stipends provided by the Hospital while they pour into the treasury the earnings from their private practice.

It is a matter of common knowledge that St. Luke's has been a pioneer in establishing the first College of Nursing in Japan, in blazing the way in public health work and preventive medicine, in carrying on the first "well-baby" clinic, the first tuberculosis clinic, the first public nurse service in the Empire. What perhaps is not so generally known is that almost every nurse who has been graduated from St. Luke's has gone to her work as a Christian woman; that every woman in the first class in the College of Nursing asked for baptism; that so Christian is the atmosphere of the Hospital, with its daily services in the chapel and the constant ministrations of its chaplain, that year after year St. Luke's presents as many candidates for confirmation as any parish in the diocese.

These facts are almost details in the daily round of the Hospital; yet nothing could more surely indicate that while he has given his life to the practical application of scientific medicine for the benefit of the people of Japan, Dr. Teusler has never himself lost sight of, nor allowed those working with him to lose sight of, the very purpose which makes it all worth while.

That the people of Japan appreciate what St. Luke's has done and will do for them is proved by the steady pressure upon Dr. Teusler to inaugurate additional undertakings of a public health character; by the contributions of the Japanese themselves; most of all by the gift from the Emperor's private purse.

Surely it is an investment offering unquestionable security in its record of past accomplishment and of waiting opportunities for usefulness. Why is it that some one to whom has been given the ability to invest large sums without seeking dividends in dollars, has not appeared who will covet the privilege of saying to Dr. Teusler, "Stay in Japan. Give to St. Luke's as only you can the leadership and supervision and inspiration needed at no time more than in the day of transition from hospital to modern medical centre. Here are the funds. Make perfect the demonstration of that to which you have given your life."—A. S. L.

The Brazilian Missionary Society.

This Society, with a foreign as well as national outlook, aimed at employing a tenth of the Church's receipts for missionary work. While this goal was not attained, yet through the Society our apportionment to the National Council was paid and help given towards the support of the seminary. It has been decided to hold before the Church for still another year the same ideal of the dedication of a tenth of the total income to extra-parochial work.

With such a spirit of sacrifice, added to the zeal shown each year in extending the work beyond the limits of parish and state and even country, plus a steady progress in every field whether of finance or numbers or faith, one can believe in the final outcome of the Church's work under the Southern Cross.

The report shows twenty-two native priests, one native deacon, six foreign priests and the bishop; seven candidates for orders; 6,262 baptized persons; 3,129 communicants; eighty-three mission stations.—From the report of the Rt. Rev. M. M. Thomas, of Southern Brazil for the year 1928.

Elementary Training For Doctors' Helpers.

The University of Virginia, Charlottesville, Va., will hold its fifth Institute for Doctors' Helpers in Washington Hall, for the five days, August 5-9, inclusive. This Institute, as well as one to be given for colored women at the Virginia Normal and Industrial School at Petersburg, from August 12 to Au-

gust 16, inclusive, is to be conducted by trained lecturers from the State Department of Health.

The purpose of the course is to teach women such elementary principles of nursing as may qualify them to act as bedside helpers when trained nurses are neither available nor absolutely necessary. The courses are designed so they may be particularly helpful in training women to act in confinement cases.

There are many hundreds of women in Virginia who have some leisure that might profitably be occupied in helpful ways. It is certain that these Institutes show one way to occupy spare time; and it is hoped that some of the women trained at these Institutes may eventually be so impressed with the possibilities of the work that they may go far toward supplanting the ignorant midwives upon whom so many of the rural women have to depend at childbirth.

World Conference on Adult Education.

Mr. Spencer Miller, Jr., of South Orange, N. J., on the staff of the Social Service Department as Secretary for Industrial Relations, and for some years Secretary of the Workers' Education Bureau, has been selected as one of twelve official delegates to attend and address the World Conference on Adult Education, which is to be held at Cambridge University, England, August 22-29. This conference, which is the first of its kind, will bring together men and women all over the world who are taking part in adult education "for the purpose of explaining and discussing the operation of basic principles in the light of the knowledge gained from actual work and experience."

Mr. Miller will address one of the general sessions on Adult Education and the Industrial Worker. With him at this session will be Dr. Richard Sandler from Sweden, Dr. Henry DeMan from Belgium, and Mr. G. D. H. Cole from England.

The American delegation to Cambridge includes, among others: Newton T. Baker, former Secretary of War; James E. Russell, Dean-Emeritus, and William Kilpatrick, of Teachers' College, Columbia University; Kenyon Butterfield, formerly President of Michigan State College; Dr. Leon T. Richardson, director of University Extension of the University of California, and John Willard and Morse Cartwright, of the American Association for Adult Education.

Mr. Miller has also been invited to address the World Conference on Progressive Education at Elsinore, Denmark, on August 12, on adult education.

Mr. Miller gave two evening lectures at the Wellesley Conference, on the Church and Industry.

China Inland Mission: Appeal For 200 New Workers.

The annual meetings of the China Inland Mission, held in the Queen's Hall, were made notable by the formal launching of the mission's appeal for two hundred new workers to be sent forth within two years for the evangelization of the yet unreached millions within the sphere allotted to the C. I. M.

At the afternoon meeting the chair was taken by the new Home Director, the Rev. W. H. Aldis. Mr. Aldis drew attention to the summary report of the past year's work prepared by the Rev. Frank Houghton, bearing the title, "Taking the Offensive". He recalled that at the beginning of 1928 dark clouds of uncertainty still hung over China. Foreign consuls and Chinese officials alike said "No" to the return of the missionaries to their stations. In the autumn, while doors were still apparently closed, the executive of the mission in China met to face the situation and wait upon God. It was decided to authorize the booking of passages by the home bases. The missionaries set sail, and by the time they had reached their destination the whole situation had changed and doors had once more swung open. "The position today is that the spiritual offensive is going on on the whole front: the forces are going forward not only to the old trenches but to new centres." Mr. Aldis went on to say that the C. I. M. was now to give itself more firmly to the setting up of a self-governing and self-supporting Chinese Church. The foreign missionaries, set free from administration, would be able to give themselves more fully to evangelistic and teaching work. "The fighting forces of our missionaries have been added to the extent of sixty-nine recruits. In regard to finance, once again it is our joy to bear witness to God's faithfulness. God has supplied all our needs during the past year £170,500 has been sent in—some £8,500 more than last year." Turning to the future, the Home Director referred to the call for definite advance. The C. I. M. desired to be true to its purposes and to its history, and to be always advancing. "The call is one of the greatest and most challenging the mission has ever issued, and coming as it does so soon after the upheaval in China, with its consequent evacuation of nearly all the stations, it is the more impressive in its vision and daring."—The Record, London, England.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Commander C. T. Jewell, U. S. N., retired, died on July 22 in Emergency Hospital, after an illness of some length but one which was not considered serious until the last. His death marks a distinct loss to the Diocese of Washington, which will be felt in almost every department of its work.

Commander Jewell, as he was always known, was at the time of his death, Secretary of the Provincial and Diocesan Commissions of Religious Education, a member of the Publicity Department of the Diocesan Council, Secretary of the Laymen's Service Association and Superintendent of St. Margaret's Church School. He had always held important offices in the several organizations of men for the Church's work in the diocese and gave unsparingly of his means, time and effort for the Church. He founded the diocesan paper known as "The Church Militant" and assumed the financial responsibility of its publication, as well as its editorship.

Commander Jewell was always keenly interested in any work for young people and did much to advance the work of Religious Education in the diocese. He was also interested in drama and pageantry as a medium of religious education and served as chairman of the Diocesan Pageant and Drama Council.

Funeral services were conducted by the Rev. Calvert E. Buck and the Rev. Robert Shores, and interment was in Arlington Cemetery on Wednesday, July 24.

Though closely associated with the Church in its many branches of activity, Commander Jewell had also many outside interests, some of which are quoted in the following sketch taken from the daily papers of Washington:

He was a member of the Chevy Chase Club and the Kalorama Citizens' Association, and took a prominent part in the social life of the Capital also.

Commander Jewell was a veteran of the Spanish-American and World Wars, returning to active duty for the period of the latter after being retired in 1909.

Born at Annapolis, Md., Commander Jewell received his early education at Coddington School, Newport, R. I., and later attended the Rogers School at Newport. He was graduated from the United States Naval Academy in 1892. He was promoted to lieutenant, junior grade, in 1899, and to lieutenant in 1902. He reached the grade of lieutenant commander in 1907 and was placed on the retired list with the grade of commander two years later. He taught physics at the Navay Academy from 1902 to 1904.

During the World War, Commander Jewell specialized in signals and other staff duty, including extensive study of navigational instruments for aircraft, aeronautical photography, aerology and carried prison supplies.

M. M. W.

A new Episcopal Church has been organized at Silver Springs, Md., in the Diocese of Washington, the Rev. Dr. Alfred Cheetham, rector. This congregation formerly was part of the parish of Woodside. Dr. Cheetham is an Englishman, and formerly was rector of St. Mary's Church, Maryland.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Services at Old St. John's Church, King William County.

Regular monthly services are being held at old St. John's Church, King William County, on Sundays, at 3 P. M. The last service was conducted by the Rev. Hugh W. Sublett, D. D., rector of St. John's Church, Richmond, and the choir of St. John's Church, West Point, was in charge of the Umusic. St. John's Church was recently restored.

The annual Home Coming Day at old Yeocomico Church in Cople Parish, Westmoreland County, the Rev. F. D. Goodwin, D. D., rector, was held on the third Sunday in July. Services were held in the morning and evening and the annual meeting of the Yeocomico Church Restoration Association was held. A tremendous crowd was present from the adjoining counties of Virginia and Maryland and from the nearby cities so that the old church could not hold the crowd.

The Rt. Rev. H. St. George Tucker, D. D., the Bishop of the Diocese, was present and preached in the morning and later on confirmed twelve persons at Yeocomico and at other churches in the parish.

In the afternoon an address was made by Mr. Rosewell Page to a crowded congregation on The Christian Ministry. It is a most noteworthy fact that there are few parishes in Virginia or elsewhere who have sent more men into the ministry than this old parish. The present Rt. Rev. John Poyntz Tyler, Bishop of North Dakota and the late Rt. Rev. John B. Newton, former Bishop Coadjutor of Virginia, among the number.

Yeocomico Church is among the oldest church buildings in the State of Virginia, having been erected in 1706, though the parish far antidates the erection of this church, being the second or third building on the same site or in

the neighborhood. The building, then in a state of abandonment, was used by the county militia as a camping ground during the raid of the British Admiral Cockburn up Potomac River to Washington in the War of 1812 and was badly damaged by the soldiers. Restored later it has been in service almost ever since.

The Yecomico Church Restoration Association was established by Bishops Gibson and Tyler in 1906 on the two hundredth anniversary of the building of the present edifice and is still raising funds for its care and upkeep. Large repairs and further restoration have been undertaken in the past year, $6,000 having already been spent in necessary repair and improvement and $1,500 more is needed to complete the work.

G. M. B.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Vacation Bible Schools.

Bishop Larned, as acting President of the World Association of Daily Vacation Bible Schools, has opportunity to reach thousands of children in this diocese, and in some degree many thousands more throughout the world, during this vacation period. In Brooklyn there are seventy-five of the Vacation Schools, a good proportion of them in our own churches. Bishop Larned has sent the following message to them: "I would be particularly happy if the schools could make an offering this summer toward the wonderful new venture we have started this year in some twenty new schools in the Holy Land, including three in Jerusalem, two in Bethlehem of Judea, and one in Nazareth of Galilee. Another of these schools is to be located near Jaob's Well, where the children will have ample opportunity to refresh themselves during the summer season; and five more will be located beyond Jordan in the Land of Moab. About forty schools will be opened in Egypt. In China, it is expected that 1,000 schools will be opened in fourteen provinces; in Korea, on July 1, five hundred schools were opened, and in India we expect to open two hundred, to say nothing of a host of others being thought of, but for which the plans are not yet ripe. Any offering of this kind that the children could make, could be sent directly to me, and I can assure you that I will see that it is well invested. Indeed, I will promise to match personally or through friends of mine, every gift that is made by a child in these schools, in other words, their offering will be doubled, and therefore do twice as much for the little children in the Far East." Certainly it must grip the imagination of children, to have a chance to ally themselves with similar work being done in Bethlehem and in Nazareth!

Outdoor Summer Preaching.

Under the auspices of the Brooklyn Federation of Churches, a noon-day outdoor service is being held daily in front of Holy Trinity Church, Clinton and Montague Streets, Brooklyn. A platform has been built against the building, and a number of chairs have been placed on the lawn inside the fence. Two trumpeters and a small organ provide the music, and "gospel" hymns are sung. The speakers, who are secured by the Federation, have so far included only one of our clergy, the Rev. L. Bradford Young, assistant at Holy Trinity. A typical attendance is said to be about a hundred and fifty, some seated inside the fence, others standing on both the near and the far sides of the street.

Combined Services For the Summer.

Three neighboring Brooklyn parishes, St. Luke's, the Messiah and the Incarnation, have combined Sunday services for the summer months. During July and August the Rev. Clifford W. French until lately rector of St. Gabriel's, Hollis, is in charge of the combined parishes.

New Rector at Nativity.

The Rev. C. P. Holbrook, who is acting as locum tenens at the Church of the Nativity, Brooklyn, during July and August, has been elected rector of that parish, and has accepted, to take office September 1.

C. H. W.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

Surplice Choir of Trinity Church, Columbus, One of the Outstanding Church Musical Organizations of Georgia.

By Fred G. Storey.

Page the world's keeper of records! Columbus hereby makes claim to two world's records that we believe will stand against all comers.

The first justly boasted claim is that Columbus has a singer who has been for seventy-two years a volunteer member of one local choir.

The second is that Columbus has a choir, one of the choristers of which has been a member of it for seventy-two years.

Both records, we believe, will go unequaled and unchallenged throughout the world.

From 1857 to 1929, and still going strong, is the proud record of Mr. E. L. Wells, who has been a volunteer member of Trinity Church choir of Columbus.

An incident occurred at choir practice which impressed those present with the long and faithful church service of Mr. Wells. The choir was rehearsing Chappell's Easter Anthem. It is a ten-page composition.

"Wait a minute," Mr. Wells is reported to have said. "We prepared this same composition for the Easter music program, April 16, 1865. The choir practiced it but did not carry out the program. The men of the choir were in the trenches on the Alabama side of the Chattahoochee River, facing General Wilson's cavalry raid which captured Columbus at the close of the day."

That was sixty-four years ago. Fifty years later Mr. Wells remembers Chappell's Easter Anthem as being included in the Easter program of Trinity. Mr. Wells was then the only survivor of the choir of 1865.

This distinguished chorister has been a member of the Trinity choir continuously since 1857, with the exception of the time between August, 1861, to February, 1863, when he was in the army of the Potomac in the War Between the States. From the latter date until April, 1865, he was adjutant of Jaques battalion, stationed at Columbus, and during which time he resumed his place in Trinity choir.

During these later years the augmented choir has had the training a number of capable choirmasters, under whose instruction the organization has become increasingly efficient, rendering, at times, full choral services, cantatas and selections from oratorios.

Trinity choir is pronounced by competent judges, who know a good thing when they see and hear it, to be one of the best choirs in this region.

Today, as it has been for seventy-two years, Mr. Wells' bass voice is an enrichening factor in the quality of the choir's music.

If a stranger were to meet Mr. Wells on his way to Sunday morning service and was informed that he had been a member of the same choir for nearly three-quarters of a century, the statement would seem unbelievable, for Mr. Wells' singing has kept him young in spirit and heart—much younger, I think, than he might appear had he never given this service. He is in his ninetieth year—and still singing.

But Mr. Wells has been more than a faithful, long-service chorister. He has been longer a good citizen. We sometimes mentally sort a lot of folks to find an ideal citizen. We think of some one who is active in this or prominent in that work, but there is generally something, when it comes right down to real citizenship, that checks most of them out. Oftener we pin the ribbon on some man who lives quietly, honorably, godly whose neighbors speak well of him, and is fair with himself and the world. Mr. Wells would score high for such a citizenship ribbon.

Columbus citizens generally and Trinity parishioners especially, hope Mr. Wells' voice may be heard rendering its rich musical service for many years to come.

FLORIDA.

Rt. Rev. Frank A. Johan, D. D., Bishop.

Church of the Good Shepherd, Jacksonville.

Wednesday, July 24, was held the first service in the little chapel, set up in Worsham Hall, in a side room, to be known as "Bicknell Chapel" in honor of the Rev. Jesse R. Bicknell, the first rector of the little mission, from which the Church of the Good Shepherd, Jacksonville, grew. Mr. Bicknell is yet in the ministry living now in Atlanta. The chapel will contain furnishings which have an association with the parish. The cross is one made by the rector after the fire which destroyed the church some years ago, and was improvised for the first services afterwards. The vases are a memorial to Lawrence Maxwell Cook, and were partly burned in this fire, but can be used. The candlesticks were on the altar when services were held in what is now the gym. The altar was made of a hanging over the desal in the old chapel and the altar rail was used there. The reredos picture was in the Sunday School in mission days of the parish. Other pictures and pieces have like connection with the history of the parish. The chapel will be used for small week-day services, and especially in winter, rendering unnecessary the heating of the new church. The large organ being installed in the new church will be ready for use in a few weeks. It is a memorial to the late Rev. Milton R. Worsham, given by St. Helena's Guild. There will be two side organs and an echo. It will be one of the finest organs in the city. A full Communion set of seven pieces, made by Gorham, will be in use shortly as a memorial to the late Rev. J. Lindsay Patton. Both Messrs. Worsham and Patton being former rectors. The clergy sedilia have been ordered likewise a memorial, given by Mr. Ben F. Trenary, a former senior warden of the parish. In a short time,

(Continued on page 22.)

Family Department

AUGUST.

1. Thursday
4. Tenth Sunday after Trinity.
6. Tuesday, Transfiguration.
11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. Saturday, S. Bartholomew.
25. Thirteenth Sunday after Trinity.
31. Saturday.

COLLECT FOR TENTH SUNDAY AFTER TRINITY.

Let Thy merciful ears O Lord, be open to the prayers of Thy humble servants, and, that they may obtain their petitions; make them to ask such things as shall please Thee; through Jesus Christ our Lord. Amen.

COLLECT FOR THE TRANSFIGURATION OF CHRIST

O God, who on the Mount didst reveal to chosen witnesses Thine Only Begotten Son wonderfully transfigured in raiment white and glistening: Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His Beauty, Who with Thee, O Father and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

HYMN.

Thy mighty love, O God, constraineth me,
As some strong tide it presseth on its way,
Seeking a channel in my self-bound soul,
Yearning to sweep all barriers away.

Shall I not yield to that constraining power?
Shall I not say, O tide of Love, flow in?
My God, Thy gentleness hath conquered me,
Life cannot be as it hath hither been

Break through my nature, mighty, heavenly Love,
Clear every avenue of thought and brain,
Flood my affections, purify my will,
Let nothing but Thine pure life remain.

Thus wholly mastered and possessed by God,
Forth from my life, spontaneous and free,
Shall flow a stream of tenderness and grace—
Loving, because God loved, eternally.

—Selected.

What Is the Value of the Letters of Paul?

Letters are of especial value to the historian as they are usually written without the conscious purpose of proving anything and are the unpremeditated and spontaneous expression of the author's knowledge and mind. We have thirteen letters ascribed to Paul, and they are from his hand by clear internal and external evidence and by the general agreement of scholars. They fit into their proper place in Luke's narrative in the Acts, and we are as reasonably sure of Paul's authorship of these letters as we are that Cicero wrote those that bear his name.

An important question in this connection is, How did Paul know the facts as to the life and resurrection of Jesus? He does not leave us in doubt on this point. At first he was a powerful opponent of Jesus and his followers, but on the way to Damascus experienced the epochal conversion that revolutionized his life and had such far-reaching effect upon the history of Christianity. In the first chapter of Galatians he tells us that three years after his conversion, time spent in retirement and meditation, he went up to Jerusalem and spent fifteen days with Peter and James the Lord's brother. What did Paul and this disciple and brother of Jesus talk about during those eventful days? About the ministry and work of Christ, but especially about his resurrection. In fact, we may say that Paul, a trained lawyer, spent these two weeks investigating this case on the ground where it happened, examining the eyewitnesses and getting first-hand knowledge of it. He says that he went up to visit Cephas" (Gal. 1:18),a word which means "to know by inquiry and personal examination" and "implies a careful and searching inquiry." In I Cor. 15:5-7 Paul tells us that the risen Christ was seen by Peter and James. He must have gotten this information from these men themselves during this memorable visit with them. We are thus brought into contact with these two important witnesses through Paul, and we also know on what solid ground Paul's own knowledge was based.

We are not to suppose that these thirteen Epistles are all the letters Paul wrote, and in fact we know they are not. They are only a selection from his larger correspondence which have been preserved and incorporated in the New Testament. Neither are we to suppose that Paul wrote these letters with any knowledge or thought that he was composing divinely inspired letters that would be preserved and read and studied through the ages as Holy Scriptures. He wrote them as one writes letters in his correspondence with friends, all unconsciously of the divine Providence that was guiding him and caring for these letters for our instruction and edification. They are all addressed to churches and individuals for practical purposes. Every one of them was occasioned by some special cause or condition that called for instruction and correction or advice from Paul. Their contents were thus adapted and addressed to local conditions and personal needs and are written in the free and direct and incidental method and style of personal correspoence. They almost wholly lack the structure and style of a systmatic treatise or formal history, or of writings intended for general publication.

Yet they are none the less but rather all the more valuable on this account. They illustrate abstract principles in their concrete application, and this is one of the best ways of imparting such truth. They touch a large range and variety of topics both doctrinal and practical as they deal with the peculiar conditions of these first Christian churches while they were yet plastic and involved in all the difficulties and dangers, factions and corruptions of their day, when Christianity was new and had not yet developed forms and creeds and was especially subject to the environment of heathen customs and morals, temptations and persecutions. And all the way through Paul is the uncomprising defender and bold champion of the liberty of the gospel and the universality of the Christian faith against the claims and struggles of Judaism to constrict Christnanity with its bondage and doom it as a Jewish sect.

Paul was a born thinker and theologian and while dealing with these local and temporary conditions was all unconsciously forging his own Christian ideas and experience into shape and use and working out the fundamental principles and doctrines of the new faith and thus laying the foundations of our Christian creeds and polities. Without imposing on us fixed and final forms he yet furnished us with the materials that are the substance of our formal faith today

These letters are characterized by Paul's intellectual and emotional temper and spirit of independent thought and bold solution of problems and brave action. His pages are often so charged with thought and feeling that the words come tumbling from his pen in a tumultuous torrent, sometimes as broken and chaotic sentences that defy the rules of logic and grammar and give infiinte trouble to the commentators. Yet Paul the philospher and theologian was also Paul the poet and mystic and his imagination could utter winged words and soar into rhythmic melody and beauty that are the praise and charm of the ages, such as the immortal prose-poem in the thirteenth chapter of First Corinthians. Paul was the first and greatest theologian of the Christian church. He forged the simple Gospel into a logical system that roots it in the brain as well as in the heart; he put bones in its flesh and rocks under its flowers and fruits. Such work was necessary to give system and stability to the Gospel, without which "the sweet Galilean vision" might have evaporated into myth and mist and long since have faded away. Such is the value of the letters of this great Apostle, Hebrew university graduate, Greek scholar and Roman citizen, he was one of the great men of his age and of all the ages and has helped to shape all the Christian centuries. His letters are links of logic that bind Christianity into an historical and theological system that stands as a bulwark of Christian faith today.—Presbyterian Banner.

A Poet and His Dog.

Walter Savage Landor, the great poet and critic, loved animals, especially dogs and cats, and in his home they became the best of friends. He had one dog, named "Pomero," whom he especially loved. One day a lady asked him if he would sell Pomero. "I would not sell him for a million," was his reply.

"Are you serious?" she asked him.

"Entirely so," he said. "A million dollars would not make me any happier than I am now, while to lose Pomero would make me miserable. Do you understand?"

Pomero and his master were inseparable, and had one little habit, or accomplishment, that is not usual. He could laugh! and when his master would laugh, then Pomero would burst out laughing too, and so loudly that sometimes the pair could be heard clear down the street. They also used to attend concerts together, Pomero often being much affected by the music.

Landor once wrote to a friend: "Pomero is now sitting on my head, superintending all I write and telling me to give you his love."

The time came when little Pomero had to go, and his master was inconsolable. But he did not grieve alone, for (we will let his master tell it):

"Everybody in the house grieves for Pomero. The cat lies day and night upon his grave, and I will not disturb him, though I want to plant some violets upon it, and have his epitaph placed around his little urn: **Cor intus est fidele, nam cor est canis"** (which means the heart within is faithful for that heart is a dog's).—Raja-Yoga Messenger.

For the Southern Churchman.

I BELIEVE!

William Olney

My soul craves a firm foundation
For the sure hope of Salvation;
Since her many foes are seeking to deceive:
She must still for this be praying,
Until confidently saying:
"I believe! **I believe! I BELIEVE!**

Such unquestioned faith obtaining,
Greater wealth there is no gaining;
A sure faith will from all doubt and fear relieve:
The soul tastes a bliss from Heaven
When she cries, with sin forgiven:
"I believe! **I believe! I BELIEVE!**

The foundation God has granted;
Meeting all the sinner wanted;
Blood-bought pardon for the souls, o'er sin that grieve:
And none such need fear exemption,
Who can say of Christ's Redemption:
"I believe! **I believe! I BELIEVE!**

Think of a diamond-mines possessing;
Or the sum of earthly blessing;
Thought is still behind the power to conceive
Bliss which comes from Faith declaring
Trust in Christ's Atonement sharing:
"I believe! **I believe! I BELIEVE!**

Then the soul scarce feels Time's losses
And can smile at all her crosses:
Life, wasted once, Grace help her to retrieve:
To her faith the song is given
As she travels on to Heaven:
"I believe! **I believe! I BELIEVE!**

Now strength takes the place of weakness
And through Grace, with holy meekness,
By the Spirit she can victories achieve:
Her war-cry, while battle rages,
And she daily conflict wages:
"I believe! **I believe! I BELIEVE!**

Relief From Anxiety.

If to disobey Jesus is sin, then worry is sin. Is there anything that breaks life more frequently or more fatally than worry? No one can live and worry. Is there any advice more frequently handed out than "don't worry?" As if it were possibly through force of will not to worry. One can as easily lift himself by his boot straps as quit worrying according to orders.

Worry is anti-Christian. It is the opposite of peace. It is our privilege to have peace, a quiet mind, tranquility of spirit. How can we attain it? When we fix our gaze upon things and ourselves we can easily fall into worry. If we look at God and things God through Jesus, we can be easy in mind.

Jesus mentions the things that cause worry. The constant need of food, we must have something to eat and drink. The need of clothes, we must have something to put on. The problem of a living is securing these things. Jesus assures us that God knows that we have need of these things. God made us and the world in which we live and he made us to live in the world and the world for us to live in. We and the world are suited to each other. God made us not to die, but to live, not to be in want but to enjoy.

Before Jesus a saint of experience said: "The Lord is my Shepherd." "I shall not want." "I will not fear." Jesus tells us the fact is better than that God is our Father. Shall we who live in "the Father's house" come to want? Will we who are children of God—not merely sheep of a shepherd—fear?

Look at the birds and the flowers, Jesus says. The birds need to eat and they do eat and they do sing. The flowers are not drab things but beautiful. Are not the children more to God than birds and the grass? Then why is ther any lack among men? Because they do not live as children of God. "Seek ye first the Kingdom of God and his righeousness and all these things shall be added unto you." Live like children and the children's portion will be yours.

But "tomorrow?" Most worries are concerned with tomorrow. So many things may happen tomorrow. Yes; but no tomorrow can come in without God. Our Father in heaven does not die nor go on long journeys nor forget. We live in his home and are his children. If we are prodigals who turn from Father and home and go our own way to a far country doubtless there will be want; but if we listen and learn and rejoice in obedience we shall have no place for anxiety. God is the cure for worry. God is the only cure. The God of Jesus Christ.—Exchange.

How Does Christ Reach Us?

How does He break in upon our consciousness? In many and various ways. The Rev. Sam Chadwick says, "The Lord never goes the same way twice."

He sometimes reaches usc through our senses, as He did Elijah when in the grip of a self-absorbing despair, so that even God was forgotten. He reached him through the earthquake, wind and fire. So He reached Moses through the burning bush, and later through the smoking, flaming mountain. He reached the sleeping shepherds on Bethlehem's plains by heaven's Salvation Army Band which appeared in the sky. God has first to excite and quicken those He seeks to bless. If I am told that this savours of the sensational, I reply with John Ruskin, "I am not afraid of the word 'sensation,' still less of the thing."

Then Christ reaches us through the Consvcience. He had been busy with Saul's conscience long before He felled him to earth on the Damascus road. "It is hard," He said, "for thee to kick against the goads." Jesus reached Bunyon through his conscience years before He filled his heart with light and peace at the cross.

At other times He breaks in upon us through the intellect, as He did upon Dr. R. W. Dale in his study at Birmingham, as he was writing his Easter sermon, coming upon him in a burst ot sudden glory in the truth "Christ is really alive! Christ is living."

Again, he makes a direct appeal to the heart. He came to bring grace and truth, and while truth is a term of the intellect, grace is a term for the heart. He often brings grace first and truth afterwards. It was not at first a new truth that He brought to Wesley as he sat in the Meeting House at Aldersbate Street. Wesley found his heart strangely warmed; the eyes of his heart were enlightened first. His new theology sprang out of his new experience.—The United Methodist.

For the Southern Churchman.

INFLUENCE

Martha Shepard Lippincott

To eat to drink be merry,
Tomorrow we may die
Is this the highest aiming
For which we mortals try?
Ah! surely there are better
And nobler aims in life
Which lead our souls up farther
Above all evil strife

We do not die in spirit,
When we have passed away,
So that our thoughts and actions,
No more, on earth, may stay;
For they have been implanted
In many other hearts
Our influence, to others,
Much good or ill, imparts

And like the widening circles
From pebbles thrown in streams,
E'er flowing farther outward,
Lifes' influence, thus seems.
One follows our example,
And then another too,
While we're not realizing
What good or harm we do

Then let us live forever
With just life's highest aim
So that, for wrongs of others,
We ne'er can be to blame;
But let us e'er be leading
All erring souls to God,
And teaching them the beauty
Of paths that Jesus trod.

The Lost Purpose.

The normal condition of every church and every preacher is evangelistic. The bane of many a church strong in numbers, intelligence, wealth, indeed in every element of strength but one, is that it has lost the seeking role. Congregations meet, preachers preach, the forms of worship are decorously observed, but all without any purpose to reach the lost. This brings deadness, and in this atmosphere of death, wordliness increases, sound doctrine decays, congregations disintegrate and in time the desolation of Zion is complete.—George W. Truett.

The Cross Today.

"I see the Cross set up in every slum, in very filthy over-crowded quarter, in every vulgar flaring street that speaks of luxury and waste of life. I see Him staring up at me from the pages of the newspaper that tells of a tortured, lost, bewildered world.

"Ever and always I see set up above this world of ours, a huge and towering Cross with great arms stretched out East and West from the rising to the setting sun, and on that Cross my God still hangs and calls on all brave men and women to come out and share His sorrow and help to save the world."—Stoddert-Kennedy.

Men followed where the Highest led
For common gifts of daily bread,
And gross of ear, of vision dim,
Owned not the Godlike power of Him.
Vain as a dreamer's words to them
His wail above Jerusalem,
And meaningless the watch He kept
Through which His weak disciples slept.
—Whittier.

For the Young Folks

For the Southern Churchman

A MORNING PRAYER.

Maude F Mumma.

Dear Lord, I lift my eyes to pray,
And ask Thy blessing on the day;
Ask Thee to guide my feet aright,
And keep me safely until night.

I pray Thee for my loved ones, too,
Hearts that love Thee, loyal, true;
How kind, how good, Thy precepts are.

I pray Thee for the stranger here
Thou far removed from loved ones
Though far removed from loved ones dear;
Help him to feel Thy guiding hand,
Though traveling in a distant land.

These mercies I of Thee implore,
Keep Thou the well, the sick restore;
Until the day of life be past,
And we are safely moored at last

The Old Woman, Her Pig, and The Stile.

A Modern Version.

On one of our large mission compounds in Assam there lived and labored a young woman whose troubles were many and all her own. One day, for Hindoo girls, she had a house built. It was a wonderful hostel. There were screens all around to keep the mosquitoes and insects out. There were locks on the doors. There were iron beds in the rooms. Also there were cookhouses. All was in readiness so that the girls might be moved by Saturday night, only the fence was not built.

So she went to the Mali and said: "Please, Mali, build me a bamboo screen so that I can move Hindoo girls into new hostel by Saturday night. Mosquitoes are humming and they'll all get malaria." But the Mali said: "Go to yonder Coolie and get him to stretch the wire fence, then I will put up the bamboo screen."

So she went to yonder Coolie and said: "Please, Coolie, stretch wire fence so Mali can put up bamboo screen, so I can move Hindoo girls into new hostel by Saturday night. Mosquitoes are humming and they'll all get malaria." But the Coolie would not.

She went a little further and she met the Driver. "Please, driver, drive Coolie. Coolie will not stretch wire; Mali will not put up bamboo screen, and I can not move Hindoo girls into new hostel by Saturday night. Mosquitoes are humming and they'll all get malaria." The Driver would not, but said: "Go to yonder house and say to yonder Sahib, 'Come, and show me how to build the fence,' then I will drive Coolie."

So she went to the Sahib and said: "Please, Sahib, come; show Driver how build fence, for Driver will not drive Coolie; Coolie will not stretch wire; Mali will not move Hindoo girls into new hostel by Saturday night. Mosquitoes are humming and they'll all get malaria.

But the Sahib said: "Go to yonder Debtor. He owes me; get him to oversee your fence."

So she went to yonder Debtor and said: "Please Debtor, come and oversee the building of fence. Sahib will not show Driver how to build fence; Driver will not drive Coolie; Coolie will not stretch wire; Mali will not put up bamboo screen, and I can not move Hindoo girls into new hostel by Saturday night. Mosquitoes are humming and they'll all get malaria." But Debtor would not.

"Then," said the young woman, "I shall call the Judge." So she went to the Judge and said: "Please, Judge, arrest Debtor. Debtor will not oversee; Sahib will not tell how; Driver will not drive Coolie; Coolie will not stretch wire; Mali will not put up bamboo screen and I can not move Hindoo girls into new hostel by Saturday night. Mosquitoes are humming and they'll all get malaria."

The Judge arrested Debtor. All at once Debtor began to oversee; Sahib began to tell how; Driver began to drive Coolie; Coolie began to stretch wire; Mali began to put up bamboo screen, and the Hindoo girls moved into the hostel by Saturday before they got malaria.—Children's Leader.

WHO LIKES THE RAIN.

"I," said the duck; "I call it fun,
For I have my little red rubbers on;
They make a cunning tree toad track
In the soft, cool mud. Quack! Quack!"

"I," cried the dandelion; "I;
My roots are thirsty, my buds are dry."
And she lifted her little yellow head
Out of her grassy bed.

"I hope 'twill pour! I hope 'twill pour!"
Croaked the tree toad at his gray bark door;

"For with a broad leaf for a roof
I am perfectly weather-proof."

Sang the brook: "I laugh at every drop,
And wish they never need to stop
Till a big river I grow to be,
And could find my way to the sea."

—Our Young People.

The Young Samaritan.

One hot afternoon, just after one of those heavy summer rains had drenched the streets of a prominent New England city, a small boy of nine years found a half dead little bird which had apparently fallen from a nest. The little creature was feebly hopping about the middle of the road in the very path of an approaching horse and buggy. The boy made an attempt to draw the driver's attention, but not before the unfortunate little bird had been struck by one of the horse's hoofs and knocked into the gutter.

With a mingled feeling of pity and indignation, the boy darted into the road and tenderly took the little feathered creature from the wet mud and placed it in his cap. He then made his way to his home, where his kind mother received the little bird and made it as comfortable as possible.

A shoe box was fitted up as a sort of nest and home; some soft rags were placed inside, and, as the storm was past, the box paced on an outside window sill. The developments were interesting. In fact, hardly a half hour had elapsed before two pretty birds with tufted heads appeared on the electric wires near the window and were causing a regular commotion in bird language. They were parents of the little bird and were seeking their lost baby.

The little Samaritan watched the birds with interest, not making a sound or motion for fear of scaring away the visitors.

But the baby bird was already struggling to get out of the box. It had heard the call of its parents. Suddenly one of the larger birds timidly flew to the window-sill and, glancing about hurriedly, crushing some red berries into the hungry little mouth of the baby, then flew off again. But the young bird seemed to want to go with its mother and father.

About an hour later, the older birds returned with more food and both flew to the window sill. After a series of chirpings and hoppings about, there was a flutter of wings and the three birds were gone. The tiny bird had finally mangaed to extricate himself from a large hole in the box cover.

I distinctly remember the foregoing incident as I was the nine-year-old boy who had made the rescue, and although many years have since passed, I still feel proud of my act.—Joseph R. Schadel, in Our Dumb Animals.

Delight's Snow Fairy.

Delight was tucked away in bed, while her little friends were playing Snowman in the garden, for a belated snowstorm had come even in March.

"It is such fun to play Snowman, too," Delight thought as she cuddled close under the covers. "There's nothing more fun in all the world than playing Snowman." And although her name meant Happiness, she was not quite happy now. Her throat was very, very sore, and she was lonely lying in her bed when her friends were having fun.

But Delight never remained lonely long. Her eyes were too bright for that. She always saw something that would keep her company. This time it was the snowflakes, falling gently aginst the window.

"What pretty, pretty shapes they are," Delight said half aloud. "They all have pretty, pretty points."

"These are just our dresses," said a little voice quite near. "I'm a snow fairy. If you will come with me, I'll take you to the room where our dresses are made. Do you want to come?"

Delight's throat felt quite well now, as she answered, "Oh, yes, please," and followed the Snowflake Fairy.

The wind blew them up high, until they were behind a big, big cloud. Then it blew away and left them there.

At first everything seemed so bright that Delight could see nothing at all.

"It's all pitch black," she said, "I think I like it best at home."

"Just wait a minute and you'll see," said the Snowflake Fairy.

Then in just a minute Delight found that she could see quite well. She was in a dazzling blue room with little fairies flying all about. Their wings shone just like diamonds. Their bodies were like transparent ice, a sort of blue also. Delight thought that she had never in her life seen anything so lovely.

"They seem to be very busy," she said to Snowflake Fairy who had brought her.

"Yes, they are cutting out the dresses," said Snowflake.

There above the big, big table made of glittering ice flew the little fairies with their diamond shears. They were dropping tiny shapes that looked like paper patterns to the table. Another little fairy, in the middle of the table picked them up and put them into baskets as they fell.

Delight ran and picked up some of

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the patterns to see what they looked like.

"They're gone," she cried as she opened her hand.

"Yes, they are snowkake patterns for the clouds to use in making snowflake dresses. They are very frail. As soon as you breathe on them they melt."

"Who's here? Who's here?" said a boy's voice suddenly.

"It's just a little girl to see our patterns," said the Snowflake Fairy.

"And who are you?" asked Delight, not the least bit afraid. Her eyes looked straight into the boy fairy's eyes and she could feel her hand turn cold.

"I'm Jack Frost," laughed the boy fairy. Since you have looked at me, see if you cannot pick up a handful of patterns without having them melt."

This time when Delight picked up the patterns they did not melt at all. She could see their lovely, glistening, pointed shapes quite well. There were at least a dozen different shapes and all were as lovely as the star she had so often seen on her window at home.

"Come," said Jack Frost then. And he led them down a long, long passage made of ice, till they came to the Palace of Winds and Clouds.

Just as they entered the palace, Delight turned around, and saw that all the little fairies had followed them. Each fairy had a basket full of patterns hanging from her wings. There was lovely music, made by the Winds. Each fairy as she entered the palace danced up to a Cloud and emptied her basket of patterns right into his lap. Some of the clouds were so popular that two or three of the fairies went to the same cloud. When all the little baskets were quite empty, the fairies had a dance with the winds and the clouds. Even Jack Frost and Delight's Fairy friend joined in the final dance.

In a moment, however, Delight's Snow Fairy came up and whispered:

"If you want to be in time to see the snowstorm, you'd better hop right back into your bed."

"One of the winds may escort you home," said Jack Frost grandly. And as she shook hands with Delight, he added:

"If you're very, very careful not to breathe on them, you may look at the snowflake dresses quite closely after this. Lay a bit of black velvet on your window sill and you can see the patterns quite plainly."

Delight never forgot his words. She reached home very quickly and the nicest wind of all to help her. She was in time to see the snowflakes with their pretty dresses coming down in millions with the winds behind.

When Delight's tea tray came with mother that cold winter day, the little girl's face was covered with smiles.

"Having a lovely game all by yourself?" asked mother.

"Far lovlier than making Snowmen," said Delight. "I've been to the Fairy Palace where they make the snowflakes, mother."—The Presbyterian.

God's Presence.

All Love, all Beauty,, are of Him
Who gave them to His world, nor can
Be less than they. However dim
The light that lights the soul of man,
It was His love that lit the spark,
An altar candle in the dark.
The token of His perfect plan
The meteors blaze, the thunder rolls,
And worlds dissolve; but He is nigh,
To see our tears and hear our cry,
Not from some watch-tower of the sky,
But in the temple of our souls.

Ledge vs. Boulder Granite

The purpose of a monument is to perpetuate the memory of the dead. An all-important factor, therefore is its permanence.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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WANTED, POSITION AS TEACHER, Academical or Industrial department in home, or institution. Experienced. Address Miss Leislie L. Rucker, Pedlar Mills, Va.

A GOOD READER DESIRES POSITION as companion, housekeeper or matron in institution. Address "Miss Page", care of Southern Churchman.

Deaths

ATKINSON: Died, suddenly, July 20, 1929, in Baltimore, Maryland, REVEREND THOMAS ATKINSON, son of the late Dr. Robert Atkinson, and grandson of the late Rt. Rev. Thomas Atkinson, Bishop of North Carolina.

MILLS: Entered into life eternal, July 26, 1929, in St. Luke's Hospital, New York City, MISS MARY MILLS, younger daughter of the late Rev. W. H. and Mrs. Nannie Alvey Mills, and sister of Mrs. Percy T. Fenn.
"Blessed are the pure in heart."

MISS NELLIE SMITH.

On July 18, 1929, after prolonged illness, heroically borne, MISS NELLIE SMITH entered the joys of eternal rest.
Her family and friends will remember with gratitude her rounded, bright, unselfish, useful life, fringed not by a dark cloud of suffering, but by the imperishable glories of a sunset of peace.
She is survived by two brothers and three sisters, Mr. Conway Smith, of Delaplane, Va.; Rev. Carroll N. Smith, of Erie Diocese, Pa., and Misses Minnie Tenyse and Olive Smith, of the Plains, Va.
Burial in Sharon Cemetery, Rev. D. C. Mayers officiating.

REV. DR. HUGH BIRCKHEAD.

A Tribute.

Died, at 53, in the midst of a signally able and growing ministry. That when the Church is finding it so hard to fill her responsible positions makes this loss peculiarly keen and sad.
This man did not figure largely in the news reports.
not figure largely in the news reports.
He was innocent of the arts of the office seeker and some of his brethren doubtless thought him aloof. Surely because he was so wholly concentrated upon his own God-given job in a parish which grew in power, beauty and effectiveness each year. Dr. Birckhead was first a strong, dramatic, outspoken preacher. He had a firm grip upon Christ and His Cross. He won and held large congregations. He was also a good undershepherd of the flock of Christ, systematic and diligent to the end. In resourcefulness as an administrator he had few superiors He set people to work, inspired them with a zeal for missions and service. Starting out as a rather typical Broad Churchman he grew steadily in his feeling for the nobility of the life of worship and the sacramental element in the Church's life. His sympathies widened. He had invited last spring the Rev. Fr. Shirley C Hughson to hold a mission in Emmanuel Church this autumn, and few men would have more faithfully prepared for it. And then he stood by his diocese nobly through all. More often than any other his parish was "the host of the whole Church" in Maryland. They did it handsomely and well. His fine figure and leadership will be missed and those who knew him best will most sadly mourn him.
"Eternal rest grant unto him, O Lord, and may light perpetual shine upon him."
ARTHUR B. KINSOLVING.
July 25 1929.

CHURCH INTELLIGENCE.
(Continued from page 16.)

the large and handsome new church, opened for its first service last Easter, will be appropriately and fully furnished having received many memorials and gifts to this end. The swimming pool of the parish is one of the most popular places in Riverside section during the summer. The old chapel, which with balcony, seats about 700, has been dismantled and is now "Worsham Hall", will be used for the junior and senior departments of the school and as a place for plays, moving pictures and other activities of the church, requiring an auditorium. Eighty-one have been confirmed in the parish since Easter. Renovation of the seven large department halls are being made this summer, to be ready for the fall opening of the school. The Rev. C. A. Ashby is rector of the parish. Union services with the Riverside Baptist and Presbyterian churches with Good Shepherd on Sunday nights are proving most popular.
J. O. P.

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

Vacation Bible School.

Exceeding by over one hundred the enrollment of last year, the Daily Vacation Bible School under auspices of the Episcopal churches of Charleston, S. C., opened for a session of five weeks with two hundred and eighty-nine pupils. Mrs. C. J. Shuler is principal, the Rev. Dr. H. W. Starr, rector of the Church of the Holy Communion, is director, and John A. Pinckney assistant. The faculty includes thirty-four teachers from Episcopal, Lutheran, Methodist and Baptist churches.

Bishop Thomas, of South Carolina, has dedicated the Kanuga Lake property, near Hendersonville, N. C., as a Summer Conference Centre and Camp of Religious Training for the four dioceses in South and North Carolina.

The Diocesan Home for Aged Women of the two dioceses of South Carolina, has moved into its new quarters at Charleston, the fine old Gilchrist mansion, three stories, Ashley Avenue and Bee Street. The building, which was given the church by the late W. King McDowell, has been remodeled and thoroughly renovated. The Home was established in Charleston seventy years ago and has been long at Ashley and Spring Streets.

A new organ was installed at St. John's Church, Charleston, S. C., June 23. The congregation is thoroughly pleased with the instrument.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

Blue Mountain Conference.

The Blue Mountain Conference of the Protestant Episcopal Church adjourned July 30, after having been in session at Hood College, Frederick, Md., two weeks. It was the most largely attended of the sixty-five Church conferences in the United States. A new feature was the children's department, conducted by Deaconess Frances Edwards, of the National Department of Religious Instruction, assisted by Miss Helen C. Washburn, of Philadelphia. Former Bishop Overs, of the Missionary Diocese of Liberia, now of Jamestown, N. Y., was president of the conference, and the Rev. John W. Suter, Jr., Secretary.

MILWAUKEE.

Rt. Rev. W. W. Webb, D. D., Bishop.
Rt. Rev. B. F. P. Irvins, D. D., Coadjutor.

Rural Workers' Conference.

With the largest attendance in its eight consecutive years, the Rural Workers' Conference of the Episcopal Church met at Madison, Wisconsin, July 6-12.
The church group met in connection with the Annual Rural Leadership Summer School of the University of Wisconsin. Men and women in attendance took courses at the University on such subjects as Sociology of Community Life, Adult Education in Rural Communities, Farm Relief Programs and Problems, Personality and Social Adjustment, and kindred topics, taught by members of the University faculty, among them Professors Colbert, Kolb, Muyskens, and a dozen others.
The church group conducted its own conferences, one at noon, and one each evening, affording the opportunity of the general University courses, with a varied series of addresses, conferences and discussions of the rural problems of this church. Other denomination groups conducted similar specialized conferences.
One of the largest groups, the Episcopal Church was represented by forty-five men, mostly rural clergy; twenty-eight women, leaders in various kinds of rural church work; and three bishops, the Rt. Rev. Frank E. Wilson, D. D., of Eau Claire, the Rt. Rev. H. H. H. Fox, D. D., Coadjutor of Montana, and the Rt. Rev. William Green,, Coadjutor of Mississippi.
Delegates came from twenty-five states of the union, and twenty-nine dioceses of the Church.
The women's group was housed in Delta Sigma Pi House, and conducted its own noon-day conferences, including a presentation of organization. Miss Sanford of the Church Mission of Help; Miss Alice Alexander, representing the

G. F. S., and Miss Elizabeth Beck, of Austin, Minn., for the Daughters of the King; sessions on the Woman's Auxiliary, led by Mrs. Benjamin Brown, diocesan president in Western Missouri; Social Service in relation to rural work, under direction of Mrs. William Marsh, Dean of Rural Women in the Diocese of Tennessee. The women's program continued with an address by Mrs. Edward Ashley, about Indian work, especially with young people in South Dakota; Miss Jansen, of Richlands, Va., discussed Mountain Work. Miss Anna Clark, of the National Council of the Y. W. C. A., presented that organization's program for rural activity, and various clergy presented to the women their particular methods and problems.

The men followed a similarly varied program. The Rev. C. E. Edinger, of East Tawas, Mich., led a discussion of Diocesan Vocational Camps and Conferences for Country Boys. The Rev. H. W. Foreman, Secretary for Rural Work, Department of Christian Social Service, of the National Council, conducted a general discussion of the Church's rural work, program and problems.

From various parts of the Church came information about methods used. Among them discussion of motion pictures, showing how the Church is carried into the country districts of Western Massachusetts. Archdeacon Bulkey, of Utah, explained the Mormon situation. The Rev. John W. Irwin, of the National Council's Department of Publicity, had two sessions on practical methods of using publicity for the rural Church. The men lived and met in Zeta Psi Fraternity House.

On Sunday the entire conference was entertained by Grace Church, Madison, at breakfast, following the early celebration of Holy Communion. Bishop Fox was celebrant and preacher at the late service.

J. W. I.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor.

Parish Has Doubled Membership in Ten Years.

On Sunday morning, June 16, Saint Andrew's Parish, Jackson, celebrated with special services the tenth anniversary of the rector, the Rev. Walter B. Capers, D. D. Bishop Bratton presided, and speaking for the diocese and himself, bore fitting testimony to Dr. Capers, and praised his notable work, both in the diocese and in the parish. Judge Lyell spoke in behalf of the Men's Bible Class, which is one of the conspicuous evidences of the rector's success. Mr. Marcellus Green, Senior Warden, of the parish, discussed the "work behind the scenes" that every wearer of the cloth must carry on in the church, and told of the diplomacy, tact, and wisdom of Dr. Capers in solving every problem his parish brought to him." Mr. Green told how since Dr. Capers came to Jackson from Trinity Church, New Orleans, in June, 1919, the parish had doubled its members, and more than trebled in the amount of money raised and in the amounts given to missionary and educational work. The beautiful parish house has been built, said he, at a cost for edifice and furnishings of $60,000—all of which amount has been paid, and a $20,000 rectory has been purchased and paid for. Pledges to parish and general Church support have increased from $150 in 1919 to $500 in 1929.

There are nine hundred communicants and 1,150 baptized persons in the parish.

As one of the evidences of the parish's appreciation of the rector and Mrs. Capers, a substantial check was placed on the plate for them.

Dr. Capers has represented the Dioceses of Tennessee and Mississippi in a number of the General Conventions of the Church, and at present is the president of the Standing Committee of this diocese. He is vice-president of the local Community Welfare Association, director of the Mississippi Child's Finding Society, a Lion, a Mason, and a member of the Sigma Alpha Epsilon College fraternity.

M. W.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop
Rt. Rev. E. W. Saphore, D. D., Suffragan
Rt. Rev. E. T. Demby, D. D., Suffragan

St. Mary's Church, El Dorado, has been without a minister and without a supply for ten months. Three other parishes in Arkansas are without ministers and have been so for months. And that is the reason for the weakness of the church, not only in Arkansas, but everywhere that such conditions exist.

Bishop Winchester is in Chicago to remain until the autumn. His health does not permit him to do any visiting for confirmation or other purposes.

Mr. Paul Newell, a candidate for Holy Orders from Little Rock, is in charge of the parish of St. Paul's at Newport.

Dean John M. Williamson, of Trinity Cathedral, Little Rock, is spending a two months' vacation in England, traveling with his family. The Dean furnished a supply for one month; and lay readers are holding services the second month.

Personal Notes

The Rev. Richard Bland Mitchell, D. D., for many years executive secretary of the field department of the National Council, and since 1928 field secretary for the University of Sewanee, has accepted the call to St. Mary's-in-the-Highlands, Birmingham, Alabama. Dr. Mitchell will enter upon his new work the first of September.

Dr. Mitchell graduated from the Divinity School of the University of Sewanee in 1912, with the degree of Bachelor of Divinity. He was ordained by Bishop Bratton of Mississippi. His first charge was in Aberdeen, Mississippi. He spent one year in China and other far east countries, in the interests of the Church's missions. From 1917 to 1920 he was corresponding secretary of the Board of Missions of the General Church. He is the brother of the Rt. Rev. Walter Mitchell, Bishop of Arizona.

St. Mary's has been vacant since the resignation of the Rev. Oscar de Wolf Randolph, about a year ago. The congregation is happy in securing so able a success to Mr. Randolph.

ORDINATIONS.

Mr. Durrie B. Hardin and **Mr. Edward G. Mullen** were made Deacons on St. John's Day, June 24, in Trinity Church, Houston, by the Rt. Rev. Clinton S. Quin, D. D., Bishop of Texas.

Mr. Hardin was presented by the Rev. Claude W. Sprouse and Mr. Mullen by the Rev. Charles W. Sheerin. The sermon was preached by the Rev. Charles Sumners and the Litany was read by the Rev. Lyle S. Barnett.

Mr. Hardin is to be in charge of the work in Orange and Goosecreek, Texas, and Mr. Mullen is to be assistant at St. Paul's Church, Waco.

The Rev. Ralph B. Putney was advanced to the Priesthood at Trinity Church, Detroit, Mich., by the Rt. Rev. Herman Page, Bishop of Michigan, on Sunday, June 23. Mr. Putnam is a recent graduate of the Episcopal Theological School, Cambridge, Mass. He will become the rector of Trinity Church, Munroe, Mich.

Mr. Putney was presented for ordination by the Rev. Malcolm J. Van Zandt, and the ordination sermon was preached by the Rev. Lewis B. Whittemore, rector of Grace Church, Grand Rapids, Mich.

Mr. Horace B. Waters was ordained to the Diaconate by the Rt. Rev. Herman Page, in St. John's Church, Detroit, Sunday, June 23. Mr. Waters was ordained in the sign language of deaf mutes, and will work in connection with the Ephphatha Mission, which has been conducted in St. John's Church for many years. The candidate was presented by the Rev. R. W. Woodroofe, D. D., rector of St. John's Church. The service was attended by eight deaf mute clergymen from the Middle Western and Eastern States, and by many members of the mission congregation.

The Rev. George Ridgeway was ordained Priest at the Church of the Messiah, Detroit, by the Rt. Rev. Campbell Gray, Bishop of Northern Indiana. Mr. Ridgeway has been studying at the University of the South. He is engaged to marry Miss Virginia Gray, daughter of the Bishop who ordained him. Mr. Ridgeway will serve on the staff of the Detroit City Mission, and also will have charge of the Church of the Messiah during the absence of the newly appointed rector, the Rev. Harry J. Pearson, who has left for a short vacation in England.

The Rev. Albert S. Longley, rector of St. Paul's, Glen Cove, died suddenly at his rectory on Wednesday, April 24. The funeral was in his church on Saturday, the twenty-seventh, at 3 P. M. He was a brother of Bishop Longley, of Iowa.

DEATHS.

Baltimore, Md., July 22.—While returning from a professional and social call on Dr. George H. Hocking, the Rev. Dr. Thomas Atkinson, prominent clergyman of the Protestant Episcopal Diocese of Maryland, dropped dead Saturday night on Thirty-third Street.

A grandson of a Protestant Episcopal bishop of North Carolina and a son of the later Dr. Robert Atkinson of this city, Dr. Atkinson was born in Baltimore April 1, 1860.

In 1883 he became the deacon of the Cape Charles of the Holy Evangelist, Baltimore, and the following year was an instructor at the Ravenscroft Training School, Asheville. He was ordained a priest in 1884 and the next year returned to his first charge.

He was appointed curate of St. John's Protestant Episcopal Church, Fayetteville, N. C., in 1887, and the next year was named rector of the church, filling the pulpit until 1893, when he returned to Baltimore to become the rector of St. Barnabas' Protestant Episcopal Church.

"This poor man cried, and the Lord heard him, and saved him out of all his troubles." Psalm 34.6.

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INTRODUCTION

I do not believe that I ever saw a more marvelous example of the power of God's redeeming grace than Vincent J. Steffan; to me a brother beloved in Christ. And no story that I have ever read in secular literature or sacred is to me more thrilling than the testimony of this soul that has come up from the immeasureable depths of sin. It is a very modest account of those experiences that this young man has passed through of which I have been an interested observer from the time of his incarceration in the State Prison at San Quentin. The simple truth in this case will seem like some fairy tale of the most fervid fancy. And it is for the glory of God that the story is told. That thousands and even millions may read it is my hope and prayer.

A. C. SHEPHERD,
Formerly Chaplain of the State Prison at San Quentin, Cal.

PLACES OF MINISTRY

A record of the Association's activities from January to March 31, 1929, is shown below.

Penal Institutions Visited	Location
1. State Penitentiary	Philadelphia, Pa.
2. State Penitentiary	Pittsburgh, Pa.
3. State Penitentiary	Montgomery, Ala.
5. State Penitentiary	Joliet, Ill.
6. State Penitentiary	Baltimore, Md.
7. State Penitentiary	Jefferson City, Mo.
8. State Penitentiary	Columbus, Ohio
9. State Penitentiary	Richmond, Va.
10. State Penitentiary	Bellefonte, Pa.
11. State Reformatory	Huntingdon, Pa.
12. Boys' Training School	Milledgeville, Ga.
13. Sing Sing Prison	Ossining, N. Y.
14. Industrial School	Maidens, Va.
16. City Work House	St. Louis, Mo.
17. Municipal Jail	St. Louis, Mo.
18. Allegheny County Jail	Pittsburgh, Pa.
19. National Training School	Washington, D. C.
20. U. S. Penitentiary	Atlanta, Ga.
21. U. S. Disciplinary Barracks	Fort Leavenworth, Kans.
58. Various others, including churches.	

SUMMARY FOR THREE MONTHS

Total institutions visited	79
Total services conducted	60
Total prisoners addressed	13,500
Total decisions manifested	970

The Association is grateful to all who have contributed in any way toward making this ministry possible. All interested are invited to list their names with us and receive these quarterly reports. Correspondence is invited for opportunity to serve in penal institutions, and elsewhere.

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Address.....

Date..... .....

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Southern Churchman

1835

Vol. 94. RICHMOND, VA., AUGUST 10, 1929. No. 32.

MORE PRECIOUS THAN GOLD

Ours is the richest nation on the globe. With 6.5 per cent of the world's land area and 7 per cent of the world's population, this country produces and consumes a far greater proportion of the material requirements of modern man than does the rest of the world. Each year our factories, mines and farms combined turn out products valued in excess of $80,000,000,000.

We are expending billions each year on the development of material things. In the South alone there is annually invested more than $1,000,000,000 in new construction—new industries, new buildings, highways, railways, airways and water transportation facilities. But of what avail is this enormous wealth and creative power if we do not aid in the fullest development of our greatest asset, the youth of the land? They are more precious than gold.

The school boy and girl of to-day, and the generations yet unborn, are to be the future stewards of the legacy we leave. Are we making it possible to carry on, to conserve and to add to what we have by the provision of educational advantages in keeping with our colossal wealth and power among the nations of the earth? We have made a beginning in private educational endowments. We have laid the groundwork for a great public school system, but what a pittance are our annual educational expenditures compared with our responsibility to build a sound foundation and to furnish adequate facilities whereby those of school age may acquire knowledge and develop character!

Our higher institutions of learning are crowded. Never before have our young people been so eager to equip themselves for life's work. Then let us not be niggardly in supplying the physical equipment, in paying teachers and educators an amount sufficient to draw into our schools and colleges the ablest minds of the country, for upon these teachers rests the all-important duty of guiding the coming generations to greater achievements in material matters as well as in spiritual.—*Manufacturers Record.*

"The fear of God is the beginning of wisdom," hence one of our greatest needs in the world to-day is: teaching the Bible in our public schools. We are launching ships without anchors or compasses.—*Southern Churchman.*

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
The Inspired Bible and Human Opinion—W. Bell Dawson	6
Creedless, but Religious, Eh?	10
The Value of Creeds	10
Well Stated	10
An Appeal and Warning to the Bishops—Lord Brentford	9
Liberal Episcopalians—Archbishop Whately	11
Devilish Submarines	12
Extract From the Will of J. Pierpont Morgan	10
Book Reviews	12
Letters to Editor	13
Church Intelligence	15
Family Department	17
Children's Department	17
Personal Notes	23

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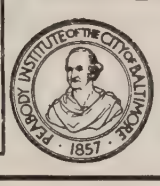
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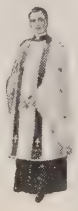
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Thoughts For the Thoughtful

"We may grow tired in His work, but we never grow tired of it."

Nothing but the consciousness of your own weakness can make you indulgent and pitiful to that of others.

Do not lose your inward peace for anything whatsoever, even if your whole world seems upset. Commend all to God, and then lie still and be at rest in His bosom.—Frances De Sales.

I prayed—and wondered if God heard.
After long waiting, it has all come true;
And strange as the fulfillment of the word,
Is the half-joy, half-fear,
To find that all the time He was so near.
—Selected.

Why are you going around with your head down, talking about your poverty? The weakest, poorest child of God has more riches than the richest of Earth's millions, because he is an heir of God, joint-heir with Christ—Adapted.

When the Spirit of God touches a soul it begins to glow, and from it the blessed spark may pass from heart to heart and from church to church until an entire continent may blaze with heavenly fire.

No man can live wisely, deeply, truly, until he has got out of the notion that he is his own property. Herein is the great mystery of the Christian faith.—Joseph Parker.

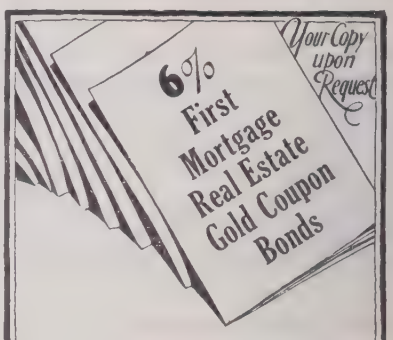
What coolness, what quietness, what a delicate wind from the hills of God steals over us, when, by the mystery of faith and prayer, we draw to the soul of Jesus! What a rebuke to all that is evil within us! What a scattering of all unholy embers! How our backslidings are stayed and turned back again under that mild reproach! And how sure we become of God!—John A. Hutton.

Love God, and you will be humble; love God, and you will throw off the love of self; love God, and you will love all that He gives you to love for love of Him.—Fenelon.

Truth broadens o'er the world, old heights grow cold,
Old lights fade one by one.
Nay fear not! Though our eyes may not behold,
Our children shall have sun."

All that I have taught of art, everything that I have written, every greatness that has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—John Ruskin.

It is not the multitude or the earnestness of your words in which prayer has its power, but in the living faith that God Himself is taking you and your prayer into His loving heart. He Himself will give you the assurance that in His time your prayer will be heard.—Andrew Murray.



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EDITORIALS

Vol. 94. RICHMOND, VA., AUGUST 10, 1929. No. 32.

ESTRAYS

On page 218 of "The Living Church Annual", under the title, "Organizations for Devotional Purposes", apparently recognized as properly affiliated, or operating with the consent of the Church, appears the notice of "The Living Rosary of Our Lady and St. Dominic", the rules of which are there stated as follows:

> "To say daily the decade of the Rosary as appointed by the quarterly intention card. To receive Holy Communion on the Feast of the Most Holy Rosary, October 7. To hear Mass on St. Dominic's Day, August 4. It is the duty of Rosarians to conform to the practices of the Universal Church especially in regard to Fasting Communion and Sacramental Confession, and to attendance at Mass on all Sundays of the year and Holy Days of Obligation."

"The living Rosary of Our Lady and St. Dominic" is distributing broadcast in the Protestant Episcopal Church a leaflet, which reads as follows:

"The Rosaries of S. Sabina

The beads which form the Rosaries of S. Sabina are taken from the fruit of the plant commonly called the Thorn of Christ, 'Spina Christi'.

Enclosed in the Cross is a little piece of the wood of the orange tree, which, a pious tradition says, was planted by S. Dominic in the Convent garden of S. Sabina.

These Rosaries when sold or ordered are blessed and enriched with the Indulgences of the Rosary Confraternity, with those called des Peres Crioseriers, with the Papal Indulgences and S. Brigida. To the Crucifix are attached the Indulgences for a happy death and those of the Via Crucis for sick who cannot practice this devotion otherwise. When blessed, the Rosaries may be distributed, but, if resold, they lose all the Indulgences.

The true Rosaries known as the 'Thorn of Christ' are sold only at the Church of S. Sabina. (With ecclesiastical approbation.) The Chaplain-General of this organization is Rev. W. Jusserand DeForest, of Brooklyn, N. Y., a Clergyman ordained in the Protestant Episcopal Church, Rector of St. James' Parish, in that City."

Righteous and entirely natural indignation among loyal and stalwart members of the Protestant Episcopal Church is caused by the publicity and literary activities of "The Living Rosary of Our Lady and St. Dominic." This organization purports to be connected with the Church and its chaplain-general is said to be rector of St. James' Church, Brooklyn. It claims for its outgivings "ecclesiastical authority". Reference to the "Living Rosary" found in the Living Church Annual and a leaflet distributed by the "Rosary", sent to The Southern Churchman by the kindness and vigilance of the Protestant Episcopal Church League, are published elsewhere.

The League does useful work by exposing for condemnation the absurd ventures and approaches toward doctrines and practices of the Roman Catholic Church by persons nominally members and officials of the Protestant Episcopal Church. Indignation and repudiation need not, however, be attended by alarm. The "Living Rosary" will not beguile or coax or lead or persuade any considerable number of real Episcopalians to accept its guidance or obey its suggestions. Brave, strong, glorious, men and women have died and faced and endured frightful tortures protesting against and resisting the heresies, errors and betrayals the "Rosary" expounds and represents. We have in this country a good many hundreds of thousands of Protestants of the same breed and faith as those who died and suffered and these cannot be swayed by feeble exhalations of folly.

Such enunciations and manifestations as those of the "Rosary" are not new. Our Church always has been troubled, more or less and at longer or shorter intervals, by elements hankering for relapse toward Rome, on one side and, on the other side elements incited by fanatical hate of Rome and everything pertaining to it or associated with it, including the beautiful and saintly characters and the wonderful work it has given the world. Attempts to eliminate the word "Protestant" from the name of our Church have been made at general conventions through many years and there have been sporadic efforts to take "Holy Catholic" from the Creed. In religion, politics and society always have been the opposing types of extreme radicalism and extreme conservatism, of reckless retrogression and equally reckless demand for what was called "progress". The Church yet has at one edge the coarse, noisy, materialistic preachers, writers and teachers, denying the divinity of the Saviour and the validity of the Holy Scriptures; at the other edge those who extend their worship to the saints and proclaim indulgences, special blessings and miracles as within the power of the Church and its ministers and advocate the confessional. So in politics we have those screaming for anarchy and abolition of all government and those continually seeking centralization of power. In society the loud and pretentious, blatantly defying decent conventions, the ultra-refined and exclusive, those hurrying to excesses in every new fad and fashion and those making a virtue of rejecting all innovation, however, necessary, are

in sharp contrast. These differences and the dangers developed by them are inevitable on what Mr. Jefferson called "the tempestuous sea of democracy".

The Protestant Episcopal Church is one of the most democratic of institutions. The Church of Rome is a religious despotism and by persistence in that policy and disregard of evidence and argument lost supremacy, while retaining vast strength and internal peace. It views with hardly veiled contempt and derision those Protestants who long for its spectacular attractions and its laxity in requirements in some respects, while shirking its discipline and restrictions. Such Protestants are like little boys perched at the bank of a stream, longing to plunge, but deterred by dread of cold and depth and timidly and wistfully dabbling. Trying to talk the language of the Roman Catholic Church and inculcate its methods and system, they prattle as children do trying to imitate their elders. There is special absurdity in the spectacle of smug rectors of the Protestant Episcopal Church, with comfortably established families and snug incomes and disregarding the rules and authorities of their own Church and their superiors in it, yet exhorting for the following of St. Dominic, founder of the stern order of Black Friars, vowed to poverty, homelessness, celibacy and obedience.

The Church League deserves thanks and cordial cooperation for putting before us, for observation, consideration and cachinnation officers of the Church who would breathe the atmosphere of Rome to satisfy their supposed spiritual and aesthetic cravings, while clinging to the name of Protestant for practical pecuniary purposes and the usual pleasures of life, gathering the fruits of both without allegiance to either. These hesitant deserters from the Protestant camp frequently are, as they heretofore have been, of two types. Some are of the exquisitely delicate, superfine temperament, ready to die of a rose in aromatic pain, for whose sensibilities the plain, straightforward, doctrines and ritual easy for the common herd of us to grasp, are agonizing. Others yearn for the pretty and pompous in ceremonial. Their mental processes adjusted to millinery, external and internal, they revel in it, find no ease without it.

These never have ruled the Church nor misled many of its people and never will. The great body of Episcopalians will stand staunch, steadfast and true to the Church for which real men and women, faithful soldiers of the Cross, died and which they left to us. To clear thought and common sense the Creed, the Lord's Prayer and the commandments, the instructions of the catechism and the Book of Common Prayer are guides sufficient and satisfying. With these clergy and laity are content and their hearts will not be troubled much by the shriekings or babblings, vociferous or insidious heresies of one extreme or the other. Pulpit and pew will go right onward together, building the Church, continuing to new strength and usefulness, laboring patiently and unostentatiously to make it an instrument ever more powerful for advancing the kingdom of God and for cleansing and saving the souls and increasing the welfare and happiness of God's children.

Langbourne M. Williams.

THE INSPIRED BIBLE AND HUMAN OPINION

By W. Bell Dawson, M. D., D. Sc,

A VITAL INQUIRY.

A GREAT controversey has arisen in regard to the Bible, which does not abate as time goes on; although those who disparage the Bible are often obliged to change their ground. In the old days of a century or two ago, the attacks on the Bible came from infidels and scoffers who repudiated it entirely and opposed it. But during the last half century, the disparagement of the Scriptures has come in a more subtle way, from critics within the Church. The difference between these two methods of opposition is much the same as between the two sons in the parable who were told by their father to work in his vineyard. The one says bluntly: I will not have the Bible; the other, though very polite and respectful, explains away the most vital truths of the Bible so that they become meaningless. It is a question, as in the parable, whether the open opponent of Scripture is not more likely to repent than the other.

The reason for this critical attitude towards the Bible must be looked for in the general trend of thought during the last fifty or sixty years. During these years, the doctrine of Evolution has become amazingly widespread, with its theory that man has gradually developed from the lower animals and will continue to improve by his own efforts. This is much more palatable and congenial to men's minds than the teaching of Scripture, that in the sight of God we are sinful and wilful; desiring to take our own way and to please ourselves, rather than seeking to do the will of God.

In harmony with this theory of the gradual development of human intelligence, the Higher Critics explain the Bible as the endeavor of men to seek after God; and by pursuing this search to arrive at some measure of truth regarding the character of God, and His attitude towards mankind. Yet even in the non-Christian religions, some desire is shown to seek after God, if haply they may feel after Him and find Him. The moral teaching in their sacred books represents the highest levels that human effort can attain, with the help of such primitive truth as still remains unobscured in the conscience. The whole tendency of the Higher Criticism of the Scriptures is to reduce them to this heathen level of uncertain inquiry; for the Modernist view is that the Bible-story depicts the gradual endeavor of the best of men to arrive at some knowledge of God.

The outcome to which such a view leads is very serious. For if the Bible has thus the same character as the sacred books of other religions, it may be superior to them, but it is not essentially different. This undermines the whole basis of Christian Missions to the non-Christian world. **The Mohammedans recognize this distinctly; and they are now quoting from the writings of Modernists to show that since the Christian Scriptures are discredited, the opportunity to spread their own Moslem faith has arrived. Modernism therefore brings the spread of vital Christianity to a standstill.**

These views are also in direct contradiction to the teaching of Scripture that man by his own wisdom and intelligence cannot reach a true knowledge of God. This must come by way of revelation from God Himself. It is thus made clear that the source of spiritual truth is in God, and not the outcome of human research. If then the Bible is a revelation from God, we have a sure and certain foundation on which to build; and a definite message of truth to bring before the non-Christian. But if the Scriptures must be placed for judgment before the tribunal of the human mind, that we may decide for ourselves in the light of our superior knowledge, what is worthy of acceptance and what is not, it is evident that we will always be in uncertainty and at the mercy of every change of opinion regarding the Bible, as scholarship advances and we deem ourselves more intellectual and capable of reaching conclusions.

Many endeavors have been made to reconcile Modernist views with Christian belief; by holding, for example, that even if large parts of the Bible are untrustworthy, this need not subvert faith in Christ. But when the Bible is examined fairly, it is found to be a consistent whole, with its various parts inter-dependent upon each other. As discussions go forward, and as the Bible is more carefully looked into, it is therefore becoming more evident that compromise is not possible; and a choice must be made between accepting the Bible as it stands, or rejecting and disbelieving it. It will be our endeavor to point out some aspects of Bible truth which make such a choice plainly necessary.

The Need of a Revelation.

To any candid and well-informed mind, with a desire to know about God, there are two things which must be clear: (1) It is eminently reasonable to suppose that God should be able in some way to communicate with intelligent beings whom He has made; and (2) that if we

have any such revelation from God, it is contained in the Bible. In considering these points, which ought in themselves to be evident, we have further to inquire why it is that there is so much antipathy to the Scriptures, and so great a desire to explain away the doctrines which they teach and their claim to authority over our belief and our conduct.

In the world generally and throughout history there is evidence of a seeking after God, for in all nations we find a religion of some kind. There is very little real atheism anywhere, that is, any blank denial of the existence of God. Even the most strenuous opponents of Christianity, such as Voltaire, were not properly speaking atheists. The attempt made in the French Revolution to wipe out religion and establish atheism in its place was a failure; and no such attempt can succeed. **If then we believe in a Creator, it is surely unreasonable to think of Him as incapable of finding means to communicate with the begings He has created, or that they on their side should be entirely cut off from the one Who made them.**

In the Scriptures, we are told that even the humbler creatures have some access to their Maker. For He hears the young ravens when they cry unto God; this inarticulate cry He accepts as an appeal to Himself. It is said regarding the animals in general: "These wait all upon thee, that Thou mayest give them their meat in due season." Their mute appeal is answered. As Christ reminds us, the Heavenly Father feedeth them.

If the need for some access to God is acknowledged, which even the creatures make evident, the first question that arises is: What is God's attitude towards man; favorable or unfavorable? This question is at the basis of all religion, and all worship must be governed by it. But it is a question that man cannot answer, or reason out for himself; more especially as his conscience reproves him for evil, which adds to his uncertainty. It is thus essential that there should be a revelation from God; for it must be He Who Himself informs us, if we are to know. Any worship of God is quite as likely to be offensive as pleasing to Him, unless we know His wishes. The worship that man devises, however cermonious and artistic in his own eyes, may quite possibly be an abomination in the sight of God.

To such questionings, we find an answer in the Bible and nowhere else. In a word, **the Bible sets forth the concern of God for man and His interest in man's highest welfare.** This desire of God to uplift man by cleansing him and delivering him from evil, is clear, transparent and consistent throughout the Scriptures. It may broadly be termed the Love of God.

What the Scriptures tell us about ourselves is equally a revelation from God; for we find it unpleasant and distasteful. They place a mirror before us, to show what we really are in the sight of God; and what we see we do not like. The light from the Word of God penetrates to the thoughts and intents of the heart. We are shown to be incapable of overcoming evil by ourselves and helpless without help from on high. Surely this is proof that the Bible is of Divine origin, because no human writings would so represent mankind. In contrast with this, we are assured by Modernists that we have everything to our credit; we have already made most admirable progress. What is called sin, they tell us to be only a taint which comes down from our animal ancestors; and as we develop further, we will soon make the world a most agreeable place for every one. This is the contrast between Divine revelation and the views with which it pleases men to flatter themselves.

The root of the antipathy to Scripture doctrine and teaching, which stands in the way of the acceptance of the Bible as being the inspired Word of God, is the deeply ingrained disposition in human nature to set God aside and practically to leave Him out of account. "All thinkers have to reckon with this strange bent of the human mind to convince itself of the needlessness of God." This arises from the evil heart of unbelief in the natural man. It thus accounts for the desire of so many to be left alone to carry out their own plans and to please themselves; and it may explain the popularity of the present-day teachings on evolutionary development which on the religious side, culminate in Modernism. We may well beware of a critical spirit towards the Scriptures, which should obscure our only beacon-light in a safe direction.

What Does Inspiration Imply?

In the light of the foregoing considerations, if we inquire what **Inspiration** is and what we mean when we say the Bible is inspired, we do not gain much by trying to give any exact definition in words. For it is evident that God must have many ways at His disposal by which to reveal Himself to man. The important point is that we have in the Bible what man could not possibly have found out for himself if God had not told him. This is all the more impressive when we compare the Bible with the sacred writings of other religions, and with heathen philosophies; for these are full of speculation and uncertainty, and always more or less tainted by superstition.

The Scriptures begin with a revelation of the personality of God, and with the account of the creation of all things. This at once cuts at the root of idolatry, as well as superstition. For if all things are created by God, it is plainly irrational to worship the moon or the sun (which are amongst the earliest idolatries) instead of adoring God alone. Neither is there any place for superstition; for if everything is under the control of the Almighty, He only is to be feared; and we have no need to be frightened by an eclipse or a comet. These matters are magnificently explained in the light of the doctrine of creation, in Acts 17:24-31; Rom. 1:20-25; and Jer. 10:1-16.

When God as the Creator is lost sight of, and the first and second of the Ten Commandments are set aside, the door is at once opened to degraded ideas of God, and inferior moral standards. This we see in ancient heathen literature, as well as amongst the non-Christian nations at present; and even Christianity degenerated rapidly where image-worship was introduced, as history shows.

Another essential characteristic of the Bible is that everything is dealt with from God's standpoint. Even in nature, it is His sun that shines upon the earth; He sends the needful rain; the stormy wind fulfils His word. All that happens is considered as His direct act; and secondary causes or connecting links with His power are overlooked. In relation to man we find the same Divine viewpoint. When the prophets speak to the people, they do not pose as men possessed of superior wisdom, fit to admonish others. They make nothing of themselves, but come before the people with a message direct from God, to tell them what the Most Holy One thinks of their conduct and their ways.

Without an inspired Bible, we could have no certainty regarding God's interest in man, His concern for mankind and the plans and purposes for the benefit of men which He has in mind. Such things which concern us so closely, would ever remain as unanswered questions and could not be definitely known to us unless He is pleased to reveal them. This in general, is the main theme of Scripture; giving it unity throughout as these plans and purposes are made more clear by further communications from God; and they culminate in Christ, with the revelation which He brings to us.

Our Attitude to Scripture. To understand and appreciate a work by any author, it is surely reasonable to make some endeavor to grasp the point of view it presents, and the general theme with which it deals. It would be very unfair to depreciate a book because it does not take a different viewpoint, which we might prefer. If we approach the Bible in a critical spirit, taking for granted that it is probably wrong or at least untrustworthy, it is very unlikely that we will succeed in understanding its real meaning and purport. We can put no greater obstacle in our way than by regarding the Bible with suspicion, looking upon everything it says from an unfriendly standpoint, as we read it.

Let us then make a genuine effort to divest our minds of all prejudice and suspicion of the Bible, which in these days is so subtilely insinuated or openly preached; and even though the Scriptures are accused of being full of myth and misrepresentation, allow them to speak for themselves and present their own case. We will at least find that the story they tell is consistent throughout; and that the various authors corroborate each other in a remarkable manner. Multitudes in the past have given heed to the appeal of the Scriptures; and we also may find them more convincing than we might have supposed. For there is a higher claim still which the Scriptures make; that because they are the Word of God and inspired by Him, the enlightenment of the Holy Spirit is given to those who honestly and humbly seek to know the truth.

The General Theme of Scripture.

The general topic with which the Bible deals, is the relation between God and man; and to comprehend this, we must begin at the beginning. We are informed that man was created originally in the image of God; in a state of purity and holiness, and capable of holding direct intercourse with God. While man was innocent, this was most simple and natural; for "he heard the voice of the Lord God in the cool of the day." There was thus no need of any special revelation; or to put it otherwise, the revelation of God was in open conversation.

But it had pleased God to endow man with free will, by which he could make the great choice: whether he would live and act in harmony with the will of God, or whether he would disregard the will of God and choose his own way for himself. He made the fatal choice. Beginning by doubting the word which God had spoken and distrusting

His warning, he disobeyed the one command which God had given him; and by so doing, he lost touch with God. To be out of touch with God is spiritual death, as God had warned him; and into this condition man fell from the high estate in which he had been created.

The question at once arose, which is of transcendent importance to the human race: What will God do now? Will He leave man to himself to take his own course as he may please,; or can the Lord God devise some way, consistently with His own righteousness, by which man can be restored? The decision regarding this which God made is immediately recorded; and the beacon light thus set up illumines the future of the whole human race with hope. Henceforth, the main theme of the Scriptures is the way of reconciliation and restoration for man.

From this grave crisis at the outset, in the relation between man and his Creator, as shown in Gen. 3:1-15, three great foundational truths stand revealed:

(1) The character of God, and His attitude towards man. In all religions which are without a revelation from God, the agitating question is whether spiritual beings are friendly or hostile to men. But here in the Bible, we find revealed the deep concern of God for the welfare of man, even at the cost of a supreme sacrifice on His part. Expiation and reconciliation necessarily originate with God, as it is not possible for man to retrace his steps or to cleanse his own heart.

(2) This crisis was brought about by the Serpent, who thus stands revealed as the great Enemy of mankind. This thought runs throughout the entire Bible to the end, where the final fate of "that old serpent, which is the Devil and Satan," is portrayed. At the culmination, when Christ undertook the deliverance of man, He was manifested "that He might destroy the works of the Devil." The manner of Satan's working is also revealed here at the beginning; for he succeeeds in the subversion of man by throwing doubt on the reliability of the Word of God.

(3) There is a distinct indication of a Redeemer, when God said to the Serpent regarding the seed of the woman: "Her seed shall bruise thy head, and thou shalt bruise his heel." There was therefore to be enmity and conflict and suffering also for the coming Deliverer before victory was achieved. In the first recorded act of worship, when Cain and Abel offered their sacrifices, there is already an indication of atonement through sacrifice; for God accepts the sacrifice of Abel and rejects the other. These foundational ideas, in their incipient form, are brought to light by these primal events and happenings which transpired; and further indications of them can be discovered in the early chapters of Genesis.

The great theme of the Scriptures and the revelation which they convey to mankind is thus outlined at their commencement. There appear to be thereafter three main lines along which this theme develops throughout the Bible, which may be thus indicated: (1) A way of reconciliation to bring man back to God, by means of atonement for his wilfullness and disobedience. (2) A personal Redeemer, Who shall retrieve the Fall of man by bearing his sin, and restore him to communion with God. (3) A kingdom of heaven to be established in righteousness, when God shall again dwell with His people; and they shall truly be his sons and His daughters.

It is surely very plain that such things as these can only become known to men by a revelation imparted by God. For they are the plans and purposes in His own mind. We are even informed that God foresaw the possibility of man's failure and fall; just as a father may foresee that his little boy, notwithstanding the best of advantages, may go wrong; and he may already have a plan in mind for winning him back. We read accordingly that Christ was the lamb slain from the foundation of the world; for this Way of Redemption was already in the mind of God. How then, can man by searching find out God? Who hath known the mind of the Lord, or who hath been his counsellor? How unsearchable are His judgments and His ways past finding out.

The means and methods which it has pleased God to adopt in revealing Himself to man, we will best understand by tracing them through the Scriptures. We will see that those to whom He communicated His revelations, were men whom He chose. He further made choice of a particular nation to which He gave special training in preparation for the Redeemer Who was to come into the world. Prophecies concerning this Redeemer were also given to identify Him unmistakably. The great end in view is the restoration of man to his primary fellowship with his Maker, by bringing him back from his wrong choice and his disobedience. There is thus a consistent plan throughout Scripture, which is harmoniously developed; and the outlook in the closing book of the Bible sets forth the final accomplishment of this purpose of God. For even though many may not enter the Way which God sets before them, it is not possible that the Lord Himself should fail (see Isa. 43:1-4).

If we believe in a Creator at all, an all-wise and all-powerful God, can we deny Him the right to devise plans for the welfare of the human beings He has created? Can we hold that it is beyond His capacity to find a way of communicating with men? Can we suppose it impossible that He should foresee an outcome beforehand, or predict what He intends to do? Can any one have the audacity to criticise what He declares, or to challenge the Way that He has devised to accomplish His purpose?

The Higher Critics and the Modernists who follow them, may well take warning lest they fall into this attitude; when they maintain that the Bible is to be brought before the human mind for judgment, that prediction is impossible, and that atonement for sin is unnecessary although it is the main theme of Scripture. Truly, the most fatal sin is, through criticism, to reject the Way of God; the pathway to life that He sets before us. Let us then proceed to look into the main body of Scripture, on the lines above indicated, to follow out their development of the great purposes of God; with an honest desire to understand.

(To be continued.)

OH, DEAR!

Britons Pen Potent Verses to Milady's Ever-Shortening Skirts.

The venerable Bishop of Ely and the royal, by marriage, Viscount Lascellees, the king's on-in-law, are debating the authorship of a new form of campaign against the modern short skirt.

The campaign started with this rhyme:

"Half an inch, half an inch, half an inch shorter,
The skirts are the same for mother and daughter.
When the wind blows each one of them shows
Half an inch, half an inch more than she oughter."

Viscount Lascelles announced the bishop was the author. The bishop in an article, denied authorship, but contributed another rhyme of his own:

"Mary has a little skirt,
So neat, so bright, so airy
It never shows a speck of dirt.
But it surely does show Mary."

FAVORITE SCRIPTURE VERSES

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by Mrs. Eugene Austin Robertson, "Pine Knots," Chelsea, Ridgeland, South Carolina:

"We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

Who will send one from the far-away places as well as very near us?

IS TWENTY-TWO LANGUAGES.

A million Bibles in twenty-two languages, to be used only in New York City, were ordered some months ago from the New York Bible Socity. Marvelous book is the Bible. Book that travels more highways and walks, more bypaths and knocks at more doors and speaks to more people in their mother tongue than any book. So shall it ever be. The Lord hath spoken it.—Dr. R. G. Lee.

AN APPEAL AND A WARNING

By Lord Brentford

"DESTROYING THE VERY FOUNDATION OF GOVERNMENT AND MORALITY."

I QUOTE the following pregnant sentence from the Memorandum or Resolution issued by the bishops for submission to Convocation this week—it is, in fact, the first sentence:

> "The worship of God is in every generation a primary concern of the Church."

But the Resolution and the speeches of the bishops in Convocation on Wednesday all proceed upon the assumption that the Church means the bishops, or, at all events, the bishops and the clergy, instead of which the Church means not only them but the whole of the laity, and the worship of God is as much a matter of importance to every layman or laywoman, however humble, as it is to the Archbishop himself.

If I am right in this contention, and surely there is nobody who would deny it, the bishops are taking upon themselves the most serious responsibility in authorizing a book which the laity, by its duly elected representatives in the House of Commons, has rejected.

What is the position? Every clergyman at his Institution to a parish, and every bishop at his Confirmation as bishop or Archbishop, makes the following solemn declaration:

> "I assent to the Thirty-nine Articles of Religion and to the Book of Common Prayer, and of the Ordering of Bishops, Priests, and Deacons. I believe the Doctrine of the Church of England **as therein set forth** to be agreeable to the Word of God, and in Public Prayer and Administration of the Sacraments I will use **the form in the said Book prescribed, and none other** except so far as shall be ordered by lawful authority."

The Layman's Logic.

To a layman it is difficult to see how a bishop can get behind this. The ecclesiastical mind, I know, rejoices in thinking that it has a power of dispensation, but it cannot dispense itself from the terms of an oath which it takes as the preliminary to obtaining a bishopric.

I know that from time to time bishops act as if they were above the law, and claim some shadowy rights under the name of **'Jus Liturgicum"** to set aside the laws regulating public worship. But the Royal Commission of 1906 tersely swept away all these eccentric notions with the one sentence: "The Acts of Uniformity bind bishops as well as other clergymen."

This is true. The Church and all its officers are bound by the Acts of Uniformity. You may call this Erastianism if you like, but the obvious answer is that they needn't have joined a Church founded upon and bound by the Acts of Uniformity.

Out of Control.

Moreover, they know this perfectly well; otherwise why did they come to Parliament and ask it to assent to the revision of the Prayer Book? They knew, in spite of all their convocations and their synods and their inquiries and their meetings, that they could do nothing without the assent of Parliament. Not once but twice did Parliament decline to give its assent.

Parliament knew, and the bishops knew, that the sole reason for trying to alter the Prayer Book in an Anglo-Catholic direction was that by their own supine behavior they had allowed an illegal school to grow up in the Church of England. They had pandered to and promoted its supporters until the whole Church was honeycombed with illegal doctrines and illegal practices.

They came to Parliament and said: "We can do nothing without this new Prayer Book; we have let this thing go too far—we can't check it." Parliament said, in effect: "That isn't our business; it is yours. Put your house in order—but don't ask us to revoke the Reformation settlement."

> **Now what are they doing? They are proposing to authorize the use of the Book which Parliament, the final authority, has twice declined to authorize. "I will use the form in the said Book prescribed." How is an individual Bishop to get over that? It is breaking the law if he were to try to do so. In my own view, if such bishop were prosecuted, there would be no defence.**

"A Scrap of Paper."

It is true that in minor matters the prescribed order is not regularly followed, and, therefore, it has been suggested that no one can complain of a new Communion service or of a permanent Reservation, even although it be used for Adoration. I cannot deal with that curious statement better than by quoting the reply of the Dean of the Arches, the chief ecclesiastical judge of today:

> "Equally it might be said that as it is impossible to insist upon twenty miles an hour as the maximum speed for motors, therefore you must abstain from punishing arson, burglary and rape."

I notice that the Archbishop of Canterbury, in his speech in Convocation, claims the right to authorize the Book because it was approved by the Church Assembly and by the House of Lords. But what special pleading is this? When the Enabling Act was passed power was reserved to Parliament to deal with and, if necessary, veto its proceedings.

Well may the Bishop of Exeter, himself, as is well known, the brother of Lord Hugh Cecil, refer to the establishment of the Church Assembly as a treaty which is now to be dealt with as a scrap of paper.

> **We fought for the maintenance of a scrap of paper in the Great War: all law-abiding citizens abide by their signature to a scrap of paper—and it is left to the bishops, in the words of one of their own number, to tear up a solemn document as if it were nothing more than a mere scrap of paper.**

The Way to Anarchy.

This is not the way to bring peace to the Church. This is not the way, in these revolutionary days, to set an example of the maintenance of law and order to the laity. If the bishops claim a discretion to disregard the law, why not the clergy who have made the same declaration, neither more nor less, than the bishops? If the clergy, why not the laity?

> **All laws are not pleasant. But England allows no man to revoke laws for his own pleasure: therein lies anarchy.**

Every man has his right as a voter to control the legislation of the country. But bishops have the same right: neither more nor less. If they do not like the Acts of Uniformity: if they do not like the connection between Church and State—let them have the courage of their own convictions. Let them come to Parliament and say:

> "We want to Romanize the old Church of England: we want to get free from the shackles of the Elizabethan Reformation. We want to go as we please in matters of ritual, unrestricted by Parliament and the Courts of Law. We want, in effect, to be disestablished."

The Bishop of Durham has the courage of his opinions—but unfortunately for him few other people share his opinions. He is a great leader, but he has a small following.

Promoted Law Breakers.

> **At the moment the conflict is one between the bishops and the House of Commons: do they desire to convert it into one between the Church and the Nation? It is too late, even at this hour, for myself, a Churchman all my life, a worker in and for the Church, to appeal to the bishops not to act in this way?**

It is not fair to say that they cannot control their clergy. They have allowed the law to slide and to be disregarded for thirty years, and have promoted the law-breakers. Let us have thirty years of resolute government—thirty

years in which no law-breaker should be promoted to a good living or to a bishopric, and in the meantime let them devote themselves to the management of their own dioceses, to the uplift of the Church and the nation as a whole, to efforts to deal with sin and infidelity—and, still worse, indifference in the people of our country. There is ample work for them.

But, although I make no threats, I do say to them with a sense of the responsibility of my words:

> **If they persist in this course they will not only do great, probably fatal, harm to the Church itself, but they will destroy the very foundations of government and morality by telling the people of this country, with all their great authority, that if you don't like a law you may dispense yourself from its observance, and incidentally, apparently, you may dispense yourself from any oath you have taken.**

Gage of Battle.

I know that I have been urged not to raise fresh controversy. I appeal to my fellow-countrymen: have I ever gloated over the decision of Parliament? Have I ever tried to score over the defeated party? Have I not for the whole of this year remained silent on Church questions in order that no word of mine should add to the bitterness of the subject?

But it is the Bishops themselves who have today revived the controversy, who have fanned what I hoped were the dying embers of bitterness, and have thrown down the gage of battle which the Protestants of this country must take up.

Brentford.

Viscount Brentford (Sir William Joynson-Hicks,) the former Home Secretary, foremost among leaders of the Protestant movement, largely contributed by his vigorous criticism to the defeat of the Prayer Book measure in the House of Commons.—The Evening Standard, London.

(Rev. O. L. Millican, Huntsville, Ala., in The Alabama Christian Advocate.)

"Youth Creedless but Religious." This is the main text of an article purported to come from the pen of Prof. Samuel Lucas Joshi, who holds the chair of Comparative Religion at Dartmouth. The article by this professor appeared in the New York Evening Post, and was so juicy, the Literary Digest gave it wider publicity. The aforesaid article related itself to articles by students who have worked under Prof. Joshi, and who had submitted papers for his perusal. Evidently they met with his approval, since he offers no criticism. If any one can be creedless and religious at one and the same time, they can be bloodless yet possessed of a vital circulation; as still as death but mightily alive; without brains but wonderful thinkers; as weak and wobbly as a day old calf, but as strong as a lion. Creed means belief, particularly religious belief. How can people be settled on anything without faith in something?

Did the founders of our leading denominations have any creeds and believe anything? What say the historians of the Church of that age? It was necessary then so the Church leaders thought to believe something definitely to be able to live heroically. Now, according to some present-day teacher, the more people know the less they need to believe. You do not need a creed, just be religious without believing. The more you know the less necessary it is to believe anything, and if you will keep on acquiring knowledge of a certain kind, you can get so full of it after awhile that it will not be necessary for you to believe anything, for you will be the very thing itself. One of the youngsters who came along under Professor Joshi' tutelage says: "I would accept no theology and attend no church as they do not fit in with my scheme of life." What his scheme of life is he does not say, but Adam and Eve tripped on the same snag, and the same animal whispered it to them. The Church is not ignorant of all of this free lance stuff that is going on in many theological schools and other schools of so-called religion. To my way of thinking it constitutes a far greater menace to the Church than the grosser immoralities that are naked and unashamed in their defiance of the teachings of righteousness. It is stated in another one of these illuminating articles submitted, that "The Church and Scriptures should have little authority over the lives of any one—that only reason and experience should control." What monuments of reason has youth erected and what extensive fields of experience have the youths of our land explored that have never been mapped before?

We hear much of flaming youth, but the result of it depends altogether on what side it flames. Absalom and Rehoboam were flaming youths. The Prodigal Son ignited a smaller taper also, but it was blown out when he went to herding hogs. When youth is aflame for God and righteousness its leadership is wonderful, but when it deserts the Church and the Scriptures, it is almost universally certain to flame more hereafter than here. The scanty theological attire that some are coming out clothed with from some so-called schools of religion is no more nor less than a few atheistic fig leaves that have been nipped by the chilling frosts of infidelity. It is just as sensible to say that a wonderful religious symphony can be produced on the great organ of life without the player knowing a single note of religious music, as to say the Church and the Scriptures can be ruled out in the development and completion of Christian character.

WELL STATED.

Dr. R. H. Harper, Editor of The New Orleans Christian Advocate, in a late issue of that publication thus discerningly remarked:

"'It is funny' how some men, who inveigh against creeds, fall naturally into the statement of their own creed before they cease speaking. How could it be otherwise? The man who said that he would like 'to burn up all the creeds in the world and bring all men together at the foot of the cross' did not seem to realize that he was most emphatically declaring his own creed—his own belief in the atonement made on the cross—and showing his zeal to bring all men to his creed. And we hope he will succeed in that. But he can no more burn up the creeds than he can destroy the mystic fabric of the mind.

"It is funny hod some men are saying over and over again that the chief emphasis of Methodism has ever been upon **experience**, when they are getting ready to assault some of the doctrines that Methodism has cherished and emphasized. Methodism has placed emphasis upon experience, but not as a means of discrediting the doctrines that Methodism has stressed. If there were a mysticism, a power of immediately apprehending God **in all his fulness**, there would seem to be no need of the divine revelation unto men, no need of the **eternal Word becoming flesh**, and no need of preaching the gospel unto men. It is good that the average man still believes that belief and experience are directly related to each other—that a man's experience depends upon what he believes."—The Southern Methodist.

THE VALUE OF CREEDS.

The Bishop of Gloucester made good points in his lecture before the Nicene Society at King's College on Monday night. Our conventional morality, which lies at the basis of Christian civilization, depends on the reality of the Christian belief. Since, therefore, **it is fundamental to protect that belief, creeds are essential.** A new creed is impossible. Hence the Nicene Creed stands as the guardian of the faith. The emphasis laid by the bishop on this point was all the more valuable, as he found it necessary to remind his hearers that agreement on all points which may be deduced from fundamentals is hopeless. **We must, if we are to have unity, hold firm to what is essential, and be tolerant of the different deductions that various persons and religious groups will draw from those fundamentals.** This applies both in the Protestant and in the Catholic direction. Unity demands discrimination between what is universal and what is individual and temperamental. One other point Dr. Headlam rightly stressed. **The world is becoming impatient because Christians cannot agree and be seen to agree on fundamentals.** Those who complain that Christianity has lost its moral authority must look in this direction for one of the main causes.—The Guardian.

MEN PAY ATTENTION TO WHAT HE SAYS.

Extract From the Will of J. Pierpont Morgan.

"I commit my soul in the hands of my Saviour, full of confidence that, having redeemed it and washed it with His most precious blood, He will present it faultless before the throne of my Heavenly Father.

"I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of complete atonement for sin through the blood of Jesus Christ once offered, and through that alone."

LIBERAL EPISCOPALIANS: ARCHBISOOP WHATLEY

ALMOST one hundred years ago (September, 1831), Richard Whately, D. D., Principal of Alban Hall, Oxford, then in his forty-fifth year, was visiting his friend, Dr. Arnold at Rugby. One morning he received a letter from the Prime Minister, Earl Grey, glanced at it, and went on with the talk of the breakfast table, saying nothing of its contents. An hour or so later, he went into the grounds and amused a visitor whom he had not seen before, as he had often amused undergraduates and shocked dons on the banks of the Cherwell, by exhibiting the feats of his dog Sailor. Up and up a tree the dog was sent, and then left at the top whining for leave to jump down. "Now, what do you think of that?" said Whately. "I think," said the visitor, "that some besides the dog, when they find themselves at the top of the tree, would give the world to get down again." "Arnold has told you?" said Whately quickly. "Told me what?" "That I have been offered the Archbishopric of Dublin this morning." "I am very glad to hear it," said the new acquaintance, "but I had not an idea, when I spoke, that such a thing was even probable."

This anecdote—which, unlike some ascribed to Whately, is strictly authentic, being told by his friend Bishop Hinds, and endorsed by his daughter—happily illustrates certain peculiarities that marked the distinguished liberal Churchman, and gave a piquant flavour to his whole life, public and private. With splendid attributes of intellect and heart, he combined a singular disregard for conventionalities, a resolute determination to connect himself with no party in Church or State, and what seemed a total insensibility to the honour which cometh from man. The pleasure he derived from playing with his dogs, or pursuing investigations in natural history, was really far greater than any which he could receive from occupying the third seat in the House of Peers, or ruling over an ecclesiastical province. It is very likely that he strolled out that morning with Sailor, fearing his recreations of this sort must in a few days finally cease, and reflecting that his Master would not send him to the discomforts of the top of the tree without wise care as to bringing him down again. For he was as little attracted by the prospect of £8,000 a-year as by peerage and power. He offered, before entering on the see, to consent to the diminution of its revenues during his life if the general interests of religion in Ireland could be thereby promoted; and during thirty-two years he never applied these revenues to his private use. That chance observation of the stranger hit the mark precisely: Whately would have been thankful to find an escape from the unlooked-for elevation. He went to Dublin only in obedience to a stern sense of duty, and accurately foreseeing that nothing but hard work and various trials lay before him for the remainder of his life, against which the lofty station and the large emoluments were not even an offset. His tenure of the see lasted through the generation of storms in the Episcopal Church of Ireland following the Catholic Emancipation Act, and preceding the revolution by which it received that privilege of governing itself for which he often longed; and his influence did much to prepare it for using that privilege well.

Richard Whately was the ninth child of the Rev. Dr. Joseph Whately, Canon of Bristol, and was born 1st February, 1787) six years after the eighth child, "when," says his daughter, "the family had been long supposed complete, and the nursery in the house had ceased to exist. The arrival of the new-comer was an unlooked-for, and scarcely a welcome, event. He was feeble in health, and his slight and puny appearance must have strangely contrasted with the powerful, tall, and well-proportioned form of his maturer age. His friends have often heard him remark that the earliest event of his life was his being weighed against a turkey, to the advantage of the bird."

He was a precocious child, learning to read and write very early. Between his sixth and tenth years he displayed an astonishing power of calculation; for instance, telling a gentleman over sixty years of age how many **minutes** he had lived with perfect correctness. He was happy for long hours together if allowed to pursue his calculations, or to watch the habits of insects and birds in the garden, or to indulge in castle-building. This last was not the idle and foolish amusement common to children, but took the form rather of philosophical speculations on government, civilization, the reason in animals, and the like themes, many of which were pursued in riper years. His thoughts being thus drawn off from ordinary things and concentrated within, he became marked and laughed at for absence of mind; and so inveterate did the habit become, that he said of himself, at the age of twenty-five: "I am ignorant of the streets and shops and neighboring villages of the town where I live. Nor do I even know, unless I inquire and examine diligently and with design, how far it is from one place to another, what hour the coach starts, or what places it passes through. I am frequently forced to evade questions in a most awkward manner, from not daring to own, nor indeed being able to convince any one of, my own incredible ignorance." Distressing self-consciousness and shyness naturally grew out of these peculiarities, and he was accustomed often to say, with emphasis, that "if there were no life but the present, the kindest thing one could do for an intensely shy youth would be to shoot him through the head!" About the period when manhood was beginning, he put an end to his own sufferings by a determined act of will, resolving, and with success, "if he must be a bear, to be at least as unconscious as a bear."

But these things were of the hard shell: within, there was a sound judgment, a generous heart, and high principle governing all. Shaking off a constitutional tendency to indolence, he became a hard student, rose at five, summer and winter, lighted his own fire, and had put into his day two hours' work and a long walk before others were rubbing their eyes. The rewards for which he thus labored were the acquirement of knowledge and the ability to support himself without burdening his widowed mother; and these he had attained as a Fellow of Oriel and M. A. by the time he was twenty-four.

Richard Whately was a born teacher. Even without the honorable ambition of achieving independence, he would have developed in that direction. And the passion remained growing to the last; by his Easy Lessons on Reasoning, on the Christian Evidences, on Morals, on Money, on the British Constitution, he popularized knowledge, and has helped teachers far and wide. One of the principal occupations of his later years lay in directing the Irish Education Board; and he did not think it beneath the dignity of an Archbishop, as it was not, to issue in 1850 Proverbs and Precepts for copy lines. One of his early pupils gives a lively account of his first interview with his tutor:

> "His apartment was a small one, and the little room in it much reduced by an enormous sofa, on which I found him stretched at length, with a pipe in his mouth, the atmosphere becoming denser and denser as he puffed. Not being accustomed to smoking, my eyes burned, and my head was affected. All, however, was soon forgotten in the interest of the interview. There was no ostentatious display of talent and acquirement. Never did tutor in his teaching seem to think so little of himself, and to be so thoroughly engrossed with making his pupil comprehend what he taught. As was his custom, he often digressed from the lecture proper into some other topic, but was always instructive and entertaining. We immediately took to one another; I parted from him dazzled and fascinated."

By this time, his decision to serve Christ had been taken, although there is no record of the fact, nor of any circumstances connected with it. This was to be expected from the lofty, almost proud, independence of the man; he was strictly reticent as to his personal experiences; the results must speak for him. The nearest approach to an utterance of this kind that I find, until his last year, was his writing out, on the flyleaf of his first note-book: "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." But the results did speak for him. It was conscience—enlightened by faith in Christ, guided by the Word of God, directed by the Holy Spirit in answer to daily prayer—that produced the high and noble character which all men about Oxford soon came to respect, and for which he was beloved by such as knew him well. Arnold said, "I am sure that, in point of real essential holiness, as far as man can judge, there does not live a truer Christian than Whately."

He rose quickly but surely, so that, when he was, in 1825, appointed Principal of Alban Hall, he left the parish of Halesworth in the hands of a carefully chosen curate, and made Oxford his home. It was a singular instance of his absence of mind that he neglected to resign this living when appointed Archbishop, thereby nearly rendering the appointment invalid, and causing an awkward delay in his consecration.

The six years of his principalship were marked by large literary productiveness. To these belong the Essays on "The Peculiarities of the Christian Religion," on "The Difficulties in the Writings of St. Paul," and on "The Errors of Romanism, traced to their Origin in Human Nature," which laid the foundation of his theological reputation, and also the Treatises on "Logic" and "Rhetoric", which made his name famous. It is no part of our purpose in this paper to attempt a critical estimate of any of Whately's many writings; but it must be said, in order to explain his sudden elevation, that by those just named he had fairly earned for himself the character of a courageous and independent thinker, an earnest Christian teacher, and a writer possessing remarkable powers of luminous exposition and exact reasoning. At the same time he had given proof, in his capacity as a tutor and head of a house, that he possessed unusual skill in the wise managing of human nature, so that, while all were surprised, and some were grievously offended by Earl Grey's choice for Dublin, there were others, such as Copleston and Arnold, who regarded the Prime Minister as having done a thing not more bold than sagacious.

Among those with whom the appointment of Whately to high office was unpopular were Newman, Keble, the Froudes, Pusey, and the party, then **in gremio,** of which these men were leaders. The "Tracts" were not yet; two years had to pass before the first of them, nine years before No. XC. appeared; but the following words from Newman's "Apologia" give us a most pathetic glimpse of how deeply the disastrous influence was already working from which these most pernicious writings were to spring:

> "And now as to Dr. Whately. I owe him a great deal. He was a man of generous and warm heart. He was particularly loyal to his friends, and, to use the common phrase, 'all his geese were swans'. While I was still awkward and timid, in 1822, he took me by the hand and acted the part to me of a gentle and encouarging instructor. He emphatically opened my mind, and taught me to think and to use my reason. He had done his work toward me, or nearly so, when he had taught me to see with my own eyes and to walk with my own feet. . . . His mind was too different from mine for us to remain long on one line. . . . I have always felt a real affection for what I must call his memory, for thenceforward he made himself dead to me. . . . I believe that he has inserted sharp things in his later works about me; **they have never come in my way, and I have not thought it necessary to seek out what would pain me so much in the reading."**

Of course, the latter part of this passage relates to a period ten years later; but one can see too sadly why such men should not like Whately's elevation. They knew that another of the high towers of the Church was now occupied by a man of keen intelligence, intense earnestness, and uncompromising boldness, and were tormented before the time by dread of such exposures as came in "Cautions for the Times." On the other hand, the words of Newman suggest what was undoubtedly a defect in Whately: in his own simple honesty and passion for **reasoned** truth, he never reckoned for such deliberate closing of the eyes on the part of others as his old pupil so frankly acknowledges.

From the close of 1831 to his death (October, 1863), Archbishop Whately was identified with the history and struggles of the Episcopal Church of Ireland. It is perhaps to be regretted, for the sake of England, that the sphere of Whately's influence was changed from Oxford to Dublin. His writings with reference to the principles involved in that great Tractarian movement of which we have not yet seen all the issues, those on the theory of the Church and on Apostolical Succession, and in particular the "Cautions for the Times", no doubt did much to influence thought in England; but their effect would have been greater had he occupied one of the more prominent English sees. It is by no means time yet for these writings to be laid aside as out of date; the battle with Anglican exclusiveness and sacerdotalism has still to be fought out, and those who are on the side of Scriptural authority and the liberty of conscience which that secures, will find in these writings weapons of keen edge and sterling temper. What Henry Rogers, an Independent, was doing almost at the same time in the Edinburgh Review, in the way of exposing the falseness of the claim made to an unbroken succession of ecclesiastical authority descending from the apostles, this prelate was doing with equal thoroughness in his charges and tracts. He vindicated the supreme authority of Scripture, and expounded its teaching concerning the Church as involving the right and duty of Christians in each age and country to organize themselves, in dependence on the presence among them of the Spirit of Christ, according to the principles of the New Testament and without any servile regard to history, much less to tradition. In this he anticipated the repudiation of a transmitted authority—apostolical and coordinate with that of Scripture, and therefore necessarily involving exclusion of all whose orders are not thus derived—which was soon after made by Bishop Stanley at Norwich, and in which the better sort of English Churchmen are prepared to join today. In this he was so decided and so strong that Presbyterians who have to fight the battle against Anglican exclusionists will always find him a valuable ally. At the same time, his teaching was equally destructive of the other great principles of Anglican exclusion—the claim of a priestly office in the sense of human mediation, which has received and is receiving such portentous and disastrous development in England. Nearly ten years before his elevation, in the Bampton Lecture for 1822, Whately had published views of the Christian Priesthood destructive of sacerdotalism; and these he continued, **more suo,** to repeat and urge against the whole ritualistic movement from the very hour of its birth. But, alas! that movement has gone on, in the spirit of its author Newman, doing its fatal work by appealing to unrenewed human nature, and ignoring all appeals to Scripture and sound reason. Reaction, however, must come ere long, vindicating both the Reformers in the days of Laud and Charles II., and such worthy modern successors as Archbishop Whately. He often said, in reference to the Anglican Establishment, "The horse is not quite free so long as it drags its halter." May the proverb, too sadly proved, be laid to heart, and the halter got rid of.

We have left ourselves no space to give illustrations of the bright and racy wit which distinguished his table-talk; it might not be of the highest sort, but it had the excellence of entire spontaneity, welling out from the exuberant fertility of his brain. Being told that our best flowers, when transplanted to the soil of China, lost their fragrance, he said, "I did not know before that the Chinese were such dis-scent-ers." Some one repudiated rather vigorously his sweeping assertion that we are all taught religious intolerance and persecution in our nurseries. "Think again," said Whately; "were you not taught, as soon as you could speak, to say—

" 'Old daddy long-legs **won't say his prayers;**
Take him by the left leg and throw him downstairs' "?

The briefest sketch of Archbishop Whately would be seriously defective if it did not mention his remarkable munificence. "It was known by his friends that the whole of the income he derived from the see (with the exception of the expenses absolutely necessary to maintain his position) was entirely devoted to charitable objects, and the promotion of the welfare of the Church in his diocese.

Two of his deathbed sayings are characteristic. A chaplain was reading to him Phil. 3:21, from our English version, "Who shall change our vile body." "Read the words," said the archbishop; and the chaplain again read our version. "Read **his own** words," said the dying scholar; and the chaplain, from memory of the Greek text, said, "Who shall change this body of our humiliation." "That's right," said he, "not **vile;** nothing that He made is vile." "One of the friends in attendance on him had remarked that his great mind was supporting him; his answer, most emphatically and earnestly given, was, 'No; it is not that which supports me. It is **faith in Christ:** the life I live is by Christ alone'."

Thus—

> "From the pillow of the thinker, lying
> In weakness, comes the teaching, then best taught,
> That the true crown for any soul in dying
> Is Christ, not genius, and is faith, not thought."

It is very pleasant to reflect that, while the influence of Whately will long survive in some of his writing, the fruit and fragrance of his faith and love are still being diffused through our religious literature, and are carried even to the swarthy children of Egypt, in the writings and labours of his daughters.

A. Macleod Symington.

Catholic Presbyterian.

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begets reward.—Basil.

"Devilish" Submarines

A Bishop's Plea.

In commenting last week on the loss of life consequent upon the sinking of a British submarine we concluded: **"We can only pray and work for the time when submarines will be forever banned by civilized nations."**

The Bishop of Winchester (Dr. Woods) presiding at the session of the Anglo-American Religious Conference at St. Martin-in-the-Fields, said: "There is an agitation we can help to foment on both sides of the Atlantic. That is for the abolition of that abominable method of warfare, the submarine.

"We bow our heads in homage for the heroism of those men who found a watery grave off the Welsh coast this week. There are hundreds of men ready to face precisely the same fate, but most thoughtful people must agree that of all instruments of warfare the submarine is the most abominable. It is purely destructive, and it is contrary to every notion the Anglo-Saxon has of clean fighting and fair play. This peculiarly devilish form of warfare need not go on if the naval Powers would agree to discard it. I have not the slightest doubt that the smaller nations would agree to it, and the two greatest naval Powers, the United States and Great Britain, would accept it if they had their way."

The First Lord of the Admiralty, Mr. A. V. Alexander, speaking on Saturday at Sheffield, took up the plea. He said: "What a great thing it would be if we could persuade the nations of the world to abandon the submarine. It must be said, however, to the credit of this country, that such a proposal was made years ago by Britain, but it has not yet been possible to achieve international agreement."

That is the crux of the matter. At the Washington Conference of 1921 the Earl of Balfour and Lord Lee of Fareham pleaded that no more submarines should be built, but the conference would not agree primarily on the ground that submarines are the most powerful weapons of the smaller naval Powers. It is true that certain clauses were passed prohibiting the use of submarines against merchant ships, "unless the crew and passengers had been first placed in safety." Since then naval officers in the United States and elsewhere have protested against these proposals, but we hope the First Lord will not be satisfied until these devilish implements are banned. **It makes us shudder when we recall how they were used during the war against helpless merchant vessels, passenger ships, and even hospital ships. Let those who have a spark of humanity vow that they will not rest until such a disgrace to humanity becomes impossible.** Obviously our nation cannot act alone, but Britain can give a lead.—The Church of England Newspaper.

Book Reviews

MEMOIRS OF A GOTHIC AMERICAN: By Anne Kavanagh-Priest. Cloth. Pp. 500. Published by the Macmillan Company, New York City. Price, $2.50.

The literature of reminiscence seems to be in the front of the stage. Ex-President Coolidge in his current contributions is stimulating the mood. And this fair writer adds the charm of femininity with her keen perceptions and delicacy of touch.

Here is the unfolding of a life lived in the seclusion of the hills of New Hampshire, mingled with the fragrance of mint and lavendar and leisurely suggestive of slow locomotion, limpid streams, dense forests, gorgeous meadows, while in the home we are greeted by the tallow dip, the open fireplace and such generous logs as we do not see in our gas illumined substitutes, the hall clock and the whole wonderful world of antiques, the envy of the present-day hunter of relics of that past age.

The author frankly avows that she would fain contrast the settled, contented and restful life of that era (though she is but sixty) with the insipid world now peopled by women of "painted finger nails, powdered noses, French heels and gauzy stockings". The reader will instinctively embellish this pictude of departure from the staid ways of the past.

If Mrs. Kavanagh-Priest indulges in personal matters and openly employs the first person singular, we may be the more won to her deliniation of days when people really looked upon life with a sober and vital concept. When she introduces her family, devotes a long chapter to, "I Lose my Grandfather," we are charmed by the winsomeness with which she would inveigle us into the secrets of her life. And her tid-bits of philosophy and touches of religious feeling enhance the attractiveness of her record.

Kenneth Mackenzie.

BETWEEN THE LIGHTS: Fany B. Bates. Thomas Y. Crowell Coompany, New York. $2.

A Scripture reference, a quotation from a religious writer and a poetic selection for the quiet hour of each day in the year. The book has its high lights and its low. Alongside of such names as Jeremy Taylor and Andrew Murray, men true to the faith, we find such strange lights as F. W. H. Myers (spiritualist), James Martineau (Unitarian), and Swedenborg. Our reaction is that some of the lights too uncertain, and the selections too quiet, we feel the need of something more searching.

Frank Cox.

THE GOSPEL OF GOD: By Herbert Kelly, S. S. M. The Morehouse Publishing Company, Milwaukee, Wis. Price, $1.80.

The writer appears mentally a little tired. A good deal of the book is not robust enough for one who is looking for real convictions convincingly expressed. He reaches somewhat conservative conclusions, but you are worn out trying to follow his gyrations in arriving.

Frank Cox.

GREAT MEN AND MOVEMENTS IN ISRAEL: By Dr. Rudolph Kittel. Cloth. Pp. 465. Published by the Macmillan Company, New York City. Price, $5.

Unquestionably the most suggestive and helpfully devised method of presenting Scriptural truth is through the biographical gate. To see the men of the ages of the development of the divine plan as portrayed in the Scriptures is at once appealing to the lay mind and applicative to the lay heart. What more fascinating work could be devised for the modern preacher than to make these ancient men and women stand out in their reciprocal humanity with our own, to tell how they lived and suffered, joyed and triumphed Dr. Kittel has reached out for this accomplishment that he might stimulate the reader to think out for himself in the unwritten lines of this exhaustive history of the great characers of he nation of Israel.

Dr. Kittel makes an incisive separation in the prophecy of Isaiah and holds to the dual authorship of that book. But though we may not agree with his postulate and conclusions, we must drink deeply with him of the wells of experience with which the prophet is so strongly imbued.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

Mr. Editor:

Several correspondents have discussed the widespread failure to meet apportionments; and now Mr. Marsilliot, in your issue of June 15, attributes it to a (1) proximate cause, i. e., a falling off in giving, and (2) a final cause, Anglo-Catholic practices. As this would seem to be, in Mr. Marsilliot's opinion, the basic reason for every calamity that has or can afflict us, I shall not attempt the hopeless task of trying to disabuse him of it. But is there, as a matter of fact, any falling off in total giving?

It might be useful, before leaping to any conclusion, to add the sums given in response to the great special drives (which have been such a feature of late) to the sums paid in on apportionment and to compare the result with similar totals computed for other years. It may or may not appear, as the result of such computation, that the will to give is on the wane.

If there be an actual falling off, it need not be attributed to the naughty practices of Anglo-Catholics. Perhaps it should not be. I am not writing to plead their cause: but

we shall defeat our own purpose if we allow prejudice to make us ascribe to the wrong cause a state of affairs which we seek to remedy.

The Evaluation Committee, whose report to the last General Convention was one of the most valuable documents of its sort ever offered to the Church, seemed to be aware of what may be described as a growing sense of disillusionment. That committee was a well-balanced group, as regards churchmanship: it made very searching investigations. It reached a unanimous conclusion: but it did not attribute financial losses (if any) to Anglo-Catholic activities.

My own impression, gained during a recent furlough and widespread travel in the United States and fortified by my study of the report of the Evaluation Committee, is that there is a small but growing feeling that there is a disproportionate emphasis being laid upon departments of work which are not directly concerned with the spread of Christ's religion as this Church has received the same. A great many people like to feel that, when they give to missions, the greater part of what they give will be devoted to the preaching of the Gospel of Christ to non-Christians. The idea that this can be better done by indirect methods (as e. g., institutions) makes no immediate appeal to them: though a large measure of success has attended skillful efforts to "sell" it.

But the moment people begin to suspect that the propaganda used in "drives" is not entirely based on fact, there is bound to be a great revulsion of feeling, with consequent falling off in giving. As compared with this, I do not think that any animosity aroused by Anglo-Catholics, or by attacks upon them, amounts to a drop in the sea: if, for no other reason, because the whole of our missionary machine has been built up since the Oxford Movement and what is now known as Anglo-Catholicism became matters of widespread controversy in the Church. The attack upon them came to a head during the General Conventions of the "seventies" of the last century, has been continuous ever since, and yet it is during this period that our missionary enterprise has had its greatest growth. Anglo-Catholicism may or may not have been a deterrent to that growth: but it is certainly not a new deterrent and cannot account for a fresh falling off.

If we really are face to face with such a falling off, it might be well to seek it where there is some chance of finding and remedying it.

John Cole McKim.

Church Compound,
Koriyama City, Japan.

LABOR SUNDAY MESSAGE.

Mr. Editor:

I am enclosing a copy of the Labor Sunday Message for 1929. You will notice that it is short and practical in its suggestions. May I ask that you find a place for it in the columns of the Southern Churchman?

I have been urged repeatedly to send this Message to every clergyman in the Church, and I have refused to do this because I have preferred to use the columns of the Church papers. It seems to me that this is the kind of material that the Church weekly wants, and that it is a better policy to have our clergy and people look to the columns of the Church paper for knowledge of events about Labor Sunday.

I hope you may feel that you can in the editorial columns of your paper, draw the attention of the people to this message, and suggest that it be read in the Church, or that it be used in the sermon for the day. Our research into the history of industrial relations in the Church has shown that way back in the 80's and 90's, CAIL (the Church Association for the Advancement of the Interests of Labor) was presenting to the clergy the urgent suggestion that they remember labor on Labor Sunday. There is a tradition of long standing for this in the Episcopal Church. Bishop Henry Codman Potter was behind this suggestion, and it would seem a pity that it should in any way fall into desuetude.

The Department will appreciate very much indeed anything you can do to draw attention to Labor Sunday on September 1.

Charles N. Lathrop,
Executive Secretary,
The National Council, Protestant Episcopal Church.

Mr. Charles N. Lathrop, Executive Secretary,
The National Council,
Protestant Episcopal Church,
281 Fourth Ave., New York City.

Dear Mr. Lathrop:

Your letter of the 1st inst. received.
It is vitally important to preach simple faith and the truth of the Bible, and if the Ministers would confine themselves to real Evangelism and preaching the truths of the Bible, we would not need these sidetrack socialistic and communistic movements. I am one hundred per cent for the ministers confining themselves to preaching the truth of the Bible. "Make us eternal truths receive, and practice all that we believe." We must not be led away by sidetracks of superficial patchwork. The fundamental principles of Christianity and the Christian plan of salvation as set forth in the Holy Scriptures is what the world needs most today. We do not need so many sidetracks as some organizations attempt to tack on the Episcopal Church and other Christian Churches.

If the Government would give me one-half of the money now spent on prohibition, and let me spend it on consecrated men of God to "Go into all the World and preach the Gospel", twice as much good would be accomplished as spending money on policemen and armament.

Yours very truly,
Langbourne M. Williams,
President.

Mr. Editor:

Will you find enclosed $10.00 for which will you please pay my subscription to the Southern Churchman and use the rest as you think best. I wish I were able to send a copy of the Southern Churchman to many, who would appreciate its great value, and that there were more who would read its instructive pages. I wish I had a picture of Mr. Alfred B. Williams; I hope he and his co-laborers for this good work will not be made vain by the love and admiration of us old Church people, but regard themselves as instruments raised up to show forth the true Gospel of our Salvation.

With every kind wish, I am, ever,

Mary Louise Erwin.

Morganton, N. C.

JUNIOR BROTHERHOOD OF ST. ANDIEW.

Mr. Editor:

At this time when Bishop Cook's committee has called attention to the need of more good men for the ministry, it is interesting to remember that the Junior Brotherhood has furnished a supply of men of excellent quality entirely out of proportion to its numbers. For over thirty years the Brotherhood has been training boys to do the kind of work which a clergyman must do to be effective. Many of the boys find they like this work.

A prominent educator made the statement to me a few years ago that practically all the candidates for the ministry in the Middle West were coming out of the Junior Brotherhood.

If the clergy and lay leaders want to take the time to train the boys in the Junior Brotherhood, they will recruit effective leaders, both clerical and lay.

H. L. Choate, President.

A HYMN FOR NAZARETH CHILDREN.

The boys and girls at Nazareth are now taught in Christian schools to know and love Him who spent His school life there. They have a little special hymn, which only they can sing:

"We are little Nazareth children
And the Lord has placed our home,
'Mid the olives and the vineyards,
Where of old He used to roam.

For the Lord who loves the children
And was glad to hear their praise,
Cares that Nazareth children know Him,
Do His will, and choose His ways.

Cares that they should keep in memory,
All that sacred life spent there;
Try in heart to walk beside Him,
Safe and happy in His fear;

And we know that He is coming,
Every knee to Him shall bow,
And the joyous shouts to greet Him,
Shall begin in Nazareth now,

Jesus, Saviour, dwell within us,
Make a Temple of each heart;
Pure and loving, true and holy;
For Thy service set apart."

—Selected.

Church Intelligence

New Parents Greatly Needed.

(From The Watchman-Examiner.)

We are hearing much in our day about wayward children and "flaming youth". Where does the blame for the present situation lie? Sympathetic as we may be with parents of our acquaintance it will have to be acknowledged that parents in general are much to blame. In The Training of Children in the Christian Family, published by the Pilgrim Press, the author, L. A. Weigle, quotes anonymously this paragraph from a modern educator:

"I do not hesitate to say that in my opinion the children of today do not need vocational guides so much as they need a new set of parents: parents who have spunk enough to climb back upon the thrones in their own households which they have abdicated in favor of their children; parents who have energy enough to get their children out of bed in the morning early enough for them to wash their faces, comb their hair, and lace their shoes without the school's being obliged to give promotion credit for their doing so; parents who, when the shades of night begin to fall, look after their boys with the same degree of care that they give to their bull pup, which they chain up lest he associate with the stranger cur on the street. We have state autocracy enough in education; what we need most is authority in the home."

Morals of Young People.

It is gratifying to be told on so high an authority as Miss Hardwicke, secretary of the Liverpool Diocesan Board of Moral Welfare, that the morals of young people are much better than they were a few years ago. It is true that knowledge of sexual matters are far more widespread and discussed with more freedom than formerly. Referring to marriage, Miss Hardwicke said that this was vastly changed. In the past marriage meant to a woman freedom, a home, motherhood, and a place in the world. Now a woman did not get married in order to gain economic independence or freedom. In fact today marriage was more of a tie. "It means that marriage is taking its place as a true vocation and it is not entered into without thought or love. Most people today regard marriage as a most serious thing."—Church of England Newspaper.

Russian Church in America.

Inasmuch as Kedrovsky, who claims to be the Russian Archbishop of North America, is from time to time, through the courts in different states, trying to get hold of the Russian parishes under Metropolitan Platon, it will be of interest to many of our clergy, to whom Russians often appeal, that a judgment against Kedrovsky was recently sustained in Connecticut. Only the New York State Courts, and possibly one in Colorado, have decided against Metropolitan Platon. Out of the several hundred Russian priests in America, Kedrovsky has never been accepted by more than a handful, all but three or four of whom have been ordained by him since his usurpation.

Over a year ago Kedrovsky undertook to suspend the rightful priest, Fr. Burdikoff, in Meriden, Conn., and obtained an injunction. The case was then tried on its merits. Kedrovsky lost. He appealed, and on June 5, Judge Jennings of the Superior Court in New Haven sustained the decision of the lower court.

This sustained judgment brought out the points that although there seems



Old Bruton Parish Church, Williamsburg, Virginia.

"The history of Bruton Parish really begins with the expansion of settlement beyond Jamestown. In 1632 Middle Plantation (afterwards Williamsburg) was 'laid out and paled in' seven miles inland from Jamestown. Middle Plantation Parish was created, also a Harrop Parrish established. These were united and called Middletown Parish. Later a Marston Parish was formed, and subsequently, in 1674, Marston and Middletown were merged under the name Bruton Parish.

"Washington makes mention in his diary of attending service here and adds, 'and lasted all day'. The good Bishop Meade recounts that when the decisive step was about to be taken by the Colonies, in relation to the mother country, after they had denounced and renounced her as a cruel stepmother and were about to take up arms and appeal to the god of battles to aid them in their just rights, the patriots determined to do this with the most solemn forms of religion.

"So, on the 24th day of May, 1774, the members of the Assembly, at their meeting in Williamsburg, after setting forth in well written preamble the conditions of the country, the evils oppressing us, the dangers to be feared and their determination to assert our just rights, 'Resolved to set apart a day for fasting, humiliation and prayer; and ordered that the members of the house do attend in their places, at the hour of ten in the morning, on the first day of June next, in order to proceed with the Speaker and the mace to the church in this city for the purpose aforesaid; and that the Rev. Mr. Price be requested to read prayers and the Rev. Mr. Gwatkin preach a sermon suitable to the occasion'. Where could we find a more vivid picture of the intensity and depth of feeling engendered, and of how Old Bruton Parish Church served the life of the young Nation?

"In the old churchyard and in the aisles and chancel of the church itself were interred many whose names and deeds are outstanding memories of the times."

to be no question that Kedrovsky was appointed by a Holy Synod, that Holy Synod had its foundation in the Sobor of 1923, which was in no sense a proper Sobor of the Russian Orthodox Church; further, that although the rules of the Russian Church make provision for complaint against and investigation and suspension of a priest, no such complaint or investigation was made in this case against the priest in Meriden; and that all the substantial elements in the Church in Meriden will under no circumstances recognize the authority of Kedrovsky or have anything to do with him.

Sadhu Sundar Singh on the Bible.

The British and Foreign Bible Society has received a letter from Sadhu Sundar Singh written in Urdu—he has also supplied a translation—respecting his appreciation of the Bible. In it he says, "In reading the Bible I have found such untold and eternal wealth of riches of which I never thought nor dreamed before: and now in passing on its message to others and sharing it with them, its blessing to me and to them continually increases. . . . If I had not known this Book, which is God-given, how should I ever have known the infinite love of God which was revealed on the Cross? . . . I shall ever be thankful to the British and Foreign Bible Society who translated and made it possible for me to get this treasure in my own language. May God grant that many more like me will receive eternal life from the living Saviour by reading this precious Book."—The Church of England Newspaper.

Great Cathedral at Prague Completed.

The great Cathedral of St. Veit, under construction on the heights of the Hradschin for six hundred years, is completed at last and the people of Prague are preparing for a joyous celebration this autumn. The cathedral, in a sense the fulfillment of a thousand-year-old dream, crowns the site of the former Bohemian royal palaces in the center of the city, a scene of gothic majesty from any part of the Czechoslovakian capital. Early in the fourteenth century King Charles came out of Paris to establish his residence in Prague. He brought with him plans for making a second Paris of the city, and foremost among them was one calling for erection of a beautiful cathedral. In 1541 fire destroyed a considerable part of the uncompleted structure. Two German architects, Hans Tirol and Bonifazius Wohlgemuth, actually completed the bell tower, but the thirty years' war hindered the task. By 1873 construction was again permitted to proceed after war had again intervened, and it was decided to follow as far as possible the gothic style originally adopted and thus preserve the symmetry and harmony of the structure. In the fall thousands of persons from all parts of Europe and America are expected to attend the ceremonies which will mark the formal dedication.—The Presbyterian Banner.

Italy.

Lovers of Italy and of peace must regret that Signor Mussolini is raising the age of compulsory service in the army reserve from 39 to 55. This will largely increase the country's war establishment, and is sadly consistent with his idea that education aims at producing little conquerors. It is lamentable to see one of the great European Powers thus deliberately flouting the post-war feeling of the rest, the aims of the League of Nations, and the spirit of the Treaty for the Renunciation of War which she has signed. It is no valid excuse, indeed, it is not put forward as an excuse, that Italy has had lately some fighting on her hands in North Africa. Still less is it put forward as an excuse that, having now prospects of peace in her colonies since the spectacular and welcome submission of the leading insurgent tribesmen a few days ago, Italy can now turn her attention to the long delayed questions in dispute about the frontier between her colony in Tripolitania and the French Protectorate of Tunisia.—The Guardian.

Nicaraguan Brotherhood Chapter Formed.

Two clergy and sixteen laymen of St. Mark's Parish, Bluefields, Nicaragua, have just been granted a charter as Senior Chapter of the Brotherhood of St. Andrew. This is the first chapter to be chartered in that country by the Brotherhood. Like the chapter at St. Paul's University, Tokyo, Japan, the men preferred to be part of the Brotherhood of the United States, rather than of their own independent organization.

The only other chapters of the Brotherhood in Central America are at Panama.

H. L. C.

Findings of Clergy Conference—Kanuga Lake.

The undersigned clergymen, constituting a Findings Committee of the Conference on Evangelism, conducted by Dr. W. J. Loaring-Clark, at the Clergy Conference for the five Carolina Dioceses held at Lake Kanuga, Hendersonville, N. C., July 17-28, 1929, beg leave to submit the following statement to their brother clergy and to the National Commission on Evangelism:

1. With the renewed appreciation of the outstanding importance of Evangelism gained in this Conference we commend the National Council for the place which it has given Evangelism in connection with the Church's Program and further, request that the Council afford the largest possible opportunity to the National Commission for developing their work.

2. We desire to commend most heartily the National Commission on Evangelism for the wise and zealous leadership which marks their efforts to stimulate our clergy and laity to greater evangelistic emphasis and effort. They have produced a program for evangelism which is characterized by evangelistic leaders in other Communions as the best in America. We thank them most sincerely for their leadership and we pray earnestly that the Holy Spirit will continue to control, inspire and strengthen them in their work.

3. We realize, however, that while our program for Evangelism is superior our performance in this field of activity is inferior. We believe that the responsibility for this lack of performance rests chiefly upon our clergy, to whom the laity are even now looking for a more aggressive leadership in evangelism.

4. We would, therefore, respectfully and earnestly urge our brethren of the clergy to interest themselves more actively in the work and program of the National Commission on Evangelism and more specifically we would suggest that they use their influence to have one or more two or three-day Clergy Training Conferences for Evangelism held in their respective dioceses by Dr. Loaring-Clark or other representatives of the National Commission on Evangelism.

We believe that the natural and inevitable result of such Training Conferences would ultimately be the holding in many parishes, rural as well as urban, of annual evangelistic parochial missions as a normal and necessary activity in the parish program.

5. We also believe that in the lay representative of the Commission on Evangelism, Dr. Larkin W. Glazebrook, our Church has a most effective personality for commending evangelism to the laity, particularly the men, and we earnestly recommend to our brother clergy that they secure his invaluable assistance in informing and inspiring their parishioners for the work which is theirs equally with the clergy—that of helping men to find and know the risen Jesus. We suggest a larger use of the Brotherhood of St. Andrew and the Daughters of the King for the promotion of Evangelism among the laity.

6. We thank God for the new sense of our privilege and high calling which has come to us from our consideration of Evangelism under Dr. Loaring-Clark's splendid leadership and we urge a larger use of Dr. Loaring-Clark for this particular work among the clergy.

We earnestly pray that, by the grace of God, we may all, clergy and laity alike, become more effective witnesses unto the living Saviour through a deeper consecration to a more earnest and widespread Evangelism.

Malcolm S. Taylor,
Upper South Carolina.
Harold Thomas,
South Carolina.
J. N. Bynum,
North Carolina.

Confidence in Work of Church Army.

Church Army has been further honored by the bestowal of The Cross of Honor of the Order of the Sangreal upon its founder, Prebendary Wilson Carlile.

That Church Army work in this country is enjoying the confidence of leaders in different fields of Church Work is evidenced by recent requests for workers in Seamens Institute work in New York City and Detroit; Visitors and Missionaries to jails and State Institutions in Rhode Island and New Jersey; and a Social Worker among Railroad Construction Workers along the Hudson Valley, N. Y., in the Parish of Wappingers Falls, the Rev. Maxell Rice. For this latter work a commodious house has been taken at New Hamburg, N. Y., and opened as a Recreation Centre for the Railroad men and will become also a House of Evangelistic Adventure.

Clergy are asked to recommend suitable men for training in all-round Evangelism. Write Captain Mountford, Diocesan House, 416 Lafayette Street, New York, N. Y.

National Association of Organists to Meet in Canada.

Chorus of two thousand to sing for convention of the National Association of Organists and the Canadian College of Organists, to be held at Toronto, Canada.

For the first time in the history of the National Association of Organists, the members of that organization instead of meeting at an important city in the United States for their annual convention, will journey to Toronto. There they will join with the Canadian College of Organists in celebrating its twentieth anniversary, on August 27-28-29-30.

In view of the international aspect of that meeting, many notable events have been prepared. On Thursday evening, the twenty-ninth, the Toronto Exhibition Chorus of two thousand voices will give a special program in honor of the convention delegates. Preceding that concert the Directors of the Toronto Exhibition will give a dinner to the visiting organists.

At the new Royal York Hotel, which boasts of having the largest organ to be found in any hotel, and which will serve as Convention Headquarters, there will be demonstrations and recitals by men of note. Four American and two Canadian recitalists will poin in other recitals to be held in the important churches of Toronto.

Another feature of the convention will be the playing of the organ compositions which won the cash prizes donated by the Skinner Organ Company in a competition under the auspices of the National Association of Organists during the past year. A large attendance of both American and Canadian Organists is expected for this convention. A complete program of the convention may be obtained by writing to the Association at 49 West Twentieth Street, New York City.

The Retiring Fund for Deaconesses.

It was a retired Deaconess who gave the first hundred dollars toward a retiring fund. Other gifts followed and in September, 1927, the Retiring Fund for Deaconesses was incorporated in the State of New York. There is a Board of Directors composed of seven deaconesses; there are two advisors, Mr. Richard T. Stevens, Treasurer of the New York School for Deaconesses, and Mr. Charles A. Tompkins, Assistant Treasurer, National Council of the Church The Bank of New York and Trust Company is the custodian of the funds. The House of Bishops endorsed the Fund in General Convention in 1928, when it was presented by the Rt. Rev. Philip Rhinelander, Chairman of the Commission on Deaconesses.

The first objective of the Retiring Fund is fifty thousand dollars; when this has been obtained, the payment of annuities and allowances will begin. There is no item to be lost for there are some who should even now be receiving help from this Fund. The Deaconesses of the Church are not eligible for help from the Clergy Pension Fund; they work for inadequate salaries in most cases; their parishes are not always able to help them at the time when they must cease active service. A general fund, such as the Retiring Fund for Deaconesses, carefully invested and safeguarded, is the best solution for providing care and comfort in their latter years for those who have served the Church.

There is now thirteen thousand dollars in the Retiring Fund for Deaconesses. The bank balance continues to grow towards the next purchase of bonds or mortgages. This entire amount has come in sums from fifty cents to one thousand dollars, from deaconesses, their friends, bishops, clergy, woman's auxiliaries, special offerings at services. Large bequests are needed, but small sums are also solicited by the Directors. Leaflets may be had on application to the Secretary. Checks may be sent to the Treasurer or to the Bank of New York and Trust Company.

The present officers of the Fund are: President, Deaconess Romola Dahlgren, 419 West 110th Street, New York City; Secretary, Deaconess Mary C. West, 129 East 52nd Street, New York City; Treasurer, Deaconess Edith C. Smith, 61 Franklin Street, Morristown, New Jersey. Other members of the Board of Directors are: Deaconesses Mary S. Johnson, Effie M. Brainerd, Claudine Whitaker, Lillian M. Yeo.

Rev. Wallace Rollins, Formerly of Asheville, Teacher of Teachers at Kanuga Lake.

The Rev. Wallace Rollins, formerly of Asheville, who is at the head of the Department of Church History at the Virginia Theological Seminary in Alexandria, Va., was a welcome guest at Kanuga Lake, the Episcopal Conference Centre, where he had the outstanding position of being a teacher of teachers. Dr. Rollins taught Dean Nes of New Orleans, who has just closed a course at Kanuga, where he ranked as one of the instructors of national repute. Dr. Rollins and the Rev. George Floyd Rogers, rector of Trinity Church, Asheville, were guests at Kanuga, where the latter comes frequently for the various conferences in which the Diocese of Western North Carolina takes part. Dr. Rollins, has many relatives and friends in Western North Carolina, as he is the son of the late Major Rollins, for years the postmaster of Asheville, and his mother was a member of the large and well known Gudger family. He has been the guest in Asheville of his brother-in-law and sister, Dr. and Mrs. Jos. Sevier. Dr. Rollins said: "I went over to Kanuga to see the grounds and the conference leaders. I was much impressed with Kanuga as a conference center and think it has great possibilities. The great need of the Church at the present time is the development of the teaching function of the Church. This is being done by many conferences in the Church. I hope to return to Kanuga soon to see my former students —Dean Nes is one of them—and other friends among the clergy and laity."

Dr. Rollins will lecture to a clergy conference in the Diocese of Newark, New Jersey, from September 1 to September 13.

M. W.

Date of Meeting Changed.

The Synod of the Province of Sewanee will meet in Trinity Church, Columbia, S. C., on Tuesday, November 5. instead of Tuesday, October 22. The change has been made at the request of the Diocese of Upper South Carolina because of a conflict of the original date with that of the South Carolina State Fair, which will meet in Columbia in October.

This change has been made by the President of the Synod after complying with the requirements of the ordinances of the Province.

John H. Brown,
Secretary of the Synod of the Province of Sewanee.

Advice Asked on Racial Handbook.

The Foreign-Born Americans Divisions is planning a much needed Handbook. Its purpose is to help our clergy understand sympathetically and minister effectively to the people of various racial origins within their cures. Books previously issued are out of date. Our Church has learned much and accomplished much since their publication. We have persistently tried to do away with the idea of "foreign" differences. Nevertheless, there are certain differing racial and religious heritages, attitudes and customs, that ought to be known by us.

We are asking specific advice from a number of those who know, as to what to put into this Handbook in regard to each of the various races. It will attempt to detail concisely such things as are peculiar to each race and are useful for our clergy to know in order that they may the better minister to people of each racial origin.

We ask that those who read this request will send in advice, specific or general, as to what the Handbook should contain. Please address the undersigned Secretary of the Division, at 281 Fourth Avenue, New York.

(Rev.) Thomas Burgess.

Dr. Elliott Tells of Innovations In Children's Department.

Dr. Mabel E. Elliott, head of the Children's Department of St. Luke's International Hospital, Tokyo, who is now in the United States speaking in the interest of the Hospitals' fund-raising campaign, has the distinction of being the first woman to be granted a physician's license in Japan. She is the only American doctor on the St. Luke's staff besides Dr. Rudolf Bolling Teusler, Director of the Hospital.

The methods being instituted by Dr. Elliott in the care of children, like the work in all departments of St. Luke's, is revolutionary for Japan. Accustomed to live, eat and sleep by their children's very bedsides in Japanese hospitals, the mothers at first found even the requirement that they leave their children entirely in the Hospital's care a startling innovation. However, the rapid improvement in their children's condition soon convinced them of the wisdom of the modern methods.

Diseases of children in Japan are similar to those of children in America, according to Dr. Elliott, except for diphtheria, which is more serious there because of the lack of propaganda in the interest of prevention, and trachoma, a disease of the eyes which afflicts entire families. This latter disease is attacked by treating not only the child who is found to be suffering with it, but all the members of his family.

Gratifying results are being obtained in the Hospital's public health work affecting children, according to Dr. Elliott. She cooperates with Dr. Kameyo Sadekata, a remarkable Japanese woman physician educated at Ann Arbor, in the maintenance of maternity clinics, pre-school and school clinics, the first ever established in the Empire. Ten thousand children of Kyobashi Ward are examined regularly at the St. Luke's school clinic and 602 babies were enrolled in the "well-baby clinic last year. The significance of this work is indicated by the figure on the mortality rate for infants coming under the Hospital's jurisdiction, which is 2.5 per cent as compared with the mortality rate for infants in Tokyo as a whole, which is 20 per cent, or the lowest rate found anywhere in Japan, which is 14.5 per cent.

"Japan is watching the public health demonstration which the authorities of the City of Tokyo asked us to conduct, with the greatest interest," Dr. Elliott reports. "The most encouraging factor in relation to our work is not merely the immediate results, though they are so convincing that the Japanese urge an expansion of our service. The encouraging factor is that the Japanese people, once they are convinced of the feasibility of modern hospital methods, will spare no pains in having them adopted throughout the Empire. Thoroughness is one of their national char-

(Continued on page 22.)

Family Department

AUGUST.

1. Thursday
4. Tenth Sunday after Trinity.
6. Tuesday, Transfiguration.
11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. Saturday, S. Bartholomew.
25. Thirteenth Sunday after Trinity.
31. Saturday.

COLLECT FOR ELEVENTH SUNDAY AFTER TRINITY.

O God, Who declarest Thy Almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of Thy grace that we running the way of Thy Commandments, may obtain Thy gracious promises, and be made partakers of Thy Heavenly treasure; through Jesus Christ Our Lord. Amen.

For The Southern Churchman.

HINDERING TALENTS.

F. B. Stone.

Let not the talents Thou hast given men,
Be hindrances to turn their feet from Thee,
Nor let their intellects so keen, so deep,
Prove their undoing, their betrayers be.

Let not their wisdom, like a beacon false,
Lead them to every good except to Thee;
Nor let the beauty of Thy Universe,
So hold their eyes Thyself they cannot see

The beauty of Thyself, Lord, show to them,
The love that sacrificed itself to give
To them a larger, fuller life while here,
And fit them evermore with Thee to live.

Oh! give to them the spirit of a child,
That Thou to them Thy wonders mayest reveal,
Not only of Thy Universe, my Lord,
But Thy deep interest in their soul's true weal.

To childlike faith that takes Thee at Thy word,
To such Thou dost Thy purposes unfold,
And dost today work wonders through that faith,
As Thou didst work through men in days of old.

If a Man Die, Shall He Live Again?

A man whose early life was spent in California tells of a child who lived in the Southwestern part of our country where there are so many great gulches like the Canyon of the Colorado. This child had a nurse who was very fearful lest some time when her eyes were off her, the child should wander away, and going too near the edge of the canyon, would fall over and be lost. So she told the child that she must keep away from the canyon; that the canyon was full of hobgoblins, and if she went near the edge of it they would catch her and eat her up. The child often looked at the canyon, but always with feelings of terror. At last an older brother who had been away at college came home. He had his little sister out walking with him one day. As they came near the edge of the ravine he suggested that they go down the path into it. The child drew back in terror. She warned her brother of the danger of it. She told him about the hobgoblins, and the cruelties they would inflict on any one who came into their power, and she begged him not to go. Her brother laughed at her fears, but she stood her ground. Then pointing into the ravine he said to her, "Do you see that little hill on the other side of the gulley?" She said she did. Then he said, "If I go down there and stand on that hill, and come back safe and sound, will you go down with me?" That was a fair test and the child said "Yes." Down into the ravine the brother went. He was out of sight for a moment, and the little girl's heart was in her mouth. Then as she watched, he appeared again, and mounted the hill, and as he stood there he gaily waved his handkerchief, and she waved her hand in return. Then he started back; was out of sight again for a brief while, and then he reappeared at the top of the path down which he had gone. When she found there was no sign of harm on him she put her hand in his and went down without fear.

So we are not shut up to the hints of nature for One has gone down into the ravine of death, He came back alive and showed Himself to His friends, and we know there is a future life.

A Bishop tells the story of a man and his daughter. There came a time when she was going to be married. Her father's custom had always been to tuck that girl in bed at night. Whatever time of the night he came in, he would always go in softly and tuck her in and kiss her. And sometimes she would partly awaken, and say, "Hello, daddy," and he would say, "Goodnight, sweetheart." And so it came to the last night that she should be under his roof and under the shadow of his love, and he tucked her in; and she put her arms around his neck and drew him close, and he put his arms around her and said, "My daughter"; and she just said, "Daddy".

So God in the last night that we are to be in our home on the earth, will come down and tuck us in. When our eyelids droop, and our voices falter, and we can hear no sound; some One will be there. He will plant the kiss of love on our cheek and we shall enter the Valley of the Shadow arm in arm with Him, journeying toward the eternal sunrise. The morning cometh.—Chester E. Tulga.

The Master's Marching Orders.

The marching orders to the Church are simple, plain, direct: "Go ye into all the world," "Disciple all the nations," "Preach the gospel to every creature." Truly has it been said:

"Obeying, the Church and its people may be called Christians; disregarding that supreme command, whatever they may be called, they cannot claim the name of Him who inquired, 'Why call ye Me Lord, and do not the things which I say?' Missions are the supreme business of the Church. It is the supreme business of any person who calls himself a Christian. In this crusade to make Christ reign in every nook and corner of this world we can hold nothing back. It demands the utmost sacrifice of life and treasure."

For this supreme cause and all the other vital causes that constitute our Church's complete budget let us do our best by prayer, by sacrifice, by heroic giving. Shall the conveniences, the comforts, the luxuries which the average church member enjoys be swift witnesses against him at the bar of God in proof of what he might have done for the advancement of his Saviour's Kingdom?

It is as true now as it was in Jerusalem that Jesus sits over against the treasury and beholds how the people cast money therein.

It is also as true now as it was in Galilee that His eye of love is upon each of His disciples and to each He is saying, "Lovest thou me?"- Exchange

For The Southern Churchman.

THE HEALING SERVICE.

Eleanor Glenn Wallis.

Candles like brides are white and beckoning flames:
The wistfulness of old beseeching hymns
And tremulous prayers are mounting with the claims,
The hopes, the faith of the fourscore oppressed,
Who, halt or blind, or mentally distressed,
With crippling heartaches and misshapen limbs,
Have come to lay affliction at the feet
Of Him, Who gives the heavy-laden rest.
And as, long since, they thronged the village street
To hear a Voice and touch a garment's hem,
So now they crowd the sanctuary rail,
And he, through whom the blessing's given them,
Sees each one rise secure against defeat,
Armoured in trust as knights of old in mail.

The Field Is the World.

The first missionary boat that ever sailed from the love and light of home to a foreign port bore the Lord Jesus Christ. The Father knew and the Saviour knew the needs of that age and of every age. His call to us is large and commanding—a call to share the spirit and purpose of His own mission to mankind.

The instructions are definite, "Go ye into all the world." A Sufficient Saviour for all the world is not an insufficient Saviour for any part of the world. That first Church refused to shrivel up the command of Christ—"to every creature" merely to a few individuals in every nation. If Christ is good tidings for all, what right have we to withhold Him from all people?

The peril of the Church has ever been shortsightedness, selfishness. "If any man have not the spirit of Christ, he is one of his." A man who doubts the final triumph of Christ is not a Christian, and needs to be born again. The army of occupation, boasting of apostolic succession, must become the army of conquest, boosting for sacrificial succession, manifesting that same quenchless zeal for the salvation of the world for which He died, as did those first disciples.

We enlisted on God's terms. His Son, on that day, became the Captain of our salvation. His command is, "Go!" We must either obey His command or cease calling Him Lord.

Jesse Wilson, of the Student Volunteer Movement, says, "That religion which is best for any people is the one best for all. If the people of other parts of the world do not need Jesus

Christ, neither do we need Him, and if we do not need Him, neither do they. The truth is, we all need Him, and for the same reason: 'to save man in the face of his sin-tormented life everywhere'."

"How shall they believe in Him whom they have not heard?" The Jerusalem Council, assembled on the Mount of Olives this last year, answered that question as follows: "As together, Christians of all lands, we have surveyed the world and the needs of men, we are convinced of the urgent necessity for a great increase in the Christian forces in all countries, and for a still fuller measure of cooperation between the Churches of all nations in more speedily laying the claim of Christ upon all the unoccupied areas of the world and of human life."

Each Christian pastor has a definite responsibility for presenting and interpreting this call to every Church of Christ and each and every Christian in each Church throughout the whole world. "If the trumpet give an uncertain sound, who will advance to the battle?" Standing among the graves of our heroic dead, our sainted leaders, our martyrs and missionaries who fought a good fight and finished the course, kept the faith, and have received the crown of righteousness; "surrounded by so great a cloud of witnesses", our Churches, our brethren, should rise to unparalleled heights in spirituality and in giving, and in carrying out the program of our Lord and Master.—Charles R. Scoville, in World Call.

THESE ARE THE GIFTS I ASK.

These are the gifts I ask
Of Thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And, for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain
Would have Thee take away:
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadowy gray
On all the brightness of the common day.

And hold of dearnest worth:
Light of the sapphire skies,
These are the things I prize
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadows of clouds that quickly pass,
And, after showers
And the smell of flowers
And of the good brown earth—
And best of all along the way, friendship and mirth.

—Henry Van Dyke.

The Presence of God.

I was married very young, and knew but little of housekeeping, and would often find myself in difficulty over my household duties, and not know what to do. And then, in the midst, I would hear the front doorbell ring, and my mother's voice would ask, "Is Hannah at home?" And I would exclaim with a sigh of relief, "Oh! there is mother!" and all my troubles would vanish, as though they had never been. My mother was there, and would manage it all. And over and over again in my spiritual life the words, "Oh! there is God." have brought me a similar but far more blessed deliverance. With God present, what can there be to fear? Since He said, "I will not fail thee, nor forsake thee", every heart that knows Him cannot but boldly says, "I will not fear what man can do unto me."—Mrs. Pearsall Smith.

Kreisler on Stewardship.

Said Fritz Kreisler, the violinist, on Christian stewardship: "I was born with music in my system. I knew musiscores instinctively before I knew my A B C's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music. Music is too sacred to be sold. And the outrageous prices the musical celebrities charge today truly is a crime against society. I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement.

I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread—some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world!—Ex.

Man and Animals.

An individual man or woman seems small when compared with the precision of the equinoxes, but every intelligent person should measure worth by the qualitative method. Kant, who spent nearly the whole of the eighteenth century in thinking and meditation, places the individual man on a par in sublimity with the starry heavens. It will not do to consider human beings as transitory or insignificant. The symphonies of Beethoven, the poetry of Shakespeare, the art of Raphael, did not come either from machines or from material substances. Man is sublime and I believe he has a sublime destiny. Man is like the lower animals in many things, but the features that distinguish man from the animals are much more striking than the similarities. A good man is enormously better than a good dog, and a bad man is very much worse than the worst horse. Perhaps the chief difference between man and the lower animals lies in creative power. The physical strength, agility and sense perceptions of the lower animals are superior to those found in men and women, but when it comes to mental power, there is an immense difference between animal cunning and creative genius. No elephant or snake has ever been an artist. The purpose of religion is to unite man with God, to bring him into intimate contact with sources of inexhaustible power, to develop his mind and soul to their highest possible capacity. Thus sincerely religious people, no matter through what difficulties they may pass, are optimistic. — Professor William Lyon Phelps.

Christian Calmness.

We notice people of God who are anxious and fretful, and cause a great deal of misery for people round about them by always worrying, fidgeting and being in a state of nervous excitement. But holy souls who abide in Christ take everything calmly. You can remember such persons, both men and women; whatever happened, they remained unmoved, patient and cheerful. Great losses came in the course of business, but the brother did not lose his balance; sad bereavements came, but the sister did not repine. If the believer endured a sharp affliction, his chief concern was that the Lord would sanctify it to him; if people persecuted or slandered him, he was not surprised, for he expected to be hated of the world when he became a follower of Jesus. If he prospered, he did not get into a heat of pride. In patience he possessed his soul. —C. H. Spurgeon.

For The Southern Churchman.

The Armor of God.

Rev. Alex. C. D. Noe.

You say you had no armor on?
Of course you suffered badly.
With naked breast—without a sword,
You made the plunge, but madly.
No helmet, breast-plate—girded not:
No shield, nor love shod feet;
And all the hosts of evil out,
Intent on your defeat.

God doesn't send His soldiers thus,
To suffer shame and loss;
Although we seem to think He did,
When Jesus bore the Cross.
He arms them as He did His Son,
With Truth and Righteousness—
Salvation, Spirit, Gospel Shoes,
And Faith for any test.

The Best Gift.

The Macedonians "first gave their own selves to the Lord." That was the secret of all their giving, the root out of which this noble generosity grew and blossomed. When the center of the circle moves, every point on the circumference moves with it. When a man gives himself to the Lord, everything that belongs to him goes with him. The best gift we can give to others is not money, but self, personal sympathy and helpfulness; and the greatest gift we can give to God is our own selves. He wants this gift first, for when He gets this He will easily get all things else. —The Presbyterian Banner.

Too Much For the Cat.

Mrs. Key was visiting some friends, and she left the following note for her nearest neighbor:

"Dear Mrs. Garrison: Would you please put out a little food for the cat I have been feeding this winter? It will eat almost anything; but do not put yourself out."—The Booster.

Some of Bishop Brent's Last Words.

Activity without the background of relationship with God is apt to be footless, even mischievous.

A background of God-consciousness should form the canvas upon which all life is painted.

Fifteen minutes a day of intensive effort God-ward can change the whole complexion of life, raising it from weakness to power, from bondage to liberty.

The inner forces of personality reach their zenith in the exercise of faith.

Jesus Christ is not a theory or an idea, but key-personality.—Exchange.

Be glad! Make life a jubilate, not
A dirge. In storm, as in the sunshine, sing!
The clouds hide, in their sombre folds, the smile
Of God. Trust, sing and wait! The mists will turn
To gold; the angry winds be still, and peace
Brood like a gentle spirit o'er thy life.

—Mattie Crane Newton.

For the Young Folks

MY PRAYER.

If I be loyal I must do all that God would have me do.
I must be brave, big-hearted, staunch, and true.
I must look up, and always keep His Cross in view,
And know that back of it, the sun will shine anew.

If I be loyal, I must never fail
The ones who love me trust me, help me through the vale.
And as through life I steer my fragile bark
I must be ever listening, I must ever hark
To that small voice that speaks from out the dark.

And so, dear God, I pray that Thou wilt plant in me
A seed from which shall grow true loyalty.
And with my eyes on Thee—my hand in Thine,
I can not fail, but conquer for all time.
—Author Unknown.

How the Telescope Was Discovered.

Little things and little people are often responsible for great results, and maybe you do not know that the discovery of that important instrument, the telescope, may be traced to the curiosity of a boy, and this is how it came about:

The little boy I am telling you about was the son of an optician who lived in Holland. He and his sisters loved to play about their father's work bench, and often they amused themselves by looking at the sea through the little smooth concave glasses which their father used in his work.

Now, one day it happened that the boy, while playing with two of those glasses, chanced to hold them before his eyes in such a way that the face of the cathedral clock seemed very near.

This surprised him greatly, for the clock was so far away that he could scarcely see the hands with his naked eyes.

For a while he stared at the clock, and then at the glasses, each of which he tried in turn, but the clock was as far away as ever, and so it remained. turn them as he would, until by chance again he held both up together, when. lo! as if by magic, the church stood beside him.

"Oh, I know!" he cried aloud. "It's the two together." Then in great joy he ran to his father and told him of his remarkable discovery.

The father tried the glasses in his turn and found that the boy had spoken the truth, when he said he could bring the great church clock nearer.

So this was the way people learned that putting a concave and convex glass together in just the right position, would make distant objects seem near. Without this knowledge we should never have had the telescope, and without the telescope we should have known little of the sun, moon or stars.

So if you ever have a chance to look through a telescope, and see the wonders it has to reveal, just remember the little boy who once lived in far-off Holland.—Brooklyn Eagle.

WHEN AN INDIAN BOY BECOMES A BRAVE.

An Event in the Life of the Cheyenne Indian.

Some time between the ages of ten and fourteen, an Indian boy becomes a brave, and a man. One day he is a boy, doing as he wishes, all day and every day. Three days later, he is a man, a member of the tribe, and a brave.

How many American white boys would care to go through those three days? After you have read their story, you can decide.

For three days and three nights he must keep a watch, or vigil, all alone, in the wilderness. If he can do this, he is fit to be a brave.

It is the boy's father who decides when he is old enough to keep his vigil. Like boys of other races, some Indian boys are brighter than others, and can keep their vigil earlier. When a boy can remember all about one year of Indian life and the customs of his tribe, when he knows the order of the seasons, the times for hunting and fishing, the feasts and holidays of the year, then his father judges him old enough to be a brave.

Then the boy and his father set out alone from the village. They seek a hill far enough away to be out of sight or hearing of the village. When they reach the place, the Indian father gathers wood for the night. He tells his boy **once**—and **only** once—to keep the fire going all night, and then he leaves his son alone, and goes back to the village.

The boy is used to the outdoors, and he finds plenty to amuse himself with at first. Then darkness begins to fall. Never has he been away from his family at night before. He is getting hungry, too, but there is nothing to eat, for he must prove that he can endure hunger, loneliness, sleeplessness and danger before he can be a brave.

As it grows dark, over the plains he sees a gray figure coming toward him —then another—and another—and another.

He hastens to light his fire and blow up the blaze. Then he crouches behind it, with the hill at his back, for these gray forms are wolves, who have gathered to devour this lone boy. But they will not pass the fire; so long as he keeps **that** burning he is safe. All night he stays awake, and keeps his fire bright, while in a half circle beyond his fire, he sees the wolves' eyes shining in pairs like coals of fire. It seems to him that the night will never end, but at last a light appears in the sky. It is the dawn, and as the wolves slink away, our Indian lad jumps to his feet with a shout of joy, and, extending his arms to the sun, he thanks the Great Spirit for keeping him safe during this fearful night.

In the daytime there is little, if any, danger, but our Indian boy is very hungry and very sleepy. Can he sleep during the day? No, indeed, for he is keeping this vigil so that the Great Spirit will visit him, and give him a message which is to direct his whole life. It is hard to keep awake, but he gathers wood enough for several nights, then he plays and sings, and keeps moving about so that he shall not fall asleep.

The second night comes. Again he builds his fire, and watches the ugly gray forms gather to share his vigil. He is not so frightened tonight, yet there is no temptation to sleep, for should the fire go out, instantly a dozen wolves would be at his throat.

This night passes also. The third day is the hardest. He must not sleep, and yet lack of food has made him weak enough, so that it tires him extremely to keep moving.

Perhaps this is the day he receives the expected message from the Great Spirit.

Again night and the wolves come together. Again he keeps the fire burning. Again the sun rises, and now his vigil is nearly over. He waits until his father comes and they go home together.

His mother has prepared a meal of the foods her son likes best. But he cannot satisfy his hunger; he may eat only a few mouthfuls. Then he enters his teepee and sleeps two or three hours. When he awakes he takes his bow and arrow, goes out on to the prairie and shoots a small animal which he takes home. This animal is ever afterward his totem, and its image is painted on his shield and his tent, and is worked into his beadwork.

Most white boys would immediately have told their families everything that had happened during these exciting and perhaps dreadful days. Not so our Indian boy. No one questions him and he tells nothing to any one.

But if he fails in his vigil, what happens to him? Oh, terrible! Terrible! He is put into dresses like a girl!

But if he succeeds, as most boys do, then glory is his! He is a brave and can wear a feather in his hair. A hole is made in a small stone, and through this hole, the hair on the crown of his head is drawn. This is his scalp-lock, left there as a dare to his enemies, saying, "Take me if you can." Into this opening, the feather is also placed, and a thong fastens it around the head.

Now he must be dignified. He can no longer play tumbling games, for his feather, the blade of his new dignity might get broken or displaced.

Well, after all, what of it? We must pay for everything, and he pays for being a brave by giving up many of his boyish games.

Thus he becomes a brave.

Good-bye, Indian boy. Hail, Indian Brave!—The Beacon.

A Boy Who Would Skate.

Maybe you know Johnnie Griggs; he lives just outside of Griggsville by the four corners, and "Griggses Pond", where the college boys go skating in winter, is on his grandfather's farm. The year when Johnnie was seven his Aunt Melissy gave him a pair of skates on his birthday, and his birthday was in August, so you may imagine how far away ice-making weather seemed to be

Johnnie has a little brother Jimmy; in fact, Jimmy was only a three-year-old baby when Johnnie was seven, but he was full of ideas and he could talk as plainly as his older sisters. Johnnie said so much to Jimmy about how to go skating that, long before the first cold nights, baby Jimmy was teasing for skates, too.

When freezing weather came at last, Johnnie learned to skate in his own back yard on ice that formed from water pumped on smooth and frozen ground. That kind of a pond was too small for him, though, and he began to tease to go skating on the big pond, long before the college boys came out from town to test the ice. At first, Johnnie listened patiently to his father

who told him over and over that the ice on the big pond was too thin to hold even a small boy safely. After awhile Johnnie began to think that his father didn't know what he was talking about; the ice stretched from shore to shore in a solid-looking floor.

"It is just as safe as—as anything," said Johnnie to Jimmy, and he was more sure he was right than ever when six big college boys came out one day and skated all the afternoon and nothing happened except that the big boys had a gay, laughing time and went home with shining skates clanking from their shoulders.

"May I go skating tomorrow?" Johnnie asked his father that night as he was going to bed.

"In a few days, if this cold weather continues," answered his father, "you may go skating on the pond, but not before, because the ice is not safe yet!"

Johnnie's feet went thumping hard up the stairs when they carried him to bed, and Jimmy's feet went no less softly.

"Daddy doesn't know everything!" declared Jimmy.

"He knows most things," Johnnie straightway reminded his little brother, "but he has forgotten about the thickness and thinness of ice, and I am afraid he will never let you and me go skating, not even when the ice goes clear through the bottom of the pond to China!"

Johnnie was so cross, his mother said his tones were enough to make the weather weep. "Such talk is enough to break old Jack Frost's heart!" she said, when Johnnie scolded more because his father would not let him go skating on thin ice.

Sure enough! Next morning, if you please, the very icicles were crying! "Drip! drip! drip!" the tears fell; out came the sun, and the snow on the roof began to shed great sparkling tears.

That day Johnnie's mother put a tub out by a corner of the woodshed to catch the drippings. "We must not let all that good, soft water go to waste," she said. By night the tub was full and running over. Jimmy called it a pond and sailed little boats of bark from shore to shore. That night the weather turned cold again. In the morning the water in the tub was frozen.

"I am going skating on my pond!" said Jimmy.

"No, no," Johnnie warned him; "that ice isn't strong enough to hold you, and next thing you know, you would be swimming for shore!"

"The ice is thick enough to hold you up," Jimmy answered, "and I am going skating!"

Now, Johnnie didn't think Jimmy would climb up on that tub and try to go sliding on a little circle of ice, so he only laughed and went on about his business, which just then was feeding the chickens. Next minute Johnnie heard screams, mother heard screams, so did father and the little sisters! They all came running to see what in the world was the matter with Jimmy!

Johnnie was first to reach the tub. "I told you not to! I told you not to!" he shouted when he saw Jimmy trying to climb out of deep ice water.

The little fellow didn't answer; he couldn't, he was so cold and shivering. Father lifted him, dripping with that icy water, and carried him into the kitchen beside the kitchen stove. He began to undress the child while mother ran for warm blankets. Poor little Jimmy's teeth were chattering, and tears were running down his face. Just as soon as mother could fill the bathtub with warm water, father put the baby in it. Then Jimmy was wrapped in dry, warm blankets again, and father was holding him by the open oven door, mother made him drink hot ginger tea. Jimmy did not like ginger tea.

"I told him that ice wouldn't hold him!" Johnnie explained to the family. He was dreadfully sorry for Jimmy, but, even so, he blamed him for not listening.

"The baby probably thought he knew more than you did about ice," father said as he cuddled little Jimmy tighter. "Now I know a little boy who thinks—"

Just then a neighbor's boy came running up the path to the house, and, although he knocked, he didn't wait for anybody to say "Come in!" but in he bounced.

"A college boy was almost drowneded just now!" he announced. "Three of 'em came up to the pond to go skating for half an hour before class, and one of 'em broke through! The other two pulled him out, because Mr. Tampkins happened to be driving by to town and he helped! My sakes, Mr. Griggs, it is lucky that didn't happen to Johnnie and the rest of us!"

"Why, it couldn't have happened to us," interrupted Johnnie, "because father says he will tell us when the ice is safe, and—and father knows!"

At that every one in the kichen laughed, including Jimmy, who sat up straight in his father's lap and pointed at Johnnie as if he knew something too funny for words. No wonder Johnnie blushed a most uncomfortable red.

"Well," he insisted, looking straight at the cat, "father does know, and I'll never tease to go skating again when he says the pond ice is too thin, because he knows what he is talking about, same as I did about tub ice!"—Frances Margaret Fox, in the Congregationalist.

Christina Rossetti and Her Pets.

The very name of the author of the lovely little book called "Sing-Song" is a poem—Christina Georgina Rossetti.

Her parents were Italians. Her father was a poet, who had left his native land and come to London. He taught the beautiful language of his own country in a great college there. Her mother was a teacher, too—a governess. It was in London that Christina was born a little less than a century ago.

There were two brothers and a sister, all older, to share the playtime and the lessons of the small dark-eyed Christina. She never went to school, but had her lessons at home with her own dear mother for a teacher. Her father taught her sometimes, too. She learned the Italian tongue as well as the English, in which she was to prove so skilled a writer.

Perhaps the greatest pleasure that this little city girl ever knew came with her visits to her grandfather in the country. He lived thirty miles away and that meant a long, long ride in the stage-coach. On and on between green fields she went, coming at last to Grandfather Polidori's cottage and garden, the best of all sights.

In that garden lived, you may be sure, caterpillars, "brown and furry", and garden-mice, "little and timid". Over it flew the swallows, sailed the clouds, and arched the rainbow. Through it blew the wind which the puzzled little girl could never see.

Her greatest pleasure in London was to go with her brother, Dante Gabriel Rossetti, to visit the Zoological Gardens. There were more birds and animals than she ever saw in the country. But they were less happy than the wild creatures. Much as she loved to see them, she could but feel sorrow for them in their captive state.

So was it with the tiny caged canaries. They were a source of pleasure and of grief. Once she dreamed of these little friends of hers. It was that every canary in the city escaped from its cage by night and flew away to a beautiful park and was free. Only till sunrise did this freedom last. Then like a great yellow cloud the pretty, singing creatures returned to their cages.

Her brother, who was studying to be an artist, considered this dream worthy to be painted. Do you not agree that it would have made an exquisite picture? But it has never been done. Other things occupied the busy brother, and other things the little sister, who could paint quite well, too.

She began to write in rhyme when she was very young. Verses about her cats and kittens and pets were carefully copied by her sister in a little notebook. These were kept until Christina was sixteen, when they were published in a tiny book, illustrated by herself.

Somehow, Christina never did grow up. She retained her fondness for toads and frogs and little wild creatures always, and was ever ready to take them in her hands if need be. Perhaps this will remind you of the good St. Francis and his "little brothers and sisters" of the fields and streams and air. As for children, Christina adored them always, and they her.

Her beautiful poems won for her high place among the poets of England and the world.

It is, as you will have noted, almost impossible to write of her without writing of her famous brother who was artist and poet, too. She went often to his studio where the most curious and delightful of pets were kept.

At one time he had an owl—very affectionate and interesting when tamed a woodchuck, a deer, and that quaint little Teddy bear from Australia called the wombat. It was like a zoological garden, or better still, a Wonderland. And who should come there frequently but that very funny man, whom you know as Lewis Carroll, to study and to make photographs of them.—Christian Science Monitor.

Your Own.

You will often hear it said: "I believe in Jesus Christ, but I have no love of institutional religion." Institutional religions means, as I understand it, the arrangement of what will best help each individual to do his part in worship and in work. You will hear: "Why doesn't the Church do this or that?" The Church is made up of separate men and women—you, and you, and you. If "the Church" is to do it, it means that you are to do it, and you, and you. The anwerableness lies there, not only in the clergy or the officers, they are helpers to the rest. It is your own. Transform the question: "What is the Church here for?" to "What am I here for?" and ask God to help you to the answer.—From Archbishop Davidson's Farewell Sermon.

Jesus, by Thy wounded Feet,
O guide my feet aright.
Jesus, by Thy wounded Hands,
O keep my hands from wrong.
Jesus, by Thy parched Lips,
O curb my cruel tongue.
Jesus, by Thy pierced Heart,
O knit my heart to Thee.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 309 East Franklin Street, Richmond, Va.

RELIGIOUS TRACTS.

GOOD RELIGIOUS TRACTS MAY BE had by writing to LEVI C. SULLIVAN, blind tract minister, P. O. Box 43, Roanoke, Va. Some excellent tracts for prison work.

FOR RENT—VIRGINIA BEACH, VA.

TWO LOVELY ROOMS WITH PRIVATE BATH in attractive bungalow; best location Virginia Beach. Address "Box 5", Virginia Beach, Va.

—CATHEDRAL STUDIOS—
Washington London

Church Embroideries and Vestments, Silks, Fringes, Gold Thread, Stoles with crosses from $7.60, Burse and Veil from $15. Surplices and exquisite Altar Linens, Church Vestments imported for the Churches free of duty.

MISS L. V. MACKRILLE,
11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Cleveland 52.

SITUATION WANTED.

WANTED, POSITION AS TEACHER, Academical or Industrial department in home, or institution. Experienced. Address Miss Leislie L. Rucker, Pedlar Mills, Va.

Deaths

IN MEMORIAM.

Miss Lucia Beverly Scott.

We, the members of the Woman's Auxiliary of Manakin Church, Powhatan County, Va., wish to record our sorrow and loss in the death of our beloved coworker, LUCIA BEVERLY SCOTT, who entered into life eternal on December 31, 1928. Never physically strong—yet ever ready to do her part, she has left us an inspiring example of courage and faithfulness.

"When we at death must part,
Not like the world's, our pain;
But one in Christ, and one in heart,
We part to meet again."

M. G. C., President.

MRS. FANNY BAYLOR BRITTON.

Entered into eternal rest at her ancestral home in Warrenton, Virginia, on May 25, 1929, FANNY BAYLOR BRITTON, in the eighty-sixth year of her age, widow of John Blodget Britton, of Philadelphia.

Mrs. Britton was a member of one of the oldest families of Warrenton, one of the six daughters of Joseph and Eliza Baylor Horner, and identified with all of the best traditions of her noble ancestors. She was a true gentlewoman in its best sense, which implies not only gentle blood, but a gentle and generous heart, with great Christian fortitude.

Her works will truly follow her, and those who knew her, will rise up and call her blessed, for as God's child He took her as His own to be with Him in Paradise.

"For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blessed.
Alleluia."

A. H. S.

CHURCH INTELLIGENCE.

(Continued from page 16.)

acteristics. This is demonstrated in the way they safeguard the public against hydrophobia, innoculating every dog in the land against rabies automatically when the animal is registered, and also by the success of their attack upon beriberi, which is rapidly being stamped out."

House of Bishops Called to Hold Meeting.

A call for a meeting of the House of Bishops of the Episcopal Church in Atlantic City, N. J., October 2, 3 and 4, has been issued by the Rt. Rev. John Gardner Murray, D. D., Bishop of Maryland and Presiding Bishop of the Episcopal Church.

This call puts under way a new departure in the government of the Church. Heretofore, the only stated meetings of the House of Bishops have been held at the triennial General Conventions of the Church, special meetings of the House at other times having been called when, in the judgment of the Presiding Bishop, an emergency existed making such meetings desirable. Experience having shown that a full attendance of the Bishops was not always possible at these meetings, the House at Washington Convention in 1928 amended its rules to provide for annual meetings of the body except in General Convention years, and the call which Bishop Murray issued provides for the inauguration of these annual gatherings.

Among the important matters to be discussed at the first annual meeting of the bishops will be the election of missionary bishops for Wyoming and Honolulu; but the call also summons the bishops to meet "for the receipt and consideration of matters of reference, and the transaction of any other business that may be lawfully presented at such session". This excludes any general legislation requiring the concurrence of the House of Deputies in General Convention, but otherwise opens up a wide range of other Church matters which the bishops may discuss, and if so disposed, act upon.

Coincident with the calling of the session of the House of Bishops, other boards and commissions of the Church are also arranging for sessions at Atlantic City at the same time. The session of continental Missionary Bishops and Bishops of Dioceses receiving aid from the National Church, have arranged to meet for their Annual Conference on Budgets for 1930 in Atlantic City on September 28-30, immediately preceding the meeting of the House of Bishops; and the National Commission on Rural Work plans also to hold its Annual Conference at some time during the gathering. It is expected that other bodies will fall in line and that these annual gatherings of the House of Bishops will take on something of the aspect of a Triennial Convention, minus, of course, the presence of the House of Deputies. Practically the entire week from September 28 to October 5, will be given over to the discussion of various phases of Episcopal Church work. The sessions of the House of Bishops will, in all probability, be held in the Hotel Chalfonte.

An interesting phase of the gathering will be the formal launching of plans for the celebration of the Sesquicentennial of the Diocese of New Jersey, by Bishop Matthews of that Diocese, who will be the host of the House of Bishops at the October meeting. It was in the Diocese of New Jersey that the first steps were taken in 1784 for the organization of the American Church. A committee headed by Bishop Matthews, and including a group of prominent citizens and members of the Church in the Diocese of New Jersey, is at work on the Sesquicentennial, and the committee is planning now to secure from the Triennial General Convention in 1931, its approval of Atlantic City as the place of meeting for the Convention of 1934, as a part of the Sesquicentennial observance. Other plans include the cooperation of the Diocese of Newark, formerly a part of the Diocese of New Jersey, and other adjacent dioceses in the proposed one hundred and fiftieth anniversary.

Beginning on Saturday, September 28, the missionary bishops will meet in conference, and resume their deliberations on September 30. Tuesday, October 1, will be devoted by the members of the House of Bishops to a Quiet Day, which will be conducted by the Rt. Rev. Theodore Du Bose Bratton, D. D., of Mississippi, in the Church of the Ascension. The business sessions of October 2 and 3, will be preceded by an opening service of Holy Communion in St. James Church at 10 A. M. At this service the entire membership of the House will attend in their vestments in the picturesque processional which precedes all such gatherings. It is expected that two full days will be given up to the transaction of business. Incidental to the meeting there will be a luncheon to the bishops on October 1, in the Guild Room of the Church of the Ascension, and that evening Bishop and Mrs. Matthews will give a reception to the bishops and their families and to the local clergy. On the evening of October 2, there will be a banquet in honor of the visiting prelates, at which it is expected that the Presiding Bishop will deliver a brief address. The final day of the meeting will be given over to the election of the two missionary bishops which must be preceded by a service of Holy Communion in St. James' Church.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

Convocation.

The thirty-seventh annual Convocation of the Diocese of Southern Virginia met in St. Paul's Memorial Chapel, Lawrenceville, Virginia, the Rev. J. Alvin Russell, M. A., rector, August 5-7.

Officers of the Convocation are: the Rt. Rev. B. D. Tucker, D. D., LL. D., President Ex-Officio; the Rt. Rev. A. C. Thomson, D. D., Vice-President Ex-Officio; the Ven. Archdeacon James R. Russell, D. D., LL. D., President; the Rev. E. H. Hamilton, B. D., Secretary; the Rev. H. T. Butler, Treasurer.

The program was as follows:

Monday, August 5, 8 P. M.—Evening Prayer and Sermon, preacher, Rev. E. H. Hamilton, B. D. Welcome address by Archdeacon Russell. Response by Rev. B. W. Harris.

Tuesday, 9:30 A. M.—Holy Communion: Celebrant, the Bishop of the Diocese. Organization, election of officers; appointment of committees; address of the Bishop; address of Bishop Coadjutor; address by Archdeacon Russell. Report of delegates to the Diocesan Council; Report of Treasurer of Convocation; Report of Executive Board; Election of members of Executive Board. Brief Report on the progress of our Church Work.

Afternoon Session—Election of delegation to the next Council. Report of

Layman's League. Presentation of the Program—Rev. B. W. Harris. Discussion on the report of the Southern Bishops on Missionary Jurisdiction for Negroes.

Evening Session—Missionary meeting. Address by Rev. C. E. Green. Address by Mrs. Ida Harris. Address by a layman.

Second Day—Morning Prayer. Sunday School Convention. President's Address. Paper by Miss Lucille Hatcher. Reports.

2:30 o'clock—Woman's Auxiliary—public meeting. Addresses, reports, etc. Business meeting of Convocation. Reports of committees. Adjournment.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

Final Payment on Rocky Mount Rectory.

There is much rejoicing in the congregation of Trinity Church, Rocky Mounty, at the fact that on July 1 the last payment was made cancelling the debt incurred in building their handsome brick rectory.

The Rev. Douglas I. Hobbs came to Rocky Mount November 1, 1923, from Live Oak, Florida. Just a year later the new rectory was completed, at a cost of $11,500. An offer of $15,000 has since been made for the property, but was of course declined. The building of rectory necessitated a debt, the size of which seemed a rather heavy responsibility for a congregation with less than fifty communicants. Steady progress has been made, however, on the reduction of the obligation. A great deal of credit for this is due to the Ladies' Guild. Assistance was also given by Mr. Hansom H. Brown, of Wichita Kansas, a brother of Mrs. Hobbs.

Also chiefly due to the activity of the ladies, a Moller pipe organ has been installed at Trinity and was ready for use on the first Sunday in August. It is a two manual instrument in quartersawed oak with gold bronze pipes and so arranged that it is capable of considerable expansion later.

Mr. Frank M. Valentine, a member of the congregation, formerly of Long Island, New York, will be the organist and greatly assisted in the selection of the instrument. Mr. Valentine is also a lay reader, and frequently conducts services in the absence of the rector.

Trinity Church is being beautified in other ways as well. Some months ago an altar was given by Emmanuel Church, Covington. More recently a beautiful bronze altar cross and a pair of candlesticks have been given in memory of the family of Judge Peter H. Dillard, who has served many years as Senior Warden.

Mr. Bussingham Conducts Mission at Nora.

The Rev. Alfred C. Bussingham, rector of St. Peter's Church, Roanoke, held a preaching mission from July 18 to 26 at St. Stephen's Church, Nora, Virginia. This is a point in the coal mining section of the Associate Missions field in the west side of the diocese; Deaconess Margaret D. Binns being the missionary-in-charge and serving under the Rev. Herbert H. Young of Bluefield, Virginia, Dean of Associate Missions. On three nights Mr. Bussingham was assisted by the Rev. J. J. Ambler, Jr., of Dante, who read the service. An especially interesting feature of the mission was a series of three lantern slide pictures given by Mr. Bussingham on the Life of Christ and other scenes from the New Testament. This was the first time that many of those present ever saw a stereopticon picture. On several occasions special music was rendered by Mrs. Bussingham who sang and played on the cello.

On Saturday, the twentieth, the service was preceded by a picnic on the lawn. The attendance at the services was very good, with especially large congregations on Saturday and on the final night At the last service the Rev. Mr. Ambler had four baptisms.

While in the neighborhood Mr. and Mrs. Bussingham visited the missions at Dante, "Grace House" and "Sandy Ridge".

On August 2, Mr. and Mrs. Bussingham left Roanoke for a month's visit to relatives in Buffalo, New York. The last three weeks in August St. Peter's will be supplied by the Rev. J. C. Wagner, rector of Grace Church, Petersburg, and a member of the faculty of Bishop Payne Divinity School there.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Active Brotherhood of St. Andrew.

The Brotherhood of St. Andrew, in Washington, by its splendid work at the time of the General Convention, gained inspiration and an impetus to go forward, which is showing itself more and more in these weeks and months following. In addition to active work for increased membership in the Brotherhood and a varied number of lay activities, a very concrete result is seen in the organization of the Potomac Assembly. At a recent meeting of its Executive Board it was decided to indorse the Kernehan religious census of Washington and vicinity, and the campaign of visitation evangelism. It is planned to make the religious census in February and the visitation evangelism campaign in March, 1930, and all parishes and missions in the diocese will be asked to cooperate and pledge their help in this work. The Potomac Assembly will also plan and sponsor the Annual Men's Corporate Communion service to be held on February 22, at Washington Cathedral.

One worthwhile piece of work reported at this meeting of the Executive Board was that of St. Thomas' Chapter in acting as big brothers to the boys at the Episcopal Home for Children. Many other forms of work were reported by the several chapters.

The Executive Committee adopted a resolution stating it to be the sense of the Assembly that the Diocese of Washington has sustained a severe loss in the death of Commander C. T. Jewell, U. S. N.

Members of the Executive Committee of the Potomac Assembly are: J. Harris Franklin, president; Donald E. Gerow, vice-president; James V. Guthrie, secretary; Harry D. Omiss, H. Lawrence Choate, Lloyd T. Cox, J. W. De Grange, Francis W. Glaze, Busey H. Howard, Raymond K. Jones, Arthur W. Lind, George Nicholson and John H. Parsons.

Epiphany Church.

The Rev. James M. Morris, associate rector of Epiphany Church, has returned to the city after a short vacation, to resume charge of the parish in the absence of the rector, Dr. Phillips, who is away on an extended leave on account of his health. The services at Epiphany Church are being held in the parish hall, while the redecorating of the church is being carried forward, and during the month of August a volunteer choir will provide the music. Announcement is made that the work in the church is progressing well and that it is expected that services in the church will be resumed by the first Sunday in September.

M. M. W.

NEW YORK.

Rt. Rev. William T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
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St. Margaret's in the Bronx Enlarging Plant and Property.

With four-fifths of the Bronx population unattached to Church or Synagogue, St. Margaret's Episcopal Church at Dawson and East 156th Streets, Dr. Lyman P. Powell, rector, is now preparing to render a larger community service without sacrifice of its Episcopal integrity.

By careful survey of a large section of The Bronx, the Church's situation is now well understood. The number of families served has been tripled in a year. Thirteen races now worship on Sundays side by side. All records for both Church and Sunday-school attendance have been broken. New lights beautify the church, and the grounds around have been converted into a little park to which in the recent hot weather people have come from far.

The money is now being rapidly secured for improving the parish house. The new quarters adjoining the parish house for the deaconess include rest and conference room and private bath and the walls are already rising. The work begins at once on the rectory, which is to have an extension toward the church park, including a sunlit dining-room, and above a guest room and bath, releasing front rooms for office uses. The work is to be finished by Labor Day.

Early in the autumn the Sunday service in Chinese for the Chinese will begin. The Woman's Auxiliary will be organized, and the religious week day school started. The Church Army has been asked to conduct evangelistic services. The Rev. Norman V. Levis, D. D., Dean of Philadelphia, will come over once a month to be the special Sunday evening preacher. There will also be a new forum on World Affairs named in honor of the late General Charles H. Taylor of the Boston Globe, and addresses will be given at frequent intervals by men eminent in the newspaper world. This is believed to be the first distinctively Newspaper Forum to be established by any Church anywhere, and guests are expected at the first meeting in October, from Boston, Philadelphia and Virginia, as well as New York.

To date ninety in New York and elsewhere have contributed to the fund to make the improvements and to enlarge the plan and Dr. Powell predicts the one hundred mark will be reached in a few days.

PERSONAL NOTES.

The Rev. Henry G. Lane, of Raleigh, N. C., will supply at the evening services at St. Paul's, Norfolk, during the month of August.

The Rev. George W. Lay, D. D., of Chapel Hill, will have the services at the Church of the Good Shepherd, Raleigh, N. C., during the absence of the rector, the Rev. Henry G. Lane.

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Southern Churchman

DOMINUS FUSTRA ISIN 1835

Vol. 94. RICHMOND, VA., AUGUST 17, 1929. No. 33.

THE ATONEMENT

There is no doctrine more painfully misunderstood than that of the atonement made by our Lord and Saviour Jesus Christ on Calvary's Cross. It should never be forgotten that the atonement originated in the love of God for guilty man. For "God so loved the world that He gave His only begotten Son," even unto death, and that the death of the Cross, that by that priceless sacrifice He might forever put away sin. If Christ had not died God could never have justly forgiven our sins. But now He is "just, and yet the justifier of the believer in Jesus." We have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins." That saintly scholar, the late Bishop Handley Moule, clearly defines "propitiation." He says: "It has but one meaning in Greek or English. It means sacrificial pacification of an offended power." That other famous Bishop of Durham, the late Bishop Lightfoot, said while here below: "It is the infinity of the price paid for our redemption which is its essential characteristic. . . . Try to realize the significance of this death—its magnitude, its condescension, its goodness: and when you have realized it, go and sin if you dare! . . . This Cross of Christ, this strange, repulsive thing, did give to a hungry world just that food which alone could allay its pangs."

These words are as true as they are memorable. And a third Bishop of Durham, immortal Wescott, bears similar testimony. Here are his imperishable words: "Other religions have dreamed of an incarnate God, but no other religion ever dreamed of an atoning God." The atoning Cross has no counterpart in the non-Christian world. Every man stands in utter need of a Saviour, and that Saviour is found in the cruicified Redeemer and in Him alone. Christ does not and cannot save us by His stainless example and matchless teaching only. He died that we might live. He lives that we may live also, and reign with Him forever, justly and freely forgiven.

It was an educated Christian Brahmin who said: "I felt myself a sinner and found in Christ one who had died for my sins, paid the penalty due to my sins, This was the burden of the thoughts of my heart: Christ had died and in so doing had paid a debt that man could never pay. This conviction, which has grown stronger and stronger with my growth in Christian life and experience, has now become part of my life. It is the differentiating line between Christianity and all other religions." And he adds this crowning statement: "A God all mercy Is a God unjust continues to be my creed unto this day." Moreover, in that faith he died and has gone to be with Christ.

If I may close with a personal testimony, I would humbly say that, after half a century in the Christian ministry, I have absolutely no hope save in the Cross of my atoning Redeemer. In the Divine love that passeth knowledge Christ was "made sin" for me, that I might be the very "righteousness of God" in Him He is my all in all.

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For that my Lord has done:
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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial—James W. Morris, M. A., D. Sc.	5
The Holy War Against Atheism—William H. Matthews	6
The Need of the World Today—Edgar A. Guest	7
The Inspired Bible and Human Opinion—W. Bell Davison	8
The Jamboree	10
All Quiet Along the Potomac—Thaddeus Oliver	11
A Sane and Decent Life	11
The Locomotive Celebrates	11
The Best Memory System	11
Peace Garden on Border Planned	12
Favorite Scripture Verse	12
Alone	12
Book Reviews	12
Letters to the Editor	12
Church Intelligence	13
Family Department	17
Children's Department	19
Personal Items	23

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Thoughts For the Thoughtful

"He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase,
To added affliction He addeth His mercy,
To multiplied trials, His multiplied peace."

Preparedness will prevent war, they say. You've noticed how peaceable gangs are since they got machine-guns. —Buffalo News.

He that avoideth not small faults, little by little falleth into greater.—Thomas a Kempis.

Do your work—not just your work and no more, but a little more for the lavishing's sake; that little more which is worth all the rest. And if you suffer as you must, and if you doubt as you must, do your work. Put your heart into it and the sky will clear. Then out of your every doubt and suffering will be born the supreme joy of life.—Dean Briggs.

In having to do with things that are spiritual the pulpit is unique, and herein lies its charm and glory. If it turns aside to secular things, it loses its distinguishing characteristic and places itself upon a parity with other public platforms.

Chrstian old age is heaven's borderland.

When we are alone, we have our thoughts to watch; in our family our tempers; and in society our tongues.

There is a time in every man's education when he arrives at the conviction that envy is ignorance, that imitation is suicide; that he must take himself for better or for worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till.—Emerson.

Is it reasonable to suppose that He who has provided for every legitimate desire of the body should neglect the soul and forget to provide for the satisfaction of its supreme desire—immortality?—Rev. G. W. Price, D. D.

Don't say you are doing everything that can be done. Not one of us is doing that.

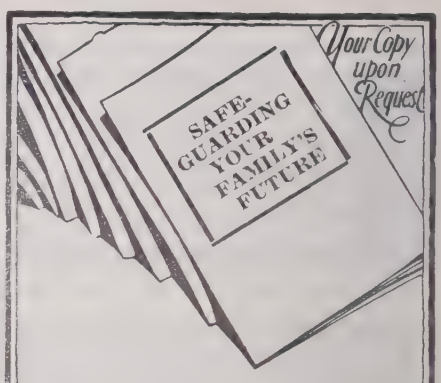
Faith ought to grow stronger as the Christian life progresses, because the more experience we have in dealing with God the more manifest it is that He can be trustfully relied upon. With unlimited knowledge, all power and infinite goodness and mercy, never will He fail us.

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SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 94. RICHMOND, VA., AUGUST 17, 1929. No. 33.

MAN'S FIRST DISOBEDIENCE

The above is the title of a little book recently published by Dr. Keyser, of Hamina Theological Seminary. It is a simple exposition of Genesis 3, showing the reasonableness of the belief in the historic verity of the story of Man's fall, and at the same time the unsatisfactory character of contrary theories. Of course, the reality of the Genesis story has been the accepted belief of the Church in all ages and is today the conviction of the great mass of Christians of every name. Of course, too, it is evident that this narration was assumed to be actual history by our Lord and His Apostles and upon it were built many of the basal teachings of Christian theology. But in spite of this, it is now the custom of most writers on the Old Testament, claiming to be scholars, to deny the historicity of the Genesis stories. The new commentary edited by Bishop Gore relegates these accounts to the status of myths or legends, having no more historic value than the story of Pandora's Box, or the tales of King Arthur and the Round Table. It seems to be thought that the inspiration of the Bible and its claims to be the record of the revelation from God are very much better maintained by the notion that stories told as actual fact by the writers and clearly believed by them to be such, were nothing more than childish legends based upon the heathen myths of Babylon.

It is good to have a plain, sensible book, short and easy to read like this by Dr. Keyser, exposing the destructive character of the modern theories and proclaiming the literal truth of what in our Holy Bible is certainly told as a record of actual fact.

Some one has said, "If the literal sense is good sense, why look for any other sense?"

Dr. Keyser shows with a reasonableness that should appeal to every one, that the historic sense of these passages in Genesis is good sense, and, indeed, the best sense. It is a meaning that does not need the aid of theories that are confessedly guess-work. It is a meaning that is in accord with all the Science that we know; for surely no science is able to give us any certain account of the origin of rational life in the world. It is a meaning that fits best with all we know of history; for ancient records that are being unearthed show that the very earliest ages had purer ideas of God than the later ones. It is a meaning, too, that is in full agreement with the entire redemptive plan of which the Bible is the record and Jesus Christ the consummation.

It is well to heed Dr. Keyser's warning that any real divine inspiration is practically repudiation on the theory of the unhistoric nature of this Genesis story. It would seem to be unbelievable that the God of Truth should inspire Moses or some unknown writer to reveal the original state of man through corrupt and idolatrous Babylonian myths. That a writer inspired of God, instead of telling a plain tale, should take a set of heathen stories and after eliminating their polytheistic corruptions, put forth the legendary result as the history of man's first days on earth, seems quite unreasonable. That Moses, the man of God, should have been possessed of the pure traditions of the human race and should by divine guidance and inspiration record them in their original purity, would seem to commend itself to both reason and sight. Clearly, in the Bible we have this original inspired tradition, of which the crude Babylonian stories with their senseless polytheism, are corrupted forms.

Certainly a lot of human legends, however capable of being used to teach moral truths, is the strangest sort of medium through which God could convey the tremendous truths contained in Genesis 3. Especially as these supposed legends are so presented as to claim the authority of inspired history.

The reader of Dr. Keyser's book will find sound reasons for holding that the conditions of our first parents, their opportunities and surroundings, the moral test to which they were put, were the wisest and the best. He will see that while man could be created pure and innocent, he could not be made virtuous and holy by divine fiat. He need not have fallen; but he had to be tested, disciplined, and trained in filial obedience. The test was, as it should be, simple, direct, profoundly fitted to put to proof and bring out man's loyalty to his Maker. The tree was not the "tree of good and evil"—but it was the tree of "the **knowledge** of good and evil". Our first parents chose to know the difference between ease and evil, by the short road of doing evil. It was God's plan that they should come to this knowledge through the gradual process of persistent obedience to God in the practice of goodness. In Eden man was given all the essential elements for his growth and training, physically, mentally, socially and spiritually. He had an adequate knowledge of God, and his conditions were suitable for the development of body, mind and spirit. And as far as we can see, and as far as anything in Nature and history can teach us, these conditions were not only the best possible, but the only possible in the case. We may well apply to this early account of our first parents St. Paul's words:

"O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counselor? or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and unto Him are all things."

Dr. Keyser's book is published by McMillan & Co., and may be obtained through any book seller.

James W. Morris.

THE HOLY WAR AGAINST ATHEISM

By William H. Matthews

Rev. 12:7.—"And there was war in Heaven; Michael and his angels fought against the dragon."

THIS text, together with the context, was much in Bunyan's mind, as he wrote "The Holy War." The underlying message of "The Holy War" is that which we present to the supporters of the Society, when we take for the title of this years' report, "The Holy War Against Atheism."

This book has been translated into many languages and seems, in a special way, to meet the spiritual needs of the foreigner. Colporters of the American Tract Society find that it has a ready sale, especially among the Russians. Its message is a call to action to defend the individual souls of God's people and also the soul of our cities which are fast becoming the crucial centers in which the struggle between faith and infidelity is being carried on. Here in New York City are the offices of the American Association for the Advancement of Atheism, and the Anti-Bible Society, together with their publishing house, which is turning out scores of reprints of old atheistic books and godless periodicals, and hundreds of thousands of atheistic leaflets, circulars and tracts, ridiculing modernists and fundamentalists alike, together with nearly all the characters of the Bible, including Christ Himself. Cartoons of the Patriarchs are broadcasted by these Atheistic Associations. Working hand in hand with these people are those who handle the vast amount of Russian propaganda, which is sent to our shores, in which God and Christ are ridiculed and cartooned in blasphemous fashion.

At a dinner of the Greater New York Federation of Churches, all denominations were asked to enlist in the warefare against Paganism.

Weapons of our Warfare.

To ignore the assaults of the forces of Diabolus as they seek to enter our cities through "Eye Gate" and "Ear Gate" is to encourage individuals and cities to submit to the reign of Satan. In Emmanuel's campaign to recover Mansoul, "He took with him fifty-four battering rams and twelve slings to whirl stones." These weapons refer to the sixty-six books of the Bible.

The books of the Bible are the chief weapons used by the American Tract Society in its Holy War against Atheism. Bibles with Notes in English and Spanish are a part of the constant output of the Society. New ammunition for the fight against infidelity is being manufactured by the hundreds of thousands in the shape of Scripture tracts, prepared in twenty-one languages through the generosity of Mrs. Finley J. Shepard. Letters from all parts of the world have come to tell us of the effectiveness of these missiles.

Historic Victories.

Throughout its entire history of one hundred and four years, the Society has confined itself to spiritual weapons in carrying on its warfare against infidelity. Nelson's "Cause and Cure for Infidelity," first published by the Society in 1841, is still counted as one of the most effective weapons in dealing with Atheism. A recent request came from the Sunday School Times for the republication of this book, together with Lord Lyttleton's "Conversion of St. Paul", and Gilbert West on the "Resurrection", first published by the Society in 1836, when this nation was fighting against infidelity in the colleges of our country, in the same manner that we are struggling today.

From 1825 to 1928, the Society published Christian literature in 179 different languages and dialects. During this period, it distributed leaflets, tracts, pamphlets and periodicals through its various agencies to the number of over $25,000,000. During the same period, it gave away over two and three-quarter million dollars' worth of literature, and distributed gratuitously, but with discrimination, over five and one-half million pages of tracts. Its colporters have visited 2,500,000 families and have placed 18,000,000 volumes. While doing this, the colporters conducted 650,000 religious meetings, pointing non-church-going people to Christ as the one Saviour of the world.

Training at West Point.

In campaigning for Christ, the Society has recognized the strategic importance of West Point. No cadet has graduated from this institution during the last fifty-five years without being presented with a handsome and substantial Bible. Bibles have also been given during the past two years to the Freshman and Sophomore Classes for their study in English. The making of the Bible a text-book in English has largely come about through the American Tract Society and Chaplain Wheat, who is now a professor in the English Department. Miss Annie Miller, of this city, has for the past five years furnished the funds for the Bibles at West Point. She has rendered this important service in memory of her father and mother.

The Battlefields.

After aiding in establishing local churches in needy districts, the Society withdrew its colporters and passed on to more remote fields. Now after hundreds of churches have been closed, it is back in many of its former fields, doing the same gospel work that it did a century ago.

The Society has made large grants of literature and cash to missionary stations throughout the world. Eight hundred and five thousand, eight hundred and sixteen dollars and forty-nine cents in cash has been appropriated for the production and circulation of Christian literature in foreign lands. It has appeals for funds from many foreign countries asking for fifty times the amount of money it is able to furnish. Books like "Pilgrim's Progress" need to be reprinted in foreign countries, but there is no money to do it. Once translated into 125 tongues, it is doubtful if "Pilgrim's Progress" could now be secured in more than twenty-five or thirty languages. While Christian books cannot be printed for lack of funds, the old arguments of Atheism are being reprinted and circulated in more countries than ever before.

Christian literature was sent by the Society last year to the following countries: British West Indies, Mexico, all South America, Greece, England, Canada, France, Checko-Slovaka, Africa, Roumania, Poland, India, Mesopotamia, Ireland, Phillipines, China, Latvia, Bulgaria, Holland and Soviet Russia. Other countries aided in printing literature at their base of supplies were as follows: Siam $300.00; India $200.00; Persia $200.00; and Japan $100.00. The Society also granted permission to print "Road's Bible Dictionary", published by it in English, Spanish and Persian.

New England, the North West, the South and the Mormon country are special battlefields for the Society. It likewise furnishes ammunitition in the shape of Christian literature for all others who are fighting the battle against infidelity.

Colporters who serve in the army of the Society have special instructions to make straight for "No Man's Land", even though Diabolus has this part of the battlefield covered by his cleverest sharpshooters and filled with barbed entanglements which threaten the bravest soldier of the Cross.

It is our plan to serve where "No Man" is serving, and not duplicate work well done by the various denominations. It is said that 60 per cent of our population seldom enter the inside of a church. It is especially to defend these exposed people from the fiery darts of Diabolus that the Society is carrying on its Holy War against Atheism.

Protecting Our Ports of Entry.

It is generally acknowledged that Ellis Island is one of the most important centers of activity for welfare and religious organizations in carrying on their warfare against ignorance, disease and infidelity.

Recognizing this fact, the American Tract Society has carried on its work at the ports of entry for over half a century. First these strangers were welcomed by its representatives at Castle Garden, then at Ellis Island, and now under the new arrangement for receiving immigrants at other places of entry besides Ellis Island. The Commissioner at Ellis Island showed his confidence in the Society by placing it in charge of the Ellis Island Library. Here, books, periodicals and tracts are supplied to the immigrant during the tedious period of waiting through which many are called upon to pass. Rev. John Kweetin, a well-known Latvian minister, who speaks several languages, meets the immigrant at whatever place in the city his ship docks, and seeks, through the distribution of religious literature. Americanization pamphlets and sympathetic words, to give him a Christian welcome to this glorious country of ours. Mrs. Alice A. Frey, an educated, cultured and musically trained woman, is also employed by the Society to minister

to the spiritual needs of the immigrant.

One of the most helpful tracts of the last year has been the one printed for the immigrant. It is called "Welcome to the United States". All denominations commend it, as it emphasizes the welcome extended by the churches of the United States and tells what the churches have to offer to the strangers from foreign lands. This leaflet was published in co-operation with the Home Mission Council and Council of Women for Home Missions.

The Holy War in Latin-America.

Latin-America is a part of the Society's battleground. Missionaries in Latin-America tell us that nearly all of the anti-Christian books published in Europe and the United States are immediately reprinted in the countries of Latin-America. This fact makes our work even more important than years ago, when we began to publish books, pamphlets, tracts and hymnals in Spanish.

The Latin-American is breaking away from his old religious ties and looking for truth outside the Roman Church. Unless he is furnished with Christian literature, he will fall an easy prey to the atheistic propagandist. The demand for our Scripture Tracts is greater in Latin-America than in any other part of the world. Editions of 150,000 in Spanish are quickly exhausted. These leaflets contain the best-known Scripture passages, and, through the generosity of Mrs. Finley J. Shepard, are furnished in unlimited quantities to those who distribute them with discrimination. The American Tract Society has the only Spanish New Testament with Notes published for the Latin-Americans.

Each of our books as "Sloan's Concordance," "Rand's Bible Dictionary," "History of the Bible," "Stalker's Life of Paul" and "Life of Christ," Nelson's "Cause and Cure of Infidelity," Narille's "Problem of Evil," Fisher's "History of the Reformation," "Bible Commentaries," the "Spanish New Testament with Notes," and many others are used by all denominations in preparing the native ministry to serve in the army of the Lord.

Artillery Against Atheism.

No modern war ever succeeded without publications to arouse the people to action and keep up their morale while in action. Printing presses are the artillery in the war against Atheism. General U. S. Grant would never have had the courage to "carry on" without the constant use of the Bible and the publications of the American Tract Society. Colonel Theodore Roosevelt was so interested in the character of the Society's publications that he wrote the forword for a devotional book published by one of its Secretaries, and prepared one of the best tracts ever written.

If the "Big Berthas" of the German army menaced Paris, how much more the printing presses of Russia menace not only Paris, but London, New York City and the whole civilized world. Last year the Society made large use of the huge printing presses of New York City in sending forth messages that have already encircled the globe. For every book, tract, pamphlet or leaflet hurled from the presses in Moscow, for the purpose of undermining faith in God and the foundation of our Government, the American Tract Society is seeking to send forth Christian and Americanization literature. Recognizing the Society's usefulness, President Herbert Hoover has accepted the position of Honorary Vice-President of the Society.

Songs of Emmanuel's Soldiers.

A beautiful Christian hymn is the strongest kind of a weapon against Atheism. We are now publishing and distributing hymnals in Spanish, Italian, Bohemian, Russian, Swedish, Hungarian, Polish, Chinese, Dakota Indian, Ruthenian and Slovak languages. The new Spanish Hymnal, in both word and music editions, is on the press. This new hymnal has five hundred hymns with responsive readings. Its publication was requested by all of the leading denominations working in Latin-American countries. It will be one of the best and most complete hymnals ever published in any language. The sale of the entire first edition will only reimburse the Society for a part of the money put into its publication, but its influence on the lives of the thousands of Spanish people who will make use of it will be beyond calculation.

The Slovak hymnal, just off the press, is recognized as being equal to any of the best English hymnals. If all of the nationalities who are using our foreign hymnals could be gathered together in one place to join in the song, "Like a Mighty Army Moves the Church of God," the scene would be laid for another Penetcost, where people of all nations would thoroughly understand each other. With nations singing the same Christian songs, victory for the cause of Christ is inevitable. Our only English Hymnal, "Good News in Story and Song," has passed into many editions and has been distributed by hundreds of thousands.

Annuity Agreements for Liberty Bonds.

During the World War our Government issued billions of dollars' worth of Liberty Bonds. Many people still have them laid away to provide an income for their old age. A much larger income can be secured by surrendering these bonds to the Society in exchange for annuity bonds, which not only provide an income for life, but aid in carrying on a great work after the death of the annuitant. Up to 9 per cent is offered to annuity bondholders.

The proceeds of these bonds begin to aid the Society at once, because of the larger plans which can be safely made for the future. The annuitant is fully protected by the investment of the amount of the bond in guaranteed mortgages. During the past year more people have availed themselves of this double privilege of making a gift and securing an increased income than in any year in the history of the Society. Liberty or other saleable bonds are taken over at their market value. Annuity agreements are dated the day that checks or cash are received.

Carrying on Through Legacies.

The Holy War against Atheism can be continued by the friends of the Society long after they have come to the point where they can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

It is a sad fact that those who are most interested in waging a Holy War with Atheism are fifty years of age or upward. These veterans know as the younger generation does not know what would be the result if atheistic forces were permitted to go on unchecked in their attempt to destroy the faith of our youth. It is fortunate for the Society that many of God's saints have fully realized that, having fought the good fight themselves, they must provide for the equipment of others who will continue the war against Atheism after they have passed on. The interest on the Society's investments makes possible its large program. Legacies the past year have nearly equalled the total received from donors for the general activities of the Society.

THE NEED OF THE WORLD.

The world is needing you and me
In places where we ought to be;
Somewhere today it's needing you
To stand for what you know is true,
And needing me somewhere today
To keep the faith, let come what may.

The world is needing me and you
To share the tasks it has to do;
It needs high-minded men to stand
Against the thoughtless of the land;
Men who will scorn to stoop to wrong
To win the favor of the throng.

The world needs humble men to toil,
Men who will till a patch of soil,
Men who behind their work can see
More than its gold and silver fee
And choose to serve where best they can
Their country and their fellowman.

The world needs honest men today
To lead its youth along the way,
Men who will write in all their deeds
The beauty of their spoken creeds
And spurn advantage here or gain
On which deceit must leave its stain.

The world needs men who will not brag,
Men who will honor freedom's Flag;
Men, who, although the way is hard,
Against the lure of shame will guard.
The world needs gentle men and true
And calls aloud to me and you.

The world needs men of lofty aim,
Not merely men of skill and fame,
Not merely leaders wise and grave,
Or learned men or soldiers brave,
But men whose lives are fair to see,
Such men as you and I can be.

—Edgar A. Guest.

THE INSPIRED BIBLE AND HUMAN OPINION

By W. Bell Dawson, M. D., D. Sc,

PART II.

THE DIVINE GUIDANCE AND CHOICE.

WHEN we examine the Scriptures from an unbiassed standpoint, one of their most remarkable features is their consistency throughout. There is increasing light and greater clearness as we go on; but the foundational ideas which first appear in the days of Adam and Abel (as already discussed), although further developed and built upon, continue throughout the Bible to the closing book of Revelation. This is the more striking when we consider that the various writers lived in different surroundings and in different ages during at least sixteen centuries.

We may see this unity of the Bible more clearly in contrast with the writings of philosophers elsewhere, or with the manner in which knowledge progresses in our own day. For example, Aristotle, one of the greatest philosophers of Greece, claims that his views are entirely original. He said: "I found no basis prepared; no models to copy. Mine is the first step, and therefore a small one, though worked out with much thought and labour." It is also quite within the recollection of any one who follows the progress of science, that new discoveries necessitate a radical revision of our previous ideas. But we never find this amongst the writers of the Bible at successive periods. No later writer contradicts an earlier one, or puts forward some new philosophy of life to supercede what his predecessors had written. Even Christ Himself declared at the opening of His ministry: "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil."

The explanation of this is, that the writers of the books of the Bible were men chosen of God; and what they wrote was communicated to them by Him, which necessarily made it consistent. It is plain that the choice originated with God when some of them were chosen before they were born, as was Samson; and it was foretold of John the Baptist before his birth, what his preaching would accomplish (Luke 1:15-17). This choice on the part of God, was also related to the situation in which His providence placed them. The propets were thus specially fitted for the communications which God desired to make to them; or they even became object lessons themselves, to illustrate their message.

It is also clear that they were not eager propagandists with new views of their own to set forth. For, several of the prophets were quite unwilling to deliver the message which the Lord gave them to communicate. That they knew their message to be from God, is further brought out, on the negative side, by which is not included in the sacred Scriptures. The writers evidently realized that they were to write only what the Lord intended them to write; and not to describe even historical events from the ordinary worldly standpoint.

The Historical Books. There is real significance, therefore, in what is not recorded in the historical books; and to understand the purpose of inspiration, it is important to notice these omissions. There were several prophets who wrote chronicles or histories of David and other kings, which are not included in the Scriptures. Nathan, Gad, Iddo, and Shemaiah are mentioned amongst these; and even Isaiah wrote annals of kings which are not preserved (see 1 Chron. 29:11; Chron. 9:29; 7:15; and 26:22). It is said repeatedly in the books of Kings and Chronicles, regarding the various Hebrew kings: "The rest of his acts and all that he did, behold, they are written in the book of the chronicles of the kings of Judah and Israel,"—or elsewhere as indicated. This statement is made in almost identical words, regarding **thirty-one** kings, besides David and Solomon. It is also incidentally mentioned that what is omitted has reference to exploits in war and important works of construction; which are the very things that the kings of other nations erected, special inscriptions to commemorate. (See, for instance, 1 Kings 22:45 and 2; Kings 20:20.)

It is thus very evident that the books of the Bible do not concern themselves with many things which the ordinary historian would regard as outstanding events and achievements. We may conclude that what we find in the Bible, is not mere history with a moral lesson; it is recorded under the direction of God for a definite purpose, and it is thus properly speaking inspired. Its transparent truthfulness is also evident when it so often depicts the disastrous consequences of disobedience and wrong-doing; and sets in such strong light the sins of the best men, like Moses and David. There is nothing to encourage national boastfulness or kingly pride; and this stands in marked contrast with the records on the monuments of other nations in those times.

The Scripture history is thus a selected account, dealing chiefly with the relations of God to the people which He had chosen specially for training. We may therefore expect to find salutary spiritual lessons throughout the account. It may also be that many of the personages are, in themselves or in what befell them, typical of the coming Redeemer and Deliverer; as for example, Joseph, Moses and David; as well as others to a more limited degree, in some aspects of their lives.

Unwilling Prophets. This unwillingness is strong proof that the prophets were chosen by God. A detailed explanation of this is given regarding the attitude of Moses himself, when God appeared to him at first in the burning bush, and commissioned him to convey a message to the Israelites in Egypt. He made one excuse after another, and at last requested that God would choose some one else; saying, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send." He was thus a prophet distinctly chosen for great deeds and even greater writings. (See the whole discussion, Ex. 3:7 to 4:17.)

Some of the prophets realized that the message which they were given to deliver would be very unwelcome to those to whom they were to give it; and others felt their own insufficiency and unfitness to receive and communicate revelations from God. Jonah affords a well-known example of this, in his endeavor to escape from conveying the message of God to Nineveh. Jeremiah also foresaw the consequences, if he communicated the Word of the Lord to the people; because he was sent to reprove them for falling away from the true worship of God, and to declare that the time of their chastisement had come. It was God's purpose that they should go into captivity, and Jeremiah was to tell them to surrender to the Chaldeans. The people, as he anticipated, took his words to be his own and not from God; and imprisoned him for disloyalty to king and country.

From the first, Jeremiah exhibits a diffidence which seems almost timidity; for he says: "Ah, Lord God! behold I cannot speak; for I am a child." Yet the Lord tells him that before he was born, he was ordained a prophet; and says to him: "Whatsoever I command thee thou shalt speak"; and God further assures him: "I have made thee this day a defenced city, and an iron pillar, and brazen walls against the kings of Judah . . . and against the people" (see Jer. 1:4-7 and 17-19). As another example, when Amos found that they complained of his prophesying, he exclaims: "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel."

The faithfulness of Daniel was conspicuous when called upon to interpret to Nebuchadnezzar a dream in which God had revealed what was to befall him. Daniel warns him with tactful consideration that the meaning is against him: "The dream be to them that hate thee, and the interpretation to thine adversaries." Yet he tells this mighty king unflinchingly what its purport is.

These examples show that throughout the Bible the initiative and the choice is with God, in selecting those to whom He is pleased to make his revelations. They show also how the prophets regarded themselves, and what their attitude was towards the Revealer, and towards their message. They felt the sacredness of their task and their responsibility to say or to record what the Lord told them to write, and to add nothing of their own. They never suppose that because God called them to be prophets, they have a right to set forth their own views. Some of them wrote only once in their lives, and then with brevity; and in the longer books, there are often intervals of years between the revelations given; as, for instance, in Ezekiel.

The Choice of the Time If we could enter upon an examination of the dates at which revelations were made to the various prophets, we would be equally impressed with the sovereignty of God in choosing the time. These dates are often of the highest significance; because the year in which the Word of the Lord came unto the prophet, is not recorded without purpose. For instance, when the captivity

in Babylon was about to begin, it pleased God to reveal to Jeremiah in the fourth year of Jehoiakim that it was to last seventy years. Counting from this date, the seventy years end with the decree of restoration by Cyrus in the first year of his reign. This is also correlated with the outstanding dates in the book of Daniel, and his prayer to God pleading for the fulfilment of His promise (Dan. 9: 1-3; Ezra 1:1, 2). The whole chronology of the life of Christ on earth, is based primarily upon the date at which "the Word of God came unto John the son of Zacharias in the Wilderness." The date which God thus selected, is carefully defined in Luke 3:1, 2; and the Ministry of Christ opened in the autumn of the same year, when He announced: "The time is fulfilled." This again refers to the prediction of the period of the "seventy weeks" in Daniel, which were to run to Messiah the Prince, attesting His claims. The dates that the Lord God thus selects, on which to make communications to His prophets, may therefore be of the first importance in connection with His plans. There may equally be significance in the fact that a book of the Bible is not dated; in view of the message it conveys. Inspiration therefore implies that nothing in the Bible is either recorded or omitted without a definite and Divine purpose.

The Critical Standpoint. It may be well to recall that there are two main branches of Biblical criticism: (1) Textual Criticism, together with the correct meaning of words; to ascertain the true text of the Bible as originally written, in case of any differences in the manuscripts. (2) Higher Criticism, which scrutinizes the authorship of the books of Scripture and the historical accuracy of their statements. It is manifest that in this second type of criticism, a sceptical attitude must necessarily be taken, for every author's name must be challenged and every historical statement in the Bible must be distrusted and looked into. The critics also take as their primary principles, that the miraculous is impossible, and that there can be no such thing as prediction of the future. As explained in a recent book, they regard prophecy as religious poetry not to be taken seriously, and visions are religious tales.

The discussions which centre upon Higher Criticism and the diversity of opinion amongst the Critics themselves, are chiefly concerned with the question of evidence for the conclusions they reach. We must here confine ourselves to the bearing of the "findings" of the Critics, upon the character of the writers of the Bible; as this is what we are at present considering. It is very strange that the Critics and Modernists fail so entirely to perceive the logical outcome of their views, in regard to the character of the men who wrote the Scriptures.

The early history in the Bible is discredited, because the Critics suppose it to be put together long afterwards; and the various "editors" who thus undertook to compile the records of their predecessors, put into them remarks of their own, so cunningly inserted that it is almost impossible to distinguish what is really original. The Critics also hold that all through the historical books, the writers mixed into the story a quantity of fiction and myth, if it be that miracles and direct instructions from God are impossible. Yet these are so skillfully interwoven that the story becomes meaningless without them; and the writers also declare in the most solemn language that they are the truth. If we accept such views, we are forced to conclude that the writers of the Bible were themselves without character, with no pretence to the honesty of the ordinary historian.

In regard to prediction, the case is worse again. It is definitely stated in Jeremiah that the duration of the Captivity in Babylon was revealed by the Lord God at its beginning, in the fourth year of Jehoiakim. If this was not written till after the event, the date was falsified. Earlier still, in Isaiah, Cyrus the Persian king is mentioned by name as the one who should issue the decree for the rebuilding of Jerusalem and the Temple. In this prediction concerninfg Cyrus, the Holy One of Israel claims that as the Creator He can also ordain the future: "I have made the earth and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him (Cyrus) up in righteousness . . . he shall build My city, and he shall let My exiles go free." And further in the same passage: "I am God, and there is none like Me; declaring the end from the beginning, and from ancient times things that are not yet done." According to the Critics, this passage was written by a "Second Isaiah" of late; and what can be said of the character of such a man, who cannot concoct such a falsification after the event, setting it forth with such solemnity in the Holy Name of the Creator? He then puts his fabrication under a well-known name, to pass it off as a prediction revealed to an earlier prophet before his own time. Truly, we have here a sacrilegious audacity unparalled in the whole annals of literature.

Some essential parts of the Book of Daniel are also involved in the predictions above cited. According to the Critics, that book was written by some unknown writer of late date; and in it he made up an account of a prayer which Daniel offered to God, in which he besought Him to remember His promise made to Jeremiah to deliver the people from captivity in Babylon (Dan. 9:1-3). The date of this prayer is definitely stated, and also the miraculous character of the prompt answer which is vouchsafed to it; yet if prediction and miracle are impossible, both the promise which is pleaded and the answer to the prayer are fictitious. When the holy Name of God is so closely interwoven with such incidents as this, as with other messages to the prophets, it would become difficult to exonerate the writers from a charge of blasphemy, if the Critics were right. It is out of the question to excuse deliberate fabrications of this kind, which the Critics claim to discover in many places, by holding that if a book contains good moral lessons, it does not matter when it was written.

Another type of falsification which exposes the character of its perpetrators, is forgery to attain an object. The Critics tell us from their investigations, that whole passages and even an entire book of the Pentateuch, were written as late as the Captivity times; for the purpose of setting forth a new type of ritual which it was then desired to introduce. The priests who fabricated these documents skillfully concealed their own names, and attributed the writings to Moses to give weight and prestige to these new ideas of their own. The endorsement of God for this forgery is claimed; for it is repeatedly stated in the documents that He enjoined this ritual upon Moses, before the Israelites entered Canaan. This is a species of literary fraud so dastardly when done with a deliberate motive, that no author who had any character left, would resort to it.

Conclusions. In the examples above cited, as to the authorship and date of the books of the Bible, we have not touched at all upon the question of evidence for the conclusions reached by the Critics, which they claim to be based on literary methods. We deal only with the necessary sequel, in the character which the writers of the Scriptures must have, if the findings of the Critics are accepted. We are thus confronted with a most extraordinary situation; because the Bible is universally acknowledged, even by non-Christians, to present a more exalted conception of God and higher motives for right conduct, than any of the sacred books of other religions. Yet the conclusions of the Critics would necessitate the belief that those who wrote the Bible were themselves utterly unprincipled and unscrupulous. For the very men who assure us that God knows their thoughts afar off, and that nothing is hid from His sight; who entreat the Lord to search their hearts to see if there be any wicked way in them; these men can turn round and write in the name of God, with entire disregard of truth and with every fraudulent devise ever heard of in base literature.

There is, however, one salutary result from the criticism of the Scriptures. It makes it more and more clear that a choice must be made. The Bible is evidently consistent throughout, and it must either be accepted as inspired by God, or it must be discarded as worse than untrustworthy. There is little in the way of middle ground now remaining on which a compromise view can be based.

These contrasting positions are well put by Professor T. Jollie Smith (of Ormond College, University of Melbourne) in explaining his own attitude: "There is no necessity for me to cut Scripture to bits, as the Rationalists and historical critics do. Scripture is a rock blocking their path; so they must cut it to pieces: for me it is a foundation-rock; so I build on it." (The Criticism of the Old Testament, p. 2.)

THE CONSISTENCY OF SCRIPTURE.

No one can hope to understand the consistency of Scripture without first making an earnest effort to grasp the viewpoint that Scripture presents in regard to the relations between man and God. Even a non-Christian may be asked to do this, because it is the only way that is fair to any book or any subject, even if the viewpoint as presented is not accepted.

The Bible depicts man as being originally created in the image of God and having open intercourse with his Maker. When man sinned, this relationship could no longer continue; and thenceforth the general theme throughout Scripture is, how this intercourse with God can be restored. The subsequent attitude of man is a persistence in his primary sin; by which he continues to choose his own way and refuses to conform to the will of God and to obey Him. If this attitude becomes permanent, it must result in final separation from God, and the eternal ruin of man. The problem with which the Bible deals is therefore, how man can be reconciled to God; and the answer which the Scriptures give throughout is by atonement for his sin, through

sacrifice. The great difficulty, even then, is that man has fallen so low that he does not desire reconciliation with God; and he must be persuaded to accept it by taking the Way which God has prepared as the only avenue of access to Himself. It is a marvel presented for our contemplation, that God was able to devise this Way without the violation of His own attributes of justice and mercy, and that He was willing to make the supreme sacrifice required. This constitutes the song of the redeemed, when at last God dwells amongst them in restored communion.

This, in brief, is the standpoint of Scripture, from which the greatest of moral problems is regarded; and we find accordingly that its most prominent theme is pardon for sin and reconciliation to God through sacrifice. As the revelation of Scripture is unfolded, it becomes manifest that there is only One Sacrifice which has inherent or intrinsic efficacy; and that is the Sacrifice which God Himself made, when He spared not His own Son but delivered Him up to be the propitiation for our sins; by pouring out His soul unto death. This Sacrifice was offered once for all, and cannot be repeated. It follows therefore that no sacrifices can have a true significance unless they are types or symbols of this unique Sacrifice. Any other view regarding sacrifice necessarily misrepresents its meaning, by bringing in conflicting ideas.

In the teaching of Scripture the view is nowhere found that sacrifice is intended "to propitiate an angry God." The propitiation needed is for ourselves and for our sins; it is not God Who needs to be propitiated. There are few, even amongst heathen nations, who have so entirely lost sight of primary truth as thus to misunderstand. For the most part, they regard the supreme God as good in a distant way; or at the least sufficient beneficent not to do them harm. But their direct concern is with evil spirits, who bring sickness or calamity upon them; and these spirits require to be propitiated, which is the purpose of the offerings they make. The Modernists should therefore be careful not to disparage the doctrine of Atonement through the Blood of Sacrifice, by associating ideas with it which the Scriptures do not teach.

To make the true meaning of sacrifice evident to the human race, the Lord God chose a special nation which He instructed by object lessons, from generation to generation, that without shedding of blood there is no remission of sin. Day by day, morning and evening, the Hebrew people were reminded of this. It is also made quite clear in Scripture that this choice of the descendants of Abraham was God's own act; and that His purpose in so doing was through them to bring blessing to all the families of the earth. For, at the beginning of their national career, at the Exodus, they are told pointedly and very fully, that it was not because of any merit of their own that they were thus selected; which they were sometimes tempted to suppose. (See Deut. 7:6-8; 9:4-7.)

At the opening of Leviticus, where the various sacrifices are so fully described, the first that is dealt with is the Burnt Offering. This represents consecration to God; the dedication of the worshipper to do His will. It is thus made plain at the outset, that the final object in view is to retrieve the Fall of Man and to bring him back into harmony with the will of God. But an atonement for sin by means of the Sin Offering, must first be made before man can begin to please God. This order of thought remains unaltered in the New Testament dispensation, where the type of sacrifice represented by the Burnt Offering is still possible in its place. For we are called upon to present ourselves a living sacrifice, as the logical outcome of having accepted the mercies of God in the Sin Offering; so that we may know and do His will (Rom. 12:1-3). By so doing, truthfulness and honesty would dwell in our inmost thoughts, and all our activities would become service to God.

The two outstanding sacrifices during the course of the year which the Hebrews were commanded to observe were: The Passover, in the spring, in remembrance of the blood of the lamb on the door-posts of their houses, which stood between them and death at the time they left Egypt; and the Day of Atonement in the autumn. On that day, two goats were taken to set forth the complete picture of propitiation; one was slain and its blood was sprinkled on the Mercy-seat in the inner sanctuary, which was entered only once a year on this occasion; and on the head of the other goat (called the Scape-goat) the sins of the people were confessed and it was led forth to perish in the wilderness.

The outstanding features of these two great annual sacrifices are very noteworthy. They were extremely simple, no reliance being placed on elaborate ceremonies to impress the people. The Passover service was held in their own homes; and the sacrifice on the Day of Atonement was not even within a building; but all that the people saw took place in the open-air. There is no trace of the idea that a costly gift or devout worship in itself can expiate sin; for expiation is not accomplished by man, but by God.

These pre-eminent sacrifices, though sometimes neglected, were observed throughout the Old Testament times. On the return from the Captivity, nine centuries after the Exodus, the Passover was observed as soon as the Temple was rebuilt; and in the time of Christ, five centuries later again, it was still carefully commemorated. The symbolism which these sacrifices afford is used to set forth the views of God regarding sin in later times; in the Psalms and by the prophets. For example, in the Psalms: "As far as the east is from the west, so far hath He removed our transgressions from us." This is evidently the idea of the Scape-goat bearing away sin; and there is the same thought in Isaiah, when he says regarding the Messiah to come: "We have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." John the Baptist, in pointing out the promised Messiah, also says: "Behold the Lamb of God, Who taketh away the sin of the world."

The connected thought throughout the Old Testament, in regard to atonement through the blood of sacrifice, is therefore made manifest by its pointing back to the Fall and the need for restoring man to harmony with the will of God, and also by its pointing forward to the coming Redeemer. For it was plainly revealed to kings and to prophets that even the sacrifices appointed by God were not in themselves efficacious. Their outlook was forwards for it was not possible that the blood of bulls and of goats should take away sins. This is stated in the language of strong contrast in Psalms 51: 16-9 and 40:6-8. The final result in obedience to God and conformity to His will is thus kept steadily in view; showing that man's conduct cannot be pleasing to God until reconciliation through atonement has first been accomplished.

This rapid survey of Scripture may at least indicate its consistency on this great theme; and we also find that none of the later writers in the Bible ever set aside the foundational view that the pardon of sin can only be through the blood of atonement. From the first intimation of this in the approval given to the sacrifice of Abel, there is no inconsistency to be found. When the great law-giver and the representative of the prophets, Moses and Elijah, meet with Christ at His transfiguration, their topic is: "His decease which He should accomplish at Jerusalem." The special training in sacrifice given to the Israelites, is the basis of New Testament teaching on the same lines; in the Epistles of Peter, John and Paul, and in Hebrews; where the full light breaks forth after the Supreme Sacrifice has been offered. In the closing book of the Bible, the saints in heaven praise the Lamb, saying: "Thou art worthy; for Thou wast slain, and hast redeemed us to God by Thy blood." No writer throughout Scripture explains away this doctrine, or treats it as a primitive idea to be outgrown when the intelligence of man develops further.

This consistent treatment of the vital question of forgiveness and reconciliation to God leads to the conclusion that we have here a divine revelation; portrayed in the sacrifices, culminating in the Offering of Christ, and explained by the Holy Spirit in the Epistles and Revelation. This consistency throughout the Bible is a manifest fact. It is impossible therefore to maintain that the epistles of Paul present some special "Pauline theology"; for they are consistent with the whole tenor of Old Testament teaching, as well as with the epistles of Peter and John, in regard to sin and atonement. Those who discard Atonement through Blood, cannot limit their contention to discrediting the epistles of Paul, as though the doctrine could thus be overthrown; they must take their stand against the Bible as a whole from Genesis to Revelation.

It is strange that the Modernists cannot perceive this thorough consistency of the Scriptures, when it is manifest to an open opponent of Christianity, like Robert Blatchford, who exclaims: "But—no Adam, no Fall; no Fall, no Atonement; no Atonement, no Saviour. . . If there never was a Fall, why should there be any atonement?"

(To be continued.)

THE JAMBOREE.

England is this month welcoming about 50,000 Boy Scouts, from the Dominions, Colonies and thirty-four other countries. Many strange tongues will be heard at Birkenhead, where the chief event is being held, but there will be one common purpose and ideal animating the great gathering—the ideal of fellowship and service. The two million Boy Scouts, said the Dean of Westminster at the Abbey service last week, represent "the most praiseworthy movement towards world peace that the world has ever seen". That being so—and few who know anything of the movement will challenge the claim—we hope that no attempt will ever be made to divert Scout activities into purely military channels. It has been the proud boast of the movement that it is non-military, non-political and non-class. When it departs from any one of those characteristics its present world-wide influence and its vast potentialities will begin to wane.—The Guardian Aug. 2.

"ALL QUIET ALONG THE POTOMAC."

By Thaddeus Oliver.

"All quiet along the Potomac," they say,
"Except now and then a stray picket
Is shot as he walks on his beat to and fro
By a rifleman hid in the thicket."
'Tis nothing—a private or two, now and then,
Will not count in the news of the battle,
Not an officer lost—only one of the men
Moaning out, all alone, the death rattle.

All quiet along the Potomac tonight,
Where the soldiers lie peacefully dreaming;
Their tents in the rays of the clear autumn moon,
Or the light of the watch-fires are gleaming;
A tremulous sigh as the gentle night wind
Through the forest leaves slowly is creeping;
While the stars up above with their glittering eyes
Keep watch—for the army is sleeping.

There's only the sound of the lone sentry's tread,
As he tramps from the rock to the fountain,
And thinks of the two on the low trundle-bed,
Far away in the cot on the mountain;
His musket falls slack—his face, dark and grim,
Grows gentle with memories tender,
As he mutters a prayer for the children asleep—
For the mother, may heaven defend her.

The moon seems to shine as brightly as then
That night when the love yet unspoken
Leaped up to his lips and when low-murmured vows
Were pledged, to be ever unbroken.
Then drawing his sleeve roughly over his eyes
He dashes off tears that are welling,
And gathers his gun close up to its place
As if to keep down the heart-swelling.

He passes the fountain—the blasted pine tree—
The footsteps are lagging and weary,
Yet onward he goes through the broad belt of light
Toward the shades of a wood dark and dreary.
Hark was it the night-wind that rustled the leaves.
Wasn't the moonlight so wondrously flashing?
It looked like a rifle—ha, Mary, good-bye",
And the life-blood is ebbing and splashing.

All quiet along the Potomac tonight,
No sound save the rush of the river—
While soft falls the dew on the face of the dead—
The picket's off duty forever.

Thaddeus Oliver fell, mortally wounded, on the field of battle, in an engagement between the Federal and Confederate forces, on Johns Island, S. C., whence he was borne to the hospital in Charleston, where, after lingering six weeks in the agonizing throes of death, he breathed his last. August 20, 1864. Requiescat in pace.

Thaddeus Oliver is buried in the old Lawson graveyard, on Big Creek, near Lawson Bridge, in Houston county, Ga., about nine miles west and a little north of Hawkinsville, Ga.

He married Penelope, a daughter of Hon. Hugh Lawson, a large and wealthy planter, prominent in the General Assembly and in the Constitutional Convention of Georgia.

Mr. Oliver was Solicitor General (State Attorney) of the Chattahooche Circuit of Georgia, in which the city of Columbus was and is located.

He had two children, Rev. Hugh F. Oliver, a Baptist minister, and Rear Admiral James Harrison Oliver, in the United States Navy. Both are now dead.

A SANE AND DECENT LIFE.

Mrs. Jerome Napoleon Bonaparte, a woman of distinguished name and social position, in an article in Collier's says something worth repeating in all circles of life. "Society," she says, "is necessary in our competitive scheme of existence which makes it impossible to escape the human appetite for distinction. But brilliant social success avails nothing when our personal accounts are finally balanced. The measure of real content is a sane and decent life." Sounds something like what we have read that our life is not meat and drink, but righetousness and peace. Probably few people are more restless and discontented than those who flit about as butterflies of wealth and fashion. Whatever they may have they are always feverishly seeking something else. They may have many clothes but nothing they want to wear, and many houses but no home. Real contentment is a state of mind, and may be had in very narrow circumstances and even amidst hardships, and may be missed and utterly lost in the most affluent circumstances and amidst the social excitement and dizzy whirl of the most fashionable society. Peace is the most democratic thing in the world and there is plenty of it to go around. "The kingdom of God is within you."—The Presbyterian Banner.

THE BEST MEMORY SYSTEM.

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find, through age and youth,
That many hearts will love you.

—Selected.

THE LOCOMOTIVE CELEBRATES.

On August , 1929, young Horatio Allen climbed into the Stourbridge Lion, a locomotive which the Delaware & Hudson Canal Company had sent him to England to order, pulled the throttle and lumbered off into the forest at Honesdale, Pa. It was the first time that an engine had run on rails in the United States. Allen was alone, having decided that "if there is any danger in this ride it is not necessary that the life and limbs of more than one be subjected to danger". Danger there was, not because the Lion was a fierce and undomesticated mechanical creature, but because the track—hemlock stringers covered with strap-iron—was too flimsy for a roarisg weight of eight tons. Indeed, because no one yet knew how rails should be made and laid, the Lion never entered ocmmercial service, but ingloriously gave parts of himself to drive the machinery of a factory.

Although the honor of having first hauled freight and passengers in America goes to the Best Friend, West Point and De Witt Clinton, all built here, the hundredth anniversary of the Stourbridge Lion's demonstration deserves more than passing notice. There were justified doubts of any locomotive's possibilities even in England, despite Stephenson's brilliant success on the Stockton & Darlington in 1825. Some of the ablest British engineers, among them the builders of the Stourbridge Lion, were of the opinion that stationary engines driving winding drums and thus hauling carriages up inclines, from the other side of which they could descend by gravity, were more to be trusted than independent engines on wheels. The famous Rainhill competition, in which Stephenson with his Rocket was destined to triumph over Ericsson's Novelty and other engines, and which was to bring about the adoption of locomotives on the Liverpool & Manchester, was to be held exactly two months after Horatio Allen for the first time in his life ran any kind of an engine. Yet here was a group of conservative business men, who had little practical experience to guide them, and who had risked considerable capital in organizing a canal company to haul anthracite—a strange, new fuel—to New York, boldly deciding to experiment with a form of traction of which its very British originators had their doubts.

It was the same sprit of romantic adventure that animated Vanderbilt, Train, Villard and Hill, that has threaded the country with shining steel rails, that inspired Harriman's unrealized dream of new broad-gauged tracks which could carry cars as wide as drawing rooms, that has given the American locomotive, one of which has been fittingly named after Horatio Allen, its colossal dimensions, hauling power and speed, and that has allied the airplane with the railroad. Money alone never built a railroad. In commemorating the hundredth anniversary of the Delaware & Hudson's experiment railroad men pay tribute not so much to the Stourbridge Lion as they do to that still-living spirit of initiative and daring.—New York Times.

PEACE GARDEN ON BORDER PLANNED.

400-Acre Plot Would Be Memorial to Canada-American Peace.

Toronto, Ont., August 8.—(By Associated Press.)—A proposal to create a 400-acre garden on the border between Canada and the United States to be known as "the international peace garden", a memorial to the peaceful relations existing between the two countries for the last one hundred years, was discussed yesterday at the annual convention of the International Association of Gardeners.

The question of the site for the garden was put over until a future meeting.

A suggestion was made that a fund of $5,000,000 be created by a 25-cent contribution from each adult in Canada and United States, and a 5-cent contribution from every school child.

It is proposed to have 200 acres of the garden on the Canadian side and 200 on the United States side of the border to be admiistered by a joint committee of Canadians and United States citizens.—Times-Dispatch.

FAVORITE SCRIPTURE VERSES.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee" Ps. 119:11.)

This week the following verse was submitted by Robert Harris, Leaksville, North Carolina: "But speak thou the things which become sound doctrine." Titus 2:1.

Who will send one from the far-away places as well very near us?

ALONE.

It is human to stand with the crowd, it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is Godlike to follow a principle, to stem the tide.

It is natural to compromise conscience and to follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me." wrote the battle-scarred apostle in describing his first appearance before Nero, to answer with his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his role of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.—The Burning Bush.

Book Reviews

THE WAY OF VICTORY. By Dr. William L. Poteat. Cloth. Pp. 83. Published by the University of North Carolina Press, Chapel Hill. Price $1.

Another and appealing treatise on the need of the expression by professing Christians of the motives and methods of our Lord Jesus Christ. It is amply illuminated by testimonies and opinions of eminent men to show that the regeneration of the individual unit must affect society in the ratio by which its influence can be made effective in the lives of others.

A university young woman recently addressed her father, "You and mother seem very fond of bridge; and you spend much of your time in pursuits and enjoyments which make me wonder. Are you really Christians?" Her perplexed father replied, "Of course we are. Do we not follow Christian ways in the matter of church-going and benevolences?" "Yes, you do; and that is what sets me to thinking. Do you believe that Jesus would live the life you do, if He were here?" "Of course not. Times have changed and people too." "But," she said as she turned sadly away, "He has not."

What a conflagration of holy living might be set burning if the children of God would rise to the realization of their potentialities Godward and manward! Dr. Poteat makes us wish they would.

Kenneth Mackenzie.

THE SOUL COMES BACK. By Joseph Herschel Coffin, Ph. D., Professor of Philosophy, Whittier College. The Macmillan Co., New York. Price $2.

The professor has given us a most readable book. He carries the reader with him in thought and attention even to the end of the book, though at the end he may find it difficult to agree with the writer in his deductions and conclusions. As the soul comes back from its wanderings through the mazes of the various "isms and ologies" he deals with these lucidly and informatively which makes the book helpful and useful.

It is unique in calling to the witness stand, as he says, individuals, with fictitious names, of course, as he discusses these various "popular life philosophies". This gives a personal touch, which is always pleasing. It is unique again in that he writes in "language understanded of fhe people", avoiding technical terms usually, but "psychosomatic", which is a useful favorite, is somewhat of a jaw-cracker. Again, he is rare, if not unique, in always writing of Christianity and religion wth reverence and deference. Too many of the writers of today, as is the case with the very readable book, the Story of Philosophy was greatly the pleasure in reading by these needless jibes at Christianity. This author takes his "Mercurius, the Chief Speaker", from a Christian home and allows him to get his training in an old-fashioned Sunday school.

But there is a cocksureness, which crops out now and then, reminding one of the Bruce Barton Nobody Knows books. The title of the book again—**The Soul Comes Back**—suggests that the author has found a lodging place for an aforetime homeless wanderer. Where has it been all these years? Nobody knew of its absence. This author, by a process of "selective synthesis" has enticed it back from somewhere.

With this "selective synthesis" working apparently overtime, the soul comes back "as the core of personality, which is a psychosomatic organism". "Soul is personality at a self-conscious level." "John Doe" works out and up a high-grade personality which entitles him to a soul; but what about morons and "inconsequentials"? These need not apply. In other words, the soul comes back to him, and him only, apparently, under this process, who has mental, moral and physical ability and capacity to produce a peculiar personality. No place for weaklings, but the author hopes that as these are parts of the cosmos—the universe—some provision will be made for them in another world, where evolution is to be continued endlessly. Yet the book is readable and helpful in its estimates of the "popular life philosophies".

J. R. Ellis.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer

Mr. Editor:

Among a great many letters of similar import, I have just received one from a lady residing in a New York Diocese which so perfectly illustrates conditions prevailing to a very large extent throughout the United States that I believe that the readers of your paper should have the benefit of it.

"Aug. 6, 1929.

Hon. C. L. Marsilliot,
Memphis, Tenn.

My Dear Sir:—

I wish to acknowledge with gratitude your very kindly letter of June 25th. Illness in my family has prevented my doing so at an earlier date.

People say to me "Oh, why get so exorcised over this matter" (the Anglo-Catholic, or Romanizing, movement in the Church), and it is this indiffer-

ence that mystifies some of us so much. It saddens and depresses one to be obliged to lose confidence in our Bishops and Clergy, and we are fast doing so.

We have been so fond of our own Rector until since the last Convention last Fall. He seems to be trying to compel us to believe as he does; tells us to try to remove the barriers that prevent us from the belief that the bread and wine mysteriously become the real Body and Blood of Christ and similar beliefs. I can but wonder why the majority do not go right into the Church of Rome.

The condition of affairs in our own little Church saddens me, for I believe there is a field ripe for the harvest were we to have a real Protestant Episcopalian here.

Hopefully yours,

. . . . . ."

I do not give the name and place of residence of the writer of this letter, as I have no permission to do so, but it comes from a lady who has devoted a large part of the best years of a long life to the service of the Church.

Let indifferent Protestant Episcopalians read and ponder.

C. L. Marsilliot.

Mr. Editor:

I enclose check for $3 for my subscription from July, 1929, to July, 1930. I enjoy the "Churchman" every week, and could not do without it. It is fine.

Mrs. H. H. Edmunds.

Halifax, Va.

Mr. Editor:

Your great "The Assassination of President Lincoln" that appeared in your paper of the twenty-seventh of July was most interesting and instructive. I have read in your paper of the third where you bestow credit of same to Dr. L. G. Tyler's Quarterly. I wish that article could be read by all.

Have just finished reading the great gift of Dr. Landon C. Bell's "The Old Free State". He gave me this work in two volumes, with a most beautiful inscription written in his own handwriting on the first page. He also sent me his address, "Robert E. Lee", and the other one, "Confederate Soldiers on Johnson's Island". At least, this is the substance of the address.

Miss Mary D. Carter recently sent me "The Real Lincoln" and "Youths' Histor yof 1861". She is a most wonderful help to carry on the fight for truth to our Southland and nation.

I am on the Publicity Committee for "Stratford on the Potomac" for Georgia. I have access to the papers that come in here to the newspaper offices, and save all editorial sheets that mention Stratford. These papers come from all over the Southland from Richmond News Leader to Houston Post and Dispatch, Houston, Texas. Mrs. Charles D. Lanier is so appreciative of everything that I can do for her, and I do it gladly.

When you find time drop me a line, and I will appreciate it. You and your great work will certainly bear good fruits for years to come. Spiritual and educational will make humanity better souls for our few years here and our future salvation if we keep and work in our Lord's vineyard.

Oliver Orr.

Mr. Editor:

I have just read with a great deal of pleasure a review in The Confederate Veteran for August by Captain T. A. Ashe, of "The Old Free State", by Dr. Landon C. Bell. If you have the two volumes please lend them to me to read, and after reading I will return them to you, paying postage both ways. The Southern Churchman of last week excellent, especially the article, "Here a Little, There a Little", by the Rev. Mr. Lucas. Amen! to his summary. My position is this: "Others may base their religion on sentiment. I base mine on the Holy Scriptures," etc. "True to the Word of God, true to the faith of the fathers—on that rock I stand." Amen. "Who will stand with me?" I will.

Giles B. Cooke.

Mathews C. H., Va.

Church Intelligence

The Proposed New Theological Seminary.

(From New York Tribune, July 26.)

Plans to establish a Presbyterian theological seminary in Philadelphia moved swiftly forward today at a meeting of the sponsors of the project. The school, which is being formed as a protest against "a falling away of the Princeton Theological Seminary from its historic doctrinal stand", will be called the Westminster Theological Seminary, according to a tentative decision reached today.

The meeting appointed Sub-Committees on Finance, Faculty, Students, Promotion and Selection of Temporary Site. It was further decided to engage a registrar and secretary at once. The school will open in the fall. The following statement was issued at the close of the meeting:

"The first meeting of the committee appointed by Presbyterian conservatives on July 18 to establish a new theological seminary in Philadelphia was held today at 18 South Sixth Street, where an office has been placed at the disposal of the movement by Morgan H. Thomas, of the Garrett-Buchanan Company, who will act as treasurer.

"The Rev. Dr. Robert Dick Wilson, the Rev. Dr. Oswald T. Allis and the Rev. Dr. J. Gresham Machen, who have served in Princeton Seminary prior to the recent reorganization, were present with the committee in an advisory capacity

"The committee includes Fred M. Paist, the Rev. Dr. Charles Schall, the Rev. Dr. Samuel G. Craig, the Rev. Dr. Frank H. Stevenson, Morgan H. Thomas, Edgar Frutchey, T. Edward Ross, Roland K. Armes, John L. Steele, James L. Rankin, James F. Shrader and the Rev. Dr. Roy T. Brumbaugh.

"The name, 'Westminster Theological Seminay', was tentatively chosen as the name of the new institution. Sub-committees were appointed as follows: Finance, Edgar Frutchey, chairman; Faculty and Students, the Rev. Dr. Robert Dick Wilson, chairman; Promotion, the Rev. Dr. Frank H. Stevenson, chairman, and Selection of Temporary Site, Fred M. Paist, chairman.

"It was voted to secure the services at once of a registrar and secretary. The temporary site, which will be in Philadelphia, will be chosen in the near future.

"The movement is, therefore, regarded by its promoters as definitely launched and they believe it will receive widespread support from evangelicals in the Presbyterian Church, who think the action of the General Assembly of 1929 in removing the former Board of Directors of Princeton Seminary and placing a new board in control, deprived the evangelical congregations of their chief source of ministerial supply, and makes necessary the establishment of a new seminary which shall maintain the old Princeton tradition of unswerving loyalty to the Bible and to the reformed faith."

The Rev. Drs. Wilson, Allis and Machen, who acted in an advisory capacity at the meeting, resigned from Princeton during the controversy on the ground that "the reorganization there presages a falling away from the seminary's historic doctrinal stand". It is said that they, with four other outstanding members of the Princeton faculty, will form the nucleus of the staff of the new seminary.

Bethany School—Liberia.

Miss Olive Meacham, who arrived in Liberia last year just before the death of Maryland Nichols, and has taken up Miss Nichols' work for the present, writes home to Trinity Church, Seattle:

"At first my evenings were a long-drawn-out last-night-ever! Centipedes on the floor, lizards on the walls, flying cockroaches fully two inches long darting about, and I just sat with my eyes glued, first on one, then on the other pest, and waited to get hit. Now I can go on undressing at night and only look half a dozen times at the giant spider (four-inch span) which lives on my medicine shelf. But I sink under my mosquito net and put out my candle with a quick gasp of relief. I'm still whole! After a few moments of darkness papa and mamma rat start training the little rats around the walls, and then Charlie, our pet house-snake, drives them off and quiet reigns. Fifty wiggling little girls above my head roll on the floor all night, or at least until 5 A. M., unless it's a holiday, when they get up at 4:30.

"Here at Bethany School we have seventy-five girls, and in the day school a few more than two hundred. The boarders range from four to twenty years. Many of them have been redeemed by the mission from slavery, and many of them are cast off from their tribes, as too many girls are not welcome. They cannot work enough to pay for their food in the way the natives secure food in their hit and miss style. But many of them are very bright, and they all are interesting in one way or another. We teach them 'book' and also to care for their own homes and babies by and by, to cook and sew, wear clothes and talk English, for which one needs an interpreter the first few weeks one spends here. Be-

sides that, we train them to be good Christian girls. They love to sing hymns, and the amount of the Bible and Prayer Book which they memorize is astonishing.

"The boys all learn a trade, and there are boss carpenters, printers, tailors, masons, gardeners and cooks among them."

On Evangelism.

At the Clergy Conference for the five Carolina dioceses held at Kanuga Lake, N. C., closing July 28, resolutions were adopted commending the program of the National Commission on Evangelism and especially the services of the two field workers of the commission, Rev. W. J. Loaring Clark, D. D., and Larkin W. Glazebrook, M. D.

The clergy were urged to arrange institutes on evangelism where practicable, and in particular to make larger use of the Brotherhood of St. Andrew and the Daughters of the King as a means of promoting evangelism among the laity.

L. C. P.

From the Madison Conference.

The growing tendency of recreation leaders to take young people on week-end outings to the disregard of Sunday observance and church attendance was seriously deplored by the group of rural clergy and other workers at the Madison Conference. It is highly commendable in the recreation leaders to give their time and efforts to providing wholesome recreation for their young people over the week-ends, but it is lamentable that so often they make not even the simplest provision for worship.

The group at Madison also urged a definite interest in the vocational guidance of rural boys and girls, through camps and conferences, through personal interviews and other methods, believing that the opportunities for such constructive leadership are practically unlimited.

It was suggested that close contact be maintained between the Church, Y. M. C. A., Y. W. C. A., and other agencies endeavoring to promote Christian life in country communities, and that the Y. M. C. A., Y. W. C. A. and other organizations of like character endeavor to direct those whom they serve to definite affiliation with, and loyal adherence to, some recognized Christian communion.

Since difficulties among college students are both moral and intellectual and since these difficulties require constant pastoral care, it is urged that pastors keep in close touch with the young people of their communities who are away at college.

As the rural newspaper is potentially a valuable aid to Church promotion and religious education, every clergyman is urged to make a thorough study of Church publicity methods. The rural clergy are asked to know the publicity facilities in their fields; they should make complete use of diocesan and general Church news service and, whenever possible, use stereopticon slides, lectures and moving picture films.

The Madison Conference recommended a greater use of the Church Army, and the Church Mission of Help. They expressed their deep appreciation of the help rendered to the Conference by the Woman's Auxiliary.

The Rural Fellowship at its annual banquet presented with much enthusiasm a gift of $100 to Prof. Colbert in recognition of his very great interest in the rural work of the Church in general and the Madison group in particular.



Aquia Church, Stafford County, Virginia.

Aquia Church.

The earliest Englishmen, men and women, making the first permanent settlement in America, May 13, 1607, were a God-fearing people, as evinced by their prayers and thanksgivings which immediately followed their safe landing on Jamestown Island. They built the church at Jamestown,(and as they settled up and down the James River, churches were built and worsnip was conducted in every neighborhood.

But the early F. F. V.'s could not be circumscribed; settlements were made upon the banks of the York, the Rappahannock and the Potomac. Stafford, between the Rappahannock and the Potomac, was made a county in 1666, and Overwharton Parish is supposed to have been formed about the same time, though no date is named in connection with it until 1730 when Hamilton Parish was taken from it. According to Bishop Meade, Rev. Alexander Scott was the first permanent clergyman—1710-1738.

To him the parish is indebted for a handsome communion service of beaten silver, now in the possession of old Aquia Church.

At that time the limits of the county were not well defined. It was inhabited about eighty miles along the Potomac and from three to twenty miles in the interior. There were six hundred and fifty families, from eighty to one hundred communicants, one church and several chapels. "The church and chapels were as full as they could hold". Mr. Scott never married; he had as his assistant, a short time before his death in 1738, Rev. John Moncure, a Scotchman, descendant of a Hugunot refuge who fled from France at the revocation of the edict of Nantes. During Mr. Moncure's rectorship of 26 years the present church was built.

Potomac Church was the oldest in the parish, but there are no records concerning it, so Aquia Church stands as the oldest, it is in Overwharton parish and Stafford County, both of which take their names from the corresponding ones in England. After this fashion are we constantly reminded throughout the earlier Virginia settlement of how the home ties pulled at the heart strings—for names, customs and laws kept alive either the memory or the traditions of the homeland across the great water gap.

Over the old south doorway may still be seen this anciently worded inscription:

"Built in A.D. 1751. Destroyed by Fire 1751 and Rebuilt A.D 1757 by Mourning Richards, Undertaker, William Copein, Mason."

Vestrymen: Peter Hedgeman, John Mercer, John Lee, Mat Doniphan, Henry Tyler, Williams Mountjoy, Benjamin Strother, Thomas Fitzhugh, Peter Daniel, Warden; Travers Cook, Warden; John Fitzhugh, John Peyton.

Mr. Moncure was rector until his death in 1764. His descendants still form a large part of the congregation. Many of them are scattered and many of them have filled high places in the nation. His wife was Miss Frances Brown, daughter of Dr. Gustavus Brown of Maryland. So great was the devotion of this happy pair that they nearly always sat hand in hand, and even on horseback their hands were intertwined.

Mr. Moncure was succeeded by Rev. Mr. Green, Clement Brooke, Robert Buchan, Thomas Allen, etc. The church was neglected when Bishop Meade visited it in 1838, and it seemed doomed to decay. Better times came—the descendants of Rev. John Moncure came to the rescue, and when some years later the good Bishop returned he had a different story. The whole place had been renovated, the road had been cleared, the house repaired and repainted, and there was a fine congregation. Rev. Mr. Henry Wall was the rector and all things looked promising. "It appeared one of the best and most imposing of our temples." But during the "War Between the States", the building was temporarily occupied by Federal Troops, and as a result was desecrated and defaced. Again it was restored by the descendants of the same families who had built it.

Old Aquia is a remarkable and unique example of early church architecture, one of the finest of Virginia Colonial day churches, built of brick and ornamented with artful stone work. In shape it is cruciform and surmounted with a curious tower or observatroy, and is loved and cared for by the whole countryside. It stands upon an emi-

nence just off the Washington-Richmond Highway, and not far from Stafford Court House, and is approached by a steep road almost impassable in winter. It is surrounded by a church yard, where rests the remains of former worshippers—names famous in the annals of the Nation. The original building stands unchanged from Colonial days. There is a three-tiered pulpit which is unusual—only one similar is known to be extant. The old fashioned square pews are still preserved; there are three entrances, front and sides, and there is a "cuddy" under the pulpit—dark and mysterious.

Nation-wide Evangelistic Program to Celebrate Pentecost.

Celebrating the 1,900th anniversary of "Pentecost", the birthday of the Church, which will be observed by the churches throughout the world during the coming year, the Commission on Evangelism and Life Service of the Federal Council of Churches, of which Dr. Charles L. Goodell is the secretary, has just announced a program which includes a campaign of personal evangelism, a church attendance crusade, a Sunday-school drive, the re-establishment of a family altar in every home, a series of 'upper-room" prayer meetings to be held in churches, homes, shops, offices and stores, and a simultaneous reading of a chapter a day of the Gospel of St. Luke and the Acts of the Apostles.

This program, which will begin this fall and continue through the winter and spring, ending June 8, the day of Pentecost, is the culmination of a series of conferences recently held by the leaders in evangelism of the principal denominations in the United States. Nearly all of the national religious bodies in America have already committed themselves to this observance at their official conferences, assemblies and synods.

It is proposed to make the coming year one of the greatest in the history of the Church in the field of evangelism, although it is being suggested that the preaching be done by the pastors themselves, rather than by professional evangelists, through an interchange of their pulpits for given periods of time. Instead of making Easter Sunday, as has been the custom, the climax of the season's work, it is recommended by the Commission that the day of Pentecost be emphasized, observing the 1,900th birthday of the founding of the Church. Associated with Dr. Goodell in the proposed campaign are all of the secretaries of evangelism of the principal denominations, as well as those specially appointed by the various communions.

Christian Indians in Council.

On July 19-21 the little town of Mission, on the Rosebud Reservation, in South Dakota, was the scene of a colorful and impressive gathering, when the fifty-sixth Niobrara Convocation of the Sioux Indians assembled for a three-day session. Some 1,500 delegates and visitors were present from the ninety-six chapels which carry on the Indian work of the Church in South Dakota.

The central booth, with tree-trunks for pillars, pine boughs for thatch and planks for pews, where the services and chief sessions were held, was situated on the rolling pasture land of Hare Industrial School, a half-mile west of that institution. About it were grouped some three hundred tents, large and small, with special quarters for the Woman's Auxiliary and the Young People's Fellowship. Bishop Roberts and Archdeacon Ashley occupied old-time tipis near the booth.

Friday and Saturday were devoted to services and sessions of the various organizations: the Convention proper, the Woman's Auxiliary, the Young People's Fellowship, the Brotherhood of St. Andrew and the Brotherhood of Christian Unity. The Bishops gave addresses, a class was confirmed, the annual offerings were gathered.

The white visitors to Convocation were cared for at Hare School. One of the useful features of this gathering was the opportunity which it gave to both whites and Indians to become acquainted with the admirable work which is already being done in this new venture for the effective training of Indian boys. The splendid farm of 900 acres, the efficient and interested staff of teachers, and the beginnings of an adequate plant for carrying on the work produced a most favorable impression.

The Convocation itself, though smaller in numbers than some held in former years, was marked by an unusual spirit of earnestness and devotion. The presence of three veteran Dakota priests, Luke Walker, Philip Deloria and Amos Ross—all showing undaunted spirit and keen interest despite their bodily infirmities—was a good lesson in Christian courage.

The climax of the Convocation was in the services of Sunday, July 21. Several hundred made their communions at the early Eucharist; at 10 o'clock Bishop Burleson ordained Iver Eagle Star to the priesthood, Bishop Roberts preaching the sermon. At this service also Bishop Burleson, at the request of its chaplain-general, decorated the Rev. Philip Deloria with the Cross of the Order of the Sangreal, "because he heard the voice of Christ while the pagan chief of an Indian tribe, and renounced all to follow the Master; and because for fifty-three years of service in the ministry he has not ceased to set forth the glory of the love of God.

Early Sunday afternoon were held the final meetings of the various groups, and at 3:30 a united meeting, at the close of which came the induction of helpers and catechists.

During the three days of Convocation there had been more or less excessive heat. This found its climax in a severe thunder-storm about 5 o'clock, during which the wind blew down a few tents and did some other small damage; but by the time of the evening service all was peaceful. Another confirmation class was presented, the offerings, amounting to some $4,300, were formally presented and placed upon the altar, and final words of comment and counsel were spoken by the Bishop.

A touching incident occurred at the close of the service. The recessional hymn had been begun when the Bishop saw an Indian mother with a boy of four years standing at the entrance to the chancel. They were there to make a thank offering for the boy's recovery from illness. The mother placed a silver dollar in his hand, which he gave to the Bishop, and after fishing eagerly in the pocket of his little blouse he finally brought up two nickels, which he also presented with a shining face. These were placed promptly upon the altar, and were surely not the least among the loving sacrifices made by devoted hearts at this most helpful Convocation.

H. T. P.

Liberia's Tribute.

The name of James L. Sagley, educational adviser to Liberia, has become so well known among our Church people that the news of his death is a shock felt very widely. A cable received on June 29 announced his death in Monrovia, from yellow fever. We like this simple tribute, which came from Liberia:

A long farewell, Liberia's earnest friend,
With all your zealous labor but begun,
Yet you have shown her youths the path to wend
And how life's greatest prizes can be won—
So rest in peace, your duty nobly done.

Items—Here and There.

It was Alexander Smith Cochran, who died recently at his home in Yonkers, New York, who some time ago made an anonymous gift of $350,000 to the College of Preachers in Washington. He also provided an annual endowment of $50,000, and now in his will he leaves the college an additional million. An editorial in the Yonkers Herald spoke of him as a man of wide and sound social vision, whose policy in the conduct of the carpet manufacturing business created by his grandfather, was of direct benefit to thousands of workers and of indirect benefit to the entire community.

Here is an inspiringly practical suggestion for the early fall. The student chaplain at William and Mary College mentioned one day that he looked forward to the time when an increase in his salary would permit the services of a maid on Sunday, so that he and his wife could invite students for meals on that day. The Woman's Auxiliary forthwith provided $100, and now a Sunday maid enables them to have six students at dinner and six at supper. Perhaps one has to be a student, sick for home or sick of the campus, to appreciate this.

During his few months as rector of St. Chrysostom's Church, Chicago, before he left to become Bishop of Lexington, Bishop Abbott presented a class of seventy-six for confirmation and had about twenty more persons under preparation.

The unpronouncable place where Rockwell Kent's little boat went on the rocks the other day, Bodthaab, is the capital of the Danish colony of Greenland. There is a seminary here where about thirty Eskimos are in training for the ministry of the Danish Church.

The Bremen, the great airplane which made the first westward flight across the Atlantic, in 1928, has been on exhibition in Grand Central Station, New York. Captain Hermann Koehl, one of the three men who made the flight, has accepted the position of director of aviation for a Roman Catholic Missionary society, "Miva", which is attempting to carry Christianity into Africa by airplane. Germany has one air-pilot priest, according to the Associated Press report, the Rev. Paul Schulte, who served with Captain Koehl in the same air squadron during the war.

Friends of Bishop Brent and General Wood, and friends of the Cathedral in Manila, are placing two memorial windows over the Cathedral altar in memory of those two great Churchmen with whom the Cathedral has been so intimately associated. Subscriptions may be sent to Mrs. Halsted Dorey, Office of the Governor General, Manila, P. I.

Next time you feel a bit despondent about the progress of civilization, send for a copy of the "Review for 1928" of the Rockefeller Foundation (61 Broadway, New York,) and read about the amazing world-wide work the Foundation carries on. See also a brief report of the Health Organization of the League of Nations, in The League of Nations News for June, 1929. (6 East 39th Street, New York. Ten cents.)

The New York Telegram regards the recent compact between the Roman Catholic Church and the Mexican Government as a formal recognition that "there must be complete separation of Church and State, in letter and in spirit".

From Mexico City came an Associated Press dispatch, that the religious agreement signed by President Portes Gil of Mexico, embodied the following: (1) The Government will allow the Catholic hierarchy to designate those priests who are to register in compliance with Mexican laws. (2) Religious instruction, while not permitted in the schools, will be allowed in the churches. (3) The Church may apply for modification of the Constitution in the future through recognized Government channels. Says the Richmond News-Leader: "Nothing now remains but to obtain the sanction of the Pope. There are few who doubt that he will grant it, although he withheld it a year ago when a similar, if not identical, accord was reached with President Calles."

Says Henry Ford: "After a few of the old soaks die off you'll never hear of Prohibition."

Dr. Austin H. Clark of the Smithsonian Institution, Washington, D. C., is recognized as one of America's greatest scientists. Because of his standing, his recent opposition to Evolution is being taken seriously by many scientists. What the effect of his explosive statements will be remains to be seen. Certainly he is causing many cock-sure evolutionists to examine their evidence again. Because of his standing he has access to scientific journals. Persons rejecting Evolution are usually relegated to the sphere of "human fossils" by the present day intellectual oligarchy, but Dr. Clark has earned for himself the privilege of being heard.

"Missing Link Theory Held in Disrepute"—this head-line appears in the July 10th issue of The Detroit Free Press. Then following is a report from Dr. Austin H. Clark, of the Smithsonian Institution. He says there are "GAPS" between humans and animals which never have, and never will, be bridged.

Instead of a single "Family Tree" of Evolution as taught in High school textbooks and elsewhere, Dr. Clark paints life as a flat plane in which is rooted a number of evolutionary trees, one for each of the major group of animals. He believes that on this flat plane of life there was planted an original germ for each of the groups of animals. Man forms a Tree of his own, growing out of this flat plane, and was from that beginning unlike the animals. He thinks that man had "a common and unknown ancestor". Dr. Clark was influenced in this belief "through the discovery of fossils by the late Dr. Charles D. Walcott in the Middle Cambrian rocks of British Columbia."—The Defender.

The more educated America becomes the more crime increases. A recent Literary Digest report says: "The mentally defective comprise only from one-fourth to one-third of the average prison group." An ignorant devil is bad; an educated devil is worse. Give us more Bibles for our school room. Give us more religious teachers. Give us more old-time reverence for the things of God. Give us less Godless infidelity in our text-books. Give our children an opportunity to know God and His Book.

On the walls of the Antwerp Fine Arts Museum, in Belgium, hung a painting by David Teniers, five by seven inches, called "Singer and Guitarist", valued at $20,000. As the halls were being closed on the evening of July 7th, it was noticed that the small canvas had been cut from its frame. Because of its size, the art robber had no difficulty in concealing the picture upon leaving the Museum.

"Fluctuation in the price of wheat never seems to affect the high price of wild oats."—Boston Herald.

"A study in logic these hot days is to be found in the stockingless fad combined with the fur neckpiece."—Wichita Eagle.

"A heathen country is one in which the pay-roll can be transported without an armored car."—Brooklyn Times.

Vicars: "And what parable do you like best, my son?" Boy: "The one about the multitude that loafs and fishes."—The Defender.

Findings—Southern Conference on Religious Education.

Sewanee.—Evangelism through Religious Education was the keynote of the Southern Conference on Religious Education held at Sewanee, Tenn., July 29-31, followed by the meeting of the Provincial Department of Religious Education on August 1.

Ten dioceses were represented by clergy or lay workers, including a number of diocesan executives in Religious Education. At the closing session the Findings Committee brought in a report summarizing the conclusions reached during the Conference. This was unanimously adopted and transmitted to the Provincial Department of Religious Education, which also approved and adopted it. Of special interest among the findings were the following:

V. Believing that the spirit of evangelism should permeate our Church School and be expressed in our curriculum for pupils and our training program for teachers, we recommend:

(a) That the Church School be recognized as an agency for reaching and winning to Christ and His Church the non-Christians of the community as well as an agency for its religious nurture of the Church's children.

(b) That the membership goal of the Church School be considered as being (1) all members of the parish and (2) all persons in the community who are not actively affiliated with any other religious body. We further urge that in accordance with this principle each Church School definitely endeavor through the personal efforts of officers, teachers and pupils to enlist in its membership both of these classes.

(c) That a course on personal evangelism be included among the alternative courses offered for use by senior high or adult classes in the Church School, and by such other groups as may desire to use it.

(d) That the Department of Religious Education of the National Council be requested to include a training course on the principles and methods of personal evangelism among the units of the N. A. T. A. series.

(e) That in any event such a course be included hereafter in the Sewanee Summer School.

IX. In view of the new policy of our National Department of Religious Education in regard to the Church School Service Program, we recommend that our Provincial Department undertake such a correlation and utilization of existing organizations for boys and girls and young people (as, for example, the Girls' Friendly Society, the Junior Brotherhood of St. Andrew and the Junior Daughters of the King and others) as will most effectively meet the need thus created.

Leon C. Palmer.
Brotherhood of St. Andrew.

Rural Mission Work in Japan.

The Rev. J. Kenneth Morris writes from Shimogama, Kyoto, of rural mission work, apostolic in its nature:

I have been doing some work among isolated Christians as a side line and in addition to my work at Shimogamo.

This work for the isolated has opened up a wonderful field for mission work. Most of these people live in villages where there is no Christian work of any kind, and often there is only one Christian in a village. Most of them are eager for the ministrations of the Church, and in many villages the people are receptive to the Christian message.

So wherever there is an opening we go, first to visit the Christians and give them what encouragement we can and the Holy Communion (if this is possible; some of the family sometimes abject and all that is possible then is to visit them); second, to preach the Gospel to the other people in the village in such a way as to commend it to them and thus seek to break down any opposition that might be in their minds towards Christianity. This makes it easier for the isolated Christians there to practice their faith.

In most places we have been very hospitably received by the village people. We go forth as Carey did, asking great things of God and expecting great things from God, and we have never been disappointed. We go in the spirit of prayer and humility, trusting God to open up the way for us and He always does. Aside from the spiritual strength we (my helper and I) have received from this work, there has been also the adventurous and romantic side. I never knew the missionary life today could be so thrilling.

Not long ago we visited a fishing village where we have only one Christian, a girl who graduated from St. Agnes School four years ago. We had to travel on a little oil boat for four hours and then we reached the quaintest little village imaginable. I think it has not changed for centuries, except for a new warehouse built by the father of our Christian there. He is the leading man in the village and a man of some wealth. When we left there the next day he sent us to our next destination, a village down the coast two hours' ride, in his own private launch (not luxurious as we think of launches, but nevertheless his own and a nice one at that).

The village was right on the coast and we went ashore in a small row boat. They were expecting us and were on the shore with many other people to welcome us. We went to their home and they said we were to have a bath and supper and the meeting for the villagers would be at eight o'clock. But country people here do not trouble much about

(Continued on page 22.)

Family Department

AUGUST.

1. Thursday
4. Tenth Sunday after Trinity.
6. Tuesday, Transfiguration.
11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. Saturday, S. Bartholomew.
25. Thirteenth Sunday after Trinity.
31. Saturday.

COLLECT FOR TWELFTH SUNDAY AFTER TRINITY.

Almighty and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

COLLECT FOR ST. BARTHOLOMEW'S DAY.

O Almighty and Everlasting God, Who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word; Grant, we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and to receive the same; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

PILGRIMAGE.

Anna Hamilton Wood.

I do not ask for quiet pilgrimage
Along the road of life, but let me be
Storm-tossed and shaken, and for heritage
A pride the generations built for me.

No taking of the easy path! Blood-stained
My footsteps as they climb the upward way;
No faltering until the crest be gained
With all my banners in a brave display!

For only so would it be worth the fight,
And I be worthy of the name I wear
As I stand waiting in my Captain's sight,
My victor's heart the only gift I bear!

The Touch of God.

The Gospel for today records one of the most beautiful of our blessed Lord's miracles of healing, for it has such a very special application to all our human needs—the needy of body and of soul. There is in the story of this helpless sufferer alienated from the comradeship of his fellowmen, inarticulate in prayer and praise a record of a specially intimate contact with the Lord of all life.

Responsive to the urge of human sympathy, the friends of the deaf and dumb man had done all that they could; they brought him into the gracious presence of One, who, little as His divinity and the purpose of His mission was understood, was yet noted for His compassion and His power to give relief to the sick and suffering and outcast. And their action has for the intercessors of our fellowship a note of inspiration; we too, torn by anxiety, overwhelmed sometimes by the sense of our own powerlessness to help take our place with the intercessors of all the ages; we enter into their labors when we bring sufferers into the presence of the Incarnate Christ, "beseeching Him to put His hand upon them" and there leave them, confident that in the silent, mysterious workings of His Providence He can and will in His own good time lay His healing hand upon body and soul in intimate comprehension of their needs.

"He took him apart from the multitude." There is in this phrase—one of the "graphic touches" of St. Mark's Gospel—such a wealth of meaning. For are we not all—in our thoughtful moments—conscious of the silence, the privacy of God's intimate dealings with each one of us. Our powers of religious comprehension vary very greatly; many of us have but a very elementary experience of the things of the Spirit, and yet deep down within us, in the inner consciousness of our mind and soul we recognize the Divine Guiding, the moulding of our lives by the invisible hands of Love. It was all so exactly expressed in George Eliot's vivid story, "Silas Marner", when the weaver, blinded by the gloom of miserliness to the sunshine of life, was led back into the path of human contacts and gracious relationships by the joyousness of a little child.

"There's good in this world—I've a feeling of that now; and it makes a man feel as there's good more nor he can see i' spite o' the trouble and the wickedness . . . the child was sent to me: there's dealings with us—there's dealings."

And the point is that we yield ourselves in unquestioning faith and simple trust to these dealings: just not to be so busy and so self-sufficient in the management of our own affairs, but so to place ourselves and those dear to us in the Divine Presence that we may feel the touch of God.

There is another expression of the same lesson in a book, which has lately been read by many of us, "Christ of the Indian Road". In his zeal to spread the Christian message, the author, relying on human powers and faculties, was on the verge of human exhaustion. Responding to the question of an invisible Speaker, "Are you yourself ready for the work to which I have called you"? he replied, "No, Lord, I am done for. I have reached the end of my rope." The Voice replied, "If you will hand that over to me and not worry about it I will take care of it." The sense of personal intimacy with the Divine Master spelt calm and peace and resulted in a force of successful enterprise which has had far-reaching results.

How can we apply the lesson to ourselves? Surely by a zealous guarding of those moments, when He has promised us that we shall meet Him—the moments of our comunions—of meditation, of private and public prayer. Even so will He take us too "apart from the multitude", and by His touch laid upon us our ears will be opened to the sound of the Divine Voice, the string of our tongues will be loosed and we too shall "speak plain" in the voice of prayer and praise.—Healing Church.

WISE FOLLY.

It is folly to suppose that we can fulfill our destiny merely by processes of emotion or of thought. Every kind of progress in life is due to three factors. They are thought, emotion and action. The man who rests his case in a purely mental process is a theorist. If he adds emotion to thought and stops there he becomes a sentimentalist. It is only when thought tinged by emotion results in work that he really achieves any practical result.

So we have academic religion, and emotional religion and practical religion. The first begins and ends in a classroom; the second begins and ends in a revival; the third is a conscious effort which ultimately ends in permanent character.

Those who put their trust in mental processes turn the Church into a debating society, in which everybody argues and no one convinces anybody else of anything.

Those who find their satisfaction in emotional ecstacies turn the Church into a petting party in which God coddles His elect.

Those who carry their religion into the house of God, and the haunts of men turn the Church into a workshop or a vineyard in which they are willing to bear the burden and heat of the day.

In all lines of employment certain basic principles are true. First, we take the labors of those who went before us as the asset from which we begin. Most of the wealth of the world today has been accumulated by those who rest from their labors. The great war dissipated billions of wealth, which had been accumulated in the remote past. The farmer who plants his seed is unconscious of the fact that human effort has developed that seed so that it produces five times as much as it did five hundred years ago. The mechanic who goes to work uses the accumulated wisdom of centuries to aid him in production.

Few people are so foolish as to go into the virgin wilderness, cut themselves off from contact with civilization, and be content with the meagre returns which they would get from the wilderness. It is only in religion that men think that they can scrap tradition and produce treasure de novo. We, especially those of us who use the Prayer Book, are the beneficiaries of those who have lived better lives than we are living, and are grateful for the treasure that we appropriate.

We look with amazement at men who are unable to solve the mystery of a blade of grass, and yet who confidently believe that they understand the processes of a human soul. It is not wisa principle which enters into every line dom to destroy the treasure that other men have accumulated in order to demonstrate our own independence and importance. "Other men have labored and we have entered into their labors" is of human achievement. To destroy the past is to become a savage.

Next we add to the labors of our forefathers whatever of initiative and genius we possess; but note that it is only gradually that we replace the primitive machinery with that which is more modern. The Church is not static, but it is conservative in adopting new methods of using the ancient ways.

The railroad superseded the stage coach, and possibly the aeroplane may supersede the railroad, but they are all modes of locomotion, and start from the same point and pursue a similar route to the objective. Possibly some day television and the radio will make travel unnecessary, and we can see and converse with our friends afar off, but we will still see with the same eyes and talk the same language.

Let us always remember that our progress is made possible by the things that are already attained. Man doesn't pass directly from an Indian tepee to

an aerial transport. You cannot leap over the intervening spaces.

So religion progresses from things which have been experienced into new experiences; but it does not pass from crude materialism into spiritual heights without any intervening processes. I would not apply to a spiritual savage, even if he were a Ph. D., for spiritual direction.

Finally, religion has its own technique. It is more like music than it is like algebra or logic. Music has its technique, and those who would follow after this must learn it. Because a man is an expert in biology, mathematics or electrical forces does not qualify him in the slightest degree for becoming a musician or a musical critic. It is true that his mental processes ought to equip him for this task, but not unless he will accept the standards of musical training as the basis of his operations. He may be a great mathematician and a musical dud, with no ear, no voice, no harmony. It is folly to attempt to evaluate music, friendship or religion in the crucibles of a laboratory or in the formulae of a class-room. They are at the best but distant relatives.

If religion can produce any beauty or harmony or peace, it is due to certain processes which are foreign to the clinical laboratory. As well dissect your mother to ascertain the source of her many virtues.

Thinking is valuable and so is emotion, but neither of them by themselves can solve the riddle of man's purpose in the universe.—Bishop Johnson in Winona Churchman.

THE LOST WORLD.

And if at last my heart has ceased to wonder,
To wonder at the flashing of a wing;
To marvel at the trumpetings of thunder
Blowing down the sky; to wonder at the spring
That lifts the tulips' cups and gives a stem
That long was bare a sudden burst of flame—
To thrill at seeing how a diadem
Of stars makes hills too lovely for a name—

And if at last I fail to see the splendor
Of plum trees white as nuns; a shattering rose
That gives its petals in a faint surrender
When summer with her tattered garments goes—
God, let me seek a child beneath the skies
And find my whole lost world within its eyes!

—Daniel Whitehead Hicky.

When Are We Going Home?

Once upon a time it became necessary, because of change of ownership in the property, to move from our suburban home, temporarily, into a "flat" in the closer built-up residential part of the city, not being able to find, at the time, what we wanted, where we wanted it.

This "flat" was spacious and new, on the corner of two streets, with beautiful maple shade trees guarding the sidewalk, and the neighbors stared in surprise as a family with two small children was allowed to move into this latest spic and span addition. But brand new wall paper, polished floors, and all the things which some landlords declare are not for small children, had no charms for the small children inside. As father and mother moved back and forth trying to discover, out of the chaos, the materials for the evening meal, the little children wandered back and forth disconsolately, from trunk to packing box, misplaced bedstead to couch all askew, trying to understand what it was all about. This was their first experience in "moving", and at last the smaller of the two small boys asked plaintively, "Mama, when are we going home"?

When are we going home? Although it is years afterward, for, as I said in the beginning, once upon a time, and there have been several other changes in the meantime, I can still hear the tragedy in that little voice as he asked, "When are we going home" Another child in another home cried himself to sleep because of a similar change; cried because all that he had learned to love as home, and all his childish companions were to be left behind as the family locked the door of the former home to go on to the new.

Fortunately, childhood soon forgets—or, does it? Instead of forgetting, does not the child seek solace in new experiences, new companions, new sources of happiness? Nothing in the home life of a normal child is forgotten. Perhaps temporarily, but only to come to the surface at some later period, and early memories of home are the ones we carry with us through the years.

"Oh! what a looking kitchen!" exclaimed a mother in despair one day.

"You don't need to worry about the looks of your kitchen," spoke up her little boy, loyally. "You ought to see some of the kitchens where I call, and the people don't have a houseful of children, either," he added.

Quick tears of contrition for her hasty words sprang to the eyes of that mother as she realized that to this little child, this was home in spite of its frequent disorder.

In a recent magazine a father of a houseful of children writes, in a humorous vein, of a visit to a rich man's home. The dinner was "some dinner", the house—beautiful, and in the nursery a hired nurse kept the children "while the rich man's wife wrote addresses on child study. And it was all very fine."

When they returned to their own modest home, before they sat down they took a ball and a mitt out of one chair, a doll out of the other, skates were hanging on the back of another and school books were lying in the next, and the father said, "We have seen a perfect home".

And the mother said, "I do not think so".

And he said, "I did not refer to the home of our friends, but to this one".

And she answered, "I do not know a thing about child study. I only know that I love my children. And I cannot keep my house looking like a palace, for I will not make it a penal institution for my children."

That mother said she didn't know a thing about child study, but—what was it the father said?

Angelo Patri, another father, in commenting on "laboring children", said, "Schools and homes today do not offer enough scope for action. We have still to accept the fact that the intelligent child is the active child."

Going through the shops of the Washington school, during the inspection trip of the Federation of Mothers' Clubs, at every turn we met eager, happy boys, doing the things boys ought to do, for an active child is a happy child, but there was not one activity going on in those shops that could not have had its birth in the home workshop—attic, basement, shed, garage, or even a corner in the kitchen or bedroom. Everywhere we are hearing today, let's get back to the home. Yes, let's!

When the children help to make the garden—flower or vegetable—assist in trimming the trees or hedges, painting the house or garage, inside or out, whitewashing the basement, building the radio or helping with the repairs, putting up the preserves, or whatever it may be, the home is their workshop and this home that they have helped to make and to maintain is home to them always, where happy memories linger. They may laugh, as they grow older, at their first creative attempts, but the creative instincts fostered in the home are often the forerunners of happy adjustments in later years.

As we approach that inevitable period of spring cleaning, perhaps spring moving, and as we take an inventory of things needed for the house, take an inventory also for the children. Take an inventory of the back yard—what does it offer for the child? The attic, basement, garage or unused room—what possibilities do they offer? Later on commercialized activities and amusements will attract them, but if in their childhood years all these embryo activities have had their try-out in the home, under home supervision, there will not be the bewilderment and the indecision that is one of the causes of the unrest and instability that is worrying many a home today, for at least they will approach the future with some little experience, some little understanding with which to interpret what lies ahead, and they will have the memory of a real home. When are we going home?—Parent and Teachers' Magazine.

Petition and Guidance.

"A good many years ago," a Christian writes, "I was sailing in the desolate seas off Cape Horn, hunting whales. One day while we were beating directly south in the face of a hard wind, we were making very little headway. About 11 o'clock, as I stood at the wheel, the idea suddenly came into my mind: 'Why batter the ship against these waves? There are probably as many whales to the north as to the south. Suppose we run with the wind instead of against it?' In response to that sudden idea I changed the course of the ship and began to sail north instead of south. One hour later, at noon, the look-out at the masthead shouted, 'Boats ahead'! Presently we overtook four lifeboats in which were fourteen sailors, the only survivors of the crew of a ship which had burned to the water's edge ten days before. Those men had been adrift in their boats ever since, praying God frantically for rescue; and we arrived just in time to save them. They could not have survived another day."

Then the old whaler added: "I don't know whether you believe in religion or not, but I happen to be a Christian. I have begun every day of my life with the prayer that God would use me to help some one else, and I am convinced that God that day put the idea into my mind to change the course of my ship. That idea was the means of saving fourteen lives."—News and Truths.

The Church must repent of its intolerance and must abandon its caste of goodness and give up the artificial distinction between the saved and unsaved. The Church must repent of its own sins and go out as an agency adventuring in quest of the Christ life instead of quietly assuming that goodness is achieved by its membership.—G. Bromley Oxman, President of DePauw University.

"Christ is as much needed for this life as for any possible life. Nay, He is more needed; for this life is the beginning and the seed-bed of all that is to come."

For the Young Folks

THINGS WE CAN'T AFFORD.

We can't afford to win the gain
That means another's loss;
We can't afford to miss the crown
By stumbling at the cross.

We can't afford the heedless jest
That robs us of a friend;
We can't afford the laugh that finds
In bitter tears an end.

We can't afford the feast today
That brings tomorrow's fast;
We can't afford the farce that comes
To tragedy at last.

We can't afford to play with fire,
Or tempt a serpent's bite;
We can't afford to think that sin
Brings any true delight.

We can't afford with serious heed
To treat the cynic's sneer;
We can't afford to wise men's words
To turn a careless ear.

We can't afford for hate to give
Life hatred in return;
We can't afford to feed a flame
And make it fiercer burn.

We can't afford to lose the soul
For this world's fleeting breath;
We can't afford to barter life
In mad exchange for death.

But blind to good are we apart
For Thee, All-Seeing Lord;
Oh, grant us light, that we may know
The things we can't afford.

—Selected.

When Grandfather Took a Canoe Trip.

"Oh, grandfather," cried Jack, running across the lawn to a big armchair where the old man liked to sit in the shade, "I paddled a canoe today. Did you know that it is the one who sits in the back of the canoe that guides it?"

"Yes," replied the grandfather slowly. "I learned that—well, let me see—about seventy years ago. I remember I was ten years old when I took my first ride in a canoe. Joe Brown made it."

"Oh, Joe Brown was the Indian boy who was your chum, wasn't he?"

"Yes, I've told you before how we lived near an Indian settlement. The Indian boys used to play with us, and Joe Brown was the best friend I had. I admired him because he knew how to make real bows and arrows, and do many other things better than we other boys could. And how Joe did like to make things for me."

"Joe Brown wasn't his real name, was it?" Jack said, remembering another story his grandfather had told him. "But did he make you a canoe?" he added quickly. "Tell about your first ride in one."

"I can't remember the boy's Indian name," mused the old man. "It was because his real name was so hard to pronounce that every one called him Joe Brown. No," continued the grandfather thoughtfully, "the canoe wasn't mine; and yet I think Joe made it with the idea of giving me a trip up among the Thousand Islands as much as he did to have it for himself. We lived at the edge of a town that was on a large river. About a mile north of the town was a group of islands called the Thousand Islands. One of them was named Horseshoe Island. I had never seen that, and I was very curious to know how an island in the shape of a horseback would look."

"I'll make a canoe and take you up there, Davy," Joe promised one day. And I knew then that he really would do it. For you could always depend on the Indian boys to keep their promises. I think that was one reason why I liked Joe so well.

"I wasn't surprised when I went to Joe's place a few days later and found him bending stout young ash limbs and binding them with thongs to hold them in a curved position.

"When the framework of the canoe was finished, Joe took big slabs of birch-bark that had been carefully cut from the trunks of birch trees. He had a kind of gum which his father made from something he found in the woods. That gum was used to cement the edges of the birch-bark so the canoe would be water-tight.

"Well, one afternoon I heard Joe give some peculiar whoops. This was a signal that the canoe was ready to use, and that we could go to Horseshoe Island. I remember my father cautioned me before I left home about moving in the canoe. He said that kind of a boat would upset much more easily than a rowboat.

"But when I stepped proudly over the end and onto the slab of wood that ran through the middle on the inside of the bottom of that canoe, I knew father's precautions had been unnecessary. For Joe wouldn't let me get in until I had agreed to do just what he told me. He said he didn't intend to let me upset that canoe.

"I'll never forget," smiled the old man, "how pleased I was when Joe said I might sit in the front of the canoe and use one of the paddles. I thought I would do the steering then, but when I asked Joe to tell me how to guide the boat, he laughed and said he would sit in the stern and do that.

"We sat on our heels as we paddled that canoe upstream. Between us in the bottom of the canoe was a bow and arrow, which Joe planned to use to shoot some fish. There was a flint-stone to make a fire, and also a piece of punk to help kindle it. To get punk the Indians took the inside of a rotten log and dried it by hanging it near their open fire.

"Joe watched for fish as we paddled along. He said the only way one could shoot fish was to find a place where they were sunning themselves. Otherwise the fish did not come near enough to the surface of the water. I had brought some sandwiches in my pocket, and if we could catch a good fish we would have a meal.

"Presently we came to the first of the islands. It was fun to make the canoe go close to its shore. Around among the islands we paddled until we came to a place where we were almost surrounded by land. 'This can't be the end of the river, can it?' I asked. 'But we are coming to shore here and there is land all around us and—'

"Joe looked wise, but he didn't say anything for a minute. When we were landing against the far shore, which seemed like the end of the river, he asked solemnly, 'Weren't you looking for Horseshoe Island'?

"You see, we had paddled in at the open side of the horseshoe that made the island. And the rest of it was much wider than I had expected it would be.

"Because we hadn't found a place where any fish were sunning themselves, Joe concluded we couldn't use the bow and arrow to get fish that day. So we took hooks from our pockets, pulled them out of the corks that held them, and began to look for bait. Then we sat down to fish on some big stones which were near the place where we had landed the canoe.

Well, we fished and we fished. But not a fish would bite that afternoon, even for Joe, who usually could catch fish when none of the rest of us were getting any. The longer we fished the more hungry we became. 'You eat the sandwiches,' Joe finally said, 'and I'll eat when I get a fish.' Indian boys are accustomed to going without food for a long time, and Joe was always very good to me.

"When it was nearly sunset Joe left me and went off to fish by himself. He was determined to catch something before we started home in the canoe. As it became more and more dusky, I began to wonder about Joe. I wandered off in the direction he had started, and called and called. But no answer came. 'Joe is lost,' I concluded gloomily. As it became dark I suddenly realized that I was lost too. I had no idea in which direction town and home was. The thought gave me a queer feeling."

"Couldn't you tell by where the sun had been when it set?" asked Jack eagerly. "When you know what time it is, you can always tell directions by the sun."

"Yes," smiled the grandfather. "But I had wandered around that island looking and calling for Joe until I had no idea where the sun had set. I knew my folks would be anxious when I didn't get home by dark. And now I began to wonder if I ever would get home. I was quite sure by this time that something had happened to Joe. I didn't know how to guide the canoe. And if I had known how to make the canoe go in the direction I wanted it to go, I didn't know where town and home were. And that island with the dark water flowing by was a lonesome place.

"Suddenly I heard a screech owl. I wonder if there is anything that makes one feel more lonesome when in a lonely place than a screech owl! The call of this one came nearer and nearer. Usually the call seems to get farther and farther away. Then there was a whoop that I knew. It was Joe. He had been imitating the screech owl to fool me.

"Triumphantly the lad held a big fish up in the dim light. Only some one who knows how an Indian boy hates to give up before he accomplishes what he sets out to do can realize how happy Joe was to catch that fish.

"'Where's the flint-stone and the punk?' Joe asked eagerly. 'We'll cook this fish in no time.'

"'Well, I am afraid my folks will be worrying,' I began doubtfully. 'I should have been home by dark, I didn't tell Joe that I was anxious too, because we didn't know which way to go to get home. I never liked to let him know when I was afraid. I guess that was because I admired his bravery.

"Joe agreed to wait until we got to town to cook the fish. After all, it was the catching of the fish and not the eating about which he had been most eager.

"We put the canoe into the water and climbed carefully into it. Then I asked Joe the way to go to get out of the islands.

"Well, Joe told me to put my hand into the water and feel the current. He

said the river flowed in the same direction among the islands that it did anywhere.

"I knew then, of course, that we weren't lost. All we had to do to get to town was to paddle downstream, since we had paddled up the river to get to the islands.

"So," finished the grandfather with a smile, "we got home safe. And that is the story of my first ride in a canoe."—Junior World.

For No Reason Whatever.

June Douglass.

"You boys," said Mr. James severely, "are somewhat like lobsters."

"How's that?" cried both boys in unison, their quarrel forgotten at once.

"Because, like lobsters, you quarrel for no reason whatsoever," answered Mr. James, laughingly.

"I didn't know lobsters were such fighters," said Earl, hoping that Mr. James would tell them something about lobsters.

"They are the worst scrappers in the world," answered Mr. James.

"They even pull one another's legs off in their anger."

"And that is the end of them," said Bert.

"You are mistaken," said Mr. James, "for lobsters have the 'funny habit' of growing new ones."

"That's the first time I ever heard that," cried Earl. "Please tell us more about them, Mr. James."

"The general shape and appearance of this unique fellow is so well known I won't need to describe him," began Mr. James, delighted to see that the boys had forgotten their little quarrel.

"Before Mr. Lobster is cooked he is bluish-black in color—not the bright red that we see him, when he is served on our tables. Mrs. Lobster carries her eggs about with her wherever she is inclined to go. She lays them in autumn and they hatch the next midsummer.

"Mr. Lobster seems to be always lying in wait for somebody to come along so that he can fight—that seems to be his chief occupation. Lobsters do not rove much.

"Lobsters are caught in traps in which bait has been placed. They are very fond of meat, whether it be fresh or tainted. The traps are made of slats, through which the water flows freely. The entrance is through a funnel-shaped passage, with the large end facing outward, like the wire rat traps. It is easy for Mr. Lobster to get into, but not so easy to get out of.

"Lobster meat is expensive, and consequently they are much sought after. But some of the fishermen are very careless and lobsters are getting scarce. They are hardy creatures and will live a long time out of water if packed in ice. Consequently they can be shipped long distances. Perhaps, for the simple reason that a new leg or claw will sprout from the scar, where the old one comes off, is why the lobster will fight for no reason whatsoever."—The Presbyterian.

Mother's Face.

A long, long time ago there dwelt a father and mother whose little daughter was as beautiful as the sunlight itself.

It was a quiet little village in Japan where these three happy people lived, but one day the father was called away to the great city and was gone several weeks. When he returned his wife and daughter were very glad. They never tired of listening to the marvelous stories he told them of the wonderful far-off city.

After the daughter had retired for the night the father handed his wife a box, saying: "I have brought you something very strange for a present. It is called a mirror; something we have never before had in our village and of which you never even have heard."

Of course the wife was much interested in seeing her own reflection in the new mirror, and often took it out to look at her mirrored face. Then one day she thought, "How vain I am! I will look no more in the lovely mirror," and she hid it away and almost forgot about it.

Years passed. The little child had grown into a beautiful girl, as beautiful as her own mother. Indeed, she was so exactly like her mother that one could scarcely tell them apart, except that one was a little older than the other.

One day the good mother grew very ill. She knew that she had only a short time to live, and her heart was very heavy. She had tried to teach her daughter to know and love Jesus as she herself loved Him, but it made her very sad to think that she would no longer be with her daughter to help her to do right.

So she took the little mirror out from its hiding-place and called the daughter to her.

"Dear child," she said, "I am going to leave you. But here is a little mirror. Promise me that every morning and night you will look into it, for you will see me there, and then you will know that I am watching over you always. When you are happy, you will see that I am happy; and when you are sad, you will see that I am sad with you. When you do right, when you conquer yourself as did Jesus, you will be happy, and you will see that I am happy. When you fail to live as Jesus would have you do, you will be sad and will see that I am sad, then you will ask God to forgive you, and next time you will try harder to do right."

Then the mother died and the child was left alone with her father. But she was not sad because she had the wonderful mirror. Every night and morning she looked into it and saw what she thought was her mother's face looking into hers. Every night she told the face in the mirror all that had happened during the day. Whenever she had conquered her own selfish wishes and felt happy, her mother seemed to smile back at her from the mirror. So the child grew on, becoming sweeter and more lovely every day; for she thought only such thoughts as she felt would please Jesus, and thus would make her mother glad.

"Dear mother's face grows sweeter and kinder every day," she said to her father one day.

The father's eyes filled with tears. "Yes, dear child," said he, "it does; and your own face grows every day more and more like your mother's."

It was not until years later, when the Japanese daughter moved to the city, that she learned that it was her own reflection in the mirror, and knew that her mother had taken this way to help her to do right and to conquer herself.—Selected.

The Dying Captain.

There is the affecting tale told of the captain of a small sailing vessel who was taken ill. They were far from land and the vessel carried no doctor. The captain, realizing that death was approaching, became troubled in soul and very anxious. He sent for his mate, but the difficulty was beyond the mate's power to solve; he could only mutter a vague hope that " 'He worn't as bad as 'e thought". The captain then ordered him to send down the bos'n, but he was still inarticulate when confronted with the question, How to prepare for dying. He was sent on deck, where he gave it as his opinion that the "ole man" was "goin' off 's 'ead", and the crew were sent down one by one with the same result, until in despair the captain summoned the poor cabin-boy. Johnny gave it as his opinion that if his mother were there there would not be any difficulty, so in agony the captain asked him what did he think his mother would do. Johnny replied that the very first thing his mother would do would be to ask for a Bible. When directed by the captain, who began to see a ray of hope, Johnny found a Bible, he said that the next thing she would do would be to turn to the fifty-third of Isaiah, and this the dying man begged him to do without delay. When after some difficulty he had found it, his face brightened and he said, "Cap'n, me mother always taught me to read a bit ov it in dis way: 'He was wounded for Johnny's transgressions. He was bruised for Johnny's iniquities. The chastisement of Johnny's peace was upon Him, and with His stripes Johnny is healed." The poor face on the pillow was turned questioningly towards the reader, and the fast darkening lips framed the question, "Who is He, Johnny"? "Jesus, cap'n," said the boy. Still the same longing look till the boy humbly suggested with an inward tremor, for a captain is a great man in the eyes of his cabin boy. "Suppose, cap'n, you read it with Jesus' name and—and with yours." So they began, the man's deep voice, upon which the hush of death was fast falling, following the lad's clear treble. "Jesus was wounded for Cap'n Smith's transgressions. * * *" The ship rose and fell rhythmically to the slow swell, the timbers creaked and the bulkheads groaned, still the deep voice, growing more indistinct now, toiled after the treble until silence fell. Then, whilst an ineffable look of supreme content crept over the storm-battered face and a light into the upturned, fast-glazing eyes, his lips were seen to move, "Jesus * * * with Jesus' stripes I am healed."—Pentecostal Herald.

A Story of Lights.

The night had come. The sun had disappeared, and birds had tucked their heads beneath their wings to rest. A night bird flew close to an electric light.

"Of what use are you?" asked the bird. "You give so little light compared with the sun!"

"I do the best I can," said the light. "Think how dark this corner would be if I were not here! People walking and driving might run into one another and some one might get hurt."

"That's true," said the bird, and away he flew. Then he came near a gas light, standing apart from houses and busy streets.

"Of what use are you?" asked the bird. "You do not give as much light as the electric light!"

"I do the best I can," said the light. "Do you not see that steep bank beyond? If I were not here some one might fail to see it and fall."

"That's true," said the bird, and away he flew. Soon his sharp eye spied a lamp in a window.

"Of what use are you?" asked the bird. "You do not give even as much light as the gas light."

"I do the best I can. I am in the window to throw light down the path, that Farmer Brown may see the way when he comes home. I do my best."

"That's true," said the bird, and away he flew.

But again his sharp eye spied a light,

a tiny candle light in the nursery window.

"Of what use are you?" asked the bird. "Your light is so small! You do not give as much light as a lamp."

"I do the best I can," said the candle, "and I can be easily carried from room to room. Nurse uses me when she gives the children a drink at night or sees them snugly covered up in bed. I do the best I can."

"That's true," said the bird, and away he flew, thinking: "The little and great, all are helpers."—Kindergarten Review.

For the Southern Churchman.

CHANGES.

Maude F. Mumma.

Amid the changing scenes of time,
What have we that is not Thine;
What to make the spirit proud,
What that speaks not of the shroud?

Why the struggle and the sigh,
When so soon we pass them by;
Why the heartache and the tear,
When the Father's love is near

O ye, of little faith, how prone
To take each sorrow as thine own;
Why not through the shadows dim,
Cast your every care on Him?

O how vain to strive and plan,
Before we see His guiding hand;
How much wiser than by far
To leave the plane and seek the Star.

Put On Your "Thinking-Cap".

What has a mouth and runs, yet has neither head nor feet? A river.

What has a face that it never washes and hands that are always in motion? A clock.

What is good on the inside, of little value on the outside, yet the inside would be useless without the outside? A lead pencil.

What can you hear and feel, yet never see? The wind.

What has eyes that it doesn't see with and feet that it never uses for walking? A tape measure.

What can't stand alone, yet can go farther in a day than a horse and carry as great a load? A bicycle.

What dish is like a foolish fellow? An empty mug.

What dish never drinks, although it has a mouth? A pitcher.

What has an eye and no head? A needle.

What has no head and no mouth, but a hundred teeth? A comb.

WILL YOU HELP?

The object of the Aquia Church Association is to raise money to build a new road to make the church accessible between the highway and the church door. An arch at the entrance of the road is to be given by the U. D. C. in memory of the veterans of all the wars. $4,000 is needed for the road.

You, as one who reveres these churches which show that our forefathers were faithful in reverence and worship, or you who are descendants of these families who frequented old Aquia, or you who believe in preserving and restoring the history and landmarks of the days that are gone, help us in our efforts to make this church accessible so that "whosoever will may come".

AQUIA CHURCH ASSOCIATION,
Miss Pickett Waller, President,
Widewater, Va.



Mosquitoes Die, or Money Back

Flit is the world-famous "sure thing" in killing mosquitoes, flies, roaches, bed bugs, ants and fleas. More people use Flit because it kills faster (thanks to more insect-killing ingredients), and is easier to use in the handy Flit sprayer. More for your money in the quart size.

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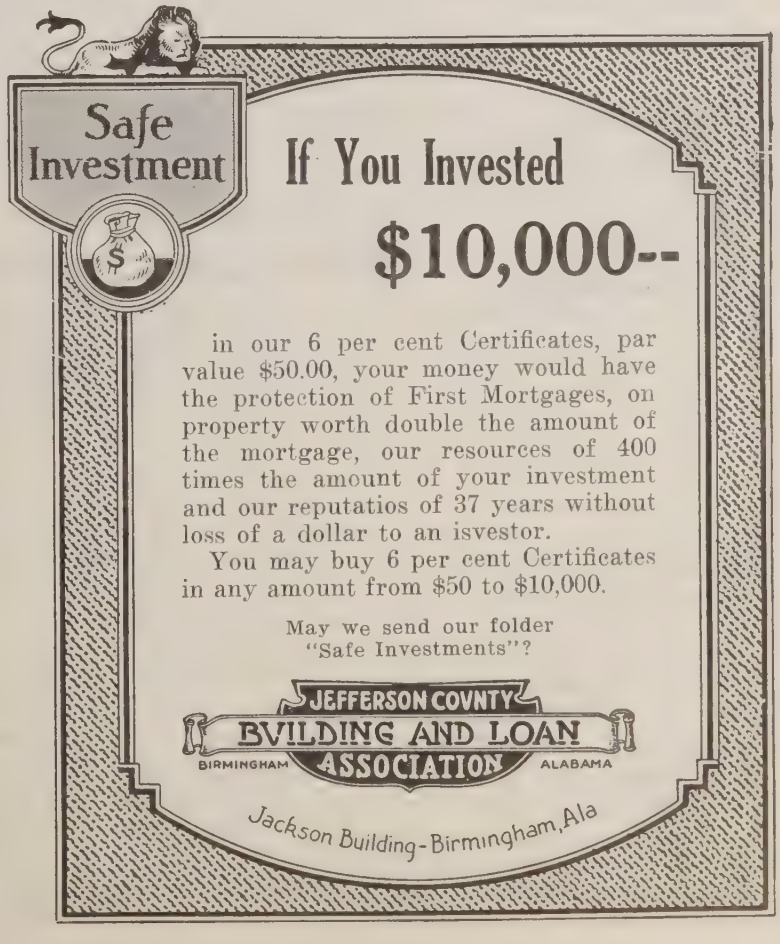
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Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

RELIGIOUS TRACTS.

GOOD RELIGIOUS TRACTS MAY BE had by writing to LEVI C. SULLIVAN, blind tract minister, P. O. Box 43, Roanoke, Va. Some excellent tracts for prison work.

FOR RENT—VIRGINIA BEACH, VA.

TWO LOVELY ROOMS WITH PRIVATE BATH in attractive bungalow; best location Virginia Beach. Address "Box 5", Virginia Beach, Va.

SITUATION WANTED.

WANTED, POSITION AS TEACHER, Academical or Industrial department in home, or institution. Experienced. Address Miss Leislie L. Rucker, Pedlar Mills, Va.

WANTED, POSITION AS SUPERINTENdent of small institution, assistant to large, or case-worker for same, by lady trained and experienced in each. Address "X-X", care of Southern Churchman.

YOUNG LADY DESIRES POSITION AS Companion to an old lady, or semi-invalid, by October 1, if possible. Can give good reference. Address "A. G. C.", care of Southern Churchman.

WANTED: MATURED WOMAN OF VAried experience, student of Lewis Hotel Training Course, efficient in secretarial work, desires position as matron, or supervisor in school; manager of apartment house, or assisant manager of tea-room. Excellent references. Address Mrs. Ada B. Lloyd, P. O. Box 115, Moorefield, West Virginia.

Deaths

LUCY WALKE CRUICKSHANK.

Entered into life eternal, at Galena, Maryland, July 27, 1929, in the eightieth year of her age, LUCY WALKE CRUIKSHANK.

"Be still my soul! Thy God doth undertake
To guide the future, as He has the past.
Thy hope, thy confidence, let nothing shake,
All now mysterious shall be brought to light at last."

CHURCH INTELLIGENCE.

(Continued from page 16.)

the time. It was seven before they said the bath was ready, we having arrived at six. After a good Japanese bath, supper was announced at eight. I asked about the service and they said, "Oh, do not worry, we shall have it at nine". The room in which we were entertained was off at one end of the house and our meal was brought on trays carried by several women, servants and friends, I think. The main dish was a tremendous red lobster deliciously prepared.

About nine o'clock they said we would go next door to a friend's house where a few people were gathered to hear what we had to say. Twenty-one were assembled. Mr. Honda took charge and we had a very simple meeting. He explained that Christians always began their meetings with prayer and that although many of them would not understand, yet if they would do as we did they would probably understand our spirit at least. So we bowed our heads (we were sitting Japanese fashion) very reverently and so did they. Mr. Honda prayed very simply and then we sang a simple hymn.

After this we told them something about Christianity and the Christian life. After this I said what I could in Japanese about the Christian God and his love for all men. We had prayer again. But the people did not want to go and so we stayed and talked with them further about the wonderful news until eleven o'clock. They still did not want to go, but finally, for fear we might overdo it, and rather wanting them to leave wishing for more, we told them that would be all and promised to visit them again.

The next morning we had the Holy Communion for the Christians. We found a very earnest Congregational girl there also; neither of these girls knew the other was a Christian. It was a beautiful service and the presence of our living Lord was tremendously felt. Some of the people walked with us two miles across the peninsula to the other boat, and we went on our way rejoicing.

At our next place we visited a Christian connected with a culture pearl factory. That night he arranged for a meeting in the mess hall and eighty men came, some from the factory and some from the village. They listened most attentively. Next morning we had the Holy Communion for the Christians.

So far, in six weeks, we have visited five such places and have arranged for a pastor to visit them once a month. In one place they are paying the expenses. Of course they always provide the room and usually the meals. We hope that in each place they will soon be able to pay all expenses connected with a visit. We are bringing back into the Church many who have drifted away, and we are finding many places where Christion work can be opened with little or no expense to the Mission. Of course we go only to those places that are promising. We are now working on a library for these people.

Please remember this work in your prayers.

NEW YORK.

Rt. Rev. William T. Manning, D. D.,
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, Suffragan.

A gift of $50,000 to St. Stephen's College, to endow a chaplaincy, has been given by Trinity Church, New York City.

Daily Outdoor Preaching at Calvary.

Every day in the week, excepting on Saturday and Sunday, an outdoor service is held on the little strip of grass that separates Calvary Episcopal Church, Twenty-first and Fourth Avenue, from the stream of trucks and motors that swirl around the corner of the church. Two great amplifiers stand, one pointing through Twenty-first Street, the other down Fourth Avenue, and on an improvised soap box, speaking through a microphone, Mr. Theodore Dorsey, a summer member of the staff of the church, gives daily the message of how he who had been a soldier, a sailor, a gambler, a drunkard and a prize fighter, had become an evangelist working to bring an experience of Christ to any man who would listen. Thanks to the microphone, the people who hear the noise of the music which he plays first from a Victrola attaced to the amplifier, come to the windows of the office buildings and apartment houses which surround the church, and are able to hear his voice quite plainly when he begins to speak. There is usually a thick crowd on the sidewalk outside of the church, but the little groups that form on the other side of Fourth Avenue, or down Twenty-first Street, can hear as plainly as those nearer. Sometimes some other member of the staff gives his testimony also of what Christ has actually done in his own life. After the two short services at 12:00 o'clock, noon, and 5:00 in the afternoon are over, Mr. Dorsey and members of the staff mingle with the crowd and seek opportunities for talks with anyone who is interested in finding a deeper religious experience. All kinds of people listen. They are mostly the people who work in nearby buildings, but there is also the driftwood that floats through any main street anywhere. There is usually a sprinkling of clergymen. The other day after one of the meetings, an indignant conservative Episcopalian came to see us at Calvary House to tell us how absolutely he disapproved of us. "The Episcopal Church has always been respectable," he said. "We have always worked with respectable people. What is the good of talking to the other kind? Even if you get them, you don't want them." They do not feel that way at Calvary. No one is too poor, or too down-and-out, just as no one is too rich or too important, to make them impossible as messengers for Christ.

On Sunday night the clergy and a volunteer choir in vestments march from Twenty-first Street to Twenty-fourth Street and Madison Square at 7 o'clock where on an improvised soap box half a dozen people give testimonies about what Christ has done for them. The choir joins in singing familiar hymns, the words of which are on leaflets that are distributed to the crowd.

The evening service at 8 o'clock is crowded with the people who march back from the Square to take part in the service.

The Thursday night meetings, which have been going on now for nearly four years, continue all summer. In spite of the heat in July, often more than two hundred people came.

Calvary Church takes no summer vacation. Even though a large number of the regular congregation go away for a month or two, there are always people who either take no vacation at all or for whom it is only a brief two weeks. These and the visitors from out of town keep the clergy and staff fully as busy as they are in winter.

This summer there have been about a dozen people beside the staff spending July in Calvary House, 61 Cramercy Park, North. These are all people who want to learn how to share with others their own religious experience. It seemed to the rector and his assistants that the best way to help them would be to have them share in the fellowship of Calvary House by living with the staff for a month. They would see not only the way we work but the way we play.

Every morning for two hours this group, with any other visitors, meets with the staff. Someone leads off the meeting with a talk about some characteristic phase of the work done at Calvary. The following subjects and others like them have served as starting points from which interviews are held later:

"Sin, the Hindrance."
"How to Keep a Quiet Time."
"Guidance."
"How to Give Away a Religious Experience."

The Church School goes on all summer. It is smaller, of course, than in winter, but the children who come, get a great deal from it and will be very helpful in the larger classes of next winter.

Three people from Calvary will speak on the radio this summer. Mr. Shoemaker has preached once over the radio. Mr. Theodore Dorsey has also spoken, and on August 1st, at one o'clock, daylight saving time, Mrs. Paul Reynolds spoke about "New Lives for Old" over Station WMCA. Mrs. Reynolds is the author of "New Lives for Old", a book published on June 1 by Fleming H. Revell & Co.

Most of the staff and the summer visitors are young, so there will be many good times at Calvary House. On Saturday night there is to be a dance on the roof.

This roof is a great institution. On any clear afternoon the rector and his assistants may be found playing Deck Tennis or Medicine Ball. Other members of the staff will be stretched out in steamer chairs, reading or writing.

Mr. Shoemaker, the rector, believes in play, although he and his staff work very long hours indeed. Almost every week some of the staff spend the day in Westchester County at a club on the Sound, where they can swim and where Mr. Perry Faeth organizes ball games on the spur of the moment.

Miss Olive Jones is the director of Calvary House. She is away during August, when the assistant director, Miss Mary Reynolds, is in charge. Vacations are so arranged at Calvary that none of the activities have to slow down. Even the rector himself only takes five weeks.

During August Mrs. Ray Purdy will be the chaperone of Calvary House.

St. Margaret's, the Pivotal Church of the Bronx, Has Good Friends.

"Ten races and seven religious beliefs were represented at the altar rail at St. Margaret's on the first Sunday in June. Many people, natives of foreign lands, with their "old country" religious backgrounds, are finding their Church home in this active parish."—The Diocesan Bulletin.

"It is a rare thing for a church the size of yours in a situation as difficult to render the service you are rendering and indeed to command the friendship of an entire section of the city."—Edmund de S. Brunner, International Survey Expert of the Institute of Social and Religious Research.

"It is a long time since I have seen a situation set forth with a plan to meet it, with so much of real statesmanship and so fine a mingling of the ideal and the practical."—Dr. Charles S. Macfarland, General Secretary of the Federal Council of Churches.

"You are making a gallant stand in a neighborhood which under less courageous leadership would undoubtedly have been surrendered at an earlier date. You deserve the support of those beyond the borders of your immediate parish."—Dr. Charles E. McAllister of Baltimore.

"A field of great opportunity of which advantage is being taken in a most hopeful way."—Dr. W. Russell Bowie.

"I do trust that some liberal-hearted Church people will give the support your work deserves."—Dr. Hutchins C. Bishop, rector of St. Philip's.

"You and your people are really bringing things to pass, and I personally believe that the diocese should stand squarely behind you."—Dr. James A. Hamilton.

"With warmest appreciation of all that you and people are doing to spread the spirit of fellowship, and to bring religion into the lives and homes of the people in your neighborhood."—Bishop Manning.

"Anything I can do to further your good undertakings will give me real satisfaction."—Suffragan Bishop Lloyd.

"I sympathetically understand how much has been accomplished and how much still remains to be done under your leadership."—Suffragan Bishop Shipman.—Bronx Home News.

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

The Annual Church School Institute of the Colored Churchmen of the Diocese of South Carolina, was held on July 25-28 inclusive, in the Church of the Good Shepherd, Sumter, S. C., of which Rev. William H. Brown, Jr., is rector. The address and lectures before the Institute were very instructive and to the point.

A resolution was passed by the Ingram were Archdeacon Elliott, of Upper South Carolina, and Archdeacon Baskervill, Revs. William H. Brown, Jr., William E. Forsythe, C. A. Harrison, Isaac I. McDonald and William M. Morgan, Prof. A. W. Hoursey, Dr. W. S. Wilkinson, and Messrs. W. F. Bultman and F. C. Stoney and Miss E. B. Levan.

Aresolution was passed by the Institute, conveying its deep appreciation to the Rector, congregation and friends of the Good Shepherd for their bountiful hospitality.

One of the features of the Institute was a visit to the Church of the Holy Cross, Staatsburg, where Mr. Saunders, one of the leading laymen of the Church took the delegates through the building and gave them an interesting account of history, which went back to 1788.

The Church of the Holy Cross is one of the most beautiful Church edifices in the South. E. L. B.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

St. John's, Hamlin.

Extensive repairs are being made to the Church and Rectory at Hamlin this summer. This rural mission was for a number of years undecided whether to live or die. It has taken on a new lease of life, and is rallying splendidly to the efforts of Mr. Kappes, a Divinity Student at Nahotah. This is his second summer in Hamlin. During the rest of the year the Rev. Mr. Allen, of Grace Church, Honesdale, ministers to the people.

Recovering.

The Rev. Wallace Goodfellow, of St. Paul's Church, Montrose, has been very ill for several months. His physician now reports that he has passed the crisis and is rapidly recovering. He hopes to begin his work about the middle of September. The whole Diocese rejoices in his promised recovery.

Supplying.

The Rev. Robert F. Kline, of Calvary Church, Wilkes Barre, is taking the services during August in the Church of The Redeemer, Sayre, Penn., Rev. Glen B. Walter, rector.

The Rev. H. W. Stovall, who was assisting the Rev. Mr. Neikirk for some time during his illness has been requested to continue to supply the Church of the Epiphany, Glenburn, until September.

Visiting.

The Rev. and Mrs. Frederick B. Hornby, of St. Thomas' Church, Morgantown, are spending their vacation in visiting parts of Kansas and Iowa, where Mr. Hornby served missions before coming East.

H. P. W.

ORDINATIONS.

Isaac Ernul Brooks was ordained to the diaconate in Grace Church, Hulmeville, Pa., on July 26, by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina. Mr. Brooks was presented by the Rev. Henry R. Gummey, D. D., professor of Liturgics and Canon Law, Philadelphia Divinity School. The sermon was preached by the Rev. Addison A. Ewing, D. D., professor of Homelitics, Philadelphia Divinity School. The Litany was read by the Rev. John R. Crosby, D. D., the Epistle by the Rev. Waldo Parker. The Rev. W. F. Allen assisted in the Communion service. Mr. Brooks has been lay-reader in charge of Grace Church for the past year and will continue his work at this place during the remainder of his attendance at the Philadelphia Divinity School, where he will be a member of the Senior Class. He was a Candidate for Holy Orders from Christ Church, New Bern, Diocese of East Carolina.

S. G.

HOW TO OBTAIN AN IDEAL MEMORIAL.

Attractive Booklet FREE.

A very helpful booklet which has just been published by the Winnsboro Granite Corporation, Rion, S. C., tells how you can obtain an ideal Memorial. The ideal Monument it explains must possess four essentials—beauty, durability, strength and legibility of inscription. This booklet contains many very pleasing Memorial designs and much practical information that every buyer of Monuments should have.

Readers of this publication are familiar with the sterling qualities of Winnsboro Granite, which is quarried by the above corporation, and shipped to all parts of this country. Winnsboro Granite has proven to be the finest quality Monumental material to be found in America. It is known far and wide for its beauty, permanence, strength and legibility of inscriptions cut therein. Scientifis tests show Winnsboro Granite contains less deleterious ingredients, such as lime, iron and water, than any other American gray granite. This is an important factor buyers of Memorials must consider. Like all high quality materials, Winnsboro Granite is sometimes confused with the many inferior substitutes which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty.

Write for your FREE copy of this attractive booklet on Memorials, and see the many beautiful designs for family Monuments. It explains how you can avoid substitutes and obtain genuine Winnsboro Granite. Address Winnsboro Granite Corporation, Rion, S. C.

REVISED PRAYER BOOK AND BURIAL SERVICE

Editor Southern Churchman:

I have read with deepest interest the articles of Rev. C. E. Lucas on **"Here a Little and There a Little"** and heartily endorse everything he says about the revised book. I am glad that my active ministry has ceased and I am not forced into open rebellion against the use of some of its services.

A dear friend, the daughter of a grand old clergyman, lately passed away. She was a lovely character. I went with her Rector to the funeral. Her brother officiated and I assisted. He used the revised burial service. It was the first time I had ever heard it, as the revised book has not yet come into general use in the Diocese of Easton. The service grated upon me so fearfully that I said to my brother clergyman as we drove away from the cemetery: If you are around here when God calls me hence, I want you to see to it that the old service is used at my funeral. I have used it for sixty years over many better men and women than I have ever been. I want no prayers for the dead used over me. All the years of my ministry I have taught differently.

Your paper has in it the true ring and I wish you success. You have a bitter fight before you. May the force of your convictions sustain you in it.

S. S. HEPBURN.

Worton, Md.

DESIGNED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

Vol. 94. RICHMOND, VA., AUGUST 24, 1929. No. 34.

"THROW OUT THE LIFE LINE"

HE THAT SAVETH HIS LIFE SHALL LOSE IT, AND HE THAT LOSETH HIS LIFE, FOR MY SAKE, SHALL FIND IT.

THE ONLY INVESTMENT THAT IS IMPERVIOUS TO LOSS.

The gift of one man shines out in these latter days like a star. Robert Arthington, of Leeds, a Cambridge graduate, lived in a single room, cooking his own meals; and he gave to foreign missions £5,000,000, on the condition that it was all spent on pioneer work within twenty-five years. A slip of paper was found after his death on which he had written these words: "Gladly would I make the floor my bed, a box my chair, ald another box my table rather than that men should perish for want of the knowledge of Christ." Remembering the Lord's definite statement (Mark 10:30) that the recompense for every such investment is a hundred times the capital, or 10,000 per cent, his requital will be one of the wonders of the coming age; and it is extraordinary how wealthy Christians can overlook such an investment. A little more faith in the literal truth of our Lord's words would work revolution. "When the Puritans made their fortunes, "Lowell remarks, "they lost their religion."—*The Dawn.*

"He gave them their heart's desire, but sent barrenness into their souls"

"All things come of Thee, O Lord, and of Thine own have we given Thee—

A MERE PITTANCE

"He that giveth to the poor lendeth to the Lord, if you are satisfied with the security down with the cash."

Bishop Rowe has been obliged to cut the salaries, of all American workers in Alaska, by five per cent. For several months he has been in the interior of Alaska. His journeys have been frequent, long and difficult by road, river and air.

(Continued on Page 2)

"THROW OUT THE LIFE LINE."

(Continued from page 1.)

He has found many perplexing problems to solve. By far the most difficult thing he has had to do is to cut down the appropriation for Alaska by $2,669. This is three per-cent of the appropriation recommended by the National Council and approved by the General Convention. The necessity for the reduction arises because so many of the dioceses have notified the National Council that it must not count upon their giving the quotas assigned to them by the General Convention.

"In order to make this reduction," Bishop Rowe writes from Nenana on June 29, "I have been forced to apply it to the meager salaries of the workers. It seems to me that it is not keeping faith with the workers. They are sent out and promised a definite salary which, I think, should be made good. It hurts me more than I can say to be the Church's instrument in such an ungracious act, but I can find no other way of securing the required amount. If I were to take it from the appropriations for our hospitals and schools, that would mean that sick people and school children would have to go without proper food and care. I know that every member of my Alaska staff from Ketchikan to Point Hope and from Eagle to Anvik, would rather have his or her salary reduced. I could almost wish they would join in a protest dynamic enough to arouse our Church members everywhere to realize what happens when congregations and dioceses fail to give their quotas."

The Bishop then gives a list showing a reduction of $50 in the salary of each woman worker and $100 in the salary of each American clergyman. This is approximately five per cent of their incomes. The Bishop's own name heads the list with a reduction of $200. In addition, he gives up $300 for the education of his three boys.—The Witness.

Isn't there something we can do about this vital matter. It does not seem fair that we should be living in luxury at home whilst our brave heroes of the faith, on the firing lines in distant countries are bearing our burdens and carrying out the last instructions given by our Saviour on Earth—"Go ye into all the world and preach the Gospel to all creatures."

To have these reductions in salaries quickly restored would be heartening to Bishop Rowe of Alaska who has been cut in his appropriation about $2,700. Many members of the Episcopal Church in America are wasting their money in riotous living through automobiles, moving pictures and other wasteful extravagances, whilst tightening their contributions to missions.

One of the saints of the Church, who only lives on what she does not give away to others, writes us that she will contribute $100 to start Bishop Rowe's deficit fund, and the Southern Churchman takes up this torch to help rescue the perishing in our dominions beyond the seas, and will give the second $100 to this $2,700 fund, and earnestly requests all of our Protestant Episcopal Church papers to carry this appeal to make up the deficit in appropriations for missions.

Who will send us a check quickly before it is too late?

All checks should be sent to

Bishop H. St. George Tucker,
Bishop's House,
Richmond, Va.

"Bis dat qui cito dat."

A golden opportunity to aid that valiant soldier of the cross, Bishop Rowe, in Alaska, bearing our burdens in order to fulfil Christ's command to preach the gospel to every creature. Are there twenty-seven Episcopalians in America who will send us $100 each to avoid reducing the food supply line to our substitutes in our dominions beyond the seas?

Send us your check.

Please send check for any amount you wish.

Southern Churchman.

AGAIN AT ARARAT.

Two characters will always be associated with Aratar by those familiar with both the ancient and modern history of that mountain. One is Noah and the other James Bryce. To some the mountain is so sacred that they will not admit that the latter could ever have reached its summit, for to them it would be taken as a miracle. The legend is still cherished that a monk, desiring to venerate the ark, which it was imagined could be seen from the plain, attempted three times to climb the peak, but, falling asleep each time before reaching its summit, found himself when he waked at the foot of the mountain again—the last time, however, with a fragment of the wood resting on his breast as a souvenir. The archimandrite at the Armenian monastery, when told of Lord Bryce's ascent, "smiled sweetly" and said, "No, that cannot be; no one has ever been there. It is impossible".

Yet it had been climbed by several before Lord Bryce reached its top, and has doubtless been by others since, though it is perpetually capped with snow. His description of its impressive setting, of its difficult ascent and of the view from the summit of what seemed "the whole cradle of the human race", from Mesopotamia on the south to the great wall of the Caucasus on the north—the "boundary for so many ages of the civilized world"—is the classic of that region for English readers, and will continue to be though many other accounts will be written before its stately peaks—"if the world lasts long enough"—will have crumbled away. As Lord Bryce saw it, and as it is seen today by travelers approaching across the plain from Erivan at the north, it is the most sublime of mountains in its huge, graceful and solitary mass. And the color from the dun pedestal of the plain to the silver pinnacle of snow, with intermediate zones of green and black, adds a singular beauty to its majesty.

One who has actually seen this mountain, which lifts its pictured height upon the horizon of every man, woman or child who has heard of the ark, will agree with Lord Bryce that "no more imposing centre of the world could be imagined". Man has located his paradise near it and at its foot the Almighty began to repeople the earth. The mountain not far away on whose frosty cliffs Prometheus was chained to the rock is more awesome, but sits much in cloud and amid other mountains whose height lessens its own grandeur. Ararat stood when Lord Bryce made his ascent in 1876 at the converging point of three empires—of the Czar, the Sultan and the Shah. All has changed since then. It would be the centre of a paradise again for a people—some of whom are exiles in the earth and some crowded within the narrow limits of Armenia in Russia—if only their borders could once more embrace the feet of this mountain, sacred in their traditions and dear to their view. It is to be hoped that the Americans who are planning to reach its summit will have read Lord Bryce's "Transcaucasia and Ararat", and so not approach it merely as a mountain of 17,000 feet to be climbed, as a "stunt".—New York Times.

"WHY STAND WE IDLE."

The General Convention of 1928 ordered the Church to live within its income. This position, despite its financial soundness, has worked great hardships on many faithful servants of the Church, and has necessarily caused a drastic reduction in activities that mean education and bodily well being, as well as spiritual care.

Those whom the Church has been serving are not, however, the sole or even the chief sufferers. The hard-worked missionaries, both those who preach and those who heal, have had to face severe cuts in salaries that were already pitifully meagre.

Take Alaska, for example. There a reduction of $2,666.69 has been arbitrarily made. The Bishop, who bore the largest share of the labor, accepted the largest share of the loss, and his salary was made $500 less. Every minister had to take $100 less than he bargained for, and even the deaconesses and nurses had to give us $50 apiece.

To make both ends meet by such methods, is to transfer the deficit of the Alaska Mission from the pockets of the Church members to the pockets of the Church workers. It may be necessary, as a temporary expedient, to keep faith with the General Convention, but if these salaries are not restored, it will certainly be breaking faith with the workers.

The Southern Churchman has very kindly consented to carry this appeal for $2,666.69 in order that the salaries of our representatives in the Arctic Circle may not suffer.

PASTE THIS IN YOUR BIBLE.

An omer was six pints.
A gerah was one cent.
A farthing was three cents.
A sheckel of gold was $8.
A talent of silver was $538.30.
A talent of gold was $13,809.
A cubit was nearly twenty-two inches.
A shekel of silver was about fifty cents.
A hin was a gallon and two pints.
A mite was less than a quarter of a cent.
A piece of silver, or a penny, was thirteen cents.
A day's journey was about twenty-three and one-fifth miles.
A Sabbath day's journey was about an English mile.—World Evangel.

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial—No Cross, No Crown	5
Whither Are We Drifting—W. E. Cox	5
The Inspired Bible and Human Opinion	7
The Premier Preaches to Preachers	9
Four Immoralities of Christianity	10
At the Place by the Sea	10
Sanctum Sermon	11
An Unbiased View of Russia	11
Italy Inaugurates a New Marriage Law	11
Book Reviews	12
Letters to Editor	12
Church Intelligence	14
Family Department	17
Children's Department	19
Personal Notes	23

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Thoughts For the Thoughtful

When God holds us long, often very long, in prayer, the soul is brought into earnest consecration, and opens itself to God for His incoming and bestowment of the Holy Spirit; in that attitude we are just where God wants us. We greatly mistake, when we suppose that all we have to do, is to go and ask God for a gift, that we may enjoy it and be blessed by it, and then go off to our own business, in our own way, irrespective of His will. There is no great mistake. God does not deal that way with us. He does not answer prayer on that basis. He does not come in and give us His best things under any other conditions than that we are to come into harmony with His will.

In the knowledge of the Lord
And in grace we are to grow.
Never once to settle down
Quite content with things we know;
There are heights as yet untrod
In the mysteries of God!

Professor William Lyon Phelps, in his famous "As I Like It", gives this significant incident from his own life. "Years ago I was invited to teach in a certain college, and was asked if I could keep my religion out of the classroom. On my telling this to President Dwight (President of Yale University, 1886-1899), he laughed, and said: 'My own observation shows that college teachers, who are religious never mention it in the classroom; the pupils never find it out; whereas those who are anti-religious impress their views on the students and talk about it continually'."

What is the meaning of prayer but that God would do what we cannot; and how vainly do we ask the help which we do not think we want?—Thomas Adam.

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EDITORIALS

Vol. 94. RICHMOND, VA., AUGUST 24, 1929. No. 34.

"NO CROSS, NO CROWN"

THE POWER OF THE CROSS OF CHRIST

God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Galatians 6:14.

They that are Christ's have crucified the flesh with the affections and lusts. Galatians 5:24.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. Galatians 2:20.

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. Romans 6:6.

The Power of the Cross of Christ.

They were living to themselves; self with its hopes, and promises and dreams, still had hold of them; but the Lord began to fulfil their prayers. They had asked for contrition, and had surrendered for it to be given them at any cost, and He sent them sorrow; they had asked for purity, and He sent them thrilling anguish; they had asked to be meek, and He had broken their hearts; they had asked to be dead to the world, and He slew all their living hopes; they had asked to be made like unto Him, and He placed them in the furnace, sitting by "as a refiner and purifier of silver", until they should reflect His image; they had asked to lay hold of His cross, and when He had reached it to them it lacerated their hands.

They had asked they knew not what, nor how, but He had taken them at their word, and granted them all their petitions. They were hardly willing to follow on so far, or to draw so nigh to Him. They had upon them an awe and fear, as Jacob at Bethel, or Eliphaz in the night visions, or as the apostles when they thought that they had seen a spirit, and knew not that it was Jesus. They could almost pray Him to depart from them, or to hide His awfulness. They found it easier to obey than to suffer, to do than to give up, to bear the cross than to hang upon it. But they cannot go back, for they have come too near the unseen cross, and its virtues have pierced too deeply within them. He is fulfilling to them His promise, "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32.

But now at last **their** turn has come. Before, they had only **heard** of the mystery, but now they **feel** it. He has fastened on them His look of love, as He did on Mary and Peter, and they can but choose to follow.

Little by little, from time to time, by flitting gleams, the mystery of His cross shines out upon them. They behold Him lifted up, they gaze on the glory which rays from the wounds of His holy passion; and as they gaze they advance, and are changed into His likeness, and His name shines out through them, for He dwells in them. They live alone with Him above, in unspeakable fellowship; willing to lack what others own (and what they might have had), and to be unlike all, so that they are only like Him.

Such are they in all ages "who follow the Lamb **whithersoever** He goeth". Revelation 14:4.

Had they chosen for themselves, or their friends chosen for them, they would have chosen otherwise. They would have been brighter here, but less glorious in His kingdom. They would have had Lot's portion, not Abraham's. If they had halted anywhere—if God had taken off His hand and let them stray back—what would they not have lost? what forfeits in the resurrection?

But He stayed them up, even against themselves. Many a time their foot had well nigh slipped; but He in mercy held them up. Now, even in this life, they know that all He did was done well. It was good, to suffer **here**, that they might reign **hereafter**; to bear the cross **below**, for they shall wear the crown **above**; and that not **their** will but **His** was done on them and in them.—Selected by L. M. W.

WHITHER ARE WE DRIFTING?

W. H. Cox

Text: "God is a Spirit: and they that worship him must worship him in spirit and in truth."—St. John 4:24.

THAT there is much misconception and confusion of thought about God in the minds of many people is evident to any careful or even casual observer. Some one has said that many people think of God as a great Policeman, or as a great orthodox Ecclesiastic, and, regarding Him as such, refuse to worship Him. Who would worship God when so understood and thought of? I wouldn't.

There are three things about God that I would have you pause and consider:

1. Jesus said "God is Spirit." St. Paul tells us (Gal. 5:22-23) that "the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"; and in another place (Eph. 5:9) he says, "the fruit of the Spirit is in all goodness and righteousness and truth."

With these plain Scriptures as our guide, we may confidently say, that, whatever God may be in the depths of His infinite Being, or in relation to the Universe which He has created, in His relation to men and the life of men He is Spirit—the embodiment of Truth, Goodness, Love. The worship of God so revealed to us is designed to develop in us something more than a character of mere moral or legal correctness. It is designed to bring us into possession and manifestations of those gifts and graces which are of His very nature:—love, joy, peace—character as an inward state; longsuffering, gentleness, goodness—character in expression toward man; faith, meekness, temperance—character in expression toward God.

2. Walter J. Carey says that the mind of man is so

constituted that belief in God is natural and instinctive. We can't get away from it. It is as natural to believe in God as it is to believe in goodness or truth or honor. We may argue from reason that an intelligible world must have back of it an infinitely intelligent Creator, or that conscience points to a judgment and a Judge; but in the long run the appeal comes back to a general instinct for God, just as we appeal in sport to a general instinct for fairness, or in conduct to a general instinct for justice and right. And if the general instinct for God is wrong, then we cannot trust our human instincts and perceptions at all. We cannot be certain about anything except immediate physical sensations, and even they may be a dream.

3. In Jesus Christ we see God revealed in Man and to men. "God is a Spirit," said our Lord. He also said, "I and my Father are one." The Spirit manifested in Jesus, therefore, and the "fruits of the Spirit"—truth, beauty, goodness, love, wisdom, strength—these are the attributes of God, these are God. And it is a fact of plain observation and experience that those who have known Him as He is, and have accepted Him and His salvation, have been transformed thereby. They found God, and life, and peace, and power. They made an impress upon the world that has altered and uplifted the course of human life in the world. Even today, real through and through Christians have a personality, a look, a character, a peacefulness, which make for life and joy in their possessors, and which influence history and humanity more than any other influence. And the secret of it all is that such Christians put God at the very center of their lives, not in mere sentimental profession, but as the first and supreme consideration in life—God who is Spirit, the embodiment of truth, goodness, love, as we see Him in the life and personality of Jesus Christ our Lord. That is the God and Father whom Christians worship, the God who is the saving and transforming force in all the civilized peoples of the world. That is the God whom the Church presents to the world, and which she calls the world to worship, and love, and serve.

Think what it means, to the individual, to the community, to whole peoples, when every man, woman, and child, hold as their ideal, as the end and aim of their lives, such devotion to and union with God our Father as shall develop in them the graces and attributes revealed in Christ Jesus as of the very nature of God. That is just exactly what the regular worship of the Church of God was designed to accomplish. That is just exactly what it does accomplish when entered into regularly, whole heartedly, and sincerely. To be sure, the whole work of transformation, either in individuals or in peoples, is not done, as by a miracle, in a day, or with one or two visits to the Church. A boy does not become a man in a day. He must grow. Ignorance does not give place to learning in a day. A changed **attitude toward** and **desire for** learning may come in a day, but the working out of the new desire and purpose comes by gradual and steady growth in knowledge. A **changed attitude toward God,** as is implied in the word Conversion, may come in a day—a changed attitude toward the Church, toward the worship of the Church, and toward all that pertains to the love and service of God—but the working out of the results of that changed attitude is a steady growth in grace and in the knowledge of God, even to our life's end. Of Jesus Himself it is said that He **"grew"**, and that He **"increased** in wisdom and stature, and in favor with God and Man" (St. Luke 2:40, 52). Blessed are the people who have their hearts and minds fixed upon God, and who use every means available to them that will help them to grow in grace as they grow in age. Not only will they find blessedness and peace and power for themselves; but they are instruments in God's hand to help others to find them.

Now, there is another side to that picture. What of those who do not love God supremely, and ignore or are indifferent to the means of grace which God has provided for drawing men closer to Him, that He may breathe into them the power of His own life? Simple common sense gives you the answer. You cannot keep physically strong unless your bodies are kept properly nourished. You cannot increase in knowledge unless your minds are steadily fed from the stores of knowledge. You cannot grow in grace unless your souls are steadily and regularly refreshed from the fount of grace. Nor can you hold a stationary position for long. Life is so constituted that it is in constant motion, forward or backward, up or down. Whenever the life ceases to move upward and onward, it pauses for a brief moment, like the ocean at the turn of the tide, and then the ebb tide inevitably sets in. The life that is not steadily developing and enriching itself, physically, intellectually, and spiritually, takes a backward trend, and steadily drifts down, down, down.

Remember, please, that the law of life is that of a gradual movement. Man does not plunge instantly from the heights of saintliness to the depths of degradation. A man with any sort of religious background, or in any sort of religious environment, will go on for some time, living on the religious foundation he inherited from his mother, or that he picks up from his wife or his neighbors—the crumbs of somebody else's religion. It may be that he will pull through to the end on this meager spiritual nourishment, but he can never come to the fulness of spiritual power and peace and joy unless and until he drinks first-hand from the fountain of life. Or, again, it may be that some day there will come a crash, a day when he falls from the heights to the depths. To the superficial observer it will appear that the mad plunge was sudden, but in fact it is never so. It is the climax or culmination of a long process of gradual deterioration, a process of which the man himself is often unconscious, but which nevertheless is going on, his moral and spiritual fiber shrinking and shriveling by unconscious degrees till one day it snaps. It is this slow drift away from what makes for a fine and sturdy manhood, in communities as well as individuals, far more than an occasional and impulsive violation of the moral law, that the ministers of God dread, and watch, and pray over.

With this grave danger clearly in mind—a danger as grave for communities and for nations as it is for individuals—I want to ask you to do two things:

Let me ask you, first, to turn your thoughts, in a serious, earnest, and prayerful spirit, to the members of this congregation as a whole, and ask yourselves if you think that, as a whole, they are keeping sufficient close to their Church, sufficiently close to God's own appointed channels of grace, to keep their spiritual natures refreshed, and nourished, and growing? Are our confirmed members, in your judgment, so neglectful of their spiritual opportunities and privileges as to be subject to that dangerous drift of which we have just been speaking? I want you to notice that I have put emphasis on viewing the congregation **as a whole,** and for good reason. If you, the faithful few who are regularly here in the Lord's House on the Lord's Day, were the only ones I had in mind, I should never preach a sermon like this to you. It is of that larger group, fully four-fifths of our confirmed membership—who are seldom if ever here, save at Christmas and Easter, to manifest any visible concern about what God means to them or what they mean to God; it is of these I am thinking. It is to these that I want to get the spirit of this message, and I am trusting God to use you as channels through which it may flow to them. Pray for them. Pray that they may be drawn closer, not simply to the Church, but **to God** through His Church. And be not content with praying and letting it go at that; ask God to use you as instruments in His hand to accomplish His purpose. If you are dead in earnest, and you **want** Him to use you, He will find a way to do it, and He will make your life count in ways that you never dreamed of.

Now, secondly, I want to ask you to lift your eyes and take a wider outlook. If, we as individuals, or as a congregation, think only of our own salvation, think only of our own moral and spiritual soundness, we shall not be worthy the name Christian. Our Lord told His disciples that they were to be as a light shining out to lighten the pathway of others; that they were to be leaven in the lump, gradually leavening the whole. If we are to be Christians at all, in the largest and truest sense of that term, we must think in terms as wide as humanity itself, and make our influence for good felt as widely as we can make it be felt. Jesus came to save **the world,** and if we have caught His spirit we shall seek to save the world also, or as much of the world as we can by any possibility reach.

But I am not asking you to think this morning in terms of the whole world. I do ask you to think for a while in terms of the whole of this community in which we live. Do you think that this community as a whole maintains an attitude toward its churches, and is as concerned about the religion for which the churches stand, as it need be for the real and permanent soundness of its moral and spiritual life? Mind you, I am not saying or even intimating, that this community is wholly bad. I know that it isn't, and I have often borne witness to the excellence of many of its people. What I am thinking about, and what I ask you as Christians to think about, is the general trend of its thought, its interest, its purposes, the direction in which its life is drifting. Is its trend, its drift, on the upgrade or the downgrade? Is it in a direction and toward an end that will enrich and ennoble its moral and spiritual tone, or impoverish it; draw it closer to God, or lead it further away from Him? That is the question I want you to face.

By a rough estimate recently made it appears that not more than ten per cent of the people of the District gather for the worship of God on the Lord's Day, and a lesser proportion than that do so with scrupulous regularity. Where are the other ninety per cent, what are they doing, what effect is it having on their moral stamina, not to mention the spiritual tone and quality of their lives? The things that occupy our Sunday hours may not be morally wrong in themselves, and, in their rightful place, may be

perfectly proper, but to let any unnecessary thing absorb the service hours on Sunday morning has the appearance at least of ignoring, as if of incidental and secondary importance, the worship and the service of God. That is the serious aspect of the matter.

Now, as I go about in the community, talking to individuals in my pastoral work, I hear two things said by way of reply to what I have just been saying to you. I hear criticism of the Church, as though it and not the people had fallen down; and I hear slighting remarks about this or that preacher, as though the preachers were the stumbling block. It may be that some ministers are not as able or as magnetic and appealing as might be wished, but I do not know a single minister or Christian worker in this community, who is not doing an earnest and consecrated work in God's name for the betterment of this community and its people. If he has his limitations, bear patiently with him, pray for him, and help him in the good he tries to do. In any event, the Church should not be judged by either its minister or its people. It is perfectly true that ministers make mistakes, and sometimes are unworthy of their high calling. It is also true that some Church members are weak and wayward, and true that some, by deliberate intent, for purely personal ends, do things they know to be inconsistent with a true Christian life, and thereby bring reproach upon the Church; but to judge the Church upon the assumption that these represent what she stands for, or that she approves their shortcomings, is unjust if not dishonest. The Christian Church is as old as Christianity, divinely established by our Lord Himself, dedicated entirely and exclusively to making Him and His Gospel known to men, that the spirit and the principles and the power of His life may touch and transform individual and communities and whole peoples. "To follow the example of our Saviour Christ, and to be made like unto Him," is every Christian's profession, explicitly so stated in the Baptismal Service when he was made a member of the Church. "Thy kingdom come, Thy will be done, on earth as it is in heaven;" is the ideal and the great objective for which our Lord taught us to pray; and this petition, with the whole of the Lord's Prayer in which it occurs, is said at every Service of our Church. These are representative of the ideals and objectives of the Church, and by these should she be judged. The Christian Church, as an age-old and world-wide institution, was commissioned by our Lord to carry on in His Name the work He came to do and did do during His earthly life; and when, upon the sending out of His Apostles to the work of their ministry, He said, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (St. Matt. 10:40; cf. St. Luke 10:16; St. John 13:20), He clearly implied that He would judge the world's attitude toward Him, and toward the Father which sent Him, by its attitude toward His Church and its work. There it is, not on my authority or in my words, but by the authority and in the words of our Lord Himself. That is the solemn truth I want to bring you to see.

One question more remains: What can we do about it? We cannot walk out and issue an edict forbidding this, or commanding that; nor would it be the right way if we could. Our Lord never worked that way. He held up before the world the vision of a truer and better way of life, and appealed to men's deeper selves to rise to that vision. He breathed into those close to Him the spirit and the understanding of that better way of life, then sent them out to breathe a like spirit and understanding into the world around them. How they changed the whole current of the world's life by their appeal to the better way of Jesus, and by their own personal fidelity to that better way, we know. All that I would ask of you is that in your daily lives, wherever you are or whatever may be your environment, you bear loving and faithful witness to the better way into which Jesus calls us, and, like those first disciples of old, let nothing nor nobody make you waver in your own personal fidelity to that better way. Just try to be sure that you are true leaven, such as God would want to put in the lump of this community, and God will take care of its working in the lump. And may you find the joy and peace and power the Lord is ever ready to bestow upon those who love and serve Him.

THE INSPIRED BIBLE AND HUMAN OPINION

By W. Bell Dawson, M. D., D. Sc,

PART III.

THE NEW TESTAMENT.

THE NEW TESTAMENT is quite evidently the continuation and the culmination of the Old Testament; and although there is a flood of further light, the old landmarks remain as they had been since the beginning. There is the same view of the seriousness of sin, and the need of repentance which man in his self-righteousness is so unwilling to recognize; for the opening proclamation is: "Repent." The same craftiness of Satan is revealed, in his temptations and deceit; but the long-promised Deliverer now appears who was to bruise the head of the Serpent; and He enters into that strong man's house and despoils him. Deliverance is proclaimed to the captives; because "they overcome that old Serpent, called Satan . . . by the blood of the Lamb." The final triumph of righteousness is assured, and the Kingdom of Heaven for all who will enter in.

We thus find the same lines of thought that originated at the fall of man, and which run throughout the Old Testament in its sacrifices, its exhortations, its predictions. All the former communications from God now come to their fruition, which He gave to His people during their training in preparation for the advent of the promised Messiah. We find also in the New Testament a far clearer light upon the methods by which it has pleased God to reveal His word; and we may thus better understand the meaning of inspiration.

The Teaching of Christ. When we look into the Gospels from the standpoint of inspiration, three things meet:—

(1) The Lord Jesus is communicating a revelation from God, for He declares: "Even as the Father said unto Me, so I speak." He places His words on a level with the Sacred Scriptures themselves; and from the beginning of His ministry, the people recognized this. "They were astonished at His doctrine; for He taught them as one having authority, and not as the scribes," who limited their teaching to explaining the writings of others. He also makes the supreme declaration: "Heaven and earth shall pass away, but my words shall not pass away." At the close of His ministry, in His final commission to His disciples to teach all nations, His directions are "to teach them to observe all things whatsoever I have commanded you"; thus placing His Commandments on a level with those given by God, in requiring all mankind to obey them.

(2) The Lord Jesus also maintains that the prophets of the Old Testament wrote of Him, and pointed forward to Him. He declares even to His hostile critics: "Had ye believed Moses, ye would have believed Me; for he wrote of Me." After His resurrection, on two different occasions, He explained this to His disciples: "Beginning at Moses, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." And again He said: "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. . . . Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; that repentance and remission of sins should be preached in His name among all nations" (Luke 24:25-27 and 44-47). In offering up His life upon the cross, He is thus the fulfilment of the Old Testament sacrifices.

(3) Christ wrote nothing Himself; but He puts Himself in the place of the Lord God of the Old Testament, in choosing those who were to write the Scriptures. He says to His disciples: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." A very important part in that fruit-bearing was the writing of the books of the New Testament; and we thus find again, as in the Old Testament, that the writers are divinely chosen. Another of the writers was specially chosen by Christ after His ascension. When He had appeared to Paul on his way to Damascus, He said also of him: "He is a chosen vessel unto Me, to bear My name before the Gentiles." The Apostle Paul recognizes that he was chosen even from his birth; and that when Christ was revealed to him a dispensation of the Gospel was committed unto him; which undoubtedly included writing as well as preaching. So abundant were the revelations made to him, that an affliction was laid upon him lest he should be exalted above measure. (See Gal. 1:15-16; 1 Cor. 9: 16, 17, and 15:8; 2 Cor. 7:7.)

The Gospels. The nature of the inspiration of the Gospels is made plain by the promise of Christ to His disciples. When about to leave them, He says: "The Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance,

whatsoever I have said unto you." This is the guarantee for the accuracy of the Gospel narratives, and the words of Christ therein recorded. On the human side, inspiration is thus primarily a matter of memory, in recalling the words of Christ; as well as severe self-control against the temptation of enlarging on the wonder of the miracles, which are described in plain straightforward language.

This promise, made by Christ, may well apply to others in addition to those to whom it was directly addressed; for only two of the twelve Apostles wrote Gospels—Matthew and John. Of the other Evangelists, it is believed that Mark obtained his information largely from Peter, with whom he was closely associated; and it is evident that Luke made careful inquiry regarding the facts that he records. We may thus trace out some less direct sources of information; but the promise of Christ may have included the Virgin Mary and Zacharias, who must have informed Luke from their recollection of the early happenings which he records. The declaration of Christ that the Holy Spirit would guide and direct the accounts thus written of His doings and His words, will therefore explain the whole. If any special emphasis can be given to this promise, that all things He had said would be brought to their remembrance by the Holy Spirit, it would apply more pointedly to the Apostle John, and the words of Christ which he so fully records.

The Epistles. The inspiration of the Epistles of the New Testament is based in the same way upon the promise of Christ. They foretold that the underlying meaning of His life and death would be made clear eventually. For it is notorious throughout the Gospel story, that the disciples failed to grasp the significance of many things that befell the Lord. When he said plainly that men would kill Him and that He would rise the third day, "they understood not, and were afraid to ask Him." And even after His crucifixion, the disciples speak only of their disappointed hopes: "We trusted that it had been He Who should have redeemed Israel."

In meeting this want of comprehension, the Lord assures the disciples that what they knew not then, they would know thereafter. In His parting words He says: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth. . . . He shall receive of Mine, and shall shew it unto you." And again: "The Holy Ghost, Whom the Father will send in My name, He shall teach you all things." This great promise is the basis of the inspiration of the Epistles which form the bulk of the New Testament.

When we look into the manner in which this promise was fulfilled, we find it to be the same as already indicated by Christ to His disciples; for "He opened their understanding that they might understand the Scriptures." Accordingly, in the Epistles, the Holy Spirit explains the full significance of the sacrifice of Christ, by means of the earlier Scriptures already written. This method of inspiration is conspicuous in the Epistles of the Apostle Paul, where redemption through Christ Jesus is explained in terms of Old Testament teaching from the Fall of Man onwards. In the Epistle to the Hebrews, it is also distinctly stated that the Sacrifices were instituted by the Holy Spirit to exemplify the manner in which access to God was to be opened up by Christ.

In the Epistles, there is also a noteworthy absence of any personal views or opinions of the writers; because of their self-effacement. They were thus enabled to write only as they were "moved by the Holy Ghost," just as the former prophets did. This attitude is specially evident in the Apostle Paul; for at that date the Greek philosophies were fully developed, and were used in arguments against Christianity. (See Acts 6:9, 10.) Paul was eminently capable of carrying on such discussions, yet he is led to avoid doing so; and he resolutely keeps clear of "the wisdom of this world" and "words of man's wisdom." The most searching reasoning in his Epistles is based upon the Scriptures and upon the outcome of the work of Christ, which he expounds by the enlightenment of the Holy Spirit; although he is well aware that to the Greeks such exposition is "foolishness". But he confidently throws out the challenge that the "foolishness of God" is wiser than human wisdom.

The Epistles thus afford a very remarkable testimony to the unity and consistency of the Bible; because the full and clear light which they bring out from the life and death of Jesus Christ in no way obscures the earlier teaching of the Scriptures. The great foundational truths of the Old Testament are further illuminated by the Epistles, instead of being superseded; and conversely, the most graphic illustrations in the Epistles, to bring out the significance of the death and resurrection of the Messiah, are taken from the object-lessons which the sacrifices afford, and the striking types in the services of the Sanctuary. This consistency stands revealed, because all things centre in Christ.

The manner in which the Epistles are inspired is thus entirely concordant with the other Scriptures: (1) They were written by men chosen by Christ Himself; namely, James, Peter, John, and Jude from amongst the Twelve; and the Apostle Paul. The names of Timothy and others are, however, sometimes associated with Paul. (2) They are the outcome of the promise of Christ, that the Holy Spirit would reveal the full meaning of all that had transpired during His life on earth. (3) They are essential to explain and complete the significance of the great themes which run throughout the Old Testament, regarding sin and pardon and access to God. The Epistles cannot be therefore set aside without disintegrating the Scripture as a whole.

Revelation. We obtain in this closing book of the Bible an insight into inspiration of the highest type, in which the human side almost entirely disappears. The nearest approach to it from this standpoint is the account of the Creation of the world, describing what took place before man existed; and the Epistle to the Hebrews, where no author's name is mentioned, so that it may come to us as a direct explanation from the Holy Spirit. This final revelation is also the outcome of the assurance given by Christ to His disciples: "All things that I have heard of My Father I have made known unto you." For the book at its opening is stated to be: "The Revelation of Jesus Christ, which God gave unto Him . . . and He sent and signified it by Angel unto His servant John." This further revelation, which the disciples could not bear while Christ was upon earth, the Father now gives Him to communicate. It is again Christ as the Word, Who declares what God reveals.

The writer of the book states explicitly that he put down only what he saw and heard, in accordance with the Divine instructions given him, (See chap. 1:19; 2:1, etc.) While witnessing all that passes, John may himself take part occasionally in the drama, and he may ask the meaning of what is shown to him, as Daniel did; but there are no views or opinions of his own to be found. Like other prophets, he is impressed with his responsibility to describe accurately the visions divinely shown to him; and he notes with scrupulous care the source of the words he hears, whether spoken by Christ Himself, or proceeding from the throne of God, or otherwise uttered. He was evidently aware that each detail had its significance as a revelation from the Lord; and he closes the book with the most solemn adjuration in the name of God and His power to punish and to judge, that no man is to add unto or take away from the words of the book (Rev. 22:18, 19).

Unless John was convinced that he recorded conscientiously what he actually saw and heard, this closing adjuration would make him a deliberate liar and blasphemer. The more carefully his book is examined, the more inescapable this conclusion becomes. To treat the book as not from God, but merely as the conceptions and conjectures of a visionary dreamer, thus places before us the same dilemma as the rest of the Bible, in regard to the character of the writer.

The consistency of the Scriptures is brought to its climax in this closing book. In the first place, there are in Revelation more than three times as many quotations from the Old Testament, or references to it, as in any other book of the New Testament, either Gospel or Epistle. The leading themes and topics of the Bible all reappear here, like rays of light brought to a focus. The great purpose of God from the beginning, to deal with the sin of man, to put down evil and to cause righteousness to trimph in the end, is seen in its accomplishment. This will be evident to any one who reads Revelation through, without even attempting to interpret its symbolism; for when all the contentions and the judgments are over, God dwells with men, and they become His people.

The three dominant themes of Scripture are portrayed in Revelation in their final phases, and their accomplishment is revealed:—

(1) The great realities that first came to light at the Fall of Man are shown as persisting. The condition of enmity between the Old Serpent and the seed of the woman continues; for the dragon still makes war with her seed, which keep the commandment of God. (See chap. 12.) But, finally, the promise to Adam that the seed should bruise his head is fulfilled; for "the Dragon, that Old Serpent which is the Devil and Satan," the deceiver of man from the beginning, is at last cast into the lake of fire. (Chap. 20.)

Propitiation for the sin of man through sacrifice is as clearly taught as ever. The Unique Offering is constantly referred to; for Christ is designated as "the Lamb" in twenty-seven places. He is seen as "a Lamb as it had been slain." The song of the ransomed is to Him Who has redeemed them to God by His blood. Those in heaven "have washed their robes, and made them white in the blood of the Lamb" (Rev. 5:9, 10; 7:14, 15).

(3) The kingdom of heaven, foreseen and described by

the prophets of old and announced by Christ, is manifested when the time arrives. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." The establishment of this kingdom takes place when the King returns to reign in righteousness, and when those who would not have Him to reign over them are slain before Him. This is in harmony with the Old Testament predictions and with the parables of Christ. (See Rev. 11: 15; 19:11-21; 20:4.)

These few prominent features in Revelation will serve to show the consistent character of the Scriptures to the end. There is no failure in the great plan of God for the redemption of man, as revealed throughout Scripture. The failure is on man's part; for many will persist in taking their own way, and will not follow the way of God, though so plainly set forth in this closing book in which all the threads running through the Bible converge together. It also receives the specific endorsement of Christ, Who says at the end: "I Jesus have sent Mine angel to testify unto you these things." The Modernist who disbelieves, explains away, and criticises the essential Way of Salvation, may well be cautious lest he not only fails to perceive, but also leads others astray.

THE SITUATION SUMMED UP.

For man, left to himself, life is an insoluble problem. Why is it that the ills and sorrows of life fall upon the good and the bad alike? When such questions are discussed, as in the Book of Job, the disputants can put one another to silence but arrive at no conclusion. If man turns to amusement and self-indulgence, he finds it unsatisfactory; it is all vanity and vexation of spirit, as Ecclesiastes tells him. If he follows heathen philosophers, and adopts the theory that he has already risen from the lower animals, and can shape his own destiny, he finds himself in a struggle for existence and a competition, for which the best end in view is race suicide. All his highest achievements in science and manufacture may be turned to the mutual destruction of mankind.

Man's efforts in the religious direction have proved equally futile. He has soon become doubtful of his charms and incantations against sickness and calamity. His sacrificial offerings degenerate into a refined selfishness, as a means of obtaining victory in war, or better harvests, as all heathenism proves; and this has led him to discard his religious rites in the long run, as producing no tangible result. More earnest souls have striven to rise higher, and to learn how God regards man and what He really desires from him; but it has not been possible by human wisdom or philosophy to find out God, or to arrive at any certainty regarding Him. This will be perfectly clear to any one who can displace from his mind all Christian ideas, and so study history.

In thus following out the restless strivings of men, the need of a revelation from God becomes evident. The conscience of man accuses him, and he is full of "a divine discontent". He comes to realize that unless God has spoken, revealing His character and His wishes regarding man, that he is destined to grope hopelessly in the darkness. The truly earnest seeker after truth finds this revelation in the Bible, where it culminates in redemption through Christ. The transformation of the dark and troubled soul, especially amongst non-Christians, when the Divine illumination of the Scriptures thus breaks upon it, is the most wondrous happening that occurs upon earth. If it passes unobserved amongst men, at least the angels in heaven rejoice.

The only means or faculty by which man can perceive spiritual truth as revealed by God is by faith. There is, however, much misunderstanding about this; for faith is not credulity. By faith "the eyes of our heart" are enlightened; by faith we understand; by faith we see afar, and are not short-sighted. The sequence is: We believe that we may know. We are here confronted again with the primal error by which the human race went astray; for the original Enemy, who first led Adam and Eve to disbelieve, is still the god of this world who has blinded the minds of them which believe not.

It is here that the great danger lies in a critical and sceptical attitude towards the Bible. The root of the trouble is conceit in those who think themselves capable of sitting in judgment on what God has revealed; whereas Christ says of them who receive not His words, that the word He has spoken shall judge them in the last day. This conceit darkens the heart of those who become vain in their reasonings, professing themselves to be wise; for those who walk in the vanity of their mind have the understanding darkened. It cannot possibly be otherwise, for they obscure and discredit the only available light there is on spiritual realities, by supposing that the light of their own reason and learning is superior. If the light that is in them be darkness, how great is that darkness. (See 2 Cor. 4:4; Eph. 4:17, 18.)

Yet in actual experience who are they that overcome in the battle of life; the victors over sin, that rise above trials? Who are those that have done the most in their day for their generation, on the lines of the highest service? The only answer is: The men of faith, who have believed the revelation that the Lord has given, and trusted in the promises of God. All biography will prove this true. What will those accomplish who blow a trumpet that gives forth an uncertain sound? Half-heartedness and compromise in regard to the Scriptures is an untenable position. A choice must be made, for the Bible is consistent throughout, and it must be accepted with an honest heart or discarded as unreliable.

The inspiration of the Bible is therefore no mere question of opinion for scholarly discussion; it is a matter of vital importance to each individual. For the Word of God is living and active; and quick to discern the thoughts and intents of the heart (Heb. 4:12, R. V.). The Word of God is the incorruptible seed, by which men are born again (1 Peter 1:23). The Church is sanctified by the washing of water with the Word (Eph. 5:26, R. V.), and by it the young man may cleanse his way (Psa. 119:9). The weapon of defence is the sword of the Spirit, which is the Word of God (Eph. 6:17); and temptation is met by the Word which is written (Matt. 4:4). It is the nourishment of the soul; for the Words of His mouth are to be esteemed more than necessary food (Job 23:12). Prayer is based on the promise of God given in His Word; and without His promise prayer would be an uncertainty (John 16:24; 1 John 5:14).

We necessarily cut ourselves off from the whole category of blessings such as these, in the measure that we doubt the reliability of the Word of God, from which they flow. If we dim the only source of true light with the uncertainties of criticism, in like degree we leave ourselves to walk in darkness. It is notorious that human opinion is always changing, and can never arrive at settled certainty; but the Truth of God endureth to all generations; the foundation of God standeth sure, and those who build upon it need not fear though the floods arise. Believers now troubled by controversies will be vindicated "when the Lord Jesus shall be revealed from heaven, in flaming fire, taking vengence on them that know not God, and that obey not the Gospel."

(The End.)

THE PREMIER PREACHES TO PREACHERS.

On the occasion of the convening of the General Assembly of the Presbyterian Church in Ottawa, the Premier delivered an address to that august gathering of ministers and elders that contained some things pertinent to the whole Church today. The two Ottawa papers print a fine synopsis of his telling speech.

After stating that "The worth, influence and power of truth are growing daily," Premier Mackenzie King paid tribute not only to "my growing conviction of the place the Church and religion hold in the life of a nation and the world," but especially to the influence of the rural church and the country preacher. "Ministers in villages and small communities," he said, "all too infrequently realize the far-reaching effect of their work in training young people to play their part in the life of the nation in larger centres. There what these young men and women learn in their youth blossoms forth into the vigor of their being. Behind all the thought of public men on the questions of the day lie all the influences of their private lives. And I venture to say that no influence has been as essential, as powerful, or as helpful as that of the Church."

The Church's Business.

Premier King spoke as a prophet, when he called the Church back to her true ministry. He said:

"The greatest endeavor in the lives of men should be cultivation of what I term the right attitude. And in obtaining that right attitude there is no influence comparable to that of the Church—**a Church not diverted by this sideshow and that sideshow, but concerned with the eternal verities.**

"I frequently view with cynicism, contempt, and even grief, the advertisements I see outside some churchs, trying to compete with the movies, because I feel that the people who are drawn by that sort of thing go away with as little permanent profit as those attending some other forms of entertainment.

"Let the Church get down to realities; back to her true mission of spiritual things. And if the Church does that then the application of religion will take care of itself.

"If I were a preacher I would preach on this text every Sunday of my life: 'Let this mind be in you which is also in Christ Jesus'—that mind which is concerned with intellectual and spiritual things."

"As I grow older I become more convinced all the time that at the very bottom of things, at the top of things, yes, and all around everything, **is the spiritual realm.** All the churches, and the Presbyterian Church above all others, must emphasize that fact. All this is what lies closest to my heart, though I have waited many a long day to say it. If I had to sacrifice every other influence of my life, the influence of the Church would be the last that I would sacrifice."

These words from the Premier of Canada contain rebuke, exhortation and encouragement for the Church and may be well pondered by preachers and laymen alike. Whatever their political leanings, every true Christian will welcome such an utterance from our first statesman, who is not ashamed to publicly identify himself with the Church of Jesus Christ.—Missionary Witness.

FOUR IMMORALITIES OF CHRISTIANITY.

An Interview With Dr. E. Stanley Jones, by George W. Gray.

Dr. E. Stanley Jones, home on furlough in 1925, was urged by a Church executive to take a month off and write of his seventeen years' experience as a missionary in India. This book, The Christ of the Indian Road, became a best seller, to the extent of nearly 400,000 copies. Suddenly this modest missionary found himself an international figure. He was being quoted all over Christendom. His Church elected him bishop; he endured the office twenty-four hours and then resigned, praying to be allowed to go back to his work.

Last winter Dr. Jones was home again on furlough. Night after night he addressed great mass meetings in cities throughout the United States.

"I once asked Gandhi, the great Indian leader, what we should do for Christianity in India," said Dr. Jones.

"Gandhi replied: I would suggest four things: **First, that you Christians should begin to live more like Christ;** second, **that you practice your religion without adulterating it;** third, **that you make love your working force;** and fourth, **that you study the non-Christian faiths more sympathetically in order to have a more sympathetic approach to the people.'**

"I resolved to put these four points into practice. My chief emphasis should be the production of Christlike character. Since then, I have gone all over India and have everywhere received the most cordial reception. I have even been invited to preach in Hindu temples, and have had Moslem and Hindu chairmen preside at my meetings.

"The Indians see a distinction between Christ and Christianity. A **'Christian'** is a member of the church system which India looks on as alien, bound up with foreign prejudices and superiority complexes, a prop to imperialism. But a **'Christian man'** means a man of Christlike character **—and in all India today there is no figure that stands so high as Jesus.** That is one of the major developments of the last decade. The Mohammedan leader of India praised Gandhi as 'that Christlike man'. And the leader of the bitterly anti-Christian organization extolled their hero Gandhi as 'this modern Christ'.

"But hundreds of thousands in India who reverence Christ will not go into Christian churches to hear about Him. No wonder! Two years ago a great Christian conference was held in Switzerland. All the leading denominations but one were there, and the purpose was to consider the reunion of the churches. But they were so far apart that the delegates could not even join together in the Lord's Supper.

"In India, prominent Roman Catholics have joined in our conferences, where we meet, not to argue, but simply to share our experience of Christ. It is remarkable how close we find ourselves—Catholics, Protestants, High, Low, and Evangelical—when we simply ignore our denominational label and all they imply, **and think in terms of Christ's standards only.**

"I travel all over India, but I will not hold a meeting in a city unless the missionaries there unite. We are in a state of **Almost in India.** Never would united spiritual backing from America and Europe count so much as now—**but the mother churches are preoccupied with divisions, differences, petty squabbles for prestige, fundamentalism, modernism, the fear of the Pope. Oh, for a cleansing down to relevancy, to reality—a clearing of the way for Christ.**

"Four great hindrances stand in the way. First is this religious snobbery, the ugly side of denominationalism. Second is the appalling dearth of reality in the religious life of great numbers of professed Christians. Third is race prejudice. Fourth is economic exploitation.

"Four great immoralities of Christianity—that is the way the East regards them. Everywhere the world is demanding of religion that it be lived and not merely talked. The greatest Hindu teacher of modern times, Swami Shraddanand, was at the point of accepting Christianity. After a long struggle, he went to a Christian priest to be baptized. But he saw something there that shocked his moral sense, so he turned back and dedicated himself to Hinduism. It is not only the grosser hypocrisies that give the lie to religion. The smugness, the dullness, the mechanical routine that passes for religion and is only religious respectability—these things smother the soul.

"Reality is the deepest demand of this age, despite prevalent materialism. A big business man asked me to have lunch with a group at a very exclusive club. As we talked together after eating, they were no longer millionaires—they were men wanting God. One of them rode with me to my next appointment. 'I want you to pray for me, please,' he said. **'I have money, possessions, everything but the real thing. And I want it.'**

"In another American city a wealthy society woman asked me to dine at her home. 'Somebody inveigled me into reading your book,' she said. 'I dipped into it only to keep a promise. After I started I had to read it through. Then I sat down by the fire to think it over, and a warm, healing presence came into my heart. Since then I've been straightening up my heart. I used to be snobbish and use people to my purposes. But now I feel differently—more charitable. I had refused to be president of a musical society because there mere too many Jews in it. Now I'll take the office. I'm ashamed of my snobbery, my selfishness, my hatreds.'

"A person cannot pattern his life after Christ's and at the same time snub or lord it over other people. A recognition of brotherhood must follow.

"Everything in the United States that touches on racial animosities, color prejudices, exploitation of weaker people, is headlined in the Indian papers. Years ago when speaking in the Punjab, a man in the audience blurted out, 'What do you think of the K.K.K.?' I had hardly heard of the revival of the Ku Klux Klan then, yet the Indians knew of it.

"At another meeting I was interrupted with this question, 'What are you doing in regard to the rights of the Indians in America?' And another sent up this written question: 'After the passage of your immigration law in America, aren't you ashamed to desecrate the platforms of India?'

"Asia's grievance is not against our right to exclude immigration, but against our discrimination. If India, China and Japan were put on the same quota basis as the rest of the world, only two hundred and fifty people from these countries would have to be admitted. The subject is such a sore point with Asiatic nations that it is impossible for our government to get their cooperation to stop smuggling many times that number into the United States annually.

"'Jesus is ideal and wonderful,' said Bara Dada, the philosopher of India, **'but you Christians—you are not like Him.'**

"When Christian people cease to exploit weaker peoples—when they quit discriminating solely because of race and color—when they adopt religion as a life to be lived rather than a lot of things to do—when the denominations begin to practice genuine good will among themselves and also toward the non-Christian world—then, and then only, will the road be cleared for Christ through the highways of the earth."—The American Magazine.

AT THE PLACE OF THE SEA.

Have you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but through?
Then wait on the Lord, with a trust serene,
Till the night of your fear is gone;
He will send the winds, He will heap the floods,
When He says to your soul, "Go on!"

And His hand shall lead you through, clear through,
Ere the watery walls roll down;
No wave can touch you, no foe can smite,
No mightiest sea can drown.
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry-shod
In the path that your Lord shall make.

In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone,
When He leads you forth from the place of the sea,
To a land that you have not known;
And your fears shall pass as your foes have passed,
You shall no more be afraid;
You shall sing His praise in a better place,
In a place that His hand hath made.

—Annie Johnson Flint.

SANCTUM SERMON.

Dear readers, the theme of our Sanctum Sermon this week is "What Is Public Worship?"

Some go to church just for a walk;
Some to stare and laugh and talk;
Some go there to meet a friend,
Some their idle time to spend;
Some for general observation,
Some for private speculation;
Some to seek or find a lover,
Some a courtship to discover.
Some go there to use their eyes
And newest fashions criticise.
Some to show their own smart dress,
Some their neighbor's to assess.
Some to scan a robe or bonnet,
Some to price the trimming on it;
Some to learn the latest news,
That friends at home they may amuse.

Some to gossip, false and true,
Safe hid within the sheltering pew;
Some go there to please the squire,
Some his daughters to admire;
Some the parson go to fawn;
Some to lounge and some to yawn,
Some to claim the parish doles;
Some for bread and some for coals.

Some because it's thought genteel,
Some to vaunt their pious zeal;
Some to show how sweet they sing,
Some how loud their voices ring.
Some the preacher go to hear,
His style or voice to praise or jeer;
Some forgiveness to implore,
Some their sins to varnish o'er:
Some to sit and doze and nod,
But few to kneel and worship God.

Orange (Va.) Observer.

AN UNBIASED VIEW OF RUSSIA.

The Toronto Star has rendered a real service to its readers in publishing a series of articles by Henry Somerville, written after a tour of Russia. The staff reporter has given such an illuminating picture of things as they are in Russia, that one feels that really the veil has been lifted.

The articles have been very ably written and have been a narration of converse with officials and others, and the story of contacts with every condition of life in Russia.

In his closing article Mr. Somerville leaves the historic and the narration of scenes and events—the stories of things as he saw them—to the consideration or the interpretation of the descriptive utterances of his previous articles.

We have been intensely interested in his summing up of the whole situation. Mr. Somerville is writing for the secular press; he is not speaking from the viewpoint of the Christian; and yet, his interpretation confirms revelation in a remarkable way. He sums up in three paragraphs as follows:

"This brings us to the heart of the problem of Russia. Communism has achieved political stability and has made marked economic progress. It has improved, and continues to improve, the social conditions of the population. So far, so good. But all it has done, it has done as the outcome of its peculiar philosophy, its creed—one might say its religion, though it is anti-religious—that gives everything in Russia a character and tendency alien from, and antagonistic to, the rest of the world, especially the Christian world.

"By the law of its being, Communism feels compelled to wage war on religion. All the children and youth of Russia are educated to believe that religion is a fraud, that God is a bogey, that a future life is a myth exploited to prevent the masses of the people from attending to their material interests in this life, that the family is an institution bound up with ideas of private property and must disappear with the development of Communism, that marriage is nothing more than cohabitation, to be ended at will—not even by mutual consent, but at the desire of either party.

"After my return from Russia I was explaining the Soviet marriage code to the law professor of a world-famous university and he remarked, 'That is simply the old Roman law of divorce except that Roman divorce involved more consequences affecting private property'. I remembered then the terrible description of Roman life in the first chapter of St. Paul's Epistle to the Romans."

We believe that this writer has given us here in his parallel to the Roman conditions and his calling attention to that first chapter of Paul's Epistle to the Romans a vivid picture of the sequel to Communism in Russia. Let our readers refer to that chapter and read over carefully that which the Apostle there depicts when men deliberately refuse to have God in their knowledge. The penalty is sure. Man may do all that he can with modern science to evade the consequences of sin, but there is that which God hath made in the very condition of things that determines the fact that "What a man soweth, that shall he also reap," and "They that sow to the flesh, shall of the flesh reap corruption." Three times in that chapter referred to, the Apostle Paul uses the tremendous statement "God gave them up"; "God gave them up"; "God gave them up."

This God, made a laughing-stock to the boys and girls of Russia today, has simply to withdraw His hand, to withhold Himself, to give men up to their own devices—to bring upon them the most fearful sentence for their sins.

To the Christian, the closing words of Mr. Somerville are of tremendous significance. He says: "Encouraged by its practical success Russian Communism is making itself a dogmatic religion with a world mission of propaganda, ready to spread itself and defend itself, like Islam of old, by the sword."

The Russian situation must be considered by the world and by the Church. No one can remain neutral or indifferent to the menace of Communism to the rest of the nations.

The Christian Challenge in Russia.

While, perhaps, there never was a time in history when mission work in Russia was a more difficult problem than now, the Church ought to stand ready to do all within her power to press the Gospel immediately through every possible avenue.

Mr. Prokhanoff has had an open door presented to him for the spreading of the Word of God; and as leader of the All-Evangelical Christian Union of Russia, appeals to Christians in this country to supply him with means for the printing of the Scriptures, which is still possible, and to aid him in their wide circulation. How long this door will remain open for him or the liberty be granted to him, no one can tell; but at the present time he is appealing for money for the printing of an edition of the New Testament and of the whole Bible, and to aid him in carrying on his work of spreading the Gospel throughout Russia. He is leader of a group of churches scattered all the way from East to West in that great land. His character has been without reproach, and he has been doing everything that he can to maintain the purity of the Church and the teaching of the New Testament amongst all his people. We were recently speaking with one who has known him in Russia for nearly a score of years, and the testimony to his influence as a Christian and to his work in that land was strong and has no shadow upon it.

We wish that our readers would see the opportunity as we see it and that they would respond to his appeal in such a way that there would be no delay in what may be a final opportunity of witness-bearing through the Word of God in that land. All gifts may be sent to this office and will be passed on to him for that work—The Evangelical Christian.

ITALY INAUGURATES NEW MARRIAGE LAW.

Rome, August 8 (A.P.).—Today throughout Italy the new marriage rules and regulations called for by the Lateran Treaties between Italy and the Holy See came into force and wherever young couples went to the altar to be bound in matrimony they listened to the priest's explanation that now and henceforth marriage by the Church is sufficient and marriage by the State is not necessary.

There was a great rush of young couples to avail themselves of the new simplified procedure, many having put off their marriage date until the accord went into effect. Practically every parish priest had several marriages to perform this morning.

During the last several weeks the priests of the kingdom have been studying the instructions issued by the Vatican and at the same time the newspapers have been acquainting the people with what they must do.

Fundamentally the new regulations do not make radical changes. All they do is to bring marriages by the Church, which several generations of anti-clerical politicians in Italy had lowered in standing, equal to the status employed by marriage by the Church in America. Previous to the Lateran accord persons also had to be married by the State, otherwise their Church marriage had no standing in the eyes of the civil law.

Form of Notice Changed.

Accompanying this fundamental change, however, are a

number of interesting detailed regulations. Among these is the publication of the intention of the man and woman to marry, which also calls upon any one to offer objections to the union who may have them to offer.

Up to now this publication, consisting of a kind of printed handbill, had been pasted on a bulletin board outside the City Hall. Henceforth a handbill will be posted within the parish churches of the couple for at least eight days before the marriage, and also at the City Hall. The priest will continue the custom of announcing the forthcoming marriage from the altar for at least fifteen days before the wedding.

Close cooperation between the ecclesiastical and civil authorities seems to mark the matrimonial section of the treaties. The priest who performs the marriage notifies the Italian equivalent of the country clerk within five days, giving names and details of the parties to the marriage. The priest explains to the couple not only the regulations of the Church, but also those of the State.

Husband Head of Family.

American women who may have opinions to the contrary will be surprised to learn that the section of the civil code read by the priest stipulates that the husband, and no other, is the head of the family. The section reads:

"Matrimony imposes on the parties the reciprocal obligation of fidelity and assistance.

"The husband is the head of the family. The wife adopts his civil condition, assumes his name and is obliged to accompany him wherever he believes it best to establish his residence.

"The husband has the duty of protecting his wife, of keeping her near him, and of furnishing her with all that is necessary for the needs of life in proportion to his possessions.

"The wife ought to contribute to the maintenance of the husband if he has not sufficient means."

The instructions to the priests issued by the Congregation of the Sacraments declare that a previous marriage by one of the parties performed only by the State will not be a bar to the remarriage of that party to another person, the second marriage to be performed by the Church. But in that case the priest is to refer the matter to the bishop of the diocese, who will make the final decision.

Italians regard the new state of affairs with approval. The change has been made without a murmur of dissent. Citizens expressed appreciation of the new laws, saying they obviate a good deal of duplication and eliminate considerable embarrassment.—New York Times.

Book Reviews

THE GOSPEL OF DIVINE PERSONALITY: THE SELF-REVELATION OF CHRIST IN THE GOSPEL OF ST. JOHN: by William Samuel Bishop, D. D. (London: The Faith Press; and Milwaukee: Morehouse Publishing Company. $1.00.)

The book is a fine specimen of the kind of study of Holy Scripture that is really helpful to believers, bringing them into vital contact with its high spiritual import. The critical approach, necessary though it be for experts and students, is happily absent—happily for the author's purpose.

Dr. Bishop is a very competent writer in Dogmatic Theology, especially in Trinitarian subjects, and in this book he exhibits the **proper fruit** of dogmatic study—clear apprehension of the spiritual values and applications of sound doctrine concerning Christ. Instinctively, as he turns from the necessary technicalities of theology to the purpose of this book, he **writes simply**; and he has produced a book **for Everyman**, rich in devotional atmosphere, in harmony with St. John's Gospel, and the very best kind of introduction to the study of Scripture, the kind which most counts. I am glad too that he reckons the Fourth Gospel as St. John's. The book is full of precious thoughts, too many to permit detailed review here. I can only say that those who follow my advice to get it, and **brood** through it, will not regret having done so. The book has helped me.—**Prof. F. S. Hall, D. D., in The Living Church.**

THE CATECHISM TODAY: By the Rt. Rev. G. Ashton Oldham, D. D. Cloth. Pp. 143. Published by Longmans, Green & Company, New York City. Price, $1.00.

Prof. Randall C. Hall, of the General Theological Seminary in the long ago days, was wont to say that in all his teaching nothing remained in his mind with such fragrance of effective ministry as the classes in his parish work in which he taught the Catechism. There are sweet juices in that antiquated document which are as fresh today as they ever were, if in the hands of those who discover them for themselves, there is a longing to impart the knowledge to others.

Bishop Oldham has taken a timely opportunity to arouse in the hearts of indifferent or even hostile rectors and equally unsympathetic Church school teachers, the disposition to look again into this venerable compendium of Church teaching for a fresh vision of its applicability to our modern life. Human nature never changes, though fashions and habits do. Humanity is always the same impressionable wax upon which the wise teacher may make the indelible impress of sound teaching. For what was econcomitent with life when this Catechism was first set forth, is true of the human heart today. Wise is he who sees with his Lord the possibility of bringing out things old as well as new from the treasures of God's providing. Let Bishop Oldham allure you to this pursuit.

Kenneth Mackenzie.

FAVORITE SCRIPTURE VERSES.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by J. G. Holladay Mitchell, Petersburg, Va.:

> There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.—1 John 4:18.

Who will send one from the far-away places as well as very near us?

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

Mr. Editor:

Thank you very much for letting me see Dr. Cumming's and Mr. Nelson's letters. What it seems to me is needed is to bring together the reasonable people of all the three schools of thought in the Church in order to prevent the extremes from throwing it into utter confusion. There are limits within which differences of opinion and varieties of practice are not only permissible but useful. The moderate High Church, the moderate Evangelical, the moderate Liberal, represent natural differences of viewpoint. The creeds, based on Holy Scripture, the Prayer Book and the laws and customs of the Church provide ample room for these differences, provided they are held in check by a deep sense of loyalty to the Church's standards which restrains one from going beyond them and a sympathetic consideration for the views of others which keeps one from doing or saying what would give offence or be misunderstand even where it might be thought lawful in itself. "All things are lawful, but all things are not expedient." The difficulty now is that both among the Liberals and among the Anglo-Catholics, and doubtless among us Evangelicals also, there are a great many who seem to feel but little restraint. Some of them would make "reason" the only criterion, others "catholic custom", and others their own individual fancies, tastes or impulses.

It is obvious that if each person is free to set his own standards, you get chaos instead of catholicity. It does seem to me that the wisest plan in the present state of the Christian religion is for each person to hold himself within the limits of the particular branch of the Church to which he belongs, provided, of course, that those limits are set wide enough to allow for the different viewpoints which have been recognized in the history of his Church. It may

be that ultimately the different branches will be brought together into a Church Catholic whose limits will be much more inclusive than those of any single branch.

We ought, I think, to keep that end in view, to work towards its realization, to pray for it, to form the habit of thinking of other branches of the Church as being just as truly as ourselves a part of the Church Catholic. We ought to perceive and to emphasize the fact that the things that unite go deeper than those which divide, that fundamentally we are "one body". We must learn how to act together against sin and unbelief. Yet at the same time we must act and speak in conformity with and in loyalty to the doctrine, laws and customs of our own Branch of the Church. To disregard these would mean not an approach to the ideal of the Church Catholic but confusion.

I recognize, of course, that it is wise at times to allow individuals to blow off steam or to experiment as the English do in Hyde Park. How far this should be indulged in is a practical problem requiring in its treatment both firmness and sympathy. I suppose we always need in matters involving loyalty and discipline to bear in mind St. Paul's saying, "The letter killeth, but the spirit giveth life."

Pardon this long statement of the principles that, I think, should govern us in dealing with the present situation. If I can find the time I will be glad to write an article for publication. With kind regards, I am,

H. St. George Tucker.

Theological Seminary, Alexandria, Va.

P. S.—. . . I think the danger in the Anglo-Catholic movement is that it is an organized effort to carry the Church to a position which is exclusive of other viewpoints and beyond the limits of the doctrine, worship and laws of our Church.

August 15, 1929.

The Rt. Rev. H. St. George Tucker,
Alexandria, Va.

Dear Bishop:

Referring to your letter of August 3, which we insert in the Southern Churchman with your consent, I would call your attention to the fact that if every member or majority of members in the Church were radical, there would be no steadfastness or security, but if all were too conservative there would be no progress or growth. There is a minimum of belief without which one cannot be a Christian, and there is a maximum restraint which would be destructive of what we consider true Christianity. For example—the claims of the Roman Pontiff.

> "Est modus, in omnibus rebus infra quos extra quos non potest fieri."

When there is an organized Church body with definite and specific doctrine set forth clearly and concisely in our Apostle's and Nicene Creeds, how can one in any honesty or with any consistency of belief cast off all these requirements of belief and still be considered loyal members of the Church organization? Let us have tolerance, but never compromise the vital truths and doctrines of the Christian plan of salvation.

We recognize that "Kind words are more than coronets, and simple faith than Norman blood." It is necessary for us to see that our kind deeds and kindly dispositions and misapplied hospitality, sometimes called tolerance, does not lead us to temporize with and admit like Greek horses into the Church, men of radical views and unorthodox beliefs who would abolish our creeds and deny our beliefs in the Trinity, and deprive us of a Saviour, under color and pretense of **liberalizing** the Church organization. There are quite a number in the Protestant Episcopal Church today who desire to retain the emoluments of office and the dignity and respect that usually attaches to the office of a minister or Bishop whilst being carried about with every wave of strange doctrines. They seem almost ready to deny the God who made them in their efforts to see, hear and propound some new doctrine like the men at Athens in olden days.

We believe in unity in the Christian Church, provided all those entering into the union will accept the fundamental principles of the faith and creeds of the Church as laid down clearly and precisely in the Apostle's and Nicene Creeds.

Milton tells us: How charming is divine philosophy, not harsh and crabbed as dull fools suppose, but musical as Apollo's lute, and the true Christian plan of salvation based on absolute faith in the Trinity brings full harmony, light, truth and happiness, free of any discord. "One Lord; one faith; one baptism." Let us strive for all embracing unity, but let that union embrace only those who really believe in the same thing. What fellowship hath Christ with Belial, or what fellowship hath light with darkness. So a Christian believer can have no part in any Church Union that embraces those who do not believe in Jesus Christ as our Saviour, and the only Redeemer of a lost world.

Kindest regards,

Langbourne M. Williams.

Mr. Editor:

Permit me to express my hearty appreciation of the work you are doing in the Southern Churchman. I am especially pleased with this week's issue. Your editorial entitled, "Estrays", is excellent and I am equally delighted with the article by Lord Brentford, and that on Archbishop Whately. I should like to see such historical notices of the beloved of the Church in past generations more frequently. John Newton and the Evangelicals of his day ought not to be suffered to sink into oblivion. The Evangelical Revival had its origin in the Church of England, and it was the coldness and indifference of the Church in that day that led to its going off in a split which weakens us today, not only in numbers, but also in sound thinking and spiritual power. I like also your quotation from Bishop Headlam. He is one of our wisest leaders.

Leighton Williams.

Marlborough, New York.

GOING ON A JOURNEY.

Mr. Editor:

William Hazlitt, whose essays I see the present Prime Minister of Great Britain takes with him, says, "One of the pleasantest things in the world is going on a journey." Hazlitt, you know, is a wise man, and his statement has truth in it. Some years ago, when I had a number of small parishes in Virginia, and consequently a small salary, the Rev. W. W. Way, of Charleston, asked me to take his church for August. What moved him to do it, I do not know, but it was a most gracious act and gave me a vacation, which I would otherwise not have had. The bishop of this diocese came to me recently, and requested that, if I were going off this summer, I let one of the men with a small salary have my church. This struck me as right, and I agreed. Some summers ago I was away, and I met two ministers with their families vacationing in tents in the mountains. It was all they could afford. Now, I shall not say, "If I were a bishop," I would do this or that. Such talk is easy, and perhaps the talker would not do so well as he thinks he would. But, I have this in mind, which if it commends itself to you, let pass on to your paper.

A great number of our men on small salaries need a change. A change would be a God-send to them and their families. When ministers with larger churches go off; when there are comfortable watering places and mountain churches which operate only for the summer, why not ask the men on small salaries to take the work? The struggles made by some men whose income is meagre, and often their families are large, to get a bit of change is tragic. I do not agree either, that if a better known man were given this chance he would attract more people. There are many, many fine men in our smaller places, who would give excellent service and be most anxious to please, because the vacation, with its rectory and allowance, would mean so much to them. If I may be allowed the presumption, wouldn't it be a good idea for our bishops to say that they will have certain openings this summer, and they want to let the men on small salaries enjoy them? I know that this is pushing on to an already rather over-worked lot of men—the bishops—something else, but they could delegate it to a vacation committee, and would keep such openings where they would do the most good. I think it rather pathetic all around, to read that Dr. or Bishop Big Bug will be at some fine summer place for one month and then will sail for Europe, or go to a restful spot for a couple of months, and then meet a minister, who is tussling with the wolf twelve months in the year, and find he has very little notion indeed that he and his family will get off for any change at all.

Now, I am not criticising either Dr. or Bishop Big Bug. I have never been convinced that all of the hard work of the Church is done by the men on small salaries, and because one happens to be in a small work he is ipso factor a hero. Bishop Cheshire said keeping busy depended on the man, rather than on the size of the work. This is true. You can work all of the time in a small place. You can work all of the time in a large one. But I do say with emphasis, that more attention should be given, in my opinion, to seeing that summer places go to men who otherwise would have no vacation or one worked out at too much sacrifice, than is now done. To return to Hazlitt, "One of the pleasantest things in the world is going on a journey."

C. A. Ashby.

Jacksonville, Fla.

Church Intelligence

60,000 Churches "Dead"; League States Causes.

Sixty thousand of the 200,000 Protestant Churches are "dead". Within a year they gained no new membership. Perhaps 40,000 more gained one or two new members, while between 7,000 and 8,000 churches stand vacant and deserted, according to Frederick L. Collins, writing in Woman's Home Companion.

"Shall we bury these dead churches?" he asks, quoting figures furnished by the Men's Church League to show the sterility of so many institutions. His answer is that they should be buried; that Christianity owes them a debt for past services and that the debt could be discharged by giving them a Christian burial, not only for their own benefit, but for the benefit of the remaining churches.

Declaring that rehabilitation of the churches should not have failed in past years because of the lack of finances, Collins points out that the Church has more money than Henry Ford or John D. Rockefeller, United States Steel or General Motors. Last year, he says, it collected and spent in America alone, $600,000,000, most of which was wasted on the dead church.

Failure of the churches to show gains in membership are laid to the development of other forms of public gatherings, which do away in a measure with the necessity of gathering at a community church for neighborly activities. The motion picture, the automobile, the radio, increased school activities, new subjects taught, all put a great strain upon the church. Owen D. Young, Churchman as well as financier, points out that "it does no good for the church to wish that the radio and the automobile were not here. They are here. They will stay here and new and other things will come. Every new advance disintegrates the old order and only those institutions survive which can adapt themselves to new conditions. Facts are facts and we must take account of them."

The existence of the tired business man, the article adds, with his passion for golf, is another accepted factor in church diminution. But almost as important is the tired business woman. There are nearly ten million of her now; nearly a million and a half between forty-five and sixty-five; more than two hundred thousand over sixty-five. These women come from what was once the bulwark of the Sunday congregation. Now they have little time for church going on their one day off.

The Men's Christian Church League declared that it had been misled for some time by the glowing reports of growth in all churches. This discovered, however, that instead of the 1,115,000 gains for 1928, the figures heretofore have represented births into families inactively connected with the Church and of persons who moved from one community to another, being enrolled again and again without being stricken from the rolls of the original church. In short, the poll proved to be entirely inaccurate and the League continuing its work, found thirty-two per cent of the churches actually sterile.

Setting about to remedy the situation, the League proposes to put its members, as individuals and as Sunday-school classes, to work building up genuine, fresh membership. The plan, says Collins, has been shown practical if it can be financed, and there is no excuse for lack of money, in view of what the churches collect and spend, if dead churches are weeded out and the wasted funds concentrated upon those which are alive and thriving. "Parishes which have within them the possibilities of resurrection will live again. There will be no loss of power or momentum, no diminution of opportunity for religious work," he concludes.—Advance Material, September Woman's Home Companion.

Sewanee Summer Training School.

The twentieth annual session of the Sewanee Summer Training School, opened August 1, with a registration of two hundred and twenty-eight. The Adult Division of the conference continued through August 15, followed by the Young People's Division, which will run from the fifteenth to twenty-ninth.

The Conference, as always, is housed at the University of the South, with office, dormitories, and classrooms on the campus. The curriculum included courses in Advanced Leadership, the Rt. Rev. William G. McDowell, D. D., Bishop of Alabama, Dean of the Division; Christian Social Service, with the Rev. H. W. Starr, Ph. D., Dean; Missions, in charge of the Rev. W. J. Loaring-Clark, D. D., and Religious Education, the Rev. Gardiner L. Tucker, D. D., Dean, with numerous special courses for good measure.

Bishop McDowell, President of the Board of Managers, is busy in all the conference activities, with Bishop Penick, Coadjutor of North Carolina, as Director of the Adult Division, and Bishop Gailor aiding as a Forum speaker. Vice-Chancellor B. F. Finney, of the University, is engaged in making every one feel the interest and hospitality of the University, while the mass of detail work entailed is most efficiently handled by the Executive Secretary, Mrs. William P. Cornell, Executive Secretary of the Diocese of Florida.

With a list of officers and teachers numbering forty-three, and a schedule of no less than forty separate courses, the Sewanee Conference is affording an exceptional opportunity for workers in all branches of the Church's work, as well as for N. A. T. A. Credits, in which the Province of Sewanee leads the whole Church.

The National Council of the Church is represented by John W. Wood, D. C. L., teaching two courses, The Church and World Problems, and The Mission of the Church; Miss Grace Lindley, with courses on Woman's Work in the Church, and the Woman's Auxiliary; Miss Mabel Lee Cooper, teaching courses on Training for Leadership in Church Work, and A Study of the Pupil; Dr. Loaring-Clark, the Program of the National Church, and the Rev. John W. Irwin, presenting the new course on Church Publicity, as introduced this year by the National Department of Publicity.

There are daily forums and conferences, in addition to scheduled classes, and evening sessions on a wide variety of subjects, somehow, added to all this serious study, energetic students find time to engage in tennis and golf tournaments and the many social activities peculiar to Sewanee.

The conference was preceded by a provincial conference on Religious Education, in charge of Dr. Gardiner L. Tucker, and concurrent with it will be held meetings of the Provincial Field Department and Department of Publicity.

Mrs. W. P. C.

Distinguished Servant of the Lord—Dr. Logan.

The Sewanee Conference, now meeting at the University of the South, at its opening session, August 2, was reminded of its loss in the death of the Rev. Mercer P. Logan, D. D., last December. This is the first Sewanee Conference without Dr. Logan, and his interest in and service on behalf of the Conference were memorialized by Bishop Penick, after which the members stood in silent prayer.

Resolutions offered by the Department of Religious Education of the Province of Sewanee were read, and ordered conveyed by the Rev. Gardiner L. Tucker, D. D., to Mrs. Logan. The resolutions, with a preamble recounting Dr. Logan's distinguished service as a member of the Executive Committee of the Board of Religious Education of the Province, as the founder of the Summer Training School, and as Warden and Dean of the DuBose Training School, offer this testimony to the distinguished servant of the Church, whose loss continues to be mourned, not only by the Province of Sewanee, but by the whole Church:

Resolved: That those who have been associated with Dr. Logan in the educational activities of the Province of Sewanee do hereby record their appreciation of the splendid service rendered by Dr. Logan, both as a leader in this special field and as faithful in many tasks as a servant of the Lord, and that they testify to their own personal bereavement in his death. By his gentleness, kindliness, good judgment and faithfulness he endeared himself to all whose privilege it was to serve with him. His associates and friends give thanks for good example of Christian character and service set by him and pray for his perfect consummation and bliss in God's everlasting glory."

GROWTH IS BROTHERHOOD CONVENTION TOPIC.

Young Men to Consider Vital Questions at Geneva, N. Y.

Well-known Church leaders from throughout the country are listed on the program of the National Junior Convention of the Brotherhood of St. Andrew, to be held September 5 to 8, at Hobart College, Geneva, New York. Spiritual Growth will be the keynote of the gathering, which is a new venture of the Brotherhood, planned for the benefit of all boys and young men of the Church.

The Rt. Rev. David L. Ferris, Bishop of Western New York; the Rt. Rev. Campbell Gray, Bishop of Northern Indiana; the Hon. Charles H. Tuttle, U. S. District Attorney at Albany, N. Y.; the Rev. Gordon M. Reese, Vicksburg, Tenn.; the Rev. G. Leslie Glenn, Secretray of College Work of the National Council; the Rev. Charles N. Lathrop, Secretary of the Department of Christian Social Service of the National Council; the Rev. John R. Hart, Jr., Student

Chaplain at the University of Pennsylvania; Mr. H. Lawrence Choate, Washington, President of the Brotherhood; Mr. Leon C. Palmer, General Secretary of the Brotherhood; and Dr. William J. Cooper, U. S. Commissioner of Education; are among those listed on the program.

The Convention will open Thursday, September 5, with registration. Mr. Irwin C. Johnson, of Detroit, Diocesan Director of Boys' Work, will lead an informal discussion on vocational guidance in the afternoon, followed by a recreational period. The opening banquet will be held Thursday evening. "Youth's Leadership Today" will be the subject of an address at this meeting, by Mr. Tuttle, of Albany. Bishop Ferris will speak on the subject, "Personal Growth for Leadership." Mr. Reese will act as Chaplain of the Convention, and will conduct the concluding devotions on the day's program.

Friday, September 6, there will be Holy Communion, followed by breakfast and the Chaplain's half hour talk. The value of prayer, vitalizing our devotional life, and charting oneself for growth, will be the subjects discussed at the morning sessions, with Mr. Douglas C. Turnbull, Jr., of Baltimore, and Mr. Johnson, of Detroit, as leaders. There will also be a discussion on what groups of boys are doing and can do in schools and parishes to assist in the growth of the Church. A conference for adult leaders will feature the afternoon program.

The Rev. J. J. D. Hall, better known as "Daddy" Hall, will conduct a twilight service out of doors, followed by a discussion on "The Athlete's Need of Christ," by the Rev. John R. Hart, Jr., of Pennsylvania. The place of Christ in Education will be another subject discussed during the evening.

Growth through individual work will be the central theme of the session Saturday morning, September 7. It will center around the work in the parish and in school life. Spiritual stimulus as a means of growth—through the Holy Communion, through Bible study and through church attendance, will be another consideration. Saturday afternoon the boys will go on a pilgrimage around Geneva, to invite neighbors to Sunday services.

Saturday night Dean Lathrop will speak on "Social Service and the Holy Communion," and the Rev. C. Leslie Glenn on "The College Christian of Today."

Following Holy Communion at Trinity Church, Geneva, Sunday morning, the Conference will discuss Brotherhood Chapter organization and membership. Special services will be held at St. Peter's Church, Geneva, at eleven o'clock, with Bishop Gray, of Northern Indiana delivering the sermon.

General conferences with discussions of methods of Chapter work, Chapter relationships (between older and younger men and boys, and between the Brotherhood and other organizations), and a farewell service, with the Rev. Ernest V. R. Stires, of Bellerose, Long Island, speaking on "From the Mount of Vision to the Valley of Service", will conclude the conference Sunday afternoon.

The Convention is intended for limited groups of Junior boys active in parish life, older boys and young men, boys attending boarding schools, men in college and adult leaders. "The entire convention," says Mr. Leon C. Palmer, writing of the plans, "will be a Junior gathering; and Brotherhood opportunities, needs, problems, methods, will be presented and studied from the standpoint of the Juniors."

Only a limited number can be accommodated at Hobart College, for the Convention. and for this reason early reservations are urged upon Brotherhood leaders and young men who desire to take advantage of the opportunities offered through such a gathering. The registration fee is $12, of which two dollars is payable in advance, and the remainder upon arrival at Geneva. This fee covers lodging and meals throughout the Convention, from Thursday noon to Sunday evening. Registrations and inquiries should be sent to the Brotherhood of St. Andrew, 202 South Nineteenth Street, Philadelphia.

G. H. Randall, Secretary.

Missionary Nurse Sails.

Miss Jean Jones, a Registered Nurse, lately of the Samaritan Hospital, Fourth Avenue and Seventeenth Streets, Brooklyn, sails for Alaska, Saturday, August 17, from Seattle, Wash. Miss Jones is a member of the Church of the Atonement, Episcopal, Seventeenth Street near Fifth Avenue, Brooklyn, the Rev. Jeffrey Jennings, D. D., rector. Since she was a little girl she has always had a desire to be a missionary following in the footsteps of her mother's sister who gave her life in the mission fields of the Baptist Church in India. She has just received a call to work in Alaska from the Rev. John Wilson Wood, D. C. L., Secretary for Foreign Work of the National Council of the Protestant Episcopal Church in the U. S. She left last Sunday for the West. Her journey will take her over 4,000 miles of land and sea. She will be stationed at Anvik, Alaska.

Bishop Rowe Finds a Way.

Bishop Rowe, having voluntarily cut his salary in order to meet the deficit in the appropriation for the Missionary Diocese of Alaska, as a matter of further economy, is evidently taking advantage of the special rates offered at the **Sour Dough Hotel, Dawson,** in a communication just received from him, he says:

Dawson, Y. T.,
August 2, 1929.

My Dear "Southern Churchman":

Please find enclosed my subscription with my very best wishes for the growth and prosperity of the "Southern Churchman".

Leaving in March I have visited all missions along the coast and in the interior of Alaska, though to reach one I had to do it by airplane. On the average I gave a week to each. Our mission and hospital at Fort Yukon give an objective missionary illustration that compels wonder and admiration.

P. T. Rowe.

P. S.—I thought you might be amused at this "Sourdough" stationery.

The following is a reproduction of the letterhead of the stationery on which the Bishop's letter was written:

SOUR DOUGH HOTEL
1333 Icicle Avenue
Best House North of Mexico. First-class in Every Particular.
Rates: One Ounce per Day.

Crap, Chuck Luck, Stud Poker and Black Jack Games Run by the Management.

Private Entrance for Ladies by Ladder in the Rear. Special Rates for Ministers and the Gambling "Perfesh". Every Known Fluid—Water Excepted—For Sale at the Bar.

Dogs Bought and Sold. Insect Powder for sale at the Bar. Indians and Niggers Charged Double.

Not responsible for diamonds, bicycles or other valuables kept under the pillows; they should be deposited in the safe.

If you are fond of athletics and like good jumping, lift the mattress and see the bed spring.

House Rules

Towels changed weekly.

Dogs not allowed in the bunks.

Candles and Hot Water charged extra.

Board $2.00 per square foot. Meals extra.

Spiked boots must be removed at night.

Guests are requested not to speak to the Dumb Waiter.

Anyone troubled with nightmare will find a halter on the bed-post.

If the room gets too warm, open the window and see the fire escape.

Base-ballists desiring a little practice will find a pitcher on the stand.

Don't worry about paying your bill; the house is supported by its foundations.

The hotel is convenient to all cemeteries. Hearses for hire at 25 cents a second.

Guests wishing to get up without bewill find hammer and nails in the closet.

Guests wishing to get up yithout being called can have self-rising flour for supper.

If the lamp goes out, take a feather out of the pillow; that's light enough for any room.

LEXINGTON.

Rt. Rev. H. P. Almon Abbotts, D. D., Bishop.

News Items.

The Rev. Edward W. Baxter, of Wilson, North Carolina, has accepted a call to the Church of the Ascension, Frankfort, and will take up his residence there the last week in August. Mr. Baxter is an Englishman. He was educated both secularly and ecclesiastically in Canada. His new charge will be his third in the States. He comes to the Diocese of Lexington most highly recommended from a number of sources.

The Rev. Charles Stuart Hale, who was appointed as an assistant to the former Dean of Christ Church Cathedral, Lexington, during the latter's illness before his resignation, has resigned his position effective January 1, 1930.

The Rev. Julius A. Velasco, Deacon, formerly of Ellicott City, Maryland, is officiating at Christ Church Cathedral, Lexington, during July and August. Mr. Velasco is also doing nearby missionary work. He has been formally transferred to the Diocese of Lexington and is preparing for ordination to the preisthood early in September.

Bishop H. P. Almon Abbott will ordain two candidates for Holy Orders, namely, Mr. Gerald H. Catlin and Mr. William Langley, both of DuBosse Training School, to the diaconate on September 8, in Christ Church Cathedral, Lexington.

Bishop H. P. Almon Abbott is making appointments towards the creating of a Field Department in the Diocese. Three clergymen, three laymen and three laywomen will compose the personnel which will be announced later.

Building operations have been started upon. the new parish house for St

John's, Versailles, the gift of Senator and Miss Tevis Camden. The building will be completed by early fall. It will contain thoroughly modern equipment, including a small theatre. Both the rector and his wife, the Rev. Robert J. Murphy and Mrs. Murphy, are gifted in dramatics and religious drama and pageants will form an important part of the parish activities in the future.

The Rev. Theodore S. Will, of Ashland, officiated at the Episcopal Church in Ellicott City during July. In June, Mr. Will presented a confirmation class of thirty-eight to Bishop Abbott, by far the largest class the parish has ever had.

Bishop H. P. Almon Abbott has appointed nearly two dozen lay readers since his consecration, May 15. In the two months, May 15 to July 15, inclusive, the Bishop and Mrs. Abbott covered practically the entire Diocese, the Bishop preaching twenty-eight times. On July 23, he and Mrs. Abbott left for Cape Cod and Baltimore to spend a month visiting old friends.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

On Saturday, July 20, there was held in St. Philip's Cathedral, Atlanta, Georgia, a memorial service to the Very Rev. Thomas H. Johnston, who died on July 20, 1928, while Dean of the Cathedral. The Rt. Rev. H. J. Mikell, D. D., Bishop of the Diocese, celebrated the Holy Communion, and the memorial address was delivered by the Rev. Raimundo de Ovies, successor to Dean Johnston, and the present Dean. The service was simple and dignified, and was attended by a large number of the former Dean's friends, not only of the Cathedral, but from the other parishes of the city; also Dean de Ovies paid a glowing tribute to the work which Dean Johnston had accomplished during his twelve years of service, and spoke of his wide influence as a scholar and friend. Many beautiful tributes were sent by friends as part of the memorial.

The Rev. W. W. Memminger, D. D., rector of All Saints in Atlanta, expects left the city July 29, going to Flat Rock, North Carolina, where he will take services for a month during his vacation. The Rev. Wm. P. Moses will conduct services in his absence from All Saints.

The Rev. E. J. Saywell is holding services during July and August in the Church of the Incarnation, Atlanta, during the absence from the city of the rector, the Rev. G. W. Gasque.

R. S.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

Clerical Change.

The Rev. A. E. Koeh, missionary of St. Paul's Church, Minersville and St. Stephen's Church, Forestville, was elected as the rector of Trinity Church, West Pittston. He resigned his charges on July 1, and will take up his new work after a month's vacation.

Vacationists.

Bishop Sterrett and his family have for the second year taken a cottage at Dennis, Cape Cod, Massachusetts. He will be there until the middle of September.

Dean E. G. N. Holmes, of Leonard Hall, Bethlehem, has a cottage also at Dennis and will be there until September 1.

The Rev. Frederick A. MacMillan and his wife of Christ Church, Reading, left for England. They will spend practically two months, all in England and Scotland, visiting Cathedrals and places of historical interest to Churchmen.

The Rev. R. N. Merriman, of the Church of the Mediator, Allentown, was sent by his Church people to England and France for a two months' vacation in recognition of the many years of faithful service he has given to the congregation.

The Rev. Robert P. Kreitler, of St. Luke's Church, Scranton, is again spending the summer at his cottage at Saybrook, Conn. The Rev. Dudley S. Stark, of New York City, a former member of Mr. Kreitler's Parish, will have charge of the services in St. Luke's, Scranton, until September 1.

Dean D. Wilmot Gateson, of the Pro-Cathedral Church of the Nativity, Bethlehem, is spending several weeks at Lake George, attending the theological conference.

H. P. W.

SPOKANE.

Rt. Rev. E. M. Cross, D. D., Bishop.

Summer School for Church Workers.

The annual Summer School for Church Workers of the Missionary District of Spokane, held at McDonald's Point, Lake Coeur d'Alene, Idaho, from July 2 to 12, was a decided success. About one hundred and twenty-five were present, the majority being young people.

Miss Mildred James, of the National Council, and the Rev. H. P. Koulfuss of the Social Service Department, were from outside the District and very stimulating to all present. Dr. G. W. Gasque, of the National Commission on Evangelism, was present for two days.

Dr. F. F. Potter, of the State College of Washington, gave an excellent survey course on Modern Philosophy. Two local workers, the Rev. C. A. Kopp, of Ellensburg, and Miss Metcalf of Sunnyside, conducted courses for the young people.

The death of the Rev. G. O. Ware, of Hoquiam, Wash., made it necessary for Bishop Cross to leave the camp two days before its close. Under the capable leadership of Dean E. W. Pigion, of Yadkin, everything was carried through as planned, and the District is now preparing for next summer.

T. E. J.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

It was announced recently that the Rev. Charles C. Jatho, formerly rector of the Church of the Incarnation, Cleveland, Ohio, is to become rector of St. John's Church, Royal Oak, on August 1. By that time the new rectory now being built will be practically completed.

Mr. Jatho was born in Albany, New York, and received his education in Trinity School and Hobart College. He was granted a B. D. degree from the Episcopal Theological School, Cambridge. He was ordained to the diaconate in 1919 by Bishop Lawrence of Massachusetts, and to the Priesthood in 1920 by the Rt. Rev. Charles D. Williams, D. D., fourth bishop of the Diocese of Michigan.

During the war, Mr. Jatho volunteered with the French Army in 1917, as an ambulance driver, and later served two years with the American Army as a private. He was captured by the enemy and appointed chaplain by his fellow prisoners in camp. From 1919 to 1921 he acted as assistant in Christ Church, Fitchburg, Mass., and from 1921 to 1924 as assistant in All Saints' Church, Worcester, Mass. In 1924, he was elected to the Church of the Incarnation, his last cure before coming to Royal Oak.

Mr. Jatho has served in the Diocese of Ohio as a member of the Executive Council, the Diocesan Appropriation Committee, as Chairman of the Department of Religious Education of the Diocese, and as a member of the Diocesan Social Service Committee. He is the author of a book entitled "Handwork in the Church School", now in its second edition, and has contributed articles to a magazine of health and healing, entitled "Applied Religion".

McE.

ALABAMA.

Rt. Rev. Wm. G. McDowell Bishop

Seamen's Chaplain Ordained.

Seven congregations of Mobile united at Trinity Church for the ordination to the Priesthood of the Rev. Rupert G. Witt, Chaplain of the Seamen's Church Institute of Mobile, Alabama. Taking part with Bishop McDowell were the Rev. H. F. Schroeter, the Rev. Gardiner C. Tucker, and the Rev. A. B. Hanson.

Mr. Witt, who is a graduate of DuBose School, has ably made good as the successor to the beloved Chaplain Pearce, known to sailors everywhere.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.

Resignations.

The Rev. Rockland Tyng Homans, for the past nineteen years rector of Grace Church, Jamaica, has resigned, and will undertake certain special work in the diocese under the direction of Bishop Stires and of Bishop Larned. The resignation is effective October 1. Mr. Homans is a native of this diocese, born in the rectory of Christ Church, Manhasset, when his father was rector there. In his earlier ministry he was rector of Grace Church, Whitestone. During his incumbency at Jamaica, the fine Memorial Parish House was built, and the organized work of the parish, especially among the young people, greatly developed. His many friends in the diocese will be glad to know that he is not leaving the diocese, though resigning his rectorship.

The Rev. Richard S. Martin, who as seminarian, deacon and priest, has been in charge of Trinity Mission, Astoria, has resigned that cure and accepted the rectorship of Christ Church, Blacksburg, in the Diocese of Southwestern Virginia. He will move about August 15. The Virginia Polytechnic Institute is in Blacksburg, and a large part of Mr. Martin's work will be with the students of the college. He will also be in

(Continued on page 22.)

Family Department

AUGUST.

1. Thursday
4. Tenth Sunday after Trinity.
6. Tuesday, Transfiguration.
11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. Saturday, S. Bartholomew.
25. Thirteenth Sunday after Trinity.
31. Saturday.

COLLECT FOR THIRTEENTH SUNDAY AFTER TRINITY.

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may also faithfully serve Thee in this life that we fail not finally to attain Thy Heavenly promises; through the merits of Jesus Christ Our Lord. Amen.

For The Southern Churchman.

CHRISTIAN EVIDENCE.

William Olney.

And can I know and not suppose;
Is there a rock beneath our feet?
Or is Faith's strength only surmise:
And may we wake with sad surprise
To find the dream of Heaven close,
Suffering Faith's defeat.

Thank God! the vision is not dim;
A boon is ours beyond: "we guess."
Reason bears record to her God:
Creation's marvels spread abroad—
Earth, sea, air, witness unto Him;
And His great Power confess.

But Reasoning must step aside
And to a nobler Proof give place.
As humble Faith looks in the Word;
The Spirit of the Risen Lord
Doth Blessed Certainty provide—
Experience of Grace.

For The Southern Churchman.

Defense of Principles.

Louis Deschamps.

There is danger in the modern habit of extremely liberal views. It may become fatal to personal convictions. Vital emotional forces that constitute springs of action are often paralyzed into passive idealism by wavering opinions readily adaptable to every one's views. Prejudice and fanaticism are no more harmful extremes than are the extremes of indifference and doubt. To see some good in every man's argument is not the same as to agree with every different opinion.

What is not worth defending is not a real conviction. It may be aglow with sentiment or solemn as a creed, but it is of no lasting value without the vital spark of emotion, the fire of loyalty. Views indifferently held are often merely ornaments to be displayed on occasion, mere gestures to fashion or custom. When the treasure is in the heart, it is defended involuntarily. Defense of principles under criticism and even scorn (such may be the intolerance of the tolerant) makes them more sacred and more real in the character-making process. Continued habits of easy tolerance may leave one's own convictions lifeless and useless. Respect for another's views does not involve a surrender nor a compromise.

In an age of cynicism it is easy to call doubt tolerance. The living, dynamic, miraculous power of spiritual conviction can not survive too careless a tolerance, too easy a compromise with every conflicting theory. There is no greatness without zeal, nor real happiness without the self-forgetfulness of some profound and sacred devotion to a Cause. Loyalty is a form of love that demands quick defense in self-protection. Uncertain of themselves, modern cynics and intellectuals learn to depend upon the virtue of tolerance to remove opposition to their attacks upon spiritual things. Too great a willingness to sacrifice principle for popularity by agreeing with every one is a besetting sin of many modern Christians.

Without the strength of one's own convictions there is no answer to the psychological problems of melancholy and boredom. It is indeed a weary life that has no treasure worthy of quick defense, no conviction too sacred to deny conveniently. Passive indifference under the guise of intellectual tolerance in matters of idealism robs life of its greatest experience—the passion of a spiritual inspiration, a sacred sense of the sublime. It may be the inspiration of a profession that requires devotion to its ideals, or the lure of constructive work in any field, loyalty to any good and noble work.

If it is a real power in one's life so that the presence of God is discovered in its sacred and sublime influence, it makes crusaders and defenders rather listless philosophers and melancholy theorists. The faith easily surrendered never justifies itself.

The Reality of Prayer.

We sometimes wonder whether prayer is something that we can be taught or whether prayer is not something that is so spiritual that it cannot be taught. The disciples asked Jesus, "Lord, teach us to pray," "Teach us the prayer of spiritual communion and the language of God's Kingdom which at present we understand so imperfectly, but which we know is quite familiar to you." Yes, to understand the prayer communion of Jesus we must know something about the Kingdom. It is as though I might meet with a friend who had returned from some distant land and say, "Tell me all about where you have been. I understand very little; I have only a smattering of knowledge regarding that country. Tell me about its customs, its people, and its language." Prayer also is a language; it is the language of the heavenly country, or Kingdom of God. By studying the language of a country we can, more or less exactly, write its history. The ideals of a nation, the habits, the customs, the social laws and even the vices of a nation can be known by its language.

"Lord, teach us to pray," that we may know the language of the Kingdom of Heaven. Then shall we know the power of the Kingdom, for the Kingdom of Heaven is just as much a kingdom as any nation in any part of this world. It is governed by laws; it has its social life; it has its language.

Its social life is very wonderful, and men and women have received a vision of that social life and they are working untiringly, unremittingly, to make the kingdoms of this world the Kingdom of Our God and of His Christ. They know that the social life of the Kingdom of God is the only possible life in this world if we are to enjoy peace and righteousness. Also, there are those who are learning the language of the Kingdom.

The language of this world is of two kinds. Some of it is quite good, because many of the words that we use stand for what is praiseworthy, noble, emancipating, joyous, beautiful, inspiring: but in the language of this world there are words whose meaning expresses things that are unlovely, things that are degrading, things that bind and limit the children of God. And sometimes, if we pray to God untaught by Christ, those words of human frailty slip in and we come away from our prayers feeling cold, unblessed, hopeless, depressed. We are puzzled; we say we have prayed to God and there was no answer—just a blank.

We need to know more of the language of the Kingdom of God in our prayer life and to make use of that language and to seek more and more to overcome those thoughts and experiences in ourselves which are unlike the Kingdom of God's perfect Love.

Fellowship in the Kingdom! What a wonderful blessing that is. When our minds and our hearts are really under the influence of the fellowship of the Kingdom of Christ we can no more speak disparagingly of any one else than we should dream of doing about ourselves. One of the laws of the Kingdom is that we shall "love our neighbors as ourselves", or, as I once heard it expressed, which conveys a very beautiful meaning, "thou shalt love thy neighbour instead of thyself."

When Jesus commanded the disciples and sent them forth to heal the sick, these were His Words, "Heal the sick, and say to them, the Kingdom of God is come nigh unto you." The blessing that brought them relief and healing was the power of the Kingdom. Some who were opposing Jesus accused Him of casting out devils by Beelzebub, the prince of the devils. The power of Christ to heal the sick was the power of a certain Kingdom.

We know of countries amongst the nations of this world which stand high in the estimate of men as exhibiting truth and justice and righteousness. There is a country, even that of the Kingdom of God, which stands even higher in our faith as the Kingdom of righteousness, the Kingdom of light and peace and healing. If only we can become citizens of that Kingdom we shall enjoy its privileges, we shall use its language, we shall lose ourselves in its fellowship, for that is the highest salvation; we shall become its disciples and its ministers and we shall lead others that they may enter into the same citizenship.

How wonderful when we know the language of the Spiritual Kingdom. Every time we are on our knees in prayer, our tongues are loosened that we may pour out our very souls in the language of divine power and love as taught by Jesus. There can only be one kind of true prayer and Jesus can teach us that prayer. Then our minds will be confident whenever we engage in prayer and there will be power in the prayer. We do not utter prayers we have contrived to make up out of our own imaginations. Prayer is not our invention. We have been taught to pray by the Spirit. We belong to a spirit world and we have been taught the words and the language of prayer which belongs to that Kingdom. We are citizens, disciples, and children of the Kingdom. It is all around us and one day, when we are grown sufficiently we shall be able to bear the revelation of the Mas-

ter, Who said, "The Kingdom of God is within you."

The power is within you, the language is within you, the love, the peace, the joy, the courage, the music, the beauty, the wisdom, the healing; it is all within you. So high is that revelation and ideal, that it sounds too good to be true, yet were it not for the fact that it is true we should be utterly unable to pray or to give thanks to God. Our ability to praise, to worship, to adore, to love God, depends upon the truth and reality of those words of the Saviour, "The Kingdom of God is within you."

We cannot look into one another's minds to see what burden is weighing us down, but we know that we all have some special need, some trouble, some sorrow, some weakness, some infirmity, from which Our Father would set us free. May we not look to him now, for He would give us a larger measure of His Love than we have ever known before, that there may be more music, more joy, more courage, more loving-kindness in our lives; that as citizens of the Kingdom of Light the light may be shining upon us and in us and through us to others to God's glory.—John Maillard, In Healing Church.

For The Southern Churchman.

THE CLOUD.

David W. Cade.

We had followed the dripping stars' dim path,
While reeking seas drove high.
And parried the blows of the Typhoon's wrath
Under a toppling midday sky.

We had elbowed Death around the Cape,
In the teeth of a crying gale.
When the Spectral Dutchman's ghostly shape
Presaged that we must fail.

Then slowly we wore down Falkerland,
Into blistering doldroms distressed.
Each day the sun rose a flaming brand
Over a watery world unblessed.

But at night the mercy of Christ shone down,
From a wondrous violet sky.
Where glorious stars like flowers were blown
In a miracle garden on high.

No wind swept ever our dragging sails,
Above, beneath no living thing.
Gave cry to joy or to sorrow wails;
Scarce moved the deep with listless swing.

Full forty days we lay so grieved,
Such peace as never mortal craved.
The fashioned dust; ere God had breathed
His Spirit to be doomed or saved.

When Olaf spoke from mizzen peak,
The horror bare, that drove his soul.
"I see from here the ruddy streak
Of fiery waters flood and roll."

Out broke the babble of men lost,
For every man was clean distraught.
And saw the thing his soul feared most;
The travail of long years was naught.

Across the sun a small cloud drew,
And made for us a grateful shade.
Then hope and life began anew
Thus was the nagging horror laid.

We heard the music of old days,
Across the clatter of the years.
The straying bloom of vanished Mays
Swept like an Angel through our fears.
So small a thing in mercy given,
When need is great, and despair reigns.
Calls courage from the distant Heaven
And clears the score of craven stains.

Jesus as a Teacher.

Did you ever stop to think of Jesus' remarkably individual method of instruction? Through eleven individuals He reorganized the world and established a religion which withstands all shocks, all attacks, now as in twenty centuries past. Nor did He teach even that small number wholly or even mainly as a group.

He called them to His service by ones and twos. "As Jesus passed by, He called Matthew." "He saw two brethren, Simon called Peter and Andrew his brother, casting nets into the sea, and He saith unto them, 'Follow me and I will make you fishers of men'." And although He often called the twelve for group instruction, the story of His dealings with Peter prove His mastery of teaching through the individual attempting to walk on the water and his faith deserting him part way over; His rebuke to Peter's presumption and misunderstanding when he argued with his Master against the prophecy of His death, the warning that before the cock could crow thrice Peter would deny Him, a warning-teaching which brought Peter back in remorse and greater love and loyalty.

Nor were His disciples the only ones whom He taught by individual instruction—remember the woman of Samaria, the rich young ruler, Nicodemus, Mary and Martha, Mary Magdalene.

But not the greater truth of Jesus' method of individual instruction as compared with some of our later propounders of educational principles—He taught and trained the individual, but not at the cost of the group, as they would often have us do. The multitude pressed Him, the story says, great crowds followed Him, and He taught them, giving us as one such instance alone that marvelous collection of parables in the thirteenth chapter of Matthew.

It would behoove us teachers in our secular instruction to study the method of the Great Teacher, learn the relationship of the individual to the group or multitude. His teaching of the individual did not produce self-centered egotists, neither sympathizing nor cooperative in spirit with the group, with whom after all we must live, but leaders able to use their individual instruction to guide great multitudes into the way of life.

To measure Him by another of the shibboleths of modern instruction, self-expression. Have we modern educators discovered something new in this thought? Did not Jesus give us the principle in His own teaching? Can our recent emphasis on self-expression stand comparison as to its truth with what Christ taught? Let us see.

Do you remember His sending James and John ahead of Him to make ready, and their angry speech when refused admission to the village? There was plenty of self-expression among the disciples then, nor did He check it. But note: "They went to another village." Consider the story of the two disciples who contended for the high places in His kingdom, even letting their mother ask it of the Lord. There was no hindrance to their expression of their desires, but rather their request led to His exposition of the word "minister", and of the test of the cup and of the baptism of fire—thus using self-expression as a means to the end of teaching that which should be expressed. Not the error we have so pitifully and tragically fallen into, of self-expression without discipline, without learning of something real and vital and beautiful to express, misconstruing selfishness and absorption to be self-expression.

Two beautiful stories of the way Jesus permitted self-expression are given us in the very story which gave us the verse, "Suffer little children to come unto me", and in the story of Peter's enthusiasm to build three tabernacles at the scene of the Transfiguration. Can you not picture the loving wisdom with which Jesus accepted the crowding of the children and Peter's expression of a desire to make permanent a vision of such great glory?

Just one more illustration of a modern educational principle and of how Jesus anticipated it. We talk a lot today about stimulating creative energy, and we warn against checking creative enthusiasm. Our schools of education create whole departments and employ lecturers to guide us teachers right in this great principle. Let us see whether Jesus knew and used the creative energy of His pupils.

Read again the story of the woman of Samaria. She listened to His words. His disciples wondered that He talked to her and they would not have stimulated her to action. But Jesus understood and wanted for her creative enthusiasm to bring Him the first converts in Samaria. He did not tell her to go for her neighbors. His teaching stimulated her enthusiasm and creative action.

Matthew 10 tells us about His sending the disciples out. He taught them what dangers and temptations they would meet, but He laid no commands on them as to how they should work. No greater story has ever been told than Peter's confession of faith in Jesus as the Christ, yet it was a pure expression of creative enthusiasm stimulated by Jesus' discussion with His disciples of who men said He was.—From an address in Calvary Church, New York, by Olive M. Jones.

Called By His Name.

A man who lived in Portland, Maine, has left by his will a trust fund of $100,000 to be used to pay for the education of Portland residents of his own family names, which are Rackleff, Miller and Nelson. They must show signs of genius and must be recommended by a teacher or distinguished attorney. That bequest will constitute a splendid monument to the testator, a monument of life, which will outlast all memorials of marble, granite or bronze.

Quite similarly does Christ honor and bless all those who are called by His name. They have been adopted into His family, they are proud to take His name upon them, and seek above all things to do honor to it. They feel the responsibility of carrying the name that is above every name, and would rather die than bring disgrace upon it in any way.

All such persons Christ endows with blessed and magnificent potentialities. He provides for them the best of teachers and puts them under the most fruitful discipline. Nothing that boundless resources can do to develop them is left undone. They are the favored of all men.—Selected.

"It has been well said that there is only one question more important than 'What do I think of Christ'? and that is, 'What does Christ think of me'? Perhaps some of us, if we knew the answer, would, like Peter, go out and weep bitterly."

For the Young Folks

FORGET IT.

If you see a tall fellow ahead of a crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to forget.

If you know of a thing that will darken the joy
In a closet, and guarded, and kept from the day,
In the dark; and whose showing, whose sudden display,
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile or leastway annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.

—Selected.

The Books That Ran Home.

Missionaries have to learn to do all sorts of things. There are no stores around the corner in the African jungle.

Many years ago a missionary was trying to teach some of the African boys and girls to read. She had no blackboard, no tablets, no pencils. With a sharp stick she made letters and figures in the red earth. School books written on the ground do not last long. Sometimes the rain came and washed the lesson away. Sometimes people walked over it. The missionary was dreadfully discouraged. Then, too, there were only a few children who could see her book on the ground. She wanted books that could be sent to other villages.

"What are we to do about it?" she said to the other missionary.

Now the other missionary was a man, and he was very strong. "If I knew where a printing press could be found, I'd go right out and get it for you," he said.

But both of them knew there was no printing press in that part of Africa. He took from his pocket his sharp knife and looked at it.

"I'll tell you what I'll do, I'll make a printing press."

The teacher laughed. "Make a printing press with a pocket knife! Who ever heard of such a thing?"

But the man missionary already had a good smooth board in his hand and he began to whittle away with all his might. He tried one way to whittle a letter and when that wouldn't work, he tried another way, and then a half dozen other ways, until at last he had a wooden type that would print the letter A. After that it was easy to make all the other letters.

But his troubles weren't over. Now that he had a printing press where was he to find the ink?

When the next boat came in there was some printer's ink in it, but there were no pads, and printer's ink is so thick it has to have pads and rolls. He found two empty tin cans and stuffed them full and running over with cotton.

"Now, if you'll give me one of your old shoes," he announced, "I'll show you how to make the latest thing to be had in printing pads."

The soft leather was ripped from the top of the shoe and tied over the cotton which stuck out from the ends of the two cans. The inventor rubbed the soft pads together in great glee. Then he dabbed some of the ink on them and kept on rubbing them together until the ink was thin enough for printing. He pressed the wooden type on the pads and then he pressed the wooden type on a piece of praper. There the letter A was on the paper! What should he print for the first words of his printing press?

One by one he made the letters, "Babe watu wa najjini", which means "Our Father which art in heaven."

One day a mission school boy was watching the wonderful printing press make the letters on white cloth. He pressed one of them on his body and the letter was printed on his smooth, brown skin. Then he added another until there it was, "Babe watu wa nijjini". When the other children saw it they wanted the printing press to give them some printing they could carry around with them, too, so the letters of the alphabet, or some words from a Bible verse were printed on their bodies. The boys and girls themselves were the first school books in that part of Africa, and they ran home to show the wonderful printing. Fathers and mothers and brothers and sisters began to learn to read from these living books. It wasn't very long before there were real books, with pages of alphabets, and stories to read, but many people remembered the days when the first printing press was whittled out of wood and when the boys and girls were the books that ran home.—Everyland.

Adcenturing in Goodness.

Five boys stood on the corner plotting deviltry. They had nothing to do, and it was Saturday and springtime, and the call of adventure was in the blood.

"Let's sneak down to the corner and ring the doorbell of Widow Jones. She hates that worse than poison," said one of the gang. "Oh, that's too easy," said another. Let's bum transfers and ride all day in the elevated trains." "Nothing doing," said a third. "I'd rather raid the fruit stand of old John. He's too lame to catch us, and his apples are all polished up.". The fifth boy now turned to the rest: "Listen, fellows!" he said, "I ain't any better than the rest, but I got an idea. Miss Jackson said yesterday that there is more fun in an adventure in goodness than in anything else. She knows an awful lot, I tell you, and beside, she's pretty. I'd like to try it just once." "Oh, go on!" said the first boy. "We ain't got time for that sort of stuff."

"Gee, I don't know," said the second. "I'd like to try it. If there's fun in it we should worry." What'll we do?" said the fourth boy. The fifth boy was equal to the demand. "I got it thought out," he said. "You know old Mrs. Sampson. She's so old her hands are all wrinkly. Well, I saw her trying to cut up a load of kindling. What do you say we go get axes and cut that kindling and pile it in her cellar, too, and when she offers to pay us we'll all say: 'No, Mrs. Sampson, we don't take nothin'. We were just loafin' around, so we thought you might like a lift'." "It's a go!" yelled the boys, and each ran off in a different direction for an axe. They were back in a moment, and a little later Mrs. Sampson straightened up her tired old back to look at five boys armed with axes standing all around her. "Bless!" cried Mrs. Sampson, "What do you want?" "Nothing," said the first boy. "Just thought you might want some help." "I can't hire you," said the old lady. "Nobody can," said the second boy. "We're doing this for you just because we want to."

A half hour later five boys stood at Mrs. Sampson's front door. The wood was all chopped and carted in. "I can't believe it," said the old lady, with tears in her eyes. "I never see the beat of it." "It ain't nothin'," said the fifth boy. "We was just adventuring in goodness. Good-bye, Mrs. Sampson."

"God bless you," said Mrs. Sampson, as she watched them walk away.

"Here comes a policeman," yelled the first boy.

"Who cares?" said the second boy.

"He ain't looking for us," said the third boy.

"It's great to how he's a friend of ours," said the fourth boy.

"Adventuring in goodness is the real stuff," said the fifth boy.—Journal of Education.

A Knight's Quest.

Jack wanted a book, Sir Thomas Mallory's tales of the days of chivalry and knighthood. Uncle Roswell promised to give it to him on condition that he would do a deed of chivalry every day for a week.

Jack objected, that it was impossible. "There aren't any dragons to slay nor princesses in distress to rescue now-a-days."

"There are plenty of people in distress, and some of them are princesses in distress, and some of them are princesses in disguise," replied Uncle Roswell. "You will have to discover your princesses before you rescue them."

The end of the week came and Uncle Roswell was wondering if Jack had failed, when he heard voices in the hall—

"Lean on me, grandpa," Jack was saying. "Lean hard when you step on your bad foot."

"You're a sight better than a cane, youngster. How did you come to think of it?"

"Oh! I'm discovering princesses, and you're my seventh," said Jack with a laugh, and grandfather went into his room wondering what nonsense the boy was up to now.

A little later Uncle Roswell said, "I overheard one grateful princess' thanks."

"Well," said Jack eagerly, "grandpa doesn't look like a princess, but you noticed he had the right manners."

"It is much to a knight's credit," answered his uncle, "to recognize a princess in the disguise of an old man. How about the other six quests?"

"There was Miss Bell the first day," began Jack: "I knew at once she was a princess, for she has golden hair and white hands and is fair and stately. And she was in distress, for crossing the field, a cow followed her, expecting to get something to eat. Then Miss Bell ran—and the cow ran, too!"

"And what did you do?" asked Uncle Roswell.

"Oh! I ran towards them and hollored and the cow stopped to look at me, and

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Miss Bell got out into the road. She thanked me in words just like real princesses used.

"The next day there was the fruit woman. She had just piled a lot of fruit on her stand when down came the awning, and all you could see was kicking feet and rolling oranges," and Jack laughed as he recalled the scene.

"Then you pranced up on your cream-white steed," suggested Uncle Roswell.

"I pranced up," said Jack, "frowning at some jeering knaves, and pulled off the awning and helped the princess to get up and to gather the scattered fruit. Then she said, 'You be a gentleman! May God bless you.' So I knew that she was a princess herself.

"I am not so sure about some of the rest, but they all had the right manners."

"Were they in distress, and did they give you hearty thanks?"

"One was a yellow cat with a tin can tied to her tail," answered Jack.

"Golden hair again," said Uncle Roswell under his breath.

"She purred her thanks for my unfastening the tin," Jack went on. "There was a clerk in the store who wanted a drink of water, but couldn't leave her counter, so I brought her one. Blind Tom was feeling for the penny he had dropped, so I found it and, to make it a real deed, gave him another. Then the Miller baby was crying for a dropped ball, and I picked it up for him and he smiled his thanks. Do they all count?"

"Of course they count," said Uncle Roswell; "I dub thee knight, Sir Jack, and here is the book. Continue your quests. In whatever disguise they may be, you will know they are real princess-if they return you hearty thanks by look or word or act."—Expositor.

The followers of Christ are to be one society because all are to be united to Him as their Leader and Life-Giver. The bond of union between them is loyalty to Himself, bearing fruit in love and service of the brethren. What Christ created was a Fellowship. Of that Fellowship the Churches are imperfect expressions. It is for us to try to form such an outward expression of the Fellowship as shall be in accord with the spiritual principles which Christ laid down.

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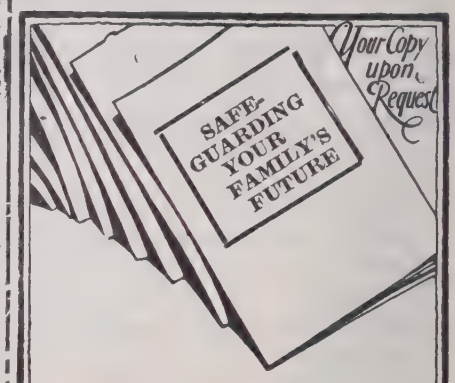
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AUGUST

By Mary Carolyn Davies.

August is a gypsy month,
Husky, dusky, brown!
August is a gypsy month
Who doesnt' like the town

She prefers a lake or wood;
There she dwells content
As a proper gypsy should
Sleeping in a tent

Cooking o'er a camp fire
I'm a gypsy too!
Where fir trees break the blue.
August, let us camp together,

Peter's Strange Potato.

Peter and his brothers John and Jack were on their way home from school when Peter stopped and picked something up.

"Look at that funny potato!" he cried, and showed them something that resembled an elongated potato. He examined it with renewed interest.

"Aw, throw that thing away and come on," said John, "we have all the potatoes we need."

But Peter looked upon his find and refused to throw it away. When he came home he went out into the garden, dug carefully a hole in a corner of it, and put his potato in it, while John and Jack stood near by and laughed.

"Be sure to grow potatoes for the whole family, Pete," said John teasingly.

The potato thrived, however, in spite of all mockery, and one day his mother came back from the garden with a smile and told Peter to go and take a look at his potato. Peter did so, and soon came back with his face beaming with joy.

"It has started to flower," said he, "and do you know, Mother, it does not 1160 Britt Wm R (c) barber at all resemble Daddy's potatoes."

A week later Peter came running to his mother, asking her to come and see the potato-flower. Together they went out into the garden, and Peter pointed silently to the plant.

"Really, Peter, this is the most beautiful dahlia I have ever seen," she said, almost in a whisper. And she bent herself toward the big plant and caressed the big flower with her fingers.

"And then think that I found it on the road," said Peter solemnly.

"But how did you happen to pick it up?" asked his mother, while she counted the beautiful buds on the big plant.

Peter bowed his head in embarrassment, and answered timidly, "I couldn't let it lie so that people would tramp upon it, because it had a little green leaf."—Selected.

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I. We believe in the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

II. We believe in one God, eternally existing in three persons, Father, Son and Holy Spirit.

III. We believe that Jesus Christ was begotten of the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and in the case of those who reach moral responsibility, become sinners in thought, word and deed.

V. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all who believe in Him are justified on the ground of His shed blood.

VI. We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.

VII. We believe that at any moment the rapture of the saved may occur, when "the Lord Himself shall descend from heaven" to catch up His people to meet Him "in the air."

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Marriages

HUMPHRIES-PURNELL.

At the home of the bride's parents, Mr. and Mrs. James Carstaphen Purnell, Charlotte, North Carolina, August 14, 1929, by the Rev. John Moore Walker, Mr. Clarence Eli Humphries, of Gastonia, North Carolina, and Almeyda Tredway Purnell, of Charlotte, North Carolina, and Winona, Mississippi.

Deaths

REV. BENJAMIN E. REED.

REV. BENJAMIN E. REED entered into the life beyond Sunday, June 23, 1929, in his eighty-sixth year. He was the son of Rev. Enoch Reed and Anne Teackle Parramore. His childhood home was in Accomac County, the Eastern Shore of Virginia. After serving in the Confederate Army, he entered the Theological Seminary at Alexandria, Virginia, and was ordained on June 25, 1869. While living on Seminary Hill he met Mary Funsten, whom he later married.

His first parish was historic Brandon on the James River. In 1872, Rev. Mr. Reed accepted a call to Mt. Calvary Church in St. Louis, Missouri, and was pastor there for twenty-two years. For a few years he was rector of Grace Church, Paducah, Kentucky; after which time he returned to St. Louis. Forty-six years of his ministry were spent in devoted service in the Diocese of Missouri.

The Rev. Mr. Reed took a prominent part in the civic as well as the religious life of St. Louis. He was a brilliant preacher and a leader in every Christian movement.

His religious faith was a living, ever-present force. His belief in Jesus was the dominant note of his life. His was a sympathetic, bouyant nature. He had a gift for friendship, and attracted to himself the love of young and old. His way of living will forever be an inspiration to all who knew him. He lived to reap the harvest of things accomplished, and leaves a long record of service to mankind.

I thank God upon every remembrance of you.—Phil. 1:3.

MINUTE

Of the Annual Meeting of the Board of Trustees of the Church Home Orphanage With Regard to the Death of the Rt. Rev. William Alexander Guerry, D. D., Bishop of South Carolina and President of the Board.

IN MEMORIAM.

The Board of Trustees of the Church Home Orphanage desires to place on record its tribute to the memory of the Rt. Rev. William Alexander Guerry, D. D., Bishop of the Diocese of South Carolina and President of this Board.

In the passing of this distinguished Christian statesman the Nation and the Church have suffered grievous loss. Nowhere is this loss more keenly felt than at the Church Home Orphanage. This institution has known Bishop Guerry as a wise counsellor and a capable administrator, whose direction of its affairs has covered practically the whole period of its large development. Attention to every duty imposed upon him by his high office, Bishop Guerry served the Orphanage with deep and personal devotion because of his love for Christ's helpless little ones and his faith in the training and nurture afforded in this Home under the direction of the Church to whose service he had consecrated his life. With untiring zeal and energy he devoted himself to the conduct of its affairs and steadily advanced its interests throughout the whole of his Episcopate. The little children of the Home have lost a loving and sympathetic friend; the institution an able and constructive leader, whose place in the Church Home Orphanage, as in the ranks of Christian leaders and in the hearts of a multitude of friends, never shall be filled.

Bishop Guerry had achieved a position of leadership in the National Church. He was heard with interest and respect in the General Convention and in the pulpits of great churches and cathedrals throughout the land. His eloquent appeals for the sanctity of marriage and for Christian Unity constituted a worthy contribution to the literature of American Christianity. When he rose to address great public assemblies, members of this diocese felt a thrill of anticipatory pride in the assurance that he would make valuable contribution to the discussion and would ably represent his beloved State and Diocese of South Carolina.

Consecrated through his high office to the Cause of Christ and dedicated to the highest interests of the people of his beloved South Carolina, he lived among them as prophet and statesman preaching the Gospel of Salvation through Christ with inspired eloquence and presenting through his own life and character the highest ideals of Christian manhood and patriotic citizenship.

In the annals of South Carolina, among the names of a long line of distinguished leaders, William Alexander Guerry, Prophet, Bishop, Christian Statesman, is inscribed for time and for eternity.

The story of his tragic death sheds additional lustre upon a character so pure, so strong and Christlike. Breathing the very spirit of the Christ Himself, praying, "Father, forgive him, for he knew not what he did", he passed to meet his Master face to face; to receive a higher commission in a nobler service; and in the nearer presence of the Great Captain to wield the stainless sword of celestial warfare till the wrongs of earth are righted and the eternal victory is won.

W. K. PENDLETON,
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Committee.

RESOLUTIONS.

Judge J. K. M. Norton.

At a meeting of the Vestry of St. Paul's Church, Alexandria, Virginia, held in the church on the morning of March 31, the following resolutions were adopted:

"By the sudden passing into eternal life of Judge James Keith Marshall Norton, on the morning of March 27, 1929, in his sixty-ninth year, St. Paul's Church and vestry suffer a severe loss. The son of a former deeply beloved rector, the Rev. George Hatley Norton, D. D., Judge Norton was a life-long and devoted and general member of the congregation. Since 1901 he served faithfully in the Vestry, and for three years was senior warden. He frequently represented us, also, in the diocesan councils. The esteem in which he was held by the members of his profession is shown in their written tribute to his memory; and the regard felt for him by the community in which his long life has been spent, was evidenced by the great outpouring of people of every class who attended his funeral. Jurist like Judge Norton recall the words of the good King of Judah to the judges of his appointment: "Consider what we do, for ye judge not for man, but for Jehovah, and He is with you in the judgment" (2 Chron. 19:6).

His unostentatious liberality to the poor is proverbial; and he supported the Salvation Army and Young Men's Christian Association, as well as many other good causes. He was a fine example of the chivalrous Virginia gentleman. We cannot fail to recall with gratitude that almost the last act of his life was devout attendance at a Lenten service in the church he loved so well. We laid him to rest with the service of his Church and with Masonic honors, in St. Paul's Cemetery, which had been for so long an object of his constant care, on Good Friday afternoon. The day and hour are reckoned by scholars and astronomers to be almost exactly the nineteen hundredth anniversary of the burial of his Saviour and ours, in the garden of Joseph of Arimathea. As that Saviour rose we, too, shall rise victorious by His grace and power.

CHURCH INTELLIGENCE.

(Continued from page 16.)

charge of the mission at High Top.

The Conference of Laymen.

Bishop Stires' call for a conference of laymen, to follow the clergy conference to be held at Easthampton in September, is meeting with a fine response. One hears of parishes that have already appointed and secured the acceptance of representatives. The clergy conference has been a notable success, and has served a useful purpose; and the call of a conference of laymen signifies fine leadership, and will doubtless meet with excellent results.

And speaking of laymen, how refreshing to read in the parish paper of the Church of the Ascension, Rockville Center, that the wardens and vestrymen of

that parish, during an interim between rectorships, feeling themselves responsible for the conduct of parish affairs, appointed a monthly corporate communion for themselves, and a weekly vestry meeting. "The first Sunday in July, a hot day, by the way, saw them still going strong, and each Monday night sees every man in his place in the guild hall." These are the sort of men who will be eager to respond to the Bishop's call for a conference.

C. H. W.

Double Farewell Held Sunday at Episcopal Church of Atonement.

Dr. Jeffrey Jennings, pastor of the P. E. Church of the Atonement, Seventeenth Street, near Fifth Avenue, had the unusual experience of holding a double farewell service last Sunday, at a Missionary Service. William J. Smith, a member of the church, who has been connected with athletics in the Y. M. C. A. for fourteen years, will leave the city tomorrow for Tennessee to study for the ministry. He was presented with a purse of gold from friends in the congregation.

Miss Jean Jones, another member of the church, will leave on Saturday for Alaska. Miss Jones is a registered nurse, and has been connected with the Samaritan Hospital. Having volunteered for the Episcopal Mission field, Miss Jones was assigned to duty in Alaska.

J. J.

Sister Brigit and Sister Felicitas.

Sagada was inexpressibly saddened on the Sunday on which we commemorate Our Lord's Passion by the tragic loss of two of the most loved members of its Mission staff, Sisters Brigit and Felicitas of the Community of St. Mary. On the eve of that Sunday the Sisters had eaten a pudding prepared for them by a cook who had resumed her duties only that day after an absence of several months, in which sodium flouride had been used instead of flour. In spite of all that could be done for them they passed to their rest within a few hours.

They had come to the Islands together in May, 1921, and since that time had served God and the Mission well. They had been devoted to their work and to the people. The love which was felt for them could be seen in the crowds of grief stricken people who attended the Requiem Mass and Burial Service on Passion Sunday. The church was filled with the mountain people among whom they had worked for eight years. The faces of these people showed that they could not understand why the "Apo-Madis" had been taken away from them —nor can we—but they were all present to pray that they might be happy and at rest in that new part of God's Kingdom to which they had been been called. No one who was present in the chapel of the new convent in which the bodies of the Sisters awaited removal to the Church will ever forget that night—the crowds of boys and girls kneeling there, sobbing and praying and joining in the prayers which were read from time to time, the flickering candles, the boys in vestments, kneeling in turn beside the bodies of those whom they had loved and reverenced, the red light burning before the Altar which gave assurance, in spite of the grief, that they were still with Him whom they had adored and worshipped while still in their reathly tabernacle; all these things are a memory which will remain as long as life endures.

We all know that many of the blessings which have come to the work in Sagada are directly attributable to the prayers of the Sisters of St. Mary. Those who have spent much time here know that it was almost impossible to go into the Church, except at their Office time and not find one or more of them kneeling there. We know that their prayers were constantly for one or another of the needs that had been felt, either for individuals on the staff or for the Mission work. Whenever any one felt the need of some blessing, the first thing that entered one's mind was to ask the Sisters to pray that it might be granted. Somewhere those prayers are still rising to God, but we who are left here miss the direct contact with those yho offer them and the inspiration to devotion that they always incited in those about them.

"Whom the Lord loveth, He chasteneth." Sister Patricia often said that the reason that Sagada had many things to suffer was because God loved Sagada so much. We can not really hope to understand, any more than the mountain people can, why, within three years, four people who were greatly loved and who were so valuable to God's work in the mission, have been removed by death. We can not really regret, for their sakes, their removal from our midst. The Sisters are where they always so greatly longed to be, with the Bride-Groom whom they espoused here on earth. They are in "joy and felicity" and they rest from their labors. But we do suffer greatly. And we miss them pray and as kothers to pray, that God beyond words. The work suffers. We will quickly raise up volunteers to come quickly and carry on the work that these had so nobly and tirelessly carried on for years:

"In God's hands we leave them: faith and prayer
Shall link our hearts in love to them alway.
O true, brave hearts! God bless them, wheresoe'er
In God's great universe they are today."

—L. L. R., in The Diocesan Chronicle.

Personal Notes

The Rt. Rev. John Gardner Murray, D. D., is now at Chester, Nova Scotia, taking his vacation.

The Rev. Robert Johnston, D. D., rector of St. John's Church, Washington, D. C., returned from Scotland, August 10, and is now spending some time at Chester, Nova Scotia.

The Rev. Moulton Thomas has accepted the appointment by the Bishop of Maryland as minister in charge of Hancock Parish, Maryland.

ORDINATIONS.

The Rev. Battle McLester was advanced to the Priesthood on the Ninth Sunday after Trinity, 1929, by the Rt. Rev. Thomas F. Gailor, S. T. D., D. D., LL. D., Bishop of Tennessee, in St. Paul's Church, Chattanooga. The candidate was presented by the Rev. Dr. Oliver J. Hart, rector of St. Paul's, who also read the Epistle. The Bishop preached the sermon and read the Gospel. The Rev. James R. Helms, vicar of Thankful Memorial Church, St. Elmo, read the Litany. The Rev. Mr. McLester, who was formerly a minister of the Methodist Episcopal Church, South, is priest in charge of Grace Memorial Church, Chattanooga, which he has served as lay reader and deacon ever since his admission as candidate for Holy Orders in this Church.

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THE PROBLEM OF ROMANIZING

Mr. Editor:—In the issue of "The Living Church" of June 15th appears a very remarkable article under the title, "The Problem of Romanizing," by Rev. Kenneth R. Forbes, Rector of St. James Church, Roxbury, Mass., which the author says is "from the viewpoint of a Catholic."

It is well worth while to quote a few of his statements, which I commend to the serious reflection of every loyal Protestant Episcopal Bishop, clergyman and layman in the Church:

"What is popularly called the process of 'Romanizing' in the Episcopal Church has become an acute problem. * * * Our Modernist—and to a less extent—our Evanbelical brethren seem to be in a panic lest the Episcopal Church shall find itself delivered bound to the Roman hierarchy if the steady growth of the Catholic party in the Church is not drastically checked or destroyed. The absurdity of some of these fears and the superficial knowledge of history which much of the propaganda shows has perhaps led many men and women of the Church whose sympathies are entirely with the Catholic movement to deny that there is any real 'problem of Romanizing' in the Episcopal Church, save in the overheated imagination of Protestant propagandists. **If this be the case, it behooves such Catholic-minded folk to take to themselves a serious second thought."**

The quotation is here interrupted to direct attention to the fact that this last sentence contains a tacit admission that there is a very real problem of Romanizing in the Church. But we proceed:

"The genuine 'problem of Romanizing' is not at all what our Protestant Modernists depict in their heated denunciations. There is no danger that any considerable or influential number of churchmen will ever wish to lead us bound into the Roman communion. The leaders and the rank and file of the Catholic movement have no desires—secret or otherwise—of that sort.

The real 'problem of Romanizing' in the Episcopal Church **is a problem of strategy and concerns chiefly the avowed adherents of the Catholic movement in the American Church.**

* * * * * *

In short, the Catholic movement in the American Church to-day is actually **embarrassed by the very magnitude of its success.**

* * * * * *

The primary and distinctive mission of the Episcopal Church is to teach the Catholic faith and life to American Protestants."

By "the Catholic faith" in the last sentence is meant essentially all of the doctrines of Rome.

The writer of the article in question is certainly correct in saying that the process of "Romanizing in the Episcopal Church has become an acute problem."

When laymen read the statement of Dr. Forbes that "there is no danger that any considerable or influential number of churchmen will ever wish to lead us bound into the Roman communion," and that the leaders of the Catholic movement have no desires of that sort; when they read his encomiums upon the "embarrassing" success of the Anglo-Catholic, or "Back to Rome" party; and then, when they look the actual facts squarely in the face, they wonder how a clergyman ordained in the Protestant Episcopal Church can face its people with any such declarations.

Let us look at some of the cold and indisputable evidence.

Headed by a clergyman in the Diocese of Maryland (the very Diocese of the Presiding Bishop of the Church), there exists in the Protestant Episcopal Church a society known as the "Confraternity of Unity." I quote a few expressions from the "Credenda" appearing in its constitution:

"The purpose of this Confraternity shall be to promote that movement within the Anglican communion **which looks toward corporate reunion with the Holy See.**

I believe in the true, real and substantial presence of the Body and Blood, together with the soul and divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist.

I believe in Purgatory.

I believe in the Primacy, **not only of honor but of jurisdiction of the Roman Pontiff,** successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ.

I believe in the veneration of the Saints **and of their images.**

I believe in everything else that has been defined and declared by the sacred Canons and by the General Council, and particularly by the Holy Council of Trent, **and delivered, defined and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff and his infallible teaching authority."**

The Order of the Holy Cross, a society of monks, is distributing in the Church thousands of tracts teaching Reservation and Adoration of the Sacrament; teaching what amounts to worship of the Virgin Mary; Purgatory; Holy Water; Penance and about everything else the Roman Church teaches.

Another society, known as "The Living Rosary of Our Lady and St. Dominic," is broadcasting a leaflet advertising rosaries said to have been "enriched and blessed" with papal indulgences.

With headquarters at Stamford, Conn., exists the "Order of the Nail," an avowedly secret society.

In addition to the above, there are nearly sixty other societies, all working to the same end—the "strategy" by which the doctrine, discipline and worship of the Church are being undermined.

How long will the loyal Bishops, clergy and laity of the Church stand idly by while these things go on?

Aroused to the seriousness of the situation confronting the Church, one of America's foremost lawyers writes, in a letter received to-day:

"I am most tolerant in all matters of opinion, and will contend as earnestly for the other man's right to differ from me as for my own right to differ from him. But I have no tolerance for treason in respect of the fundamental principles on which our Church was founded."

The bald question confronting the loyal Bishops, clergy and laity right now is: Is the Protestant Episcopal Church worth preserving? If it is, there is but one way to preserve it, and that is to get together and **act** in no uncertain manner.

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—Langbourne M. Williams.

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—Francis L. Patton, D. D. of Princeton University

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorials	5
The Inspiration of a Trip to the Holy Land—Rev. Alan Pressly Wilson	6
The Heavenly Vision in the Psalms—G. Osborne Troop	7
We Believe That Thou Shalt Come—Kenneth Mackenzie	8
Inspiring Service for Our Boy Scouts	9
Honor Memory of Virginia Dead	10
Religious Liberty in Italy	11
The Bible's Power of Attraction	12
Literary Pastimes of Authors	12
Yam Money	12
Immigration	12
Favorite Scripture Verse	13
Letters to the Editor	13
Book Reviews	13
Church Intelligence	15
Family Department	17
Childrens Department	19

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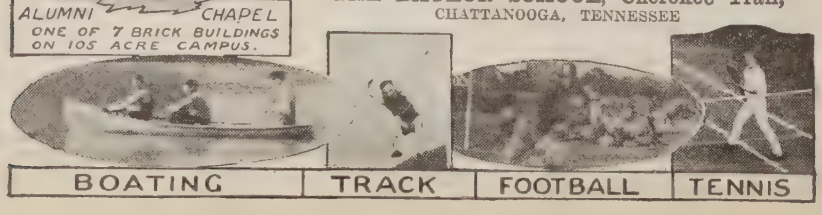
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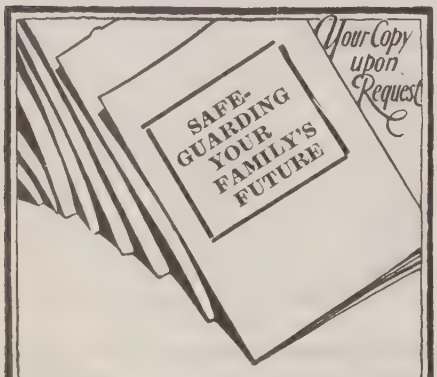
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Thoughts For the Thoughtful

Better to work and fail than to sleep one's life away.—Jerome K. Jerome.

Campbell White affirms that "Prayer is the first and chief method of helping to solve the missionary problem."

I pray, O Master, let me lie,
As on Thy bench the favored wood;
Thy saw, Thy plane, Thy chisel ply,
And work me into something good!

"Keen and intense life's race,
Sharp and severe its strife:
Lest I grow faint and slack my pace,
O Christ, be Thou my life."
—C. S. Hoyt.

There are bruised and broken folk all about us! Oh, that it may be said of us that we never passed a wounded man by, but that like Jesus we lived not to be ministered unto, but to minister.—J. D. Jones.

"A Christian should keep in mind that he is not an orphan, and that it is his duty and privilege to ask much from his bountiful Giver."

"There is nothing possible to man which is more ennobling to his spirit, to his whole being, than the endeavour worthily to worship God."

We are not asked to give as much as Jesus did; we haven't so much to give; but most of us could follow His example more than we do.

"Make channels for the streams of love,
Where they may broadly run,
And love has over-flowing streams
To fill them every one.
Ceasing to give, we cease to have,
Such is the law of love."

The speechless cry of an over-burdened spirit, wearied with the trials of life, or borne down with the struggle against sin, has still the Friend of all friends to plead with the Almighty Father, in the gracious Saviour's Name, and ask help for which we can cry, but which we cannot describe. "The Spirit Himself maketh intercession for us."—Dr. J. H. Eccleston.

A committee of five usually consists of the man who does the work, three others to pat him on the back, and one to bring in a minority report.—Fort Worth Record-Telegram.

Would to God we might all live in such close union with our risen and exalted Lord that the out-breathing of His Spirit could be felt by all who come in contact with us to the breaking of the power of sin and the turning of many to righteousness. It is a ministry to which all are called and from which no sincere and humble servant of God is excluded.

"God's purpose for unity holds. We go our various ways, we pursue sometimes one policy, sometimes another, we fail, we procrastinate, we succeed, we only make partial unions, we see but a few steps ahead but all the time we know that we are working towards God's purpose and that will not fail. The unity movement is assured of success, because God's purpose holds."



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EDITORIALS

Vol. 94. RICHMOND, VA., AUGUST 31, 1929. No. 35.

USUALS

Surely blest are we usual, ordinary, commonplace people. We are and we make the country. We do the work. We are the earthly ultimate power, court of last resort. We can know and enjoy peace and happiness most of the time and security from hostile criticism and do so vastly and so much good, if we will.

A few days ago, Mary MacLane died in Chicago. To the younger people her name is strange. To elders who recall it at all it brings vague, straggling, unsavory, random recollection. Twenty-eight years ago she was one of the most conspicuous persons in the United States, talked of everywhere. Twenty years old then, she wrote and published an infamous book, audaciously indecent, defiling herself and womanhood, scoffing at religion and purity and decency, filled with mocking prayer to "dear Devil". Dirty newspapers, of which there were too many and too widely circulated in 1901, as in 1929, with small and dirty editors intent on showers of unclean pennies, filled columns with the young woman, her doings and sayings and her book. She rose to prominence swiftly, doubtless gathered much money. Showmen of the baser kind, catering to coarse and obscene appetite, offered her stage engagements, some of which probably she accepted. Then she went the pace, riotously. She died alone, forgotten, poor, miserable, desolate, in a shabby room of a second or third class hotel. The day she died some thousands of women who twenty-eight years ago sighed with momentary envy of her quick success and wealth and to see her flaunting insolently like a green bay tree were happy and contented mothers of families, queens of hopeful households, with troops of friends, useful, busy, respected and beloved—just usual, decent, clean living and clean thinking women.

Craving to be somewhat above other people and in the eyes and mouths of the crowd is one of the several inborn tendencies of humanity, which become blighting vices or blooming virtues, curses or blessings, as used. Most of us have occasional or chronic fits of it. In any group of children will be some intensely eager for special notice, thrusting themselves forward, unpleasantly and offensively or more discreetly and decorously, according to breeding and disposition. Ripening youth has its dreams of grandeur, builds its secret air castles. Parents, teachers, pastors, are responsible, in great measure, for the direction of the childish ambitions and the youthful dreams, but the responsibility very, very often is forgotten. As years go by and the realities and struggles of life are met, the ambitions of childhood vanish or are transformed, the dreams of youth dim, the air castles shrink and their glorious colors fade to the drabness of the daily cares and labor. It is so with the great majority of us. Those who by circumstance or natural impulse retain eagerness to be seen and known above the general multitude take many differing paths to varying objectives, from clowning for local fame as humorist, posturing for social leadership or "daring" sociological, theological or scientific enunciation, on to seeking the bubble reputation at the cannon's mouth or aspiring to the presidency. Mary MacLane used a short, easy, way. She might have applied her brilliant talents to production of books, stories, poems, articles, to brighten tedious hours, rest tired minds, carry comforting or elevating or helpful thought. Had she done so she would have been mentioned casually now and then in newspapers and magazines, admired and thanked by thousands of the usual people—really but little more than just one of us usuals. But she would have made a trail of pleasure given, good done, gratitude and respect fairly won. She preferred to make herself widely known and now remembered with dim disgust by a startling, shocking, challenge to the public sense of decency and serving a dish of salaciousness for the delight of depravity.

It has been said sometimes that in the hereafter there can be no punishment for evil doers more dreadful and terrible than full knowledge of all the harm from their sins; no reward for the doers of good than sight of the happiness they have caused, the sorrow and misery they have prevented—evil and good extending, perhaps, through long successions of generations, among people unknown and in far scattered places. If that could be true, we may imagine Mary MacLane required to review forlorn processions of poor, painted, bedraggled, lost creatures parading streets of cities at night, cringing abjectly before policemen, inviting and accepting brutal insult, bound for potters' fields and morgues, with degraded life to end in shameful death—her work—followers of her suggestion, poisoned by her. By a coincidence, some of the newspapers that recorded the woman's end told of a pamphlet published by Geo. B. Cortelyou, president of the Consolidated Gas Companies, New York City, in honor of John O'Connell, foreman of the companys Twenty-first Street plant—one of us usuals. He served his employers seventy-two years and died at the age of eighty-nine. Nobody knew or heard of him beyond his own neighborhood of the big city. In seventy years he never missed attending mass before going to work. All his evenings and holidays were used in visiting, comforting, relieving, the sick and destitute and distressed and doing what he could to reclaim and save those going to bad ways. Most of his earnings went to charities or church. Vivid contrast there is between the two lives and what the two souls might see as resulting from their sojourn here.

Many of the splendid achievements, the noble deliverances, wonderful betterments and advancements, have been done by men and women of unusual qualities. To all these we owe hearty acclaim. Probably all of them have suffered more than any of us may know in mortifications, apparent defeats and cruel rebuffs and stings and perils proverbially attending all eminence. Those of us who do small and lowly work with large and high motives may feel assured that in the sight of the God to whom all hearts are open we rank with the greatest and most famous of the bene-

factors, infinitely above those who may have done big things with little purposes. In final analysis we usuals give the results. We make success or faiure, overthrow the tyrannies, apportion reward according to merit, right the wrongs, establish the reformations, do the buying and using and spending and giving, without which the efforts of the unusual and the mighty would be vain. We are slow and blundering in it sometimes; but the usuals usually decide and do justly in the end.

Let us be content and strive. It is the lowest and most absurd folly to be envious of the evil doer, however triumphant apparently, of the frivolous, the vain, the self exalting, publicity hungry, those who, like the ill bred children, try always to be thrusting themselves forward at any cost. All these pass in a moment. Any of us impatient of obscurity tempted to seek prominence, publicity, distinction—whatever it may be—by unworthy ways and for gratification of greed or vanity, should remember Mary MacLane, soaring high in public notice, passing like a noisome vapor, leaving seeds of moral disease and death; and the obscure Irishman, leaving wholesome breath of fine example and living results of small benefactions, ministrations, services, to his kind. For all of us usuals the true philosophy of our lives and the purpose of them is summed in the Church Catechism—"To learn and labor truly to get mine own living and to do my duty in that state of life unto which it shall please God to call me."

The humblest, plainest, poorest, feeblest, most absolutely usual, of us can do that; and there is nothing higher nor better to be done in this world; before the Supreme Power and Judge nothing more beautiful or appealing more strongly to His Mercy and Love.

Alfred B. Williams.

THE INSPIRATION OF A TRIP TO THE HOLY LAND

By the Reverend Alan Pressley Wilson

SHORTLY before the Triumphal Entry into Jerusalem certain Greeks called upon Philip of Bethsaida and said to him, "Sir, we would see Jesus" (St. John 12:21). This request was taken to Jesus in a roundabout way, as mentioned in a succeeding verse; although nothing is told us as to the outcome.

Doubtless the Greeks had heard of the miracles and teachings of Jesus and knew His doctrine. Yet they wanted to confirm this knowledge but, more especially, to add to their knowledge the inspiration that comes from contact with virile, devout Personality. Knowledge without the zeal that inspiration brings us is but part way on the road to useful activity and accomplishment.

We are not at a loss to realize that Jesus, the perfect Gentleman, granted the interview desired and that this interview must have satisfied the Greeks and filled them with the inspiration His very presence always provided.

There was an exclusiveness shown by the actions of the disciples with regard to those whom they decided should not come into contact with Jesus and this undesirable trait was evidenced on more than one occasion. Some time before this, devout, believing mothers sought to reach Jesus, that they might gain His blessing upon their children. They realized what this would mean to them and to the children God had given them and so they braved the embarrassment incident to making the request of the disciples, such was their desire for the inspiration of contact with Jesus.

Like the gauntlet one sometimes must run through and past the numerous self-important clerks that surround some prominent personage was the cordon of exclusiveness the disciples would have thrown around Jesus. The record says that "the disciples rebuked those that brought them" (St. Mark 10:13). "But, when Jesus saw it, he was much displeased, and said unto them, 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God'."

In like manner it may be that the disciples treated the Greeks when they sought to see Jesus. However, it is evident that they persisted in their request and we feel within ourselves that Jesus, whom the "common people heard gladly", must have satisfied the innermost longings of the Greeks for the inspiration that contact must have added to their knowledge and belief.

So, a tour to and through the Holy Land provides an inspiration to and for our knowledge of the Scriptures. We may know ever so much about the Bible, the Word of God; we may have intimate knowledge and be able to give many and accurate quotations therefrom, even to the location of "chapter and verse" to substantiate our assertion; yet, without the actual knowledge that comes from a tour of the Holy Land, any lesser knowledge is most unsatisfactory.

Imagine with what greater authority a speaker can address us and the greater insight he can give of the River Jordan, to take an example at random, if that speaker has been to Palestine and has followed the winding course of that same river. With what greater facility he can paint a vivid picture of the baptism of Jesus, if he has seen the river; can tell of the contour of the course, can speak of the rainy seasons when it spreads the rich soil it has brought from other sections over the land on either side; or, can speak of the prolonged dry season when the river hardly is more than a stagnant creek!

Or, speaking of baptism, with what vividness can a speaker who has traveled the road down from "Jerusalem unto Gaza, which is desert" (Acts 8:26ff) tell of the conversion and subsequent baptism of the Eunuch of Ethiopia!

Let us go to Jerusalem at Easter; let us visit the chapel said to be erected over the tomb of Jesus; let us read in the Harmonized Sequence of the Gospels the account of His trial, crucifixion, burial and resurrection: as we witness (and, it may be, participate in) the worship of the Copts, there must come to us the inspiration that lifts us far above the level of the Bible reader who has not been blessed with the inspiration of a trip that means so much to us.

Let us visit the plains of Judea during the Christmas season, let us see the shepherds and their sheep, let us realize the real fellowship—if one may use the term in that connection—of the man and the animals, let us learn that a shepherd knows and calls his sheep by name and that they know him and refuse to answer to the call of a stranger (St. John 10:3-5). Can we ever again read about the shepherd and the sheep without an inspiration born of actual experience? Then, as we walk out over the plains and see the brightness of the stars, we almost can see the heavens open and see and hear the angels as they sing their happy song of "Peace on earth, good will to men".

Think not that, on coming back to our homes, we ever read the account of the birth of Jesus without a new and more lasting impression being made on us; with the strengthening of our faith such as can come in no other way.

Let us follow the steps of the Master as we go from Judea to Galilee. It was customary for the Jews to make a long journey out of such a trip, crossing the Jordan into and up through Perea, recrossing the river and thence into Galilee, just to avoid going through Samaria; such was their hatred of the Samaritans. Born a Jew, Jesus evidently had inherited the same tendency to hate the Samaritans but, being "born of God", He loved the Samaritans as He did His own people, and wanted to provide them with the same knowledge of their Heavenly Father—however they and the Jews may have disagreed over their descent from Abraham.

So, let us realize that "He must needs go through Samaria" (St. John 4:4). As we follow our guide we come, as did Jesus, to the city of Sychar, "near to the parcel of ground that Jacob gave to his son, Joseph". We stop at the well of Jacob and drink therefrom. As we take the physical draught there comes to us spiritual refreshment that, to the longest day of our lives, will remain with us. In after years we read and explain the journey that Jesus took and our hearers live again the incident and get a new vision of the love for mankind that Jesus possessed and a new knowledge, an inspired knowledge comes to us as we remember our travel experience.

There is much in the fellowship with other Christians along the way. Meeting in New York City, a wonderful experience to many of us from small, inland towns, at last there comes the exciting moment for our departure. From that time on we become members of one big family and live together in a wonderful relationship throughout the entire tour. Thrown together and drawn together by reason of a common purpose and common objective, we get

a new inspiration for and a more intimate study of the Book.

Then begins our period of receptivity through study and lectures and readings conducted on shipboard by the leader of the party. As we go from place to place in Palestine; as we view the **(even reputed)** sites of various Scriptural incidents and see the hills around Jerusalem we realize more fully what the Psalmist meant, when he said (125:2), "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever".

As we drink from this spring or that brook—even though it cannot be asserted authoritatively that it really is the source from which David, in his thirst as he lay in the cave of Adullam, in a sort of delirium, craved water from the brook which is at Bethlehem, near to the gate (2 Samuel 23:16 and 1 Chronicles 11:18): we gain spiritual refreshment with the slaking of physical thirst.

Throughout the whole tour we renew our study of the Scriptures and visit the various places named therein The Word takes on new meaning and we have our faith strengthened as our knowledge grows apace. We return to the homeland and separate to go to our individual homes. We regret the severance of friendship (although many lifelong friendships are created and sustained in this way); yet there lingers in our memory the joy of an intimate glance into the life of many a child of God treading, it may be for the first time, the land the Saviour trod.

We return to our homes and our several tasks, but things are irrevocably different. We take our places in the home, the store, the shop, the church and the Sunday-school class and, to all outward appearances, it is the same one who left not so long ago. But we are never again the same; there has come a vision.

It has cost us something to place ourselves in position to receive this vision and many of us have reached it through severe and telling sacrifice. Yet never will we think of what we denied ourselves in order that we might make of ourselves fit vessels for the water of life to be carried and given to dying souls, thirsting for that water: that we may be instruments in God's hands for conveying the bread of life to hungry souls in their starved condition.

Over and over again will we join with the Psalmist in his song: "I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High" (Psalm 9:1 and 2).

THE HEAVENLY VISION IN THE PSALMS

By G. Osborne Troop

THE Fiftieth Psalm is suggestively entitled by Dr. Moulton "A Vision of Judgment", and I am sure that with that title in mind it will richly repay careful study. I am quoting as usual from the Revised Version:

"God, even God the Lord, hath spoken,
And called the earth from the rising of the sun
Unto the going down thereof.
Out of Zion, the perfection of beauty,
God hath shined forth.
Our God shall come, and shall not keep silence:
A Fire shall devour before Him,
And it shall be very tempestuous round about Him.
He shall call to the heavens above,
And to the earth that He may judge His people:
Gather My saints together unto Me;
Those that have made a covenant with Me by sacrifice
And the Heavens shall declare His righteousness
For God is Judge Himself."

We have in the above quotation a sublime description of the coming forth of the Heavenly Judge, and the gathering together of the saints as His assessors in the Judgment. But as we read on in the Psalm, the Judgment itself is not described, but rather the principles on which it will one day be conducted. It is an anticipatory Vision of the Judgment to come. The Judge is pictured first of all as addressing His people Israel:

"Hear, O My people, and I will speak;
O Israel, and I will testify unto thee:
I am God, even thy God."

The next words of the Divine speaker shed remarkable light on the insufficiency of the Levitical sacrifices:

"I will not reprove thee for thy sacrifices
Nor for thy burnt offerings which are continually before Me.
I will take no bullock out of thine house
Nor he-goats out of thy folds:
For every beast of the forest is mine
And the cattle upon a thousand hills.
I know all the fowls upon the mountains,
And the wild beasts of the field are Mine.
If I were hungry I would not tell thee;
For the world is Mine, and the fulness thereof.
Will I eat the flesh of bulls
Or drink the blood of goats?
Offer unto God the sacrifice of thanksgiving;
And pay thy vows unto the Most High:
And call upon He in the day of trouble:
I will deliver thee, and thou shalt glorify Me."

Note carefully that this is an old Testament passage, written long before the time of Christ. Well did these ancient believers understand that the blood of bulls and of goats could never take away sin. We remember the noble words of Samuel to Saul, the disobedient King:

"Hath the Lord as great delight in burnt offerings and sacrifices as in **obeying** the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Just as broken-hearted David cried:

"Thou delightest not in sacrifice; else would I give it;
Thou hast no pleasure in burnt offering.
The sacrifices of God are a broken spirit
A broken and a contrite heart, O God, Thou wilt not despise."

The great purpose of these animal sacrifices was to bring home to Israel their need of an Atonement that should really take away sin. What right had any man to take an innocent animal, and offer its life to God for his own sin? Obviously, he had no such right. The key to the Levitical Sacrifices is found in Leviticus 17, verse 11: "The life of the flesh is in the blood, and **I have given it to you** upon the altar to make an atonement for your souls: for it is the blood that maketh atonement by reason of the life." The sacrifice was of God's appointment, not of man's invention. The Epistle to the Hebrews is as clear as daylight in teaching us that these ancient sacrifices served only as a temporary "covering" for sin, prefiguring the sacrifice of the spotless "Lamb of God" Whose death upon the Cross "put away sin" forever. In St. Paul's great words—"The sting of death is sin, and the strength of sin is the Law; but thanks be to God, Who giveth us the victory, through our Lord Jesus Christ."

The Psalm of Judgment closes with a solemn warning to the wicked, which may well be laid to heart in these lawless days:

"Unto the wicked God saith—
'What hast thou to do to declare My statutes
And that thou hast taken My covenant in thy mouth?
Seeing thou hatest instruction,
And castest My words behind thee.
When thou sawest a thief, thou consentedst with him
And hast been partaker with adulterers.
Thou givest thy mouth to evil,
And thy tongue frameth deceit.
Thou sittest and speakest against thy brother
Thou slanderest thine own mother's son.
These things hast thou done, and I kept silence:
Thou thoughtest that I was altogether such an one as thyself:
But I will reprove thee, and set them in order before thine eyes.

Now consider this, ye that forget God,
Lest I tear you in pieces, and there be none to deliver.' "

There is no need to add to these words of warning. "Whatsoever a man soweth, that shall he also reap." Happily, the Psalm closes with words of sure and certain hope for every penitent sinner:

"Whoso offereth the sacrifice of thanksgiving glorifieth Me;
And prepareth a way that I may show him the salvation of God."

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

XVI.

AN important study in relation to the assumption of His majesty over the world by the King of Kings and Lord of Lords lies in the contemplation of the "times of the Gentiles" mentioned by our Lord in Luke 21:24.

To the time of Nebuchadnezzar, all history in the Word of God centers about the nation of Israel. We have no record of other races chronologically. But at this juncture, a new calendar is inaugurated. What seems to the scholars as a mere figment, a post-eventum prophecy, becomes to the spiritual believer a treasure house of thought and expectation. There never was a ruler such as Nebuchadnezzar. All his predecessors were admittedly environed by restrictions. Evan Pharoah was willing to tell the dreams to Joseph; but Nebuchadnezzar refused to even try to recall his; and based his challenge to his astrologers, soothsayers and magicians upon their being able not only to interpret his dream, but to tell what the dream itself was. See Dan. 2:7-12. His autocracy was defined by Daniel in the words, declared to Belshazzar, "the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor; and for the majesty that he gave him, all peoples, nations and languages, trembled and feared before him; whom he would he slew and whom he would he kept alive; whom he set up and whom he would he put down" (Dan. 5:18, 19). This record is not known of any potentate on the pages of history. Therefore, in his dream, Nebuchadnezzar is

That Head of Gold.

Daniel explains the entire image in a gradual deterioration from gold to silver, brass and iron and finally to that incomprehensible condition of the feet and toes mingling clay with the iron. See Dan. 2:37-43. So we note that history takes shape with Nebuchadnezzar and all through the kingdoms of Media and Persia, Greece and Rome, it develops. In each successive stage, we behold a lessening of the autocratic rule. Under the Medes and Persians the king's authority was modified by the counsel of his court advisers. The Story of Esther illustrates this, as we may plainly see. So that in that regard the inferiority of silver to gold is indicated. The hips of brass conveying the promising autocracy of Alexander, did not, however, prove any but the rule, that Daniel set forth. For while we may speculate as to what Alexander would have been had he lived, his cutting off in early glory left his domains to be divided into four parts; and Greece was destined to be but a mediocre government so far as autocracy goes. The Romans who succeeded the Greeks as a world power did fling down the challenge to the rest of the human race and by over-powering might and merciless administration, held the world in its fists. Human power, however, ends always in

Disintegration of Governmental Prerogative.

While the two legs of the iron part of the image indicate the eastern and western branches of the empire, there was constant friction in a so vast territory and as well the rapid integration of alien races. Even when Rome was a republic, the inability of the parts to fuse in one, supplemented by the fact that the military elements were in the ascendency, resulted in an imperialism which existed in the days of our Lord's earth-life. But the emperor was far from being what Nebuchadnezzar was. The ages had changed the minds of men. Freedom was in the air and conspiracy rife. The whole trend from Julius to Romulus Augustulus was a steady decline. So far as the eastern section of the empire was involved, it had no effect whatever upon the world at large. The separation of the western Roman Church from the eastern Orthodox, shut the east away from cosmopolitan life. It was not until 1453, that the sack of Constantinople liberated the literary and art treasures of a comparatively somnolent empire.

The Feet of Iron and Clay

most interest us, for they illustrate the very problems with which we are dealing in our day of governmental complexity. The symbolism can hardly be credited to any human devising. Far from so conjecturing at the time in which Daniel lived, men would be likely to consider autocracy as persistently cumulative. No statesman, crediting Daniel with that art, could have thought out such a scheme of this governmental future. By all that is rational, we must concede the record to be a revelation from God, who alone could foresee what history has justified in the retrospect. The very thing that Daniel saw has come to pass. Iron the symbol of rule, hard and cold, strict and just, will not mix with human elements. Clay can never unite with iron; for it cannot thereby strengthen itself, but rather weakens the iron by the infusion. This was all clear to Daniel, not as a student of government, such as he was, but by the illumination of God's Spirit.

A Government by the People and For the People

is a beautiful ideal; and since we have it, it were well to exalt it. But it has brought to our doors a mass of problems, a mess of maladjustments confessedly nauseating and humiliating. Let us be frank and truthful as to this. We are not proud of our oil scandals, our legislative lobbies, our interlocking directorates and increasing capitalisms which determine the estate of myriads of innocent people, of our industrialism which makes money for us and gives us luxuries, but degrades humanity by its heartless demands, of our inability to control the lawless flagrantly flouting their insubordination, of our increasing divorce problems which the laws cannot regulate, of the decay of home religious training, and the clamoring insistence by our educators that the parents are not capable of doing it, anyway. All this in free America. And much more. What is to be done? No one has a remedy that will work. Syndicalism in business is leading us to think of that process in government. We face the fact that "mob rule" is always unintelligent, impulsive and cruelly unjust. What do the people know about government? That is the question put to us by social economists. We have no answer. We can give the people the vote, and now that the women have it, what is the possibility? They cannot vote without instruction; for few have the training. Wives, in the main follow their husbands or other advisers. Men themselves, do not weigh things by merits; they follow the lead of some demagogue, who knows how to coil them to suit his own purposes; and they shout the "battle cry of freedom" with lusty patriotism. None of us can point the finger of scorn at another. We are all in the same category. The intricacies of government are too involved to lend themselves to our plastic touch. We have to submit to leadership. Happily, it is oftentimes, true and wholesome; again we find ourselves ashamed of our guilelessness; and we reap a sorry harvest therefrom.

Now in all solemnity, we may ask,

What Will God Do to Correct the Situation?

He gives us the answer to our appeal. When in the final issue as men have tried democracy, limited monarchy (which is confessedly a good form as we see it now) and finally dictatorship, He will set up a kingdom. Observe that it is in the days of the governmental perplexities of the period of the intermingling of the iron and clay that this will occur. That kingdom will be the sovereign rule of our Lord and Saviour Jesus Christ, who came to be a King (Matt. 2:2), admits that He is King (John 18:37), bears over His head a Kingly title as He dies on the Cross (John 19:19), holds in His heart the secret of administration which shall bring to the world universal peace and prosperity of which our studies will deal in minuteness duly.

We may discredit all this. Our predilections may be too strong to halt and turn about; we may heroically claim that humanity can yet solve the riddle; but those of us who hold the heavenly chart of the ages, seem to know instinctively that what Daniel beheld is the true perspective for the golden age that is to come, when our Lord returns.

And we observe that the issue is met not by a persuasive influence working silently in the public consciousness, as we should like to believe, but by a shock likened to the

fling of a missile. For the strict words of Daniel are, "Thou sawest, till that a stone was cut, and without hands (showing its supernatural character) smote the image upon its feet (the feet of iron and clay) and brake them to pieces" (Dan. 2:34); again, "In the days of those kings (probably the ten confederated states which formerly comprised the Roman empire) shall the God of heaven set up a kingdom, which shall not be left to other peoples; but it shall break in pieces and consume all those kingdoms and it shall stand unto the end of the age" (Dan. 2:44). Shall we witness with Daniel as this disclosure comes to us, "the dream is certain and the interpretation sure?"

Thus do we see that the "times of the Gentiles" is a distinct age in the world's history and destined to be concluded. Originating with Nebuchadnezzar and ending with the resumption of the monarchy of David, when King David's greater Son shall sit on His throne. Thus the history of Israel interrupted by the fall of Zedekiah (since then there has been no king on the throne of David) will be re established by the coming of the once repected King" whose right it is (Ezek. 21:26, 27).

INSPIRING SERVICES FOR OUR BOY SCOUTS

JAMBOREE news in the English papers give accounts of two wonderful services for the Scouts, attending the World Jamboree in England. The service, held in Westminster Abbey, could be attended by only a small percentage of the fifty thousand lads assembled at Arrowe Park; and was followed by a great open-air service at the Camp, when the address was given by the Archbishop of Canterbury. Both services must have been so thrilling that they will never be forgotten by those so fortunate as to have been able to attend.

SCOUTS AT THE ABBEY.

Standing in the pulpit of Westminster Abbey, at a festival service for Boy Scouts on Wednesday, July 24, the Dean of Westminster looked down on the flags of thirty-four foreign nations, seven British Dominions and twenty-one Colonies. They were borne by representatives from every part of the world, who had gone to England to attend the World Jamboree, held at Arrowe Park, Birkenhead, to celebrate the twenty-first anniversary of the beginning of the Movement.

The procession wound round the ambulatory, headed by the Thirtieth Westminster Troop B. P. Scouts, which is another name for the Westminster Abbey choristers, was a moving and impressive spectacle. The flag-bearers walked in pairs, arranged in alphabetical order. The United States of America, ranked under the letter A, walked, by representation, side by side with Albania, France and Germany were also close together. China was paired with Chile, Egypt with Esthonia and Iceland with Japan. The Chief Scout, Sir Robert Baden-Powell, came near the end of the procession, and just ahead of him was the venerable, bearded figure of the Earl of Meath, taking his place as a member of the Headquarters Staff. Last of all came the Minor-Canons, the Canons, and the Dean, in their copes of crimson and gold.

The Lesson had been read by the Chief Scout, and there had followed "Praise, my soul, the King of Heaven"; and the Apostles' Creed. Next, the Precentor, in a gold cope, and attended by acolytes, in alb and amice with blue apparels, began the prayers with the Dominus vobiscum.

The Dean's part was to welcome the company, which must have numbered some two thousand boys and youths. It was not so much an occasion for eloquence as for extreme simplicity, which would enable those with a small acquaintance with our tongue to follow what was said. The address was exactly right. In simple words, simple sentences, slow delivery and adequate pauses, the Dean began by saying that the occasion marked a great day in the history of Westminster Abbey. Then he told his hearers how, nine hundred years ago, William the Conqueror had been crowned there, as had every King and Queen of England since. He pointed behind him to the shrine of Edward the Confessor, and before, down the nave, to the tomb of Livingstone, whose body had been borne by loving hands from Central Africa, and a little beyond it that of the Unknown Warrior.

Then he asked: What did they mean by that service? They meant the consecration of the World Jamboree to the service of Almighty God. Nothing less. Coming from all over the world, they were bound together by the strong bond of brotherhood and common service. Was it an exaggeration to say that the future of the world lay in their hands? They represented by common consent the most praiseworthy movement towards world peace that the world had ever seen. They stood shoulder to shoulder in fellowship and friendship. They came from many lands, they spoke different languages, but they stood together as brothers. Might God prosper the sacred brotherhood to which they belonged.

Few ceremonies in the Abbey have been simpler than this gathering, but few can have stirred imagination more. —The Canadian Churchman.

PRIMATE AT THE JAMBOREE.

An Address to Scouts.

A great open-air service for Scouts was held on Sunday at the Jamboree camp in Arrowe Park, at which an address was given by the Archbishop of Canterbury. Intercessions and thanksgivings were led by the Rev. Pat Leonard, Scout Chaplain, Church of England. The lesson from the twelfth chapter of St. Mark's Gospel was read by the Rev. J. H. Bateson, and there followed the recital of the Scout Law by Mr. Hubert Martin, International Commissioner. Prayer was offered by the Rev. George F. McLeod and the Lord's Prayer was recited by the congregation. There followed the hymn, "All Hail the Power of Jesus' Name", and then the Archbishop of Canterbury, whose voice was carried to the far corners of the arena by loud speakers, addressed the Scouts from the First Epistle of Timothy, chapter six, verse 20. His Grace said:

Twenty-one years ago a soldier dreamed a dream. From his boyhood he had rejoiced in the life of a Scout. In many adventures he had found that it quickened the mind and braced the will and made men good comrades. His dream was that the spirit of the good Scout might make the boys of his own nation healthy, happy and helpful, and fit them for loyal service to their country and their God. Today, "Behold this dreamer cometh", and he comes not alone but with a comradeship of nearly 2,000,000 boys belonging to forty-one countries. His dream has become one of the great realities of the world. How deeply must his heart be moved as he remembers the little camp of a score of boys at Brownsea Island, where he first tried to make his dream come true, and contrasts it with this vast camp of 50,000 and thinks of his 2,000,000 Scouts in every quarter of the globe. May I not dare to say to him before you all, "The Lord is with thee, thou mighty man of valour?" I pray that God's blessing in fullest measure may be upon him and upon the worldwide company wherein his dream has been fulfilled.

In this truly wonderful movement each one of you has his own place. That place means a great trust. It is that just there you will be true to the ideals for which the movement stands. For remember it is not mere numbers that give it worth. The counting of heads may be a danger and a snare. It is the spirit that matters. So I have a word for each of you this morning. It is one given long ago by St. Paul to a young comrade, 'You will find it in our English Bible in his first Letter to Timothy, chapter 6, verse 20. It is this: "Keep that which is committed to thy trust." What is the spirit you are on trust to keep?

The Fourth of August.

This is the fourth of August. It is impossible to forget that on this very day fifteen years ago this realm was drawn into the Great War, which for four years darkened the earth. God forbid that I should recall the bitter memories of that awful time. I only speak of it because today we see coming forth from its shadow this great army of the youth of all nations pledged to the spirit of peace and good will among men. Here is a power without which treaties and leagues are of little avail. It is a power of the spirit. It passes into you and lays hold of you through the instinct of comradeship one with another. You are learning it when you see boys of many nations and many languages wearing the same Scout's uniform and obeying the same Scout law and when around the camp fire you meet together. In future days, when you have become citizens of your various countries, you will remember and know that, in spite of any differences which may arise, you are all brothers.

Adventure and Self-Sacrifice.

Yet if war is to be banished is there anything that can take the place of the appeal it has made for centuries, not least in the heart of you, to the spirit of adventure and the splendour of self-sacrifice? Can these great qualities be found along the ways of peace? Your movement is giving the answer. Quite apart from military ways and memories you find scope for adventure in games, in camps, in rambles through wood and field. You learn to play and work together as good comrades, thinking less of yourself than of your side. You are bound in honour

to be alert in finding chances of doing useful service and acts of helpfulness and kindness. Thus day by day, by an instinct you are scarcely aware of, you are discovering that happiness does not go with selfishness and that what makes life worth living is not success for self but the service of others.

The Spirit of the Scout.

All this means that the true spirit of the Scout comes from another world than that in which men push and strive for themselves. It comes from a world where honour and truth and unselfishness and brotherhood rule: the world whose name is the Kingdom of God. Let me repeat to you some words written by a brilliant servant of the British Empire in the stress of the War. They were sung in Westminster Abbey at the Service of Thanksgiving for the recovery of our King. The writer is full of fervent love for his own country as you will always be for yours:

"I vow to thee my country—all earthly things above—
Entire and whole and perfect the service of my love."
Then he remembers—
"And there's another country I've heard of long ago—
Most dear to them that love her, most great to them that know—
We may not count her armies: we may not see her king—
Her fortress is a faithful heart, her pride is suffering—
And soul by soul and silently her shining bounds increase,
And her ways are ways of gentleness and all her paths are peace."

This other country is the true home of the spirit committed to your trust. Just in so far as you are mindful of her, loyal to her, will you be good citizens of your own country and a friend to all the world. Yes, "we may not see her King", but He is among us. Some of you have already met Him earlier today. He has said that where two or three are gathered together in His Name He is in the midst of them. I would that all of you could believe that there is no leader, no comrade, more worth following than this perfect Knight who went out alone on the most splendid adventure in human history to win by the mere might of His self-sacrifice a place for God's Kingdom in the hearts of men. I know that by following Him each true-hearted Scout would keep the spirit committed to his trust.

You are rejoicing in the stir, the fun and frolic of this huge camp. You must be filled with pride as you see the greatness of your company. Yet remember each of you carries his own share of responsibility for maintaining its honour and securing its future. Many years we hope may still be given to the Chief Scout, but when he lays down his noble work it is for you—Scouts, Rovers, Scoutmasters—to carry it on. This you will do if everywhere you keep its spirit high and true. Of that great spirit you are trustees. It is a great thing which is committed to your trust. Keep it."

The Jamboree has done much to quicken hope at a time when there is much pessimism abroad in regard to the rising generation. It has shewn that the youth of the world is glad to overcome racial boundaries and national inhibitions. British, French, German, Belgian, Hungarian, Bulgarian, and American, to say nothing of visitors from Oriental lands, have lived as one happy and friendly community at the time of year that must, for the older generations, be forever charged with terrible memories of conflict and loss. The Archbishop of Canterbury voiced the earnest aspiration of those older generations when he greeted the Scouts of the world as the great army of the youth of all nations who would turn the spirit of adventure towards the vast enterprise of peace. But it is not only in that direction that the success of the Scout and Guide movements is full of promise. Their laws are an embodiment of practical Christianity that makes for the formation of character strong in every relation of life. It was right that the archbishop should give the Chief Scout his blessing, and through him bless all who were gathered into the Movement. Though the Roman Catholic service had to be a separate function, the picture we publish today shews that the Chief Scout has created an idealistic movement that can draw the separated Churches into some unity. Few elevations to the peerage have been better deserved or more widely appreciated than the act that brings Sir Robert Baden-Powell into the House of Lords.

The Challenge to the Church.

The Jamboree will have brought the whole problem of youth before the minds of many. It is especially a call to the Church to consider whether it is cooperating with the Scout Movement as much as it might, still more whether the methods employed in Church work display the sympathy and understanding which has made that movement the great force that it is. The young today, doubtless, present special problems and difficulties. But the question that has to be answered is, Can they be effectively dealt with except by those who are prepared to make great sacrifices to enter into their lives and appreciate their aspirations? How many parishes are there where the main effort is directed towards those who are growing up into manhood and womanhood? Are there not still too many churches where the views and prejudices of the older people reign supreme? Experience shews that where the life of a church is planned in such a way that the young feel that they can breathe freely in it, the old are glad to be there too, but when only the elders are considered stagnation and slow death are inevitable consequences.—The Guardian.

Boys—Pilots of the Future.

Earth's future glory and its hopes and joys,
Lie in the hearts and hands of growing boys,
The world is theirs, to do with as they will;
The world is theirs for good results or ill.

We soon must give into their outstretched hands,
The mighty issues of our changing lands,
In Earth's large house they soon must take their place.
A menace or a glory to the race.

Tremendous issues on Time's threshold wait.
We need strong men to guide the Ship and State
Into the harbor of the next Decade.
Look to the Boys from whom strong men are made.
—Clipped.

HONOR MEMORY OF VIRGINIA DARE.

By Victor Meekins.

Manteo, August 19.—Beneath the trees of old Fort Raleigh today where England's empire-building adventurers first planted a colony in the new world nearly three centuries and a half ago, a thousand Dare County people and their friends gathered to pay homage to the memory of America's first-born white child, Virginia Dare.

Native sons and daughters of a county that has advanced so much of late under the spur of modern progress, who have wandered far afield, gathered again today in accordance with an annual custom long established to meet friends, to renew the ties of childhood and childhood scenes, and recognize again the debt all America owes to these early English attempts to colonize America.

Hear Joyful News.

And these folks found joy in the news they heard, that an attempt would soon be under way to make this spot the sacred history shrine it should be, bringing it to the attention of all America. Here will be established a park, and markers to more effectively set off the events that transpired nearly three hundred and fifty years ago, and which demand the homage of the English-speaking world.

With funds secured at Washington by Congressman Lindsay Warren, a memorial gateway is to be built, plans for which have been approved, markers will be provided around the enclosure, and other improvements that will only be a beginning of this work will be made. In 1926 more than 5,000 were present when the British Ambassador, Sir Esme Howard, was the principal speaker, and a general week of festivity and homecoming was sponsored.

In accordance with long established custom, the ceremonies were held under the auspices of the Roanoke Colony Memorial Association, which has long since marked the spot with an imposing granite marker. The principal address was delivered by President Alexander B. Andrews of Raleigh; Dr. Robert Brent Drane, of Edenton, presided. The invocation was by the Rev. H. B. Hines, of Manteo, and the music was led by Miss Effie Reid Westcott, noted musician and daughter of Roanoke Island.—Raleigh News and Observer.

We quote from Mr. Andrews' address:

Sunday, August 18, 1929, is the three hundred and forty-second anniversary of the birth here on this spot of Virginia Dare, the daughter of Annanias Dare and Eleanor White, his wife, who was the daughter of John White, Governor of the Colony. Two days later—August 20, 1587—she was baptized "according to the rites of the Church of England". This is the first celebration of the rite of Christian baptism of a North American born white child, and ought to be a mile post in the history of our nation. On Sunday, August 11, 1587, Manteo, the friendly chief of the Hatteras Indians, had been baptized here. All students of history will recall that Sir Walter Raleigh sent

out three separate expeditions to Roanoke Island, the first of which landed in 1584.

The second was in 1585, and upon the colonists returning to England they carried with them Manteo, the friendly chief of the Hatteras Indians, who remained in England ten months, and then returned with the members of the third colony, headed by Governor John White, who sailed April 26 from Portsmouth, and on May 8 from Plymouth, which colony reached the shores of Roanoke Island July 22, old style (August 5, new style). They numbered one hundred and seventeen souls, consisting of ninety-one men, seventeen women (twelve of them apparently being wives accompanying their husbands), and nine children.

The question naturally arises, if Manteo was baptized here on Roanoke Island six days after the colonists landed, why had he not been baptized aboard ship, if there was a clergyman in the party, or why had he not been baptized during his ten months' stay in England, during the greater part of which time he was more or less in intimate touch with Sir Walter Raleigh. That far seeing man, the knight in waiting to Queen Elizabeth, was not a person who did things by haphazard.

Of Sir Walter Raleigh it could well be said, as has been oftentimes said of Cecil Rhodes, who laid foundation stones on which was builded the Union of South Africa, that "he was a Britisher of the Empire type".

Undoubtedly Sir Walter Raleigh, with his vision, looked forward to the third colony on Roanoke Island in 1587, being a permanent colony, just like the Jamestown Colony twenty years later in 1607 was planted. It was natural that he wanted the way of the colonists in the new found colony of Virginia in North America to be as easy, as his foresight could possibly make it, and the most natural deduction is that, from his intimate association with the chief, Manteo, during the ten months of his stay in England, seeing the chieftan's conversion to Christianity, saw the vision of a great Indian Chieftain's publicly embracing Christianity, the gathering of the colony of English people at Fort Raleigh in the new colony of Virginia, at which would be present numerous members of the friendly tribe of Hatteras Indians. Could anything augur more hopefully for a colony 4,000 miles from Old England, whose journey across the seas from Plymouth to Roanoke Island, had occupied seventy-five days, whose settlement was on an island where two previous attempts had been unsuccessful, and whose ultimate failure meant the failure and loss of prestige of Sir Walter Raleigh. Undoubtedly, the baptism of Manteo was not an accident, but it was in accordance with a plan previously determined upon in England. Doubtless his baptism was made an occasion of the colonists giving rejoicing for having safely passed through "the perils and dangers of the sea" many days aboard the sailing ship of less than two hundred and fifty tons burden, beset by tempests and storms, fearful of being overhauled by some Spanish or Portuguese pirate. They were undaunted band of English people, the same stock as you and I.

Eleven days after the colonists landed at Roanoke Island an infant daughter was born to Eleanor White Dare, the daughter of the Governor, and the wife of Annanias Dare, one of the colonists.

At that time there were no permanent white settlements in America. It is true that John and Sebastian Cabot had discovered Newfoundland and sailed along the Northern coast of the United States. De Soto had landed in Florida and had crossed to the Mississippi River. Ponce de Leon had also landed in Florida. The Kingdom of Spain had sent several expeditions to the West Indies. Cortez had landed in Mexico and, after making prisoner of Montezuma, the Chief of the Aztecs, put him to death, and confiscated, in the name of the King of Spain, his store of silver and valuables.

When we look at the records of the numerous expeditions that were sent out to America by Spain, all of which seem to be dedicated to the God of Mammon in acquisition of the riches either by persuasion or force, it is a challenge to us people of English blood, English speaking language and English descent, to here pause and make due acknowledgment of an act typical of the English people of the sixteenth century, which is typically alike today of the British Nation as well as the English speaking world of the twentieth century.

Was this third colony of Sir Walter Raleigh's made up in a haphazard way of volunteers who had enlisted for a hazardous undertaking, which was the exploring of an undiscovered country, just as is the expedition of Commander Richard E. Byrd, which is now in the Antarctic region making scientific investigation and geographical exploration in a region not heretofore visited by man?

The fact that the colony of one hundred and seventeen souls contained twelve families, and numbered ninety-one men, twelve women and nine children, and the further fact that in the party one of the married couples was the daughter and son-in-law of John White, the Governor of the Colony, shows it was intended to be a permanent settlement, and one in which in future English people could originally emigrate, and this was to be "a northeast corner" on which an English speaking colony of English people with English ideas of government and religion could be erected.

Again, we must remember that at this time the great naval power of the world was the Kingdom of Spain, and that one of the so-called lesser naval powers was the Kingdom of England. With the Home Government facing the problem of trying to wrest the naval power from Spain, and establishing what is so dear to the English "Brittania Rules the Waves", one realizes what it meant for the establishment of a permanent settlement in the colony of Virginia.

With this perspective and vision, one can visualize Sir Walter Raleigh, planning for everything possible to make smooth the way of the colonists, that the baptism of Manteo nine days after the colonists landed was not an accident, for undoubtedly he could have been baptized in England, but it was a rite or ceremony of the Church of England which was to be performed in the new established City of Raleigh on Roanoke Island.

What became of the colonists? Each reader of history is familiar with the story of the expedition returning to Roanoke Island in 1591 and finding carved upon a tree the word "Croatan".

There is a legend that the colonists inter-married with the Indians and are the ancestors of the present band of Croatan Indians now living in the southern part of our State, which number about three hundred persons.

Twenty years after the third colony was established on this island, which had disappeared four years later in 1591, there was landed at Jamestown the settlement of the Virginia Company, which was permanent and has endured three hundred and thirty-two years. Undoubtedly had the Roanoke Island colonists been alive, their whereabouts would have been reported through the Indians to the colonists at Jamestown. Picture to yourself the colonists at Jamestown who had occupied eighty-seven days crossing the sea, who launched out small bands to explore the wilderness and ascertain the nature of the country around them, daily coming in contact with the friendly Indians, it would have been most welcome news for them to have learned anything of the survivors of the settlement on Roanoke Island which, as the crow flies, was less than one hundred and fifty miles distant, and less than three hundred miles distant on the sea. Again it is difficult to believe that an entire colony of Englishmen, and these colonists were the associates and fellow Englishmen of your ancestors and my ancestors, would go native, although the vast expanse of the Atlantic Ocean separated them from their homeland, and they neglected that which must have been unavoidable, when the fight against the Spanish Armada prevented any other expedition to be sent to their aid. Undoubtedly this colony perished and disappeared from the face of the earth.

William Strachey, writing in 1613, states "the men, women and children of the first plantation at Roanoke were murdered by practice and commandment of Powhatan."

RELIGIOUS LIBERTY IN ITALY.

"They of Italy salute you" (Heb. 13:24). And they have reason for sending their greetings with great joy to fellow-Christians throughout the world. For Premier Mussolini has presented to Parliament in a three-hour speech a new law which was adopted almost unanimously, and which gives complete religious liberty to Protestants in Italy. Stefano L. Testa, the Italian Secretary in New York of the American-European Fellowship, calls upon the Lord's people to rejoice that a new day has arisen for the spreading of evangelical religion in the very center of Roman Catholicism. It had been feared, when the Italo-Vatican Concordat was signed by Mussolini and Cardinal Gasparri last February, that Protestant Churches would be suppressed and the Roman Catholic would be the only Church in the kingdom. The new law gives both Protestants and Jews legal standing and complete religious liberty, their churches being admitted and protected by the State, which is much more than they had dared to hope for. Mr. Testa believes that this is God's own work, and that He has intervened to save the "little flock" from being scattered. Among the thirteen articles of the new law are provisions guaranteeing to all citizens religious liberty and the right of religious discussions; State protection of non-Catholic cults; the legality of marriages performed by Protestant ministers and Jewish rabbis; and no religion to be forced on children in the public schools. There will be courses of religious instruction in the public schools, but parents can select the religion in which their children are to be instructed, or ask to be released from

any religious instruction. The Catholic papers in Italy are said to be in consternation, but Fascisti and government papers have all risen in defense of Protestants and the new law. The American-European Fellowship is partly responsible for the missionaries of the Evangelical Church in Italy, and hopes for a large extension of evangelistic work there, since this door has, under God's providence, been thrown wide open. Gifts to the work may be sent to the American-European Fellowship, 156 Fifth Avenue, New York City, marked "For the work in Italy".—The Sunday School Times.

THE BIBLE'S POWER OF ATTRACTION.

The current issue of The Bible in the World has an interesting article by the famous Indian Christian, Sadhu Sundar Singh, entitled: "What the Bible Is to Me," from which we quote as follows:

People can see the Book and its readers, but its wonderful unseen power and force of attraction are known only by those who read it sincerely and prayerfully. Just as the magnet and needle can be seen, but the magnetic force which draws the needle to itself is hidden and unseen and is not visible by telescope or microscope, so the unseen power of this Word of God draws sinners like me to the Saviour. Further, just as the power of attraction in the magnet does not depend on its acceptance or denial by people, so this hidden drawing power of the Bible exists and is always present whether people believe it or not. It makes no difference whatever, so much so, that even many non-Christians have somehow or other felt its power; for instance, Hindus and Mohammedans in India often forbid their people to read the Bible, lest they be drawn away by its power and become Christians.

AMERICAN TRACT SOCIETY ANNOUNCES PLAN TO COUNTERACT ATHEISTIC LITERATURE THROUGHOUT THE WORLD.

The American Business Review is pleased to learn, that officers of the American Tract Society have planned to combat the rising tide of atheistic literature that is continually flooding this country and Europe. This welcome announcement has come from Dr. William H. Matthews, General Secretary of the Society.

At a recent executive meeting this Society announced they would distribute nearly 5,000,000 books and tracts in 1929 to reach a year's total greater than that printed by the society in any of the past fifty years.

The American Tract Society, of which William Phillips Hall is President and President Herbert Hoover and Bishop James E. Freeman of Washington Cathedral, are honorary vice-presidents, asks for public cooperation to publish Pilgrim's Progress and similar books in foreign languages.

We feel that this is a noble and worthy work that should warrant the assistance of all America and for that matter, of the entire civilized world.

Dr. Matthews, in rendering the annual report of the Society, states that atheistic associations are working hand in hand with those who handle the vast amount of Russian propaganda, which is sent to our shores, in which God and Christ are ridiculed and cartooned in blasphemous fashion.

It is against this dangerous class of unscrupulous and irreverent associations who operate under a hideous cloak of seeming sincerity, that the American Tract Society is working. In this highly admirable movement, Dr. Matthews and his prominent associates should receive the cooperation of all religious elements throughout the world.

The American Business Review can do no better than urge the highest cooperation for this significant movement, and in congratulating Dr. Matthews and his associates, is merely tion, The Block, The Stake, The Rack, Dirt, Disease; world.

LITERARY PASTIMES OF AUTHORS.

A correspondent sends us, apropos of the very interesting article on "extra illustrating of books" in the last number, the following facts which might be called "the book-case deceits and amusements of great men": During his lifetime at Gadshill, there was in Charles Dickens' library a panel door. When this was closed, it appeared to form part of the library, for it was molded and painted so as to represent books, and on the backs were conspicuous titles. Some of these were of a startling, all of an amusing character. They had resulted from the great humorist's own ingenuity, and his friends often made merry over the quaint conceits. Here are a few of them: Cat's Lives (9); Captain Cook's Life of Savage; History of the Middling Ages; Hansard's Guide to Refreshing Sleep; The Wisdom of our Ancestors: Ignorance, Superstition, The Block, The Stafle, The Rack, Dirt, Disease; Waterworks, by Father Matthew; History of a Short Chancery Suit, twenty volumes and Index; Cockatoo on Perch; Jonah's Anecdotes of the Whale; Richardson's Show of Dramatic Literature; Cribb's Edition of Miller; Kant's Eminent Humbugs; The Gunpowder Magazine; King Henry VIII.'s Evidences of Christianity; Socrates on Wedlock; Swallows on Emigration; Groundsell, by the author of Chickweed; Drowsey's Recollections of Nothing; Lady Godiva on the Horse. Some of these titles, it will be admitted, are exceedingly ingenious. As a whole, however, they fell short of a similar kind of thing undertaken by Thomas Hood, and carried out with triumphant results. The Duke of Devonshire wrote to Hood: "It is necessary to construct a door of sham books for the entrance of a library staircase at Chatsworth; your assistance in giving me inscriptions for these unreal folios, quartos, and 12mos, is what I now ask." In the Memorials by Tom Hood and his Sister the list compiled for the Duke of Devonshire is given, and from it the following selections are made: Ye Devill on Two Styx (Black letter) two volumes; On Cutting off Heirs with a Shilling, by Barber Beaumont; On the Affinity of the Death Watch and Sheep Tick; Lamb on the Death of Wolfe; Tadpoles: or Tales out of my own Head; Pluralty of Livings, with regard to the Common Cat; On Trial by Jury, with Remarkable Packing Cases; Boyle on Steam; Annual Parliaments: A Plea for Short Commons; On Sore Throat and the Migration of the Swallow, by T. Abernethy; Debrett on Chain Piers; Johnson's Contradictionary; Life of Jack Ketch, with Cuts of his own Execution; Cursory Remarks on Swearing; Recollections of Bannister, by Lord Nair, The Scottish Bocaccio by Cameron; Cook's Specimens of the Sandwich Tongue; Hoyle on the Game Laws. There were many made; but some were naturally a little strained as to effect, while others had a temporary and fleeting interest, and depended for their full effect on names already unfamiliar, or incidents which have passed from the public memory. The selections are interesting as giving the resources of two such humorists as Dickens and Hood.—Selected.

YOUR MONEY.

You sent the money across the sea
That bought a Bible for young Sing Lee,
And young Sing Lee, when he'd read therein,
Proceeded to turn his back on sin.
Then he rested neither night nor day
'Til his brother walked in the narrow way,
And his brother worked 'til he had won
Away from their gods his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.
Some of the folks who heard them speak
Decided the one true God to seek.
It wasn't long until half the town
Had left its idols of wood and stone,
And the work's not ended yet, my friend,
You started something that ne'er shall end,
When you sent the money across the sea
That bought a Bible for young Sing Lee.

—Amelia Price Ayers,
in the Sunday School Times.

Another View.

The Bible you bought for young Sing Lee
With the money you sent across the sea
Was the Word of God that saves from sin;
But, alas, we confess with great chagrin,
Some men you sent to teach the Way
Are spreading the gospel of doubt today;
And young Sing Lee is staggering back
And getting his feet clear off the track.
Arise, ye saints, in armor clad,
And grasp the Sword and save the lad
Whose name you know as young Sing Lee
From demons and men across the sea
Who would steal away the Book you send,
And stop the work that should have no end.

—Walter Scott Elliott.
The Christian Fundamentalist.

IMMIGRATION.

The new immigration law, based upon the principle of "national origins", has aroused world-wide interest. Among the practical changes which will result from this law is the large reduction of the quotas of Germany, the Irish Free State, and the Scandinavian countries, and a marked increase in the quota of Great Britain. Selected and restricted immigration will continue to be the policy of the United States. The working out of the new law presents many obstacles and the Chamber of Commerce of

the United States has declared its opposition to the National Origins Act.

The House of Representatives decided in favor of postponing the operation of the new immigration law for one year. However the Senate failed to concur and it therefore became the duty of the President to proclaim the new law which went into effect on July 1.

It is a known fact that President Hoover is opposed to the provision of the Act of 1924 as amended in 1927 and postponed to take effect July 1. However, Attorney General Mitchell has advised the President that he could not lawfully avoid the duty of proclaiming the law before April 1.

Congress may, if it desires, repeal the law or vote for its further postponement.—American Business Review.

HAPPY OLD AGE.

We who have passed our three score years and ten,
Have found what courage, human hearts must hold,
And now for life's last gift we pray
For courage to be old.

We do not heed the flight of passing years,
We watch the sweep of time and feel its thrill;
Admire its progress, its achievements praise,
And share its service still.

Until some day, the task once lightly met,
Grows strangely irksome, to our weakened hold,
Our steps are slow, we helplessly forget,
And know that we are old.

And yet of Life's good gifts, old age is not the least,
Serene is twilight sky, the danger past,
Like that rare draught at Cana's marriage feast,
Life's best wine is its last.

—Author Unknown.

FAVORITE SCRIPTURE VERSES.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by Mrs. William E. Wyatt, Walnut Hill Farm, Owings Mills, Maryland:

"The Lord is my Shepherd, I shall not want."
—From Twenty-third Psalm.

Who will send one from the far-away places as well as very near us?

Book Reviews

THE CREDENTIALS OF THE CHURCH: By Ozora S. Davis. The Macmillan Company, New York. Price, $1.25. To be published September 25.

This is a splendid presentation of the mission of the Church in the world. He is rightly severe on those who avail themselves of its blessings and privileges, and yet make no effort to fulfil duties and obligations.

The tenth chapter which develops the idea of the Church as the Body of Christ is especially fine.

R. R. C.

THE COVENANT PROMISE OF THE FATHER: By Dr. Thomas Payne. Published by Marshall Brothers, Ltd., London and Edinburgh.

The book seems to have been written with the idea of making a distinction between the Holy Ghost and the Divine Spirit, between the Spirit of Christ and the Spirit of God. It seems to me that he succeeds in doing so only in words.

He makes a right distinction between the Spirit as a sanctifying power, a redeeming force, and a guiding influence, and the Spirit as the Gift of Power for bearing living witness to Christ, for preaching the Gospel, and for persuading men to surrender themselves to God.

He is certainly teaching the plain truth when he says that the weakness of Christians and the weakness of the preaching of the Gospel is due to the fact that the power of the Holy Spirit has not been received.

The warning of Jesus is emphasized, "wait till ye be endued with Power from on high". The inefficiency of so much preaching is because men are trusting to their own power, or brilliance, or wit, instead of surrendering themselves to God to be used by Him.

R. R. C.

THE BIBLE TRUE: By An Unknown Christian. Published by Marshall Brothers, Ltd., London-Edinburgh. Price, 2-6.

A conventional proof of the truth of the Bible from evidence within its pages. He deals with charges of contradiction, and with the problems caused by the errors of copyists. He finds that any discrepancies are due to that cause and in addition to the fact that translations had to be made from languages unfamiliar to the man who reads. And the changes in the meanings of words also have caused confusion. He leaves one under the impression that he accepts the idea of verbal inspiration, and he gives his own understanding of just what that means.

R. R. C.

Letters to the Editor

In this Department the Editor will at all times welcom communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

Mr. Editor:

May I call attention to a slight inaccuracy in the sketch of Aquia Church in the Churchman of August 17. It is stated there that the Reverend John Moncure, an early rector of the parish, was "descendant of a Huguenot refugee who fled from France at the Revocation of the Edict of Nantes". It is well known that the Moncure family is of Scotch extraction, and that the name in Scotland, where it is common and was found long before the Revocation of the Edict of Nantes, is spelled 'Moncur', the e having been added by John Moncure the immigrant. The name is commonly reputed to be derived from the French **'Mon Coeur"**, but if it is French at all it is Norman and not Huguenot French.

John Moncure,
President, Maryland College for Woman.

Mr. Editor:

Thank you for publishing Canon Tristram's letter. What is the matter with our Church? I receive regularly The Bible Society's Quarterly, and in it I read how the Presbyterians, Methodists, Baptists and others are helping in the distribution of the Bible here in this country and elsewhere, but not once have I seen where an Episcopalian, whether bishop, priest, deacon or layman, has done anything. Have we reached the Laodicean stage where "we need nothing"? Are we too bigotted, too self-satisfied to look to The Word for "instruction in righteousness"? Do we consider the Bible too out of date, too archaic for our modernistic souls? Scorning the Pilot, throwing overboard the chart, and leaning to our fool wisdom and false science we are fast going to the devil. I was told of a minister in our Church who, when he visited a sick person, told him that there was no hereafter!

"Oh, my people, they who lead thee cause thee to err, and destroy the way of thy paths" (Isa. 3:12; 9:16). "And if the blind lead the blind shall they not both fall into the ditch?" Then what curses will the lead heap upon the heads of those that lead them! Contrast this with Paul's words in 1 Thess. 2:19, 20, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

Lancaster, Va. L. R. Combs.

Mr. Editor:

I have recently read with joy a splendid article in The Southern Churchman, June 29, on the Second Coming of Christ. It is a most able writing on the subject, and so **short**, one can inform himself on the subject in a few

moments. It is on nearly every page of our Prayer Book, but never alluded to from our pulpits today, so the Church in general is most ignorant on the subject. Therefore, it is most timely, to have such articles placed before us often. **In these days of great apostary in the churches,** the believing Christian delights in such help.

Your paper is now a most glorious testimony for Christ and His Church. May God bless you abundantly in all your noble efforts and achievements.

Mrs. J. B. Houston.

Charleston, W. Va.

IS EPISCOPAL GOVERNMENT A FAILURE?

Mr. Editor:

Do our Bishops realize that the episcopal office is falling into disrepute, if not contempt, in the minds of many thoughtful and earnest laymen? Perhaps some do, but we fear that large numbers of them have no conception of this fact. But not only is this true with respect to our American Bishops, but with greater reason the statement can be made as to the English Bishops. It is simply amazing to read what Lord Brentford is telling us in your columns as to the utter lawlessness of certain English ecclesiastics in presuming to adopt a Prayer Book of their own, not sanctioned by any law. When reading of their proceedings, the layman is tempted to ask himself, "Are these men crazy, or have they parted from every vestige of honor and loyalty to their Church?"

But, while the conduct of many of our own Bishops is not pitched on so great a scale of lawlessness as their brethren across the Atlantic, yet in principle they are guilty as lawbreakers in the same manner. Why do American Bishops take no steps to compel obedience to the plain law of the Protestant Episcopal Church, whose doctrine, discipline and worship they have solemnly bound themselves to obey and observe? Why do they coolly permit reservation of the Sacrament of the Holy Communion, when the rubric distinctly forbids it? Why do they assume to authorize the use of so-called "intinction" when the General Convention has flatly refused to permit it? Why do they apparently take no steps to remind many of the priests in their dioceses that, although the office of Holy Communion is surpassingly fine and spiritual and helpful, it is not the only thing of value in the Prayer Book, and that the office of Morning Prayer should not be shuffled off into a corner or neglected altogether? Why do the Bishops seem to be doing so little to awaken the whole Church out of the depths of unspirituality and worldliness into which it has sunk up here at the North, and perhaps elsewhere?

When we were little children, our parents and Sunday-school teachers and rectors used to instruct us in some of the underlying principles of our Church. We used to be told that the office of Bishop was designed to act as a check upon the clergy of the lower orders, and that no priest or deacon could long set at defiance the law of the Church without being reproved and admonished by his Bishop. It was pointed out to us that this feature of our Church government gave us a great advantage over communions organized on either the congregational or Presbyterian model. We are now wondering whether Episcopacy is, after all, a failure. Do our Bishops intend to do their duty or not? Do they imagine that their office is so exalted that they may do as they please? Oftentimes it looks as if this were true, unpleasant as it is to have to make such an admission.

We realize that we still have many fine and faithful Bishops, but the number of unfaithful ones is disagreeably large.

William Allmand Robertson.

East Orange, N. J., August 24, 1929.

COMMONLY CALLED THE CREED OF ST. ATHANASIUS.

The following is the Creed published by request, with a short history of the same:

Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith.

Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholic Faith is this: That we worship one God in Trinity, and the Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty coeternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholic Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers: one Son; not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ:

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One; altogether: not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ:

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

Hhe ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Authorship and History of the Athanasian Creed.

The authorship of this Confession, and some points of its history, are still uncertain. But the main points of practical importance are, on the whole sufficiently ascertained.

1. It is not in any proper sense "Athanasian"; for it is certainly of Western origin, and traceable to the influence of St. Augustine (**de Trinitate**) more than of any other Father. It was probably called the **Fides Athanasii,** in opposition to the **Fides Arii,** against which it was especially directed.

2. It is not strictly a Creed (**Symbolum**), as is clear by its expository form, its fulness of theological explanation, and its admonitory clauses: but rather a "Rule of Faith"—an Exposition and Defence of the Catholic Creed of Christendom.

3. It probably originated in Spain or Gaul, towards the close of the long conflict against the deep-rooted Arianism of the Gothic races. In the Canons of three Councils of Toledo (A. D. 589, 633 and 638) its substance (with variations) is found; and in a Council at Autun (670), it is directed that all Clerics "shall learn the Apostles' Creed **(Symbolum)** and the **Fides sancti Episcopi Athanasii".** It was presented to the Pope by Charlemagne in 722, but not adopted in the Roman Service till 930. It was never formally authorized by any General Council, or received by the Eastern Church; but from the year 800 onwards, it won its way into regular and general use in the Western Church.—Taken from Barry's Teachers' Prayer Book.

Mr. Editor:

Since you are interested in the article I sent you, I am forwarding a few additional items under separate cover. Many of the clergy in the kindness of their hearts, have not the faintest idea of what they are endorsing, but they should use their heads as well as their hearts, and understand the dangerous subvertive movement which, under the smoke screen of the Church, is being foisted upon this nation.

You are doing a wonderful work. I wish some one would preach on Labor Day from the text, "Be content with your wages" (Luke 3:14).

Thank you for sending the extra copies of The Southern Churchman.

Helen Norris Cummings.

Alexandria, Va.

Mr. Editor:

If the friends mentioned would read The Southern Churchman for a short time, they would not like to give it up, for I feel that I do not like to miss a single copy. I regard it as the best religious paper I have ever read.

With many good wishes, I am,

Constant Reader.

Mr. Editor:

I thank you for the extra copy. Praying you may be ever gifted from on high to continue the Apostolic and able management of The Southern Churchman.

Believe me, to you, in Christ,

"Bible Believer."

Mr. Editor:

Please find enclosed five dollars for the work of that man of God—Bishop Rowe—and oblige,

Giles B. Cooke.

(Only surviving staff officer of General R. E. Lee; aged ninety-one years.)

Church Intelligence

York Prelate Asks Church Freedom.

London.—The fight over the new Prayer Book, which Parliament rejected, reopened in earnest at the convocations of York and Canterbury today.

In both convocations the Bishops are anxious to test the opinions of the lower houses on the resolution being moved by the Archbishop of Canterbury, the Most Rev. Dr. Cosmo Gordon Lang. Briefly, it seeks to place in the hands of the Bishops and clergy in the parishes power to do what Parliament has refused to sanction—use the Revised Prayer Book of 1928 with the safeguard that departures from the 1662 book must be approved by parochial church councils. No decision had been reached by either of the houses tonight.

In the convocation at Canterbury, Dr. Lang only briefly moved his resolution, embodying the corporate views of the Bishops, reserving until later a full statement of his position. But in the convocation at York, where the same resolution was discussed, the Most Rev. Dr. William Temple, Archbishop of York, raised the important question of the disestablishment of the Church from the State.

"It is most necessary," he said, "that we should recover the reign of law in the Church, whether or not it be State law as well as ecclesiastical law. No society can be wholesome and content to continue in such a position as that wherein we are now placed."

Dr. Temple then suggested an early inquiry by the Church Assembly into the situation caused by Parliament's rejection of the Prayer Book measures.

"The situation is one in which we cannot and ought not acquiesce," he added. "If we do not immediately demand disestablishment, we are bound to set afoot a most serious inquiry. The worship of the Church at present is attended by great disorder. All of us are more or less law-breakers and we hold the law ought to be so altered as to bring within it certain practices now outside it."

The first note of discord was raised in the convocation at Canterbury by the Bishop of Birmingham, Dr. William Barnes, who said that the right solution would be to go to Parliament with an agreed book. He moved an amendment affirming that nothing in the Archbishop of Canterbury's resolution purported to change the law and doctrines of the Church of England as contained in the old Prayer Book or imply censure of those bishops who felt themselves bound to refuse to permit the practice of reservation of the consecrated elements and an alternative holy communion service.

"I hold the Archbishop of Canterbury's resolution difficult to justify, for Parliament is the court of final appeal," he declared.

Russian Flocks Without Pastors.

Dr. Adolf Keller, Director of the Central European Bureau for Inter-Church Aid, which is now closely associated with the Life and Work Committee created at the Stockholm Conference, writing to Mr. Harry Jeffs, Secretary of the Evangelical Continental Society, gives an account of the condition of the Evangelical Churches in Russia. "Whilst the Lutheran parishes in Russia, scattered all over the whole country as far as Siberia, succeeded in building up a new Church with about eighty pastors, the Reformed parishes have been nearly all destroyed. Most of them have lost their pastors. Some of them have still got their building, but always in the fear lest the enemies of all religion shall take them away. The congregations assemble in these churches praying and singing their hymns and looking out for a pastor. Dr. Keller received this month a letter from such a congregation in Southern Russia.

"We are so thankful for the help of our friends abroad. We hear again that the Government intends to take our Church for worldly purposes. Our prospects are very sad and depressing. The members of our congregation have become so poor that, with the actual famine, they could not pay a pastor, not even the modest expenses for the maintenance can be made without the greatest effort. If you could find us a pastor, he could perhaps dwell in one of the villages outside, only they took away recently also the manses in the country, and we are in great trouble about it. The situation becomes more difficult every day, but we do not despair, God has always protected us so long and has helped us through our friends."

This letter is signed by seven members of the parish and is only one of many examples showing that the relief work for the suffering Churches in Europe is very necessary. The Committee of the Central Bureau, of which Mr. Jeffs and Sir Murray Hyslop are the English members, meets at Bale on August 22. Sir Murray Hyslop would be pleased to receive contributions to be sent to Dr. Keller at Geneva to assist the little Russian flock in getting the pastor they need. Contributions should be sent for this specific object to the Treasurer, Evangelical Continental Society, 20, Memorial Hall, Farringdon Street, London, E.C.4.—The Record.

St. John's, Shanghai.

Fifty students of St. John's University, Shanghai, were graduated on June 29. The commencement exercises were attended by leading Chinese educators, merchants, bankers, physicians and alumni. The delightful weather made it possible to hold the exercises outdoors.

Rev. F. L. Hawks Pott, D. D., President of the University, after welcoming the guests, briefly reviewed what he described as a memorable academic year:

"After a period of suspension of a large part of our work, for more than a year, owing to disturbed conditions, all departments were re-opened in September, 1928, and we have been able to carry on through the year without interruption in the usual normal way.

"During the period of suspension, steps were taken for adapting our organization to modern conditions, and a board of directors in China was formed, representing the Mission, the Chinese Church, the alumni, the university council, and the general public. By this step, a share of the responsibility for the development of the university was transferred from the trustees in the United States to the board of directors in China.

"At the beginning of this year an acting Chinese vice-president was appointed, who now cooperates with the president in the work of administration. In the changes that have been made and in the changes that may take place in the future, it will be our earnest endeavor to preserve the ideals and aims of the institution."

The academic year just closed completes fifty years since St. John's was

established as a small grammar school. A committee is arranging for a suitable celebration—a semi-centennial to be held December 12, 13 and 14.

In accordance with the custom that has become well-nigh universal at commencement of American institutions, Dr. Pott was able to announce certain gifts to the university.

Among them is a social hall costing approximately $45,000, given by the students, alumni and Chinese friends. This building will commemorate the life and work of Mrs. Soo Ngôo Pott. A stone arch was presented by the gentry and merchants of the village just outside the University gates.

The academic address was made by Dr. Hu Shih, the famous Chinese philosopher. An address was also made by Mr. O. K. Yui, legal adviser to the Mayor of Shanghai and an honor graduate of St. John's.

Twenty-five graduates received the degree of Bachelor of Arts, four the degree of Bachelor of Science, one the degree of Bachelor of Divinity, one the degree of Master of Arts. In addition, five students were graduated from the Theological Department and fourteen from the Medical School.

During the afternoon the band of the Kiangwan Anti-Kidnapping Society rendered appropriate selections.

Hospital Work, Holy Cross Mission, Liberia.

Dr. Maass has sent a report of the work of the Bolahun Hospital for the first five months of this year. During that period there has been a total attendance at the hospital of 11,115, of which just about half were for yaws. In this half of the year there is always a falling off in the number of patients owing to the farm work.

Speaking of the terrible scourge of yaws, Dr. Maass says, "The effect of the past two years' intensive treatment of yaws is very marked and encouraging. The number of cases of fresh yaws coming from Liberia is very low, compared with what it was at the beginning of the anti-yaws campaign. It may be reasonably said that yaws is now under control in this part of the country (Liberia), and the effect of this will be felt especially by the adolescent generation. This is remarkable as the result was achieved by a stationary polyclinic."

What the above really means is that in our immediate neighborhood, this dread complaint is under good control, with a fair chance of being stamped out completely. It will be remembered that our station is in a lobe of land that runs up in between Sierra Leone on one side and French Guinea on the other, and that very large numbers of patients come from those sections, and most of the yaws cases are coming from across the border. There is no hospital of any kind in those parts of Sierra Leone or Guinea, and the people look to us alone for help. In time, it is believed, that the disease will be cleared up, through the whole of the hinterland contiguous to us.

The doctor reports that the health of the white staff has been almost one hundred per cent good. Father Allen's death occurred in this period, and the doctor says it was caused by the exhaustion of the heart muscle rather than by any disease, and this exhaustion was simply the result of age.

He gives a most satisfactory account of the native staff at the hospital. One of the best pieces of work that has been done is the training of young native men and women as assistants in the hospital. It need hardly be said that they are not given the knowledge that corresponds with what is procured in a medical school in America or England, but it does mean that they acquire a really skilled and scientific knowledge of all sorts of first-aid work, of the dressing of wounds, how to make the injections in yaws and other cases, and of general nursing. These young people will after a time return to their own villages, and one can hardly estimate the value this knowledge will be to their own people.

The doctor also writes: "An investigation into the infant mortality which promises very interesting results, has not yet been concluded." The value of such an investigation can be imagined when you are reminded that nowhere in native Africa is the infant mortality less than 400, that is, four hundred out of every thousand of all babies born die before they are twelve months old—and in some sections it is as high as 700.

Kindergarten for Japanese Children.

About a year ago, Japanese Christians connected with our newest parish in the city of Kyoto, known as the Shimogamo Church, came to the conclusion that a kindergarten ought to be opened.

Bishop Nichols assured them that while he would be glad to see the kindergarten opened, he could not give any financial assistance. So the congregation turned to and employed a teacher. They had no satisfactory building, but in good weather it was possible to hold the kindergarten out of doors. The number of children increased. They employed a second teacher. After a few months, their experiment was so successful they felt justified in trying to secure money for a building and once again they secured the whole amount, $600, themselves. The building is ample for their needs and suitable for special church meetings.

There are now forty-two children enrolled and everybody is proud and happy over what has been accomplished through their own efforts. Shimogamo Church has only twenty communicants and none of them wealthy people. But Mr. Ajima, the deacon, has done a very good work and is a man of faith and zeal. The credit is all his.

Pennsylvania Gives a New Church to a Tokyo Congregation.

When the Diocese of Pennsylvania undertook its famous and successful effort on behalf of the Japan Reconstruction Fund in 1924, it selected as one of the objects for which it desired to give $35,000 (of the $250,000 total it aimed to secure) to the rebuilding of Christ Church, Kanda, Tokyo.

This is one of the older Tokyo congregations. It has been self-supporting for nearly twenty years. Every year it makes an offering for the work of the Church in the United States on the Sunday nearest to the date upon which it declared its independence of aid from abroad. In the earthquake and fire of September, 1923, many of the members of the congregation lost their homes and almost everything they had—though none of them lost their lives. They were unable to build a suitable church, and welcomed the generous gift of the Diocese of Pennsylvania.

The new church has now been completed and consecrated. The Rev. Teruo Minagawa, its rector, writes:

"Christ Church was originally built by the Rev. Mr. Cooper in 1877. It was a wooden building, thirty-eight feet long and eighteen feet wide, and stood on a rented ground.

"In 1896, the Rt. Rev. C. M. Williams and the Rt. Rev. John McKim bought a wider area of land, and built a brick church on it. It was forty-eight feet in length and twenty-four feet in width. But it was completely destroyed in one night by the great earthquake of 1923.

"God, however, gave us a far bigger, and stronger, and more beautiful church, through the most generous sympathy and sacrifice of the Mother Church in America. It is a reinforced cement building of ninety-three feet by twenty-three feet. It was 'sown in dishonour'; it was 'raised in glory'; it was 'sown in weakness'; it was 'raised in power'. It was consecrated on Easter Day, March 31, 1929, Bishops McKim, Reifsnider and Matsui being present.

"We are most happy to have this church built in loving memory of the Rt. Rev. John McKim, who has given his life of sacrifice since March, 1880, for the salvation of our nation. It is our most sincere hope to show our deepest gratitude toward God and the Mother Church by our true faith in the Lord, and by our service for men."

A Family That Has Made Good.

The death of Mary Eliza Perry, of Tarboro, N. C., on August 8, at the age of seventy-five, draws attention to a long life of service to the Church. Mrs. Perry's husband was the late John William Perry, for more than thirty years missionary and rector at St. Luke's Church (colored), Tarboro. They were students together at St. Augustine's School, Raleigh, where Mrs. Perry's mother was matron, and since their marriage in 1882 until Mr. Perry's death in 1918, they worked together for the Church and for the good of their race.

Mrs. Perry was confirmed in 1873, by Bishop Atkinson. Except for seven years when she was matron of St. Athanasius' School, Brunswick, Georgia, her life was given to the work at Tarboro, where she and her husband built the church and the parish school, and were a power for good in the community, testified to with pride and affection by white and colored people alike.

A son, William A. Perry, is known to many Church people as the former head of St. Athanasius' School. He is a Yale graduate (Sinclair Lewis was in his class) and has since studied at Columbia and Harvard. He is now principal of a public school in Columbia, South Carolina. The son-in-law, Rev. M. M. Weston, succeeded the Rev. Mr. Perry as rector of St. Luke's. His wife teaches in high school, and her sister teaches in the parish school. A grandson is a senior at Columbia.

This brief summary of part of one family's record shows something of results obtained among our Negro people at such schools as St. Augustine's when the Church provides the best it can offer in training for those whose ability and serious purpose can build it into enduring character.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Canon Edward S. Dunlap, who has been in charge of Washington Cathedral services during the summer, began his vacation on August 18, and Canons G. Freeland Peter and Arthur B. Rudd took charge and began the periods in residence the same day. The Rev. John W. Gunmere, who recently became a member of the Cathedral staff and was formerly rector of St. Andrew's

(Continued on page 22.)

Family Department

SEPTEMBER.

1. Fourteenth Sunday after Trinity.
8. Fifteenth Sunday after Trinity.
15. Sixteenth Sunday after Trinity.
18, 20, 21. Ember Days.
21. S. Matthew.
22 Seventeenth Sunday after Trinity.
29. S. Michael and All Angels. Eighteenth Sunday after Trinity.
30. Monday.

COLLECT FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

Almighty and everlasting God, give unto us the increase of faith, hope and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command through Jesus Christ our Lord. Amen.

A PRAYER FOR MISSIONARIES.

Speed Thy servants, Saviour, speed them;
Thou art Lord of wind and waves:
They were bound, but Thou hast freed them;
Now they go to free the slaves.
Be Thou with them;
'Tis Thine arm alone that saves.

Friends, and home, and all forsaking,
Lord, they go at Thy command,
As their stay Thy promise taking,
While they traverse sea and land.
Oh, be with them all,
Lead them safely by Thy hand.

When no fruit appears to cheer them
And they seem to toil in vain,
Then in mercy, Lord, draw near them,
Then their sinking hopes sustain;
Thus supported all:
Let their zeal revive again.

In the midst of opposition
Let them trust, O Lord, in Thee:
When success attends their mission
Let Thy servants humble be.
Never leave them:
Till Thy face in heaven they see.
Amen.

—Presbyterian of the South.

Studdert-Kennedy's Last Message.

On Sunday evening, in the presence of a crowded congregation in Worcester Cathedral, England, the Dean of Worcester read a posthumous sermon by the late Rev. G. A. Studdert-Kennedy, which the latter had intended to preach in the Cathedral that he lived. It was the last sermon this great man prepared.

The Dean read:

"If Christ be not risen your faith is vain. Ye are yet in your sins." That is a tremendous assertion. What does it mean? Is it true? It is the utterance of a Christian who finds himself standing defiant in the last ditch face to face with final doubt. In that last ditch every man, be he Christian or not, must sooner or later stand unless he is content to drift on the surface of life and evade the challenge to heart and mind which the mystery of men and things shouts out aloud to all who are really alive.

I know that last ditch well. I have stood in it many times, and I know that before I die I shall stand there again and again. Supposing Christ did not rise; suppose He is not dead, then of course all His dreams die with Him. He was only a dreamer; another poor, deluded, human fool tricked into believing splendid lies. The light of His life, the light that shone from another and better world, was only a mirage that lured Him to His death. He was like a traveler in the desert who is certain he sees water ahead and staggers on until he falls, still believing that had his strength held out he might have quenched his blistering thirst, whereas in truth he would never have come to anything but the cruel sun, the silent sand, and the desert's heartless mockery of man. If Christ be not risen then He was deceived, deluded, and fooled.

His last cry, "Father into Thy hands I commend My Spirit," went shivering on and on until it died away into the silence of the dead and loveless stars. There was no voice that answered, and if it was so with Him then it must be so with every man and woman that has or ever will look upon the sun. If death got Him, then assuredly death gets us all.

If the enormous vital forces that made up that unique personality were disintegrated by death and drifted back into the meaningless flux and flow of things, then there is nothing permanent about personality at all. If that great burning light was put out by a flick of the finger of Death then what can become of the little candle that splutters to spasmodic life in souls like you and me?

It may be that life itself is eternal, but the forms of life purely temporary. We know nothing is really destroyed but only changed in form. There is a perpetual cyclic flux of forms in the material world. Does that apply to living things beloved? I put before you life or death. That is the choice with which the Christian is faced when he takes his stand in the last ditch and faces the final doubt, and in the ultimate issue it seems to me that it is a choice. There is not, and there can never be, any immediate certainty about it."—Church of England Newspaper.

The Prodigal Housekeeper Returns.

I am so happy to be home—Oh, I am gloriously, grandly, glowingly glad to be home.

When I left it three weeks ago, the relics of our June peas were just yellowing in their pods, and tomatoes were blossoming, the last rose of summer had lately gone its withered and forsaken way.

Now dahlias and gladioli are spreading beauty and color all along the walks sweet peas are covering the high wire fence with a gorgeous rainbow display. Poppies and lady-slippers scream scarlet and purple across the garden. A lone sunflower is bobbing his head at me against all alows of propriety and fitness, for the sun is shining full upon my face. (Turn around, silly plant—do you think I am the sun? I would shine if I could.)

I am so glad to be just here, among my growing things, that I have not even ventured into the house. I know the terrible desolation that reigns within. I know, for I have been away before.

"The front porch," reflected the man of the house as we neared home, "will have to be dusted with a scoop shovel."

"Very well." I acquiesced, "and we will clean the open stairway with the hose. The stale air will, of course, be of sufficient age to walk out unassisted!" We all feel that it will be a very fine thing to have a state road going by our door—when the job is done.

Here I sit, on the grass under my own grapevine and plum tree, which tree, to digress from the subject of flowers and vegetables, never before known to bear a solitary fruit, has just dropped a wormy, misshapen, ill-begotten plum into my lap. The peaches on the tree by the hedge seem to bear the slightest tinge of color on their fast-rounding cheeks, the first cool breeze of today brings a sifting of pollen from the tasseled sweet corn, with cloying, musky odor. Silver-green globes of tomatoes promise luscious salads, but a short time hence.

The hedge has protested sharply against our desertion by raising a wilderness of spikes. Tomorrow the head of the family will regret having gone away!

Why do we not take vacation at home, anyway? I hate to go inside. The door-yard is so inviting that I would be glad to sit here until dark, to let the insects bite me and the bugs crawl over me—I might even try to be amused at their persistent efforts to swallow me in toto or to carry me off bodily to their preserves, because they are home bugs.

Our garden looks like a forest, compared with the mere line of shrubbery and crawling things it was when we went away. Yes, it is a forest—of weeds—why did I ever go away? I don't want to go in. How can I face the kitchen? It must be 110 degrees in the afternoon heat.

Through the neighborly gap in the hedge, with a shriek to split the ear drums, come the youngsters of next door. "C'mon, Helen, tell us about your vacation." (I believe I have been homesick for some rolicking noise.)

"Will I? If it takes me from now until midnight, I'll tell you every bit. Come in, Sis. Come, Junior and Winnie—we'll make lemonade. Aunt Martha sent a box of doughnuts."

Off again—on again. Vacations are fine, but isn't it great to be home?—Helen S. Newman in Epworth Herald.

Seers Needed.

When Sir James Bryce was leaving America, after a term of service as Ambassador of the Court of St. James at Washington, he was pressed by newspaper reporters for his opinions of America and the American people. One asked the direct question: "What is America's greatest need?" The reply was one word, and perhaps a word little expected and hardly understood by the questioner—"poets".

What did he mean? Whatever else may have been in his mind, certainly he meant that America's greatest need today lies not in the realm of material things, but in the higher realm of the soul. She does not need lands, for she boasts that her dominions lie in the perpetual shining of the sun in his course. She does not need railroads, for she claims more mileage than all other continents. She does not need motor cars, for now every man, woman and child of her citizenship can ride at the same time. She does not need money, for her national wealth exceeds that of any two of the other nations. She does not need leisure nor luxuries, for her people spend more time in pleasure seeking, and more money for luxuries, than any other peoples.

What she does need is a deeper appreciation and a higher appraisement of soul values. She needs poets, prophets—seers with visions of the unseen and power to interpret the spiritual and

eternal values, for, truly, "man's life consisteth not in the abundance of things which he possesseth."

America's greatest danger today lies in her power of wealth, and its almost resistless tendency to interpret life in terms of the material and the sensuous. With increasing riches the standards of living soar and luxury is stimulated, and with the means of gratification, abundant for fast multiplying wants, it is not strange that our social order moves toward the materialistic.

We recall that Josiah Strong, writing of the tendencies of America more than a score of years ago, said: "Without adequate moral development to control the physical and utilize it for ends above itself, the material becomes sensuous, then sensual, and sensuality means decay and death." A man or a nation may grow rich over night, but the treasures of mind and morals never come that way. In the twenty years since Strong wrote those words, America's riches have increased beyond all her dreams. Has the faith in God and the lofty idealism of the pioneers kept pace with the prosperity?

"Where there is no vision the people perish."—Rev. A. J. Moncrief, in Christian Index.

For The Southern Churchman.

STOP WORRYING.

F. B. Stone.

Oh, worrying's a dreadful sin,
Of unbelief the fruit,
And soon it grows to such a size
It kills faith's very root.

God does not send us tests to kill
The little faith we own,
But strives to lead to greater trust,
Each test a stepping stone.

To greater faith in Him we love,
A faith that will believe,
And trust in spite of everything,
He will our needs relieve.

And may we seek His Kingdom first,
And seek His righteousness,
He knows our every daily need,
And knowing He will bless.

Oh! may we learn to trust in Him,
On Him for all depend,
And He in very faithfulness
The needed things will send.

The Bible.

We are constantly writing about the Bible and the importance of reading the Bible, because it is apparent that so many people are allowing themselves to be cheated out of the priceless privilege of daily, constantly, regularly reading God's word. The other day, riding on the train, we had occasion to talk for several hours with a good friend who was in the South for a brief vacation. He was discussing the stress of life as found in his home city in the middle west. He deplored this and that tendency, praised other tendencies.

"But you know," he continued, "the thing that bothers me most is the lack of Bible reading today. I was reared in a home where there were nine children. My mother was a very busy mother. My father worked hard to make a living. We got up early in the morning. Usually, we ate breakfast by lamp light. But we had time to read the Bible before we started the day's work. Father and mother had time, and we soon learned that we had time whether we thought we did or not. And I wouldn't take a million dollars for that habit which my father and mother taught.

"But I can't get my family to pause long enough to have a word of prayer and a passage of Scripture. We have all the conveniences in the home. It doesn't require anybody to get up early. But we don't have time to read the Bible, and I am frankly worried about it."

Have you ever heard anything like that? Ever said anything like that? Ever felt like that? Surely, there is some way by which we may check this foolishness of thinking we can not find time to read the Bible. We are growing weak spiritually and we are going to get weaker unless we feed upon the word of God.—Christian Index.

OUR TIMES ARE IN HIS HAND.

Tired?—then close your eyes in slumber sweet and deep,
Trust Him who cares for all the tired sheep.
Dismayed —go seek the True and Living Bread,
The hungry multitudes tenfold by Him are fed.
Hopeless?—look up, He guides thro' starless way,
That leads at last unto the "perfect day."
Athirst?—there is a refuge in the strife,
Seek then the waters of eternal life.
Afraid?—in tempest hear His "Peace be still",
Through faith you'll find His peace your life will fill.
Lonely —close by abides your truest Friend,
"Lo, I am with you alway,"—till the end!

—Kathleen Hay.

Prayer as a Force.

I think we have the warrant in our possession, that prayer is introduced as one of the forces in God's government. Yea, more than that, God has set the power of prayer before the force of gravitation. He has put it as chief among the forces by which He governs the world, so that there is great significance in that requirement, "Pray always with all manner of prayer and supplication." When He wishes to do a great thing in the world in any one direction, He wants an increase of faith. When Christ was in the world, He said He could do no mighty works in various places because there was no faith. Then, if we remember that faith and prayer are among the forces by which He proposes to work in the world, we are responsible that we put those forces in operation in the place when we are appointed; let us remember this as one of the greatest of privileges given to the Christian. There is nothing like the privilege of prayer.—Henry Foster.

How to Kill Your Church.

Stay home when it's hot.
Stay home when it's cold.
Stay home when it rains.
Stay home when you feel bad.
Criticize your pastor.

Tell people you didn't like the sermon.

Sit on the back seat.
Go in late.

Don't give much. Charity begins at home, and you've got your own family to support.

Don't sing. What's the choir for?
Don't speak to anybody.

Don't shake hands with the visitor; he might come back.

Never invite anybody to attend your church. Mind your own business, and let him mind his. If he wants to go, that's up to him.

That's the way to kill your church. If you want to see it die, just do nothing, or get busy and raise a rough house. —Exchange.

A Trustworthy Book.

Sir William Ramsay, at twenty-five, was financially poor and physically bankrupt. He had no religious faith. Whilst a student at Oxford his physicians ordered him to travel for the sake of his health. After traveling through England and Switzerland and Germany he entered Phrygia with the purpose of making a map of that province. He was under the impression that the Acts of the Apostles was untrustworthy. Because of Luke's geographical references he began to read the Acts carefully. His reading led him to say that Luke knew more about ancient history than any of the modern critics. He furthermore averred that "Luke's history is unsurpassed in trustworthiness". The Church needs to cease theorizing concerning inspiration and scatter the Book. If only given a fair chance it will commend itself to men.—Selected.

For the Southern Churchman.

THREE POEMS.

By William Allen Ward.

I.

Whimpers.

At night
The wind is
A whimpering hound
That whines on the
Door-steps.

II.

Whetstone.

Rumor is a whetstone,
Damp with the tears of life,
Where the vandal scandal
Sharpens his cutting knife.

III.

Torch.

Sunset
Is a torch
That sets the thunder-clouds
On the western horizon
On fire.

For The Southern Churchman.

PESSIMIST.

Maude Forrest Mumma.

We're groping in the darkness,
As we go down the years;
We're sailing under cover,
Of lurking doubts and fears:
We're traveling with the myriads,
That every day pass by;
We're living in the shadows,
That underneath us lie.

Optimist.

We're walking in the sunlight,
As we go down the years,
We're sailing on the river,
That knows no doubts or fears;
We're trav'ling with the faithful,
Whose hopes lie up above;
We're living in the highlands,
Of God's unchanging love.

For the Young Folks

THE LITTLE ONES HE BLESSED.

I wonder if ever the children
  Who were blessed by the Master of old
Forgot He had made them His treasures,
  The dear little lambs of His fold.
I wonder if, angry and wilful,
  They wandered afar and astray,
The children whose feet had been guided
  So safe and so soon in the way.

One would think that the mother at evening,
  Soft smoothing the silk-tangled hair,
And low leaning down to the murmur
  Of sweet, childish voices in prayer,
Oft bade the small pleaders to listen,
  If haply again they might hear
The words of the gentle Redeemer
  Borne swift to the reverent ear.

And my heart cannot cherish the fancy
  That ever those children went wrong,
And were lost from the peace and the shelter,
  Shut out from feast and the song.
To the day of gray hairs they remembered,
  I think, how the hands that were riven
Were laid on their heads when Christ uttered,
  "Of such is the kingdom of heaven."

He has said it to you, little darling,
  Who spell it in God's Word today;
You, too, may be sorry for sinning;
  You, also, believe and obey;
And 'twill grieve the dear Saviour in heaven
  If one little child shall go wrong—
Be lost from the fold and the shelter,
  Shut out from the feast and the song.

—Margaret E. Sangster.

Barnabas.

Long ago there lived a man named Barnabas who knew about Jesus and loved Him. After the Master went back to His Heavenly Home Barnabas joined the little group of friends who loved Jesus and were trying to live in the way He had taught them.

"You know, Barnabas," Peter said to him kindly, "that in our little group none of us calls anything we have his own. We share everything, and what belongs to one belongs to all. Some of us have plenty, and some of us have almost nothing. But since we put it all together, there is enough for everybody."

"I have no money," said Barnabas sadly. "I have only a little piece of land on the island of Cyrus. That is all I own in the world."

And he went away, thinking very hard. He did not think: "Why should I try to share my land with others? It is all I have, and some day I may want to live on it. What if the others don't have anything? It isn't my fault that they are poor. That's no reason for me to give up what I have." He might have thought that; some men would have, perhaps. But what he thought was: "Oh, how I hope I can turn my land into money! How I hope some one will be willing to buy it from me! Then I will have something to give to my friends."

Some days passed by; and then one day, when the friends of Jesus were together, they saw a man hurrying toward them with a very happy face and with a heavy bag in his hand. He threw it at Peter's feet and then knelt, saying, "I have sold it. I found some one to buy my land, and here is all my money."

Barnabas was very happy, for, like the others, he was helping and was sharing all he had.

It Takes Two to Make a Quarrel.

Once upon a time there were two boys in the school, named Peter Ender and Smith Bent. They spent their time in singing and telling stories to the little boys before they went to bed. They were the best of friends, and shared with each other their fruit and candy, and so they were very happy.

One day Peter grew tired of being good to Smith. "Smith," said he to his companion, "life is very dull with every day the same. I am tired of seeing you so cheerful, so let us have a quarrel."

"Very well, Peter," said Smith, looking rather grave, for he did not like the idea. "But what can we quarrel about?" he asked.

"Well," said Peter, dolefully, "I can't tell you not to use my bike because you never use it, anyway. And I can't steal your fruit or candy, for you always want me to share yours. I have it," he cried, after a moment's thought: "Smith, do you see that sack of good, red apples over there, you say its yours, and I'll say it's mine, so we'll have a squabble."

"All right," said Smith, "only you must begin." He clenched his hands and tried to look ugly and Peter did the same.

They were quite changed from the kindly, smiling boys they had been a moment before. Peter pointed to the sack of apples and said, gruffly, "I want you to understand that those apples are mine, and if I catch you trying to steal some I'll knock every hair off your head until you are bald."

Such fierceness made Smith jump. "I beg your pardon, pardner Peter," he said in amazement.

"Don't call me 'pardner'," was the rough reply. "Behave respectfully to your betters. Understand that that sack of apples is mine, do you deny it?"

Smith could hardly get his breath, but he managed to stammer out, "Your apples, are they?"

"Yes, my apples and mind, they belong to me, and I am going to have them."

"Why, of course they're yours, Peter, and if you'll wait a minute, I'll get you some more."

"I suppose you must give up trying to squabble, for it takes two to make a quarrel," said Peter.

So they burst out laughing and went in to the basement to share their apples.

From that day on they have never quarreled. Instead, they have told stories to the little boys and then sent them to bed.—Selected.

A Boy Who Proved His Worth as a Fire Fighter.

Not all heroic fire fighters wear blue coats with warm red linings, says a writer in the St. Nicholas. There is a boy out in Colorado who has distinguished himself in fighting forest fires and has twice been commended by the government.

The official report issued by the United States Department of Agriculture says: "Charles H. Williams, a twelve-year-old lad of Salida, Colo., has again distinguished himself in fighting forest fires. In the summer of 1923 Charles discovered a fire caused by a passing train in the Cochetopa National Forest. His prompt work in notifying the forest service officers and his personal aid on the fire line brought forth strong commendation from the late Secretary Henry C. Wallace. Recently Charles was instrumental in checking another fire that had started in a dense stand of pine trees. His work was again commended by department officials."

On reading this the editor of St. Nicholas asked Charles to write for us his own account of the matter. Here is his letter:

"The first forest fire I helped to fight was in the summer of 1923. I saw it while upon a mountain. I came down and told my father, and he attended to it at once, taking his men with him. With a great deal of fighting they put it out. The next morning Mr. A. G. Agee, our supervisor, came, and I showed him the place where the fire was. He said I was a great fire fighter.

"My second fire was in the autumn of 1924. A train crew told me about the fire. My father was absent at the time; so I called his section crew, and we took the motor car and attended to it right away. After a great deal of fighting we put it out.

"We have in the forest boxes furnished by the United States government containing shovels, axes, saws, and everything that is needed to fight fire. To obtain these tools you have to break the seal. Then you make a report and leave it in the box, telling how long the fire lasted and how many men were helping.

"I had several letters from the late Secretary Wallace. He sent me some fine books. I hope some day to be of greater service to my country."—Methodist Protestant.

Emmy.

Emmy Hewitt was busy at the spinning wheel when her Brother Mark came running suddenly into the house.

"Emmy, Sophronia has broke her rope and run away again. Faith and I couldn't find her anywhere."

Emmy frowned and arose from her work. "That ungrateful calf!" she exclaimed.

Faith came in, half crying. "Sophronia's run away and got lost."

Baby Prudence, seeing her sister in tears, sympathetically joined her. "'Phronia lost!" she sobbed.

Emmy quickly quieted them. "There, there! Sophronia can't have gone far away. We'll soon find her."

She gathered Prudence into her arms and went out to the barn where Davy, who was next to her in years, was husking corn, the rest of the children following.

Davy was quite unaware of Sophronia's disappearance, but was immediately as much concerned as the others. The wilderness surrounding the Hewitt farm was infested with wild animals who might easily prey upon the helpless calf.

Emmy Hewitt, although only fourteen, had the courage and wisdom of a girl much older. Knowing this, her father and mother, when suddenly called away by the serious illness of an uncle, had confidently left her in complete charge of the farm and the children.

The Hewitts were pioneers. Peter Hewitt had hewed and cleared his farm out of an unbroken wilderness. The dangers and hardships of that period of history were accepted as a matter of course. Indians still roamed the surrounding countryside, but for the most part they had been friendly. And while

there was peace, the hardy white settlers wasted no time worrying about the possibility of war.

But they were ready for any emergency.

So was Emmy Hewitt.

"Davy and I will see if we can find Sophronia," she said after a brief deliberation over the situation now confronting her. "Mark, you stay here and take care of the children. Keep them in the house while we're gone. And I wouldn't be surprised if you'd see us coming back with Sophronia."

But Emmy's hopes were doomed to disappointment. For three hours Davy and she searched for the runaway calf without success. And then deepening shadows warned them of the approach of the early November twilight, and they knew that they must give up the search and go home. It was with sober faces and heavy hearts that they bent their steps homeward. For neither had much hopes of Sophronia's surviving a night alone in the forest. The calf was a pet and would some day have grown into a fine cow. Peter Hewitt, whose little herd of cattle numbered only four, had set much store by the promise of her.

Dusk had fallen when they reached the farm. There were the chores to be done. The oxen and White Face, the Hewitt's one horse, to feed and bed down, the cows to be milked and the hogs and chickens to be taken care of. Davy went to the barn immediately and Emmy to the house after the milk pails.

Mark had lighted the candles. Their mellow glow streamed out into the dusk as the children opened the door and greeted their elder sister eagerly. But Emmy had no good news to tell them.

When she had finished her share of the milking, Emmy went to the bin where the cornmeal was kept and found it empty. She could scarcely believe her eyes at first. Then it dawned upon her. She remembered hearing her father say that he must take a bag of corn to the grist mill and have it ground into meal. In the excitement of receiving the news of the serious illness of his relative, it had slipped his mind. It had slipped all their minds.

And there would be no mush and milk for the children until some one took a bag of corn to the grist mill.

Emmy settled the matter that evening. In the morning she would take White Face and go to the grist mill with a bag of corn. If she started early she could be back before dark. Davy and Faith could take care of the children while she was gone. So it was finally agreed upon, and they went to bed early, a sober and somewhat saddened little family.

Emmy lay awake for awhile, listening hopefully for sounds which might tell her that Sophronia had found her way back to the farm. But she heard none and presently fell fast asleep.

The next morning bright and early, Emmy Hewitt, mounted on White Face, with the bag of corn fastened securely just in front of her, set out for the grist mill. The children waved and shouted to her until she was out of sight, and she rather felt as though she were embarking upon a tremendous adventure. Which was true. For never in her life had she traveled all the distance to the grist mill alone. There were dangers of which she was not unmindful. The road, at times, was little more than a trail through the forest which crowded close on both sides. Wild beasts and even Indians might dispute her right of way, though she feared the wild beasts more than she did the Indians. There had been peace between them and the white people so long.

However, Emmy, true to her pioneer stock, was a courageous little soul, and even thoughts of possible danger could not quell the happiness which surged through her as White Face loped along at an easy gait. It was pleasant to see the smoke from the scattered log farmhouses curling upward into the clear, crisp air.

It was noon when Emmy reached the grist mill. She felt a little tired by then.

"Well, what have we here?" greeted Henry Cooper, owner of the grist mill.

"I've brought a bag of corn to be ground," said Emmy.

Henry Cooper helped her down from White Face's back. She could hardly stand up at first. Both her feet had gone to sleep, and every muscle in her body ached. Never had she felt so tired.

"You came all the way alone?" asked the mill owner as he unfastened the bag of corn from White Face's back. "Where's your pa?"

Emmy explained the circumstances of her coming.

"Well, now, I call you a mighty gritty little girl, Emmy!" exclaimed Cooper, slapping his thigh. "And you weren't afraid of all the Indians?"

"The Indians are our friends," declared Emmy.

"Well, they claim to be," said Cooper skeptically, at the same time winking covertly at another settler who was present. He was a man who loved to joke. But sometimes he wasn't very tactful in doing so.

An hour later Emmy sarted for home with the bag of cornmeal. The return journey was not so exciting. She found herself, as the hours of the afternoon passed and the sun moved farther into the west, growing more and more anxious to reach home.

And then when she was within a mile of the farm it happened.

Through the deepening shadows of the woods which lined either side of the road, came a sudden hissing sound and a dull plup which brought White Face to a quivering stop. And Emmy found herself staring fascinatedly at an arrow, decorated with a bright feather, protruding from the bag of cornmeal.

At that instant she heard a shout. It sounded to her like a war whoop and she was galvanized into action. She recalled Henry Cooper's skepticism regarding the friendliness of the Indians. She pulled the arrow from the bag and flung it away. The next instant White Face was flying like the wind toward home. A thin trickle of meal was running from the hole the arrow had made in the bag. But Emmy was too frightened and excited to notice.

As Emmy on White Face pounded into the yard of the Hewitt farm, she shouted to her brothers and sisters, who came running to meet her.

"Indians! They're right behind me! Hide quick!"

The children turned and scuttled back into the house. Emmy guided White Face straight to the barn, where she lingered just long enough to unfasten and slide the bag of cornmeal, now considerably lighter, from the horse's back. Then, closing and barring the barn door, she made for the house as fast as she could go.

Davy, musket in hand, unbarred the door and let her in. Mark and Faith, each clinging to a cumbersome musket, were stationed at either window. Prudence and Nan were hidden in the loft overhead and whimpering softly.

Emmy said: "Faith, let me have your gun, and you go up and quiet the children.

"Did the Indians attack you, Emmy?" Davy asked presently.

Emmy's eyes were round with excitement.

"They shot an arrow at me. It struck in the bag of corn-meal. I pulled the arrow out, and then I heard them give a war whoop and made White Face go as fast as he could.

They waited tensely. The minutes dragged slowly. But finally an hour had passed. Darkness fell. Another hour passed and still there were no evidences of an Indian attack. The children's fears subsided and they began calling for their supper.

Finally Emmy said: "Davy, I guess they aren't going to attack us after all. We've got to do the chores. The cows can't go all night without being milked. And the cornmeal for supper is out in the barn."

"Yes, I suppose the chores have got to be done," Davy agreed bravely. "We'll take our muskets along so we'll have them if we need them."

But it took courage—all the courage they could muster to travel the distance from the house to the barn and then to enter the engulfing darkness of the barn itself.

But at last the chores were done. By the time they had sat down to a supper of cornmeal mush and milk, conditions were nearly normal again. And then Faith, happening to glance out of the window, whispered tensely.

"There's an Indian standing in the yard!"

Emmy felt her heart leap into her throat. She peered out of the window. "Indian!" she giggled nervously. "It's—it's some kind of an animal!"

At that moment the animal in question raised its head and emitted a pathetic bleat.

"Why, it's Sophronia! Sophronia's back!"

Emmy jumped up from the table and ran to the door. The others followed her pell mell. Indians were complet ely forgotten.

They gathered joyfully around the runaway calf, who apparently was unharmed and in as quite sound health as ever.

"Look! Do you see what Sophronia's doing!" exclaimed Emmy suddenly. "She's eating the cornmeal that spilled from the bag after the arrow pierced it. It left a trail and she found it and followed it until it led her home."

Early the next morning an Indian, Swift Arrow, by name, who had long been a friend of the Hewitt family, called at the farm.

"Heap sorry arrow which Swift Arrow was shooting at patridge, slipped and struck bag of grain you were carrying on horse yesterday," he said to Emmy. "I called, but you were heap scared and didn't stop. You ride very fast."—Junior World.

A Problem.

Charley met his friend James upon the street and told him that he had been fishing. "How many fish did you catch?" asked James.

Charley replied: "If to the number of the books of the Old Testament you add the number of the books of the New Testament; multiply that by the number of Apostles that were present at the Transfiguration; divide by the number of the books written by Luke; subtract the number of times the Israelites marched around Jericho; multiply by the number of pieces of silver Judas

received for betraying Christ; divide by the number of spies Moses sent into Canaan; add the number of letters in the name of the city in which a man climbed up a tree to see Christ; divide by the number of Apostles that were called the 'sons of thunder,' the answer will be the number of fish I caught."

The answer to this problem is the number of Apostles that were present at the Ascension, multiplied by the number of the Egyptian plagues, plus one. —Selected.

THE LAD I LIKE

He has a mind and knows it;
Has a will and shows it;
He draws a line and toes it;
He sees his way and goes it.

He meets a chance and takes it;
A friendly hand and shakes it;
A rule and never breaks it;
If theres "no time" he makes it.

He loves truth and stands by it;
And never tries to shy it;
Whoever may deny it,
Or openly defy it

He hears a lie and slays it;
He owes a debt and pays it;
And as I've heard him phrase it,
He knows the game and plays it.
—Church News Tasmania.

Turning Sorrow Into Joy.

If any one would tell you the shortest, surest way to all happiness and all perfection, he must tell you to make it a rule to yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing. Could you, therefore, work miracles, you could not do more for yourself than by this thankful spirit; for it heals with a word speaking, and turns all that it touches into happiness.—Wm. Law.

The Church today is not without its safe men who warn us to go slowly, but the situation demands more than a policy of "safety first". It calls for a prophet who will fearlessly lead us out in spit of dangers to a new discovery of God's purpose for His Church. It may be dangerous to go forward but it is infinitely more so to sit still and do nothing.



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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 10 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

ACKNOWLEDGEMENTS.
Bishop of Rome Fund.

Rev. Giles B. Cooke.....$5.00

SPECIAL NOTICES.

ANTIQUES.
WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 309 East Franklin Street, Richmond, Va.

RELIGIOUS TRACTS.
GOOD RELIGIOUS TRACTS MAY BE had by writing to LEVI C. SULLIVAN, blind tract minister, P. O. Box 43, Roanoke, Va. Some excellent tracts for prison work.

BULBS FOR SALE.
TRUMPET MAJOR NARCISSUS, INSPECTED BULBS: 100 $1.50; 1,000, $10.00. Emperor: 12, $.75; 100, $6.00; 1,000, $50.00. White Narcissus: 100, $1.50; 1,000, $10.00. Fred B. Jones, Gloucester, Virginia.

FROM A SHUT-IN.
I HAVE FIFTEEN FOUNTAIN PENS, and I want to sell them at once, for I need the money, and I am forced to give up my mail order business, since I have not got a home to stay at regular. Twelve of these fancy pens are my $1.25 pens, and the others I have been selling for $1.00. But in order to sell them at once, I am asking $1.00 each. Buy one at once. Edward P. Broxton, Keysville, Ga.

OLD STAMPS.
WANTED,—OLD ENVELOPES FROM letters written before 1875. Highest prices paid for envelopes with patriotic designs used during Civil War. Old stamps purchased—George Hakes, 290 Broadway, New York.

SITUATION WANTED.

WANTED: MATURE WOMAN OF VARied experience, student of Lewis Hotel Training Course, efficient in secretarial work, desires position as matron, or supervisor in school; manager of apartment house, or assisant manager of tea-room. Excellent references. Address Mrs. Ada B. Lloyd, P. O. Box 115, Moorefield, West Virginia.

WANTED: BY REFINED, CHRISTIAN woman, with highest reference, a comfortable and quiet home for the winter, and very small salary in exchange for light household duties; or perhaps the tutoring of a child. Would consider looking after home in absence of family, etc. Address, Mrs. H. L. Browne, Weedonville P. O., Virginia.

WANTED, BY REFINED CHRISTIAN woman, with excellent references, a comfortable and quiet home, one in the country preferred. Willing to come as one of the family Address "A. B.", care of Southern Churchman

A MIDDLE-AGED WOMAN, OF EXPERIence, wishes position as companion to semi-invalid woman, or child, or as teacher in private home. References exchanged. Address "B", Box 37, Ronda, N. C.

HELP WANTED.

WANTED, ENERGETIC WOMAN TO take care of six boys on farm in Eastern Virginia. Small salary, but good, permanent home. Address "L. P.", care of Southern Churchman.

A REAL HOME IN OUR DELIGHTFUL country place in exchange for capable tutoring of our children by man of fine character. Unexcelled climate for health and comfort. Fine medicinal springs. Splendid opoprtunity to study, write or rest. Address "Tutor", care of Southern Churchman.

Deaths

HENDERSON: Died, at the family home, "Blythewood", Salisbury, N. C., August 12, 1929, MRS. ELIZABETH B. HENDERSON, widow of the late John Steele Henderson. Funeral from St. Luke's Church.

"May she rest in peace, and may light perpetual shine upon her."

WILLIAM EDWARDS WALL.

Entered into eternal rest, at his country home, "Waldene", Montgomery County, Maryland, on Friday, July 26, 1929, WILLIAM EDWARDS WALL, in the eighty-third year of his age.

Mr. Wall was a native of Baltimore and lived there until 1880, when he moved his family to "Walldene", Montgomery County, the ancestral home of his wife's people, the Dades.

Mr. Wall, before his retirement from active business, was closely identified with the wholesale dry goods business in New York, as well as Baltimore.

He was a life long member, and generous supporter of the Church.

He is survived by his widow, who before marriage was Miss Mary Catherine Dade, three sons, William Guy Wall, of Indianapolis, Ind., Stanley Wall, of Enfield, N. C., Robert Earle Wall, of Warsaw, N. C., two daughters, Mrs. Jacquelin P. Taylor, of Richmond, Va., Mrs. Stanley Dunbar Embick, of Washington, D. C., and numerous grandchildren.

CHURCH INTELLIGENCE.
(Continued from page 16.)

Church, Mount Holly, N. Y., has been the preacher at the Cathedral several times during the summer.

A number of boys from the Diocese of Washington are planning to attend the National Convention of the Junior Brotherhood of St. Andrew, to be held at Hobart College, Geneva, N. Y., from September 5-8.

Fellowship among the boys by athletics and recreation as well as services and lectures, will be included on the program.

Mr. H. Lawrence Choate, National President of the Brotherhood of St. Andrew, and a member of the Diocese of Washington, will attend the convention.

M. M. W.

The Rev. Charles Raymond Barner, D. D., who has accepted the call to become rector of the Church of Our Saviour, Brookland, D. C., will assume his new duties there September 1. He will succeed in this position, the Rev. Edwin H. Stevens.

Dr. Barnes was born in Camden, N. J., of Scotch-Irish and English ancestry. His early youth was spent partly in Camden, partly in New York City, but mostly in Mechanicsburg, Pa., from which high school he graduated in 1912. In 1913, Mr. Barnes received the certificate of graduation from the Harrisburg, Pa., School of Commerce, and shortly after this attended college at the University of the South, Sewanee, Tenn., from which institution he received the degree of A. B. in 1917 and was the caledictorian of his class. Attending as a regular student the General Theological Seminary, New York City, he graduated from this institution in 1920, receiving the degree of B. D. in 1922. Mr. Barnes also received his M. A. in history from Columbia University in 1920.

Soon after his ordination to the diaconate in 1920 by Bishop Darlington, of Harrisburg, Mr. Barnes was assigned as deacon-in-charge of St. John's Church, South Williamsport, Pa., and upon his ordination as priest, November 10, 1920, he became the rector of the parish. In 1923, the work at Muncy, Pa., St. James' Church, was placed under his charge, and in 1926, Mr. Barnes was made archdeacon of Williamsport. Late in the same year Mr. Barnes accepted a call to St. Mark's Church, Newark, N. J.

Following the eleven o'clock and four o'clock services at Washington Cathedral on Sundays during the summer, visitors are being conducted on a pilgrimage through the chapels and grounds by the Rev. John W. Gummere, a member of the Cathedral staff. Hundreds of people are availing themselves of this opportunity every Sunday to gain a clearer understanding of the many places of this great Cathedral project.

Mr. Edgar Priest, Washington Cathedral organist, has returned to the city after a three months' vacation spent abroad. He will resume his duties at the Cathedral September 1.

M. M. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

Wytheville Students Report on Summer School.

At St. John's Church, Wytheville, of which the Rev. Devall L. Gwathmey is rector, a practice is followed that is doubtless in vogue in many other parishes and yet is worthy of special attention. Each year definite reports are made by members of the parish who attended the Summer School of Religious Education at Sweet Briar. Two students at the recent session of the school were Misses Jean W. Pendleton and Betsy Johnson, of Wytheville. After returning home, Miss Pendleton gave interesting talks to the Woman's Auxiliary and the Church School faculty on her impressions and experiences at Sweet Briar, and at a special meeting of the Young People's Service League, Miss Johnson described most interestingly the young people's conferences held during the Summer School.

Wytheville is a most pleasant summer resort in Southwestern Virginia, and has recently had a number of clerical visitors. Among these were the Rev. J. Lindsay Patton, Jr., of Mesa, Arizona, with Mrs. Patton; the Rev. Arthur LeBaron Ribble, of Greensboro, Alabama; the Rev. G. Wallace Ribble, of Bessemer, Alabama; the Rt. Rev. and Mrs. Arthur C. Thomson, of Portsmouth, Virginia, and Mrs. Leigh Ribble, of the Missionary District of Southern Brazil.

Wytheville has the distinction of being the home of two families each of which has given a number of ministers to the Episcopal Church. The Goodwins and the Ribbles, both of past and present generations, have contributed largely to the life of the Church in Virginia and elsewhere in the United States and in the foreign mission fields. Many members of both families are now serving the Church, either as clergymen or missionaries at home and abroad.

City Rectors Take Country Churches.

The clergy and their vestries in the Lynchburg Churches are exhibiting a fine generosity and cooperative spirit in their willingness to assist in caring for a number of vacant churches near the city.

When, some twenty-odd years ago, the Rev. T. H. Lacy, D. D., resigned his parish in Campbell County and transferred to the Diocese of Virginia, he retained a special interest in one of the little Campbell County Churches—Grace ("Mt. Athos") at Six Mile Bridge, just east of Lynchburg—and he continued to hold service there once a month until his death in Richmond on May 2, 1928. The care of this church has since been taken over by the Rev. Carleton Barnwell, rector of St. Paul's Church, Lynch-

burg, and he now conducts services at Six Mile Bridge at regular intervals.

The resignation of the Rev. George V. Bell on May 31 of this year, left vacant several scattered churches, which he had been serving, with his residence at Lynchburg. For a time at least, and until developments make some other arrangement advisable, most of these churches will be served by Lynchburg rectors.

The Rev. Thomas M. Browne, of St. John's, will take Trinity Church at Boonesboro, about six miles west of Lynchburg, in Bedford County. Once before, when Trinity was without a rector, Mr. Browne conducted services there for a considerable period and he is especially popular with the Trinity congregation.

The Rev. W. G. Pendleton, D. D., of Grace Memorial Church, is taking the work at Emmanuel Church, Madison Heights, just across the river from Lynchburg in Amherst County. Dr. Pendleton will also take under his care St. Stephen's Church near Forest, Bedford County, about twelve miles west of Lynchburg. St. Stephen's was for many years one of the most active and widely known country churches in this section of Virginia. The advent of good roads and the automobiles and other modern conditions have had their usual effect in changing the character of country communities. Nearly all of the Episcopalians that made up the congregation have either died or moved away from the neighborhood and St. Stephen's has been practically dormant for a long period. Dr. Pendleton plans to hold occasional services there and at least to revive sufficient interest to keep the building and grounds in proper condition.

The Rev. Oscar deWolf Randolph, D. D., rector of Virginia Episcopal School, will take the services at Ivy Chapel. This is a little church in Bedford County about midway between Boonesboro and Forest and the building is used by two or three denominations on different Sundays. The Episcopalians nearby are few in number, but wonderfully interested and loyal.

Arrangements have not been made for the care of St. Luke's Church at Pedlar Mills in Amherst County and Christ Church at Schuyler in Nelson County.

From the point of view of both the local congregations and the diocese, the assumption of these extra charges by the Lynchburg clergy is a most helpful thing in very many ways; the chief being, of course, the conservation of the life and spirit of the Episcopal Church in communities where, without such attention, the interest of the people would naturally, though gradually, be lost.

T. A. S.

Personal Notes

The Rev. Wythe Leigh Kinsolving, Diocese of New York, who supplied services during the summer at Croton on the Hudson and Montrose, N. Y., completes these engagements on Sunday, and returns to New York City, 925 West End Ave.

Fort Screven, Ga., August 22.—Chaplain Randolph F. Blackford, of the 325th Infantry, who is attending the annual encampment of the Reserve Officers of the 325th Infantry here, is one of the most active officers at this year's reserve encampment. He is rector of Saint James' Episcopal Church at Leesburg, Florida, and holds a commission as First Lieutenant in the Chaplain's Reserve Corps, being assigned to the 325th Infantry, having been commissioned several years ago. Chaplain Blackford served overseas during the World War at a base hospital in France.

Soon after arriving at camp this year he was asked to also serve as Chaplain for the 163d Infantry Brigade and the 304th Military Police Battalion, in addition to his duties with the 325th Infantry, and he has been active in the affairs of all three units. He arranged regimental dinners for the 325th and 326th Infantry Regiments and acted as song leader at the 325th regimental dinner. He has arranged several entertainment affairs and promoted various camp activities.

Chaplain Blackford is active in American Legion circles: Department Chaplain for the Department of Florida this year and adjutant of the local American Legion Post at Leesburg.

Colonel William M. Wilder, commanding the 325th Infantry, is very pleased with the work of Chaplain Blackford at this year's encampment. The 325th Infantry is one of the outstanding reserve regiments of the Infantry, and this year's training encampment has been the most successful encampment held since the war. Chaplain Blackford has made an interesting survey during the present annual encampment of reserve officers here, which discloses that eighty-eight per cent of the reserve officers here are church members. Thirty-five per cent are Methodists, twenty-five Baptists, thirteen Presbyterians, eleven Episcopalians, five Catholics and the others miscellaneous denominations.

Chaplain Blackford is an Episcopal rector of Leesburg, Florida, and, in addition to him, three Methodist ministers are attending the reserve encampment here, all holding commissions in line companies. They are: the Rev. B. M. Montgomery, Waldo, Florida; the Rev. Alfred E. Barton, The Rock, Ga., and the Rev. George R. C. Stone, Athens, Ga. All hold commissions as infantry lieutenants.

ORDINATIONS.

Manila, Philippine Islands.—The Rev. Robert F. Wilner, Deacon, was advanced to the Priesthood on St. James' Day, in the Cathedral of St. Mary and St. John, Manila, by the Rt. Rev. Gouverneur Frank Mosher, D. D., Bishop of the Philippine Islands. Mr. Wilner was presented by the Rev. F. C. Benson Belliss, rector of the Cathedral Parish; the Bishop preached the sermon, and the Litany was read by the Rev. Crispino Salustiano. The Rev. William L. Ziadie, of St. Luke's Church, assisted the Bishop in the celebration of the Holy Communion. During his diaconate, Mr. Wilner has been assisting in St. Stephen's Mission to Chinese, Manila, but on September 1, he will move to Baguio, Mountain Province, where he will be in charge of Easter School for Igorot boys and girls, assisted by Mrs. Wilner, a trained and experienced teacher. He will also act as Chaplain of Brent School for American boys and girls, and assist the Rev. George C. Bartter in the out-station work of the Baguio Mission. New address: Easter School, Baguio, Mountain Province, P. I.

NEWPORT NEWS, VA.

Strangers Welcome.

You are in a good town; twenty years ago we had a population of only a few thousand. Look at us now—all fine, useful folks, too. Our climate is wonderful. (Don't you notice how much cooler it is here than where you came from? Well, it is just as much warmer in the winter time.)

You can grow more here on a thousand dollars worth of land than anywhere else in the United States.

You can have fresh vegetables almost the year round.

The James River will give you more free food than any other stream i nthe world. Just go help yourself any month in the year, it's never frozen over.

This is the oldest English Settlement in America, yet there is no record of ever having a flood, earthquake, cyclone or disaster of any kind.

This is the healthiest City and most neighborly City. We have no beggars nor criminals. Everybody works.

The great romance of America began here. This is the land of Capt. John Smith, Pocahontas and Patrick Henry, and the training grounds of our early statesmen.

This is where the final blow was struck which brought American independence.

From these shores our early citizens saw the turning point of the Civil War.

From this Port during the World War, poured the food, equipments and men that made the world safe for democracy.

There are more points of historical interest within a short drive from this City over good roads than any other city in America.

Of course you know about our Shipyard (finest in the world) and our Harbor of a Thousand Ships.

Remember what we did to the "Leviathan"?

And now the new Bridge which will provide easy access from other and larger cities onto our peninsula and into its delights.

Stay around awhile, you'll be glad you did, and if you ever change your place of residence, come here—**By all means come here**—and live.

If there is any information that you want, please don't hesitate to ask US for it.

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"And ye are witnesses of these things." Luke 24:48.

Dear Christian:

Four million pieces of Christian literature were distributed by us during the past year; two million were tracts in over twenty languages, to meet urgent needs in this country.

Christian literature was also sent to thirty-four foreign countries, and cash for printing literature was sent to Siam, India, Persia and Japan; yet we were unable, because of lack of funds, to answer other imperative calls.

We are therefore anxiously awaiting a reply to our annual letter, and hope you will send in your donation with the enclosed card.

Sincerely yours,

WILLIAM H. MATTHEWS, General Secretary.

PROFESSOR L. S. KEYSER, D. D.
HAMMA DIVINITY SCHOOL
1126 N. FOUNTAIN AVENUE
SPRINGFIELD, OHIO

August 23, 1929.

Editor "Southern Churchman,"
Richmond, Va.

My Dear Doctor:

Permit me to thank you for printing Dr. James W. Morris' excellent article on my book, "Man's First Disobedience," in the issue of "Southern Churchman" for August 17th. He has given a very fair and forceful presentation of the main contention of the book, namely, that Genesis III is not mythical or legendary, but is veritable history and that it is reasonable to accept it as history, and unreasonable to regard it otherwise.

While The Macmillan Company, New York, are the original publishers of the book, The Lutheran Literary Board, Eighth and Elm Streets, Burlington, Iowa, have bought out the entire lot from that firm and are now handling the work and are selling it at a somewhat reduced price.

I am grateful to God that you are standing so firmly on the historic faith and are ready to uphold it against all gainsayers. God pour His favor on you in richest measure and on the great Church which you are serving so well.

Sincerely yours,

LEANDER S. KEYSER.

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About this time of the year, in response to a letter you have generally sent a check or gift to help carry on this work. This year we sent you a letter, but we missed your contribution. I am greatly distressed about that, because bills for food, clothing, supplies, and other expenses keep coming in every day and your support is really important to the lives of more than 1,200 children dependent upon this organization.

Perhaps our letter didn't reach you, or you have been away, or unusually busy. Whatever the reason, won't you send along whatever you can spare now to help in the noble work of caring for these hundreds of little ones? They will all join in the gratitude which will be an ample reward.

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Southern Churchman

Vol. 94. RICHMOND, VA., SEPTEMBER 7, 1929. No. 36.

"CHRISTIANITY"

JESUS CHRIST, MAN'S ONLY SAVIOUR

And thou shalt call his name JESUS; for he shall save his people from their sins. Matt. 1:21.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. John 3:17..

FOR THE SON OF MAN IS COME TO SEEK AND TO SAVE THAT WHICH WAS LOST. Luke 19:10.

Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Tim. 1:15.

And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. 1 John 4:14.

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. Isa. 53:5.

BUT GOD COMMENDETH HIS LOVE TOWARDS US, IN THAT, WHILE WE WERE YET SINNERS, CHRIST DIED FOR US. Rom. 5:8.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 Peter 3:18.

Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John 4:10.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Eph. 1:7.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. 1 Thess. 5:9.

FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE. John 3:16.

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John 3:36.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. Matt. 11:28, 29.

IN THE LAST DAY, THAT GREAT DAY OF THE FEAST, JESUS STOOD AND CRIED, SAYING, IF ANY MAN THIRST, LET HIM COME UNTO ME, AND DRINK. John 7:37.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; Come ye, buy, and eat; yea, come, buy wine and milk, without money and without price. Isa. 55:1.

For there is one God, and one mediator between God and men, the man Christ Jesus. 1 Tim. 2:5.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. Rom. 10:9.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. John 3:14, 15.

AND JESUS SAID UNTO THEM, I AM THE BREAD OF LIFE; HE THAT COMETH TO ME SHALL NEVER HUNGER; AND HE THAT BELIEVETH ON ME SHALL NEVER THIRST. John 6:35.

Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7:25.

IF ANY MAN SIN, WE HAVE AN ADVOCATE WITH THE FATHER, JESUS CHRIST, THE RIGHTEOUS. 1 John 2:1.

AND THE SPIRIT AND THE BRIDE SAY, COME. AND LET HIM THAT HEARETH SAY, COME. AND LET HIM THAT IS ATHIRST, COME. AND WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY. Rev. 22:17.

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial—Knighthood	5
Bishop Gore on the Old Testament—Rev. James M. Morris	6
Good Parents Americas' Need—Rev. O. A. Sauer	7
The 1929 Convention at Keswick, England	8
Strife in the Holy Land	9
The Murder of Christ—G. Osborne Troop	10
Favorite Scripture Verse	10
Book Reviews	10
Letters to Editor	11
Church Intelligence	12
Family Department	16
Childrens' Department	17
Personal Notes	22

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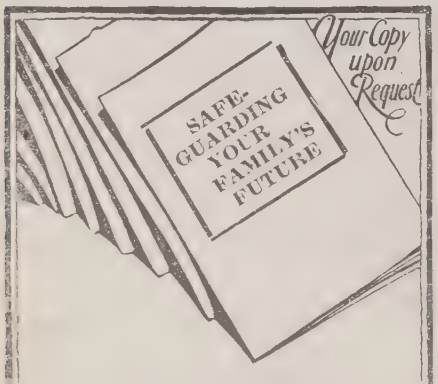
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Thoughts For the Thoughtful

"Now it is either Christ or chaos."—Lloyd George.

"He who is false to present duty breaks a thread in the loom."

"The Chinese have a saying, "One see is worth a hundred tells".

Draw nigh to God and He will draw nigh to you. Act faith if you do not feel it.—Alexander Whyte.

It is easy to make allowances for our faults—but dangerous; hard to make allowances for other's faults—but wise.—Selected.

The world looks at ministers out of the pulpit to know what they mean when in it.—Cecil.

The reference to the sparrow's fall is not designed to show the grasp of the Divine Mind on detail, but to reveal the Spirit of the Father of all.—Bishop McConnell.

This is the great test by which all our systems, be they political, social, religious, must ultimately be judged: What can they do for the lame man?—Rev. George Jackson.

"Oh, for the peace of a perfect trust,
My loving God, in Thee;
Unwavering faith that never doubts
Thou choosest best for me—
Best, though my pleas be all upset,
Best, though the way be rough,
Best, though my earthly store be scant:
Is Thee I have enough!"

He who has the mind of Christ gives as the spring by the side of the road gives—not what one can spare, not even what the people need, but he gives his all. And he gives for the joy of giving. —J. I. Vance.

It is a favorite belief of mine that no student ever attains very eminent success by simply doing what is required of him; it is the amount and excellence of what is over and above the required, that determines the greatness of ultimate distinction.—C. K. Adams.

By desiring what is perfectly good, even when we do not quite know what it is, and cannot do what we would, we are part of the power against evil, widening the skirts of light, and making the struggle with darkness narrower.—George Eliot.

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EDITORIALS

Vol. 94. RICHMOND, VA., SEPTEMBER 7, 1929. No. 36.

KNIGHTHOOD

Chivalry lives and shines. Knighthood yet is in flower, its fragrance giving purification, hope, high resolve and staunch courage to hearts, its beauty gladdening and glorifying life. The crusader soul yet flames and inspires. Also, dragons roam and roar, threaten and destroy, poison the air with tainted, putrid breath. Monsters lurk and lure to entrap and entice the unwary and the innocent and ignorant, to devour weakness and make unavailing the strength of the strong. Giants boastfully challenge to combat virtue and honor. Evil things hover, eager to drain the blood of careless sleepers, to snatch away the food of the hungry. Hideous wrongs are to be righted. Oppressions crush and grind the helpless and stricken, who are lifting beseeching hands and eyes for deliverance. Visibly and familiarly we have among us all these and base cravens, coarse and raucous clowns, stolid and callous churls, mindful of nothing beyond their bodily appetites and their pockets, carpet knights, strutting and seeking admiration with lying proclamations of mighty deeds done or designed, dandies and fops bedizening themselves with fripperies and gew-gaws.

All these characters and fancies of the old tales, fables and ballads and of some of the modern novels, poems and operas, are real and present, parts and elements of our daily experiences and contacts with spiritual, moral, intellectual and physical life. Nothing in human history is so lovely as the conception of knighthood in the earlier years of English civilization and Christianity. It was established as emulation by strong and fearless men of the example of the lowly and smitten Nazarene, as consecration to His service of strength and power and valor, sword and lance. Probably study and analysis would demonstrate that the allegiance to the Cross, the supremacy and splendor of the English-speaking races to this day, are from the flavor of that knighthood of old, transmitted through generations, descending through the centuries, a benison unseen and unheard, pervading and potent. Deference to weakness and readiness to defend it, reverence for womanhood, unflinching loyalty to cause and duty and plighted word, the instinct for honor and faith, are heritages of the best of us. The first knights kept long and lonely vigils, endured periods of menial service, of fasting, self-denial, self-sacrifice. Most of our more important and dignified secret orders frame now their rituals and ceremonies of initiation on that training and preparation and its lessons.

In the old days the ordeals, privileges and honors of knighthood were for the high born and lords of landed estates. In these days they are for all of us. In all stations of life and everywhere we have knights with hearts clean, humble, valiant as ever throbbed beneath cuirass and helmet and were stilled by death stroke beneath advancing banner. And all the old foes are here to be fought and conquered. All the elements of cowardice, sloth, selfishness, vanity, hypocrisy, greed, remain. The popinjays are among us, the carpet knights blustering vaingloriously, while anxiously guarding their own safety and comfort, churls, cravens, all to be shamed and scorned, aroused to courage, manhood and action or thrust aside presently to ignominy, impotence and obscurity. The dragon of atheism prowls with vicious diligence, exhales fetid breathing, seeks victims with unwearied malice. The monster of materialism is attempting to transform men hideously from a soul aspiring heavenward to an animal with nothing more than appetites and passions, to debase the vision of man for the future from place among the triumphant host of eternally redeemed and blest to a heap of mouldering and forgotten bones. The vampires, harpies, vultures, of atheism, infidelity, skepticism, agnosticism, materialism, heresies, are many and busy. Yet, our knights are everywhere, splendid, loving, dauntless and glorious, and in every final and crucial test the spirit of chivalry dominates. Crusader zeal burns within men and women, stirring and lighting and leading them—Salvation Army soldiers and mission workers invading dark and dangerous slums, missionaries going to work more perilous, more beset with pain and privation and ferocious hostilities and cold treacheries, than quest of the Holy Grail or rescue of the Holy Sepulchre.

From deep in the remote mountains of Tennessee, a region little known, came Sergeant Alvin York, for all he or anybody knows a scion of the once knightly and kingly strain that made Summer of Britain's Winter of discontent, but a man unknown, fundamentalist blacksmith and woodsman. Wonderful and magnificent warrior, he was showered with adulation and decoration from presidents, kings, commanders in chiefs and nations. He returned to his blacksmith shop and shack to dedicate his years and fame to spreading the Gospel among his poor neighbors. He presents an immensity of contrast, visible and vivid. Brawny, rawboned, unlettered mountaineer, embodied glory and beauty of the noblest knighthood. Recklessly but calmly daring in deadliest strife, he worships his God and Saviour humbly, toiling and giving to brighten present and future, to alleviate and prevent suffering and sorrow, to enlighten minds and direct them upward to nobility of thought and virility of attainment. Immeasurably, he towers above the pampered and cloistered, publicity and pence pursuing professors and preachers and professional philosophers who, because they can not, or will not, do anything, assume to teach everything. York saw in France something to do and did it. He sees in Tennessee something to do and is doing it. The cravens and carpet knights and dandies—exquisite expositors of literary and artistic elegancies—the vulgar and clownish jesters at sacred and holy things, of cloister and chair and pulpit, undertaking to instruct everybody in everything, tell us continually of nothing, that we and all originate in nothing and must culminate in nothing—beginning with zero, ending with zero, vacuity between.

Thanks to the Almighty and All Merciful, we have some hundreds of thousands of knights as fine as York. Many of them of whom we never hear doubtless have earned and,

we have the right to believe, will be given higher place in the honor of the King of Kings than the famous Tennesseean. The average clergyman illustrates in his daily life and work the best and most beautiful qualities and traditions of knighthood. He has kept his vigiils, undergone ordeals known to none but God and his own heart, consecrated all he is and has to service and striving for his Lord, for rescue of slaves of sin, gallant battle against the visible and invisible armies of enemies of his King and country, cause and people. How many of his congregation share his knightly fervor and valor, go at his side in the long, long, battle, help keep his ardor aglow? Many more women than men, usually—brave, true women, their hearts filled with the spirit and impulse of the purest knighthood, accepting hard tasks with uncomplaining lips, faithfully intent on achieving when achievement is hidden and win not even a word of commendation. It is for the average layman to ask himself candidly how much knighthood and of the knightly principle he feels and manifests —whether he presses forward to be shoulder to shoulder with his chosen or appointed leader when fighting is thickest and the way steepest, or lurks and shirks or sulks, ingloriously idle, cravenly comfortable, choosing pleasure and ease before loyalty and truth, preferring to be recreant rather than sore from labor or blows. We Episcopalians take our solemn vow of knighthood—manfully to fight under the banner of the Christ crucified against sin, the world and the Devil—relentless and treacherous foes of God and humanity—and to continue Christ's soldier and servant. The vow is sealed with the sign of the Cross, as the vow of the ancient knight was sealed with the bared blade of his Lord's sword. Are we recreant or valiant, true or false? Robert E. Lee and Stonewall Jackson, Episcopalian and Presbyterian, brilliant warriors, devout Christians, knightliest of the knightly, were unfailing workers for their churches and with their pastors. Surely, they are the exemplars to follow instead of the shirkers, the indifferent, profane, the pretenders asking all and shrinking from all real strife and endeavor.

Every congregation is blest with some men, many or few—maybe inheriting from long gone ancestry, obscured by time and changes, the high instincts, cravings and ambitions of the highest knighthood—who answer always and quickly to call or need of rector, minister, preacher or church. For these, however hard and barren the field, however late the call, sore the heat and burden, be the talents entrusted many or scanty, will be at the last, from the Ruler of All the gracious, glorious accolade, "Well done, good and faithful. Enter thou".

And may the ranks of these true knights be thronged by the true and faithful and fearless to power overwhelming all enemies of the King and forever marching onward.

Alfred B. Williams.

BISHOP GORE ON THE OLD TESTAMENT

By James W. Morris

IT is nothing less than a tragedy that Bishop Gore should lend his name and influence to the recently published New Commentary; for in the Old Testament part it seems to have accepted practically all the radical positions of the infidel school of Graf, Wellhausen and Kuenen. That a man of Bishop Gore's eminence, and approved devotion to the Gospel of Jesus Christ should edit such a Commentary is most distressing to all lovers of God's Word written.

But in this woeful Commentary itself there are indications that the Bishop is not altogether easy in his mind about the business. He finds it difficult to rein in the fiery critics that compose his team; but he strives to save some fragments of inspiration from the wreck. But to our ordinary Christian with mind unwarped by critical "all-scholarship", it will appear quite impossible to attribute real inspiration of God to a book so full as these critics make it to be of cunningly devised fables and of pious frauds carefully worked out. A book inspired of God must surely have as its first essential truthfulness, reliability, historic verity. A book, many of whose stories are made to have little more factual basis than the tales of the Arabian Nights, surely cannot claim the inspiration of the God of Truth.

A strange phenomenon meets us in the modern field of Biblical criticism. It is that a vast number of Christian men, of approved devotion to Christ as Redeemer and Lord, have come to believe that God could use as the vehicle of His true and holy revelation, such a false book as they make of most of the Old Testament, more particularly of the writings of Moses, the friend of God.

These distinguished men suppose that by proving large portions of the Old Testament to be a collection of human legends, which the writers recounted as actual facts, they make the Book much more reasonable and establish more firmly its divine inspiration. They think that the "modern mind" needs must have a book that shall conform to its conception of revelation, and that it is easier for the "modern mind" to accept as inspired of God writings that are in great part a tissue of pretended history and of pious inventions, than to believe in the divine authority of the Old Testament as it stands. To them it would appear to be quite unreasonable to expect the "modern mind" with its scientific and historic training, to accept as God's a book containing much mysterious and miraculous material; while on the other hand, it is entirely reasonable for the "modern mind" to receive as God-inspired a series of legendary myths leaving us no more foundation in fact than the adventures of Ulysses. It seems that God may not be thought of by the "modern mind" as giving to His people a revelation through supernatural acts and events and as preserving supernaturally from all error the record of the same, but that conversely God may very well be conceived of as a Being that, though keeping inviolate His truthfulness and holiness, reveals Himself in a record replete with historic falsities and human deceits. And so it appears we are brought as a result of the most recent scientific criticism to this paradoxical position, that a revelation based on false history is worthier of the all-holy God than one founded upon actual, though miraculous history.

Such is the natural conclusion to which many will come in reading this distressing Commentary on the Old Testament.

The position of Bishop Gore, ardent believer as he is in Jesus Christ as his Saviour, in regard to the Old Testament is worthy of careful consideration. He takes his stand, as all Christian scholars have always done with Christ. What does the Lord think of Moses, Elijah and the other prophets of the law and prophecy? Did Jesus accept the genuineness of the Birth of Moses and the reality of the stories in the Pentateuch? It has been ever thought by Christian scholars that our Lord's view of the Old Testament must be taken as the true and final view of the Book.

Now Bishop Gore takes his stand with Christ, and says: "He (i. e., Christ) accepted the Old Testament in its three divisions as conveying really the Word of God to Israel, and would have His disciples regard it, even in its details, as something to be fulfilled and not abolished."

As establishing this, the Bishop gives many references, though one only, namely, Matt. 5:17, 18, would suffice.

Here Dr. Gore surely is on firm ground; for without doubt the Gospels are conclusive that Christ accepted the Old Testament, and especially the books of Moses, as the very law of God, whose essential truth should be fulfilled and consummated in Christ and the Gospel.

Bishop Gore further writes: "He (i. e., Christ) laid great stress on the Old Testament Scriptures as conveying the authoritative message of God to Israel and as destined in all their great manifestations to be fulfilled."

Also he says: "The authority of the Old Testament as being **the Scriptures**, containing the Word of God in the early stages of its delivery and pointing forward to Christ, was accepted by the Apostles from their Lord, and from the Apostles passed unquestioned into the Catholic Church."

It might be gathered from these statements that Bishop Gore is an out and out fundamentalist, standing solidly on the truthfulness, the historic validity and the divine authority of the Old Testament. But it would be a great mistake. One little phrase **"containing** the Word of God", shows his real attitude and takes the nerve out of all that he says.

In the same connection he states that our Lord gave His Apostles an authority, but such as was not infallible (meaning, I suppose, always true and according to fact), but

"taught us when necessary to appeal against it to the reason and conscience of men". Thus the final authority for us is not the Word of Christ and His Apostles, but human reason and conscience, or what each man thinks to be true and believes to be right, and that lands us back into undiluted rationalism.

And so, we do not read far in Dr. Gore's article on "The Bible in the Church", before discovering that many of our Lord's recorded ideas about the Old Testament came into conflict with those that appeal to the "Modern Mind", with its modern reason and conscience. And when this occurs it seems that the "Modern Mind" must have its way somehow.

Thus the Bishop writes: "It seems to the present writer that our Lord's references to events in the Old Testament record, e. g., His references to the Flood and to Lot's wife, cannot be pressed as requiring of us a belief that these stories are historical descriptions of actual occurrences."

Here the "Modern Mind" may not be asked to conform to the Lord's mind. These stories, Dr. Gore tells us, are symbols of the fact that God frequently punishes human delinquences by physical catastrophies, and so they are still available to us, "just as we constantly draw warnings and encouragements from the incidents of Pilgrim's Progress!"

Let the reader take his Bible and read what sort of **symbol** the Flood was, and what our Lord thought of it (Genesis 6:9; Matt. 24:37-39; Luke 17:26, 27).

It may be said in passing that when reference is made to "Pilgrim's Progress" no one dreams of thinking that actual history is referred to. The Bible account of the Flood is in another class of writings—it **pretends to be** fundamental history, and no "symbol" or allegory.

Dr. Gore further writes: "There is grave reason to suppose that Matt. 12:40 is a somewhat misleading gloss and not a word of Christ at all."

The reference is to Jonah's three days' in the whale's belly, and the only "grave reason" discoverable for thinking the verse an explanatory interpolation, is not found in any manuscript, but only in something that is in the "Modern Mind".

In the face of Mark 12:35, Dr. Gore says of Ps. 110: "To us David's authorship seems utterly improbable."

This is nothing less than profane when we read the passage in St. Mark:

> "David himself said in the Holy Spirit:
> 'The Lord said unto my Lord,
> Sit Thou on my right hand
> Till I make thine enemies the footstool of thy feet'."

Put the two statements together.

Dr. Gore: "David's authorship seems utterly improbable."

Our Lord: "David **himself** said **in the Holy Spirit.**"

Alas! God pity the "Modern Mind!"

Dr. Gore gives other instances in which the "Modern Mind" is made to supersede the Mind of Christ, but the above examples suffice to show how it is done; that is, how the final and decisive authority of the Lord Christ is both accepted and rejected at the same time.

There are two ways in which this is done:

1. One favorite way is to discredit the records of the New Testament. Says our Bishop: "The records of the different evangelists make it impossible to suppose that in all cases we have got the **ipsissima verba** of the Lord." "In the Fourth Gospel we cannot rely on having the Lord's actual words."

It is evident that by an astute use of this principle, it is possible to eliminate any words of the Lord that may offend the "Modern Mind".

2. Another way of retaining and yet repudiating the Lord's final authority is to represent Him as conforming to the current notions of His time, however erroneous such notions might be.

Hear once more Bishop Gore: "With regard to all the accepted knowledge of His time, we cannot but suppose that our Lord took it for granted; but He cannot be said to have **taught** it. He can reasonably be said to have **taught** nothing but those truths about God and about man, and about the kingdom of the New Israel, which were to constitute His Gospel."

It is supposed, too, by Dr. Gore that our Lord's references to incidents in the Old Testament are to classed with His speaking of the sun's rising! Well, if He had based arguments upon the sun's movement, definitely referred to it as a physical fact, declared certain truths that depended upon it, we should be compelled to think that He truly believed in the fact of such movement. His reference to the sun, however, is no more than Bishop Gore employs; but His references to the Old Testament are not the references that Bishop Gore would use. Such casuistry is sad, indeed.

It has always been thought that facts **assumed** as true, argued from as accepted and needing no proof, are the surest convictions of any teacher. They are his axioms which he needs to do no more than cite.

Thus, it is that when the "Modern Mind" finds a statement of the Lord's in regard to the Old Testament, or, indeed, in regard to anything else, that it cannot agree with, the way is open, either to reject the text by declaring it to be a corruption or an interpolation, or to refer it to our Lord's complaisant and unprotesting acceptance of current errors, if not, indeed, to His ignorance of what now our critics have discovered! And the dishonor done in all this to the inspired Word and to Him who is the Truth, is as patent as it is distressing.

Certain it is that when the genuineness of the Old Testament writings, and their reliability as historic records of God's revelation to men, are impugned, the truthfulness of the Gospels as well as the absolute perfections of the Lord Christ are inevitably involved. Radical criticism of the books of Moses and of the whole contemporary character and Mosaic genuineness of the ancient rituals and laws, lead logically and necessarily to a like man-handling of the sacred Gospels and of the entire redemption in Christ. The Gospel and the Law imply each other as certainly as seed the plant, or as stream the fountain source. They stand or fall together. The testimony of Christ to Moses, is as clear and strong as that of Moses to Christ. And, indeed Christ's words, "He wrote of me", should be enough to sweep away the mists in which have been involved the books of Moses by the ingenious and perversely laborious activities of an army of "higher" critics, who professedly borrow their theories, their arguments, and their skepticism from a frankly unchristian and unbelieving School of German and Dutch Scholars. And this they do, despite the fact that both in England and on the Continent the whole theory of composite anonymous documents of late origin is being increasingly challenged and refuted.

(All references are to Bishop Gore's article, "The Old Testament in the Church", published in New Commentary on the Holy Scriptures.)

GOOD PARENTS AMERICA'S NEED, DR. SAUER SAYS.

In a sermon on parental responsibility, the Rev. O. A. Sauer, D. D., told his congregation at Bethlehem Lutheran Church, Richmond, Virginia, recently that the things that America needs most are not armies and navies, a full treasury, or more tariff lows, but the right kind of parents.

"What America needs," he said, "what every land needs, is true fathers and mothers. Not merely progenitors, but fathers and mothers in the full, tremendous meaning of the words. More than tariff laws, more than a merchant marine, more than a full treasury, more than armies and navies, do we need fathers and mothers, God-fearing, humanity-loving, far-seeing, carefully-planning fathers and mothers. With these our future is secure; without them we face doom, and nothing can stem the tide.

"Important as is the teaching of our children, it is more important that we illustrate what we teach by what we are. We must be the pattern of what we want our boys and girls to be. We may fail even when we teach by precept and example. But the chances of failing are many times greater when we have only the teaching and lack the example. An ounce of example is worth a pound of precept. Children are great imitators. They are all the time absorbing influences.

When we tell the children to choose and love the good and beautiful in life, that they should always tell the truth, and be pure in word and deed; we should be the concrete illustration of what all this means. When we urge the children to shun the things which are little and low and mean in life, our lives should be living commentaries on what it means to be above stooping to deeds of which God disapproves. What will all our preaching about God's Word amount to, if the children never see us use the Bible? What will they think of our urging them to go to Sunday school and church services if we are indifferent, and easily find excuses for remaining away?

In moral and religious matters too many children simply grow. They are not reared, not trained. There is no trimming, no pruning. There is too much mistaken kindness.

"The child should be taught to distinguish the shoddy from the real, to love the one and to dislike the other. There are always evils the young need to be warned against. And they should not only be forbidden, but their true nature should be pointed out. The snares and pitfalls which beset the young people along the path of life must be pointed out to them, and their consequences so portrayed that the young will recoil from them.

"The good and true must not only be urged upon the

young but their profitableness made so apparent, and their beauty so attractive, that they will want to achieve them, not as a matter of dull duty, but of eager desire. And the view the children get of these things early in life, the atmosphere they breathe in the home-life, the things their parents love and desire, will be a decisive factor in influencing the choice of the child."—Richmond Times-Dispatch.

THE 1929 CONVENTION AT KESWICK, ENGLAND

Written for The Sunday School Times By E. L. Langston, D. D.

Church of England Clergyman of Wimbledon, England.

It was a sermon preached by Evan Hopkins in 1874 that had much to do with the beginning of the Keswick conventions. Canon Battersby, a Keswick pastor, heard that sermon and his life was transformed. A year later he called together a group at Keswick where he and others unfolded the victorious life. God set His seal upon that meeting, and now the fifty-fourth convention has just closed. The story of this latest and blessed conference is here told by one who has been connected with the movement for twenty years.

THE Fifty-fourth Keswick Convention was held at Keswick, England, July 13 to 21, and eternity only will reveal what these annual gatherings have meant to the whole Church of God at home and overseas. The inception of the Convention Movement was really an outcome of the great revivals that spread throughout America and Great Britain between 1850 and 1860, when hundreds of thousands were swept into the Church of God. Following this remarkable movement of the Spirit of God there came a great desire in Great Britain for a deeper spiritual life and a more permanent experience of Scriptural holiness. In 1874 the Rt. Hon. W. Cowper-Temple called together some hundreds of persons at his residence, Broadlands Park, to consider the question of both deepening all their own spiritual lives and a new and deeper movement of the Spirit of God in the churches. In a wonderful way the Spirit of God brooded over these gatherings, bringing them into harmony and unity, with a result that a few months later a convention was called at Oxford.

After Oxford came Brighton. Both these conventions were epoch-making; for arising out of them, there came forth teachers who had experienced in a new way the ministry and function of God the Holy Spirit. So the glorious message of victory over indwelling sin was heralded forth. On the Friday evening of the Oxford Convention, the Rev. Evan H. Hopkins, M. A., preached a powerful sermon upon the possibility of living a life here and now day by day, realizing fellowship with God the Father and with His Son, Jesus Christ. Many entered into great and lasting blessing, among whom was the Rev. Canon Battersby, the incumbent of St. John's Keswick, who at that service entered into an entirely new spiritual experience which transformed his life, ministry, and personality. So great was the blessing upon his own soul that (fifty-four years ago) he called together at Keswick a crowd of kindred souls where he and others unfolded "the life victorious".

What the Keswick Movement Stands For.

From the very first God set His seal upon the gatherings at Keswick. Who could tell the story of the past fifty-four years? Only God Himself knows of the hundreds and of the thousands who have met with Him day by day on the hills around the lake or in the secluded valleys or upon the shores of the lake! What confessions! What renunciation! What whole-hearted consecration to missionary service! Possibly no place in the British Isles has seen such marvelous outbursts of spiritual power as in the little lake town of Keswick.

What is the secret of this success? The Keswick movement stands for holiness of soul and of life. It is true it has had to face serious criticism, opposition, and almost persecution on the part of the churches; but no longer is there the same opposition that its founders had to encounter. One of the most remarkable features of the convention is that when we are gathered together before God it is comparatively unimportant to any of us to think of what part of the Christian Church we belong to. On the platform are Episcopalians, Presbyterians, Congregationalists, Baptists, Plymouth Brethren, Quakers, and the like. The motto of the convention is "All One in Christ Jesus". Keswick is not the place to discuss the differences that pertain among the followers of our Lord. Another one of the outstanding features of the Keswick Convention is the very careful observance of the successive steps in the Christian life. As a rule it is generally taken for granted that those who attend the convention have been through the experience of regeneration, justification, and assurance. Though it has often been discovered as a result of the searching light of the addresses and of the after-meetings, that these initial steps had yet to be taken. The addresses each day follow a precise order; on Monday, "The Sins of the Christian"; on Tuesday, "The Need of Heart Cleansing"; on Wednesday, "Consecration"; on Thursday, "The Fullness of the Holy Spirit"; and on Friday, "Service". The one and great object of the speakers is to bring their hearers into the living experience of the life victorious. The charge of teaching sinless perfection has been constantly leveled against the Keswick platform. But this arises from the want of understanding on the part of those who criticize.

The late Rev. Dr. F. B. Meyer very definitely in a little pamphlet makes the following statement:

"It is important, in this connection, to emphasize the fact that the teaching of conventions on the Keswick model, abstains from using the phrase 'the death of self'. When we come to the cross for sanctification, as we came once for justification we do not say that 'self' has ceased to exist, or that we are forever delivered from its tyranny and fret; but that **we have died to it,** which is a very different matter. In the purpose of God we have been crucified with Christ, and may account ourselves free from the thraldom and dominion of the **Ego-principle;** but as a matter of daily experience, we reckon ourselves **dead to it.** We become sensible—may I say, extremely so—of the protests of the self-principle, but we instantly reckon that they resemble the appeal of a divorced husband or wife, to whose suggestions we cannot for a moment give heed. The **Ego** is not dead but **we reckon ourselves dead to it."**

If one were asked what contribution this teaching has made to the content of our most Holy Faith, not inventing anything new, but excavating the treasures of redemption for general use, we might lay emphasis on the following:

1. The surrender of the will, involving consecration.
2. The reception of the fullness of the Spirit by faith.
3. The deliverance from the power of known sin.
4. A closer identification with our Lord in death and resurrection.
5. A deeper understanding of, and consecration to, the missionary obligations of the Church.
6. All denominational distinction and divisions vanish where the spirit of this blessed movement comes. The motto over the tent is no mere platitude, we are indeed "All One in Christ Jesus". The hurdles that pen different sections of the flock are broken down, and the one flock feeds together upon the mountain pastures under the one Shepherd.

Possibly in no year since the inception of the Keswick Convention have we lost so many leading speakers. They are the Rev. F. B. Meyer, D. D.; the Rev. C. Inwood, D. D.; the Rt. Rev. Harrington C. Lees, D. D., Archbishop of Melbourne; Mr. Albert Head, for so long the chairman of both the Trustees and the Council; and the Rev. Gordon Watt. All these men were sorely missed this year: but we have realized in a truly wonderful manner that He who called Keswick into being fifty-four years ago was presiding over us at all our sessions.

On Saturday evening, July 13, we were surprised to see on the opening night the huge tent crowded to its utmost capacity with somewhere about four thousand people eager and hungry to meet with God in a new way.

Notable Features This Year.

We shall never forget the volume of sound that arose from four thousand voices as we sang in the opening hymn, to the tune of "The Old Hundredth":

All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with fear, His praise forth tell,
Come ye before Him and rejoice.

Dr. Graham Scroggie was the Lord's messenger. From the very first the power of God was upon us, and hearts were searched, as with unusual fervor, he stressed the need on the part of us all for a deeper experience of the life more abundant, producing joy in the heart, victory in the life, and power in service.

Certain special features were noticeable this year:

1. At all the services this year, the singing of the choruses and hymns has been remarkable. We seem to have been

given a new fervor in singing, which has greatly helped the atmosphere of the gatherings.

2. Never as far as I remember (and my experience now is for over twenty years) have we seen so many young men and young women, all keen and earnest, hungry to be the "best for God". To look down from the platform upon their faces was a real inspiration.

Evidently, the good old-fashioned Gospel, preached in the old-fashioned way, relying upon the old-fashioned and yet ever up-to-date Bible, has a wonderful appeal to young life.

3. Dr. Graham Scroggie did an unusual thing this year. Instead of giving four Bible Readings as is the custom, he gave us four remarkably fine expositions upon the Apostles' Creed. That he was wise in so doing we now fully realize. Ours is a day when we are hearing a great deal from modern scholars upon the necessity for reconstruction, readjustment in the realm of theology and religion. This most valuable exposition is to be printed in book form with a special iintroduction. It is just the things that we who call ourselves conservative are wanting. It is scholarly, crisp, and concise, and, what is best of all, practical.

4. It is the custom every evening to hold a monster open-air meeting in the Market Place where nearly two thousand people gather night after night. This meeting is attended not only by convention people, but also by the inhabitants of Keswick and others staying at the different hotels who are visiting the lake district.

These meetings were conducted by either the Rev. E. L. Langston or the Rev. H. Earnshaw Smith. The Rev. Dr. John McNeill and W. Nicholson, the great revivalists, spoke often. However, it was not only the great speakers who moved the audience, but the three-minute testimonies, sometimes very stammering, from young men, under-graduates from Cambridge. Oxford, and Edinburgh: young sailors and soldiers from his Majesty's forces; officers from the navy, army, and air force. Night after night souls were saved and wonderfully blessed.

5. Night after night, individuals came one by one for personal talks to several of the speakers, and as a result burdens were lifted and souls were set free and made happy in their Lord. The great feature of Keswick is the missionary meeting on Friday morning when literally hundreds of young lives are laid at the Master's feet for service at home or overseas.

The Missionary and Communion Services.

The thought of this year's convention will ever cause a host of hallowed and very happy memories to crowd back upon the mind of those who were privileged to be present. This has been a great convention and many of the old time convention-goers have said, "One of the best that has ever been held". Names and human praise are out of place, when looking back upon the past ten days of hallowed memory, for all of us experienced in a wonderful way the presence of God Himself overshadowing and overruling everything. All through the week at meeting after meeting and in our social converse the one with the other we were always conscious of the Lord Jesus Himself in our midst. There stand out two meetings, however, that overpower all the rest, namely, the morning missionary meeting and the evening united Communion service.

On the Friday morning there were gathered together between the hours of ten and twelve-thirty four thousand people to listen to representatives of the missionary work oversea who told their overwhelming and challenging stories. Quietly, unemotionally, but with overwhelming conviction, while they were speaking, there came home to every heart afresh the great world task entrusted to us by the Master, "As my Father hath sent me, even so send I you" (John 20: 21). At the end of this magnificent meeting the Rev. J. Macbeath made an appeal to the young life present to lay themselves at the Master's feet and to go whither He would send them. It was an inspiring sight to see a gallant band of young men and women, numbering some three hundred, who there and then openly confessed at any cost to give themselves to this great task of world evangelization.

The other outstanding gathering was that of the Holy Communion service at the end of the missionary day. As last year this service will never fade from the memory of any of those present. During the past week those who gathered around the Lord's Table had either come under conviction of sin, or had consecrated themselves afresh, or had waited upon God for the fullness of the Holy Ghost. All had been wonderfully blessed; now they were gathered around the Table of the Lord to remember Calvary. Literally they were "al lone in Christ Jesus" and met together "of one mind, and of one heart".

Again as last year the Lord drew very near so wonderfully that that which happened is almost indescribable. Any attempt to make that scene live causes us to realize the poverty of language. The great crowd of worshippers thronged the precincts long before the entrances were opened. There was quietness over the waiting worshippers and an expectancy of unusual blessing, and some with the touch of true spiritual understanding, while waiting, began to sing the well-known Communion hymn, "The King of Love My Shepherd Is", and in this way an atmosphere was created, that prepared the way for the blessing that was about to come. The table was set in front of the platform and behind it sat Dr. J. Stuart Holden, who conducted the service, with four helpers, one a clergyman of the Church of England, a Free Churchman, an evangelist, and a layman. On either side in two groups there were some forty brethren who were set apart to distribute the bread and wine, and it would be difficult to imagine a more representative body. It was comprised of ministers and laymen of almost every branch of the Church. Very simply and in the closest obedience to our Lord's example as recorded in the Gospels, the service proceeded. Praise and prayer were offered, and in a stillness that might be felt and without the slightest confusion the distribution of the bread and wine was made. At the end of this unforgettable service everybody sang the hymn, "My Jesus, I Love Thee, I Know Thou Art Mine". Nothing can describe the thrill that went through the crowd of worshippers while that hymn was sung. Silently and under the spell of holy awe, the great crowd dispersed and made its way homeward. Possibly never since the institution of the Lord's Supper nineteen hundred years ago was there such a memorable gathering as this. Surely it was a foretaste of joys that are yet to be when the true Church of God unites around the Throne of God in Heaven.

The praise meeting on the Saturday morning revealed what God had been doing in the lives of those that attended. It was a more than usually impressive hour; no record could possibly be given of the hundreds of testimonies that were uttered in tones of gladness, joy, and triumph by young and old alike. That many had entered upon an experience of great blessing was made evident at this closing meeting. We look with anticipation as a result of this year's Keswick to a great spiritual movement both at home and overseas. Is it the earnest of coming revival?

The nearest approach in this country to the teaching and blessing of the Keswick Convention is to be found in the Victorious Life Conferences at Keswick Grove, New Jersey, and the Christian Life Conference at Eliada, near Asheville, North Carolina. The latter is under the direction of the Columbia Bible School, Columbia, South Carolina, with the Rev. R. C. McQuilkin as director. (See back cover page, this issue.) Why should not our beloved Church in this country have the same interest as in England and share in the Water of Life which flows so freely? Those interested please drop a card to the Rev. Wm. J. Gordon, Spray, North Carolina.

STRIFE IN THE HOLY LAND.

The effects of the anti-Jewish riots in Palestine will be felt far beyond its borders. The extent of the harm done there could hardly be determined when this was written. The Jewish suburbs of Jerusalem had been pillaged and burned, the rabbinical college at Hebron had been attacked and outlying Jewish colonies had been raided—all to the accompaniment of a steadily mounting death toll, which included nearly a score of Americans, most of them students. What additional tragedies the world may read when all the facts become known can only be a matter of conjecture. The speedy despatch of British troops from Egypt and Malta at first permitted the hope that the crisis was over, but later reports seemed to indicate that what began among the Moslems as an anti-Jewish demonstration at its minimum is grave enough to prompt a deliberate challenge of the way in which Great Britain has administered the mandate over Palestine. It has been a peculiarly difficult task, unquestionably. The Zionist experiment has juxtaposed within the intimate geographical confines of Palestine two races, two religions, two cultures, whose profound self-consciousness and separateness were already deeply and sombrely engraved in history. But the very nature of the difficulty should have produced special safeguards. The very fact that clashes of a bitter and bloody sort were almost inevitable should have elicited a clear and decisive policy which would have made them impossible. The government responsible for peace in Palestine should never have withdrawn the garrison from that country; and it should have long ago defined and defended the right of the Jews to worship in their immemorial holy places.

Under the present arrangement, this right is, as it were, half admitted. The Moslems own "legally and absolutely" the site of the famous remnant of Solomon's Temple which is the centre of the controversy; the Jews have permission to resort thither for worship under conditions of re-

striction against which they have always protested. Inevitably, they have striven to enlarge their claims. Inevitably, the Moslem counter-claims are pressed, and exasperate—as lately, when the Moslem Supreme Council received permission to build so near the sacred Wall that to the devout Jew the action constituted a desecration. Such a compromise is clearly more mischievous than the most positive decision would be; and since a positive decision is the indicated alternative here, there can be no doubt that it should be given for the Jew. His right in the holy places is anterior to the Moslem's in history; and, speaking as Christians, we hold that his right is spiritually superior, as well. We have no wish to deny that certain sections among the Palestine Jews have supplied their share of provocation in the present feud. For the Zionist Fascisti to stage a nationalist demonstration before the house of the Grand Mufti in Jerusalem, as the correspondent of the New York World alleges them to have done, was a piece of incredibly childish folly. Zionist leaders deny the story, in so far as it charges the nationalist section with "Fascist" tactics, but the demonstration is not denied. Meanwhile, with the killing of American nationals made the subject of a formal note of expectation from our government to Great Britain; with Britain's own Labor party (which a year ago bitterly protested an almost parallel action of the Conservatives in China) ordering every engine of force immediately available to the scene of the conflict—the world is listening to a grim sequel to the talk of universal disarmament.—The Commonweal.

THE "MURDER" OF CHRIST.

To the Editor of The Globe: With your permission, I desire to point out that the "murder" of Christ, as such, had nothing to do with His Atonement for sin. Neither the Jews, who delivered Him up, nor the Gentiles, who crucified Him, had the slightest idea of offering Christ as a sacrifice for the sin of the world.

It is most important to remember the absolute freedom of Christ throughout the appalling tragedy. He Himself definitely declared that freedom before He died. "Therefore doth the Father love Me," He says, **"because I lay down My life that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment received I from My Father"** (St. John 10: 17-18, R. V.).

As sinless, death had no claim on Christ, for death is the penalty of sin. He was free from sin, and therefore free from death. **All the legions of Rome could not have crucified Him, had He not freely surrendered Himself. It was love—love that passeth knowledge—love for His Father and for us, thot led Him victoriously through Gethsemane and Calvary.** The writer of the Epistle to the Hebrews sums it up majestically, when he says:

"If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the **Blood of Christ, Who through the eternal spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"** (Hebrews 9:13-14). No human hand offered Him in sacrifice. **"He offered Himself without spot to God." The Atonement is the only rational explanation of the crucifixion of the sinless Redeemer.** "Behold, the Lamb of God, which taketh away the sin of the world." **Why should any sinner reject the Atoning Saviour?**

G. Osborne Troop.

FAVORITE SCRIPTURE VERSES.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by J. W. Ware, Orange, Va.:

> For now we see through a glass, darkly, but then face to face. Now I know in part; but then shall I know even as also I am known.—1 Cor. 13:12.

Who will send one from the far-away places as well as very near us?

Book Reviews

CHRIST AND MODERN EDUCATION: By Charles E. Raven, D. D. Cloth. Pp. 223. Published by Henry Holt & Company, New York City. Price, $1.75.

This volume has grown out of the addresses given by the author at the Jerusalem Council in 1928. Differing views of that missionary gathering are maintained. But the gist of thought is that it was a legitimate outgrowth of the war and called for the recognition of the unity of forces which before the great conflict had worked in isolation.

Dr. Raven seized upon this recognition of the need of correlation and threw into his subject of Christian Education the emphasis which it supplied. It is pitiable that he had to begin his work by pointing out the failures of former methods. Were the methods so much at fault as the manner by which they were interpreted? True, incompetent teachers would embarrass rather than enlighten their pupils by an unwise presentation of Scriptural truth. We do know that many wonderful lives were generated under those now questioned former methods. And that is why we may doubt the wholesale rejection of them.

Still, Dr. Raven does show us a clear and definite way to capture the adolescent mind for the Lord in his, "The Place of Religious Education", "The Content of Religious Education," "The Method and the Scope of Religious Education." Of one thing we may be sure: Education of any kind demands dedicated tutorship. Of the men and women who have been lustrous in the past, all would witness to the fact of being led into truth by dedicated Christians who lived the life they professed to teach. And modern religious education will fail signally if it is but the framework of a system of teaching which is not vivified by personal experience of fellowship with the Lord Jesus.

Kenneth Mackenzie.

THE SCOFIELD REFERENCE BIBLE WITH CYCLOPEDIA DICTIONARY. Preface to the Present Edition. Oxford University Press. Price, $8.

The very large demand for the Scofield Reference Bible in every part of the world, and the consequent large and repeated printings, have made it necessary to reset the entire Bible in new type that the high standard of the Oxford University Press may be maintained, and the public furnished with this Bible in the highest form of the printer's art. To the attainment of this high purpose no labor of Editor or publishers has been counted too great.

The Scofield Reference Bible has now been nearly eight years in the hands of the Christian public. The editor would be more, or less, than human if he were not profoundly grateful, not only, nor chiefly, for the large sale accorded to it, but rather for the assurances which have reached him from every part of the earth of blessing through its use.

That this testimony has come in part from great Biblical scholars has been most gratifying, but it has been an especial cause of gratitude to know that the plain people of God in their homes, and far away missionaries in heathen lands have been helped to a clearer and more spiritual apprehension of the Word of God.

But the very warmth of this welcome given to his labors has made the Editor solicitous that in any new typing of it he might find his opportunity to add, here and there, such further help as experience has shown to be desirable. This he has endeavored here to do. The Panoramic View of the whole Bible will, it is believed, show the unity of the Book—a fact in danger of failing to be perceived in face of the other and more evident fact that it is made up of many books.

Chronological data have also been supplied; and, on the mechanical side, more distinct type; larger type in the reference columns; and the substitution of Arabic for Roman numerals will be noted as distinct improvements.

The Editor is especially grateful to the many eminent and spiritually-minded brethren who have aided him by suggestions and counsel, and to those whose most Christian liberality has made such a work possible. He is sure that they, not less emphatically than himself, in again putting forth this testimony to Him whom having not seen we love, will say: "Yet not I, but the grace of God which was with me."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

Mr. Editor:

In response to your appeal for the deficit in Alaska, I am enclosing check for $50.00 to join hands with The Southern Churchman in enabling Bishop Rowe to restore the cut, which he found necessary to make, in the salaries of his faithful co-workers, both men and women. Let us all earnestly pray that our Heavenly Father will put it into the hearts and minds of all His professed followers, not only to supply the full amount of this deficit, but to give so liberally and generously in the future that there will be no repetition of this unwholesome, anaemic and unnecessary condition of our Church's finances.

I have been a constant reader of The Southern Churchman all my life and have always enjoyed the wholesome, moral and spiritual atmosphere it brought into our home, and I desire to congratulate you upon its present deeply spiritual tone, and its strong, true evangelical stand, as regards the teaching of our Protestant Church, the Inspiration of the Bible, and the Divinity of Our Lord and Saviour, Jesus Christ.

I trust you may be long spared to continue this splendid work in which you are engaged.

With kind regards and personal esteem, I am,

John D. Letcher.

Lexington, Va.

Mr. Editor:

Please excuse my sending this check to you instead of Bishop Tucker, but I want to thank you for all your editorials and all the good in your paper. I don't know who sends it to me, and thank them for it.

I love my dear old Church and am distressed to see it drifting to Rome. I shall cling to my old Prayer Book and have requested dear old Methodist brethren to read the Burial Service over me when I pass away. I don't want any mass said over me.

Mrs. Lucy M. Barrett.

Pedlar Mills, Va.

Mr. Editor:

I enclose money order for $3.00 in payment of subscription as per the accompanying bill received today. I am a little surprised to get this notice, as I generally renew my subscription during the first week of September, without a notice. I've read the Churchman since I was a small child, as it has been a regular visitor in the family almost since its first numbers. Perhaps that education is one reason I am so heartily in sympathy with its Prayer Book Evangelical Churchmanship.

Hoping it will continue to "fight the good fight" until the victory is ours, I am,

Miss Charlotte J. Dennis.

Mr. Editor:

Could not live without your Southern Churchman.

Lookout Mountain, Tenn. **W. J. Dodge.**

Mr. Editor:

My aunt, the late Mrs. A. B. Galloway, was a subscriber to The Southern Churchman for over sixty years. I have always made my home with my aunt, and in this way have learned to love and appreciate your valuable paper.

While I am not an Episcopalian, I wish the Churchman to always be in my home, and I shall continue taking it.

I wish to mention the strong article in August 24 issue, "Whither Are We Drifting?" The Southern Churchman is undoubtedly the grandest Church paper I have ever read, and it is one of the big factors in my devotional life.

With best wishes for you in your work,

Mrs. Hardin Graham.

Elkins, N. C.

Mr. Editor:

The enclosed account of our moving our mission work, workers and buildings by raft down the Yukon River, 180 miles to Tanana, may be interesting to you. I am writing to ask you to change my address from Lanara, Alaska, to Tanana, Alaska, and spell Harriet with one "t".

We all enjoy The Southern Churchman more than we can say—its spiritual tone, news of the Church, and helpful reading matter.

May I ask who is sending it to us. Thanking you, I am,

Harriet M. Bedell, Deaconess in Charge.

Rowe Hall, Mission of Our Saviour,
Tanana, Alaska, August 5. 1929.

Bishop Rowe visited us in June with the Ven. L. F. Kent, the new Archdeacon. They planned to come on the steamboat from Fort Yukon and have Mr. Nicholson come up from Nanana in the Pelican to meet them at Stephen's Village. Mr. Nicholson moved the hospital in Fort Yukon, built the new school in Nanana, and is now putting the other mission buildings in good condition. On Saturday, June 16, the Pelican arrived. The crew consisted of natives—Moses John, Jimmie Bruce, and three boys from the Nanana School. Miss Blacknall and Miss Helm, missionaries from Nanana, were also aboard. They had taken this opportunity for a little trip up the Yukon River.

The Bishop and Archdeacon came on Tuesday on the steamboat, which brought our winter supplies. Greeting the Bishop, seeing some Church people, who were tourists, and looking after freight, etc., kept us busy.

Stephen's Village is very isolated, especially in winter—no mail, etc., after the steamboats stop running. The Bishop or Archdeacon, in making their annual visits, had to break trail for ninety miles to get to us and eighty-five miles to the nearest town in going away. This is hard work, especially when the thermometer is around fifty degrees below zero. It is necessary to go ahead of the dogs wearing snowshoes to make a trail, as the dogs cannot go through very deep snow.

Each year found fewer and fewer people. As the old natives passed away, the young people married from other places and went where they could do better for their families. Game is getting more and more scarce. It is impossible for two outfits to be maintained, one for the hunting camp and one for the village, so the children could go to school.

A friend of the Alaskan work made possible a new wing to our cabin; others gave the roofing and floor and furnishings. The Memorial Fund enabled us to plan to take six children who would not have had opportunities for school. Eleven were taken between four and twelve years of age. This proved too much for one to do, and it was impossible to get the help we needed. The children could do a little but they had to learn new ways of doing work. I tried having school in the afternoon, leaving the morning for Industrial Teaching. This plan, too, was not satisfactory. There is no doctor nearer than Fort Yukon, 160 miles from us, and it did not seem wise to be responsible for children under these unfavorable conditions.

All this was talked over with the Bishop and he decided to make the venture of moving the work and buildings of Stephen's Village to Tanana, a white town 185 miles down the Yukon River. Here the Tanana River empties into the Yukon, thus making it an important distributing point for the North. Three miles from here is the Indian or Native village, where the Mission is located.

There is a government hospital in Tanana and the Mission hospital building is not being used as such. The Bishop was willing to use it for the work that was started in Stephen's Village , but as there is no appropriation for this new venture, he said that we could take only as many children as the Memorial Fund would support. The children that live in Stephen's Village will still have school privileges here in Tanana and under better conditions.

Soon the steamboat brought a letter from the Bishop "to pack up". That Mr. Nicholson and crew of men would be up in about two weeks. Such busy days! One never realized that there is so much to pack until the boxes begin to fill up one by one.

Three o'clock in the morning on July 9, the Pelican was back to the village. Such efficiency! In a short time the buildings were down and in a raft ready to be pushed down the river. A second trip was necessary, and in six days they were back again.

As the mission cabin went down, log by log, a feeling of sadness came over me. It had been my home for ten years; girls under my care had begun new lives there; and the people in the village found it a haven when the storms of life beat hard upon them. But sentiment must be put aside and the future of the natives thought of.

This means work among the children and in Tanana more effective work may be done.

July 24 found us going down the Yukon with the last load. On account of there being so many tourists, I could not get passage on the steamboat, so Mr. Nicholson had a tent put on the raft for me. I enjoyed it all so much. The river winds through the country like a snake and the scenery was beautiful, relieved by here and there a fine camp, a porcupine in a tree, or a bear on the side of a hill.

You are our partners in this work. Without you we could not do it. With the fund, the building, and the workers we hope, with God's help to train the children under our care to be faithful soldiers and servants of Christ.

Henry Moses, our Lay Reader and Interpreter in Stephen's Village, is still to be on the staff here as Interpreter and Lay Reader.

Will you join us in our prayer that God will use us and bless your gifts in training these native boys and girls to be examples of Christian living among their people?

Mr. Editor:

Many thanks for your letter of August 26, with enclosures.

I always enjoy everything you write; and I have not yet seen you come off second best.

What in the world came over the Richmond Times-Dispatch recently, when it said in an editorial that if a minister did not believe in the creed of his Church, he ought, in common honesty, to get out of the Church? Admirable statement, but why does the Times-Dispatch continually exploit men like ———— and that little fellow from Richmond, now in New York, who seems to have no definite belief in anything, ————.

With high regards and best wishes,

College President.

Church Intelligence

Church-Going Among Dairy Farmers.

The results of a religious survey of nearly two hundred dairy farmers in McHenry County, on the northern boundary of Illinois, have been summarized in **Rural America.** The two hundred are about one-tenth the total number of farmers in the county.

Their church preferences were: Lutheran, 66; Catholic (Roman), 50; Methodist, 35; Baptist, 12; Congregational, 8; Universalist, 1; none, 20.

It may be a coincidence that 51 per cent said they had not been called on by any minister for a year, and 51 per cent said they were too busy to go to church. Only 15 per cent had been visited more than twice in a year; 34 per cent are reported as "strong for the church"; 57 per cent listen to radio services.

At least thirty-four different reasons were given for not going to church, none of them good reasons, at least at their face value. No doubt circumstances really do make church-going impossible in some cases. One man said he would sooner shoot rabbits. Better excuses were that "services come at inconvenient hours," "motorists come to buy produce," "don't feel at home in the village church."

The Episcopal Church, according to the **Living Church Annual,** has only one parish and two missions in the county.

Letter From the Flying Nurse.

The first letter has come from Miss Margaret Foster, the nurse who left home and work in Colorado at a moment's notice to answer an emergency call from the Hudson Stuck Hospital, Fort Yukon, and flew in on a plane from Fairbanks to save many weeks of waiting for the first boat when the ice broke up. They "flew over snow-covered mountains along the river valley, all in the beautiful sunshine"—it sounds like a Hans Andersen fairy tale.

"When I landed my feet on the ice of the river, the first thing that I saw was a huge crack in the ice near the bank, and I could but wonder how I was to cross it, but not for long. Dr. Burke was close by and in spite of my pounds he picked me up like a sack of corn and landed me safely over. All along the bank were gathered both natives and white people to bid me welcome. Off in the green tree tops I saw the cross and bell tower of our dear little church, glistening in the sunshine to strengthen my faith and give me courage.

"I was most happily surprised to find such a splendid, well-equipped little hospital so far away from the outside world. In spite of the fact that only one nurse was on duty, it was spotless and running on very smoothly. The fifteen patients were happy and content. . . . Of course, our needs are many, and first on the list is more room, more equipment to replace what wears out, and new to make the work easier and the hospital able to render better service.

"To you who labor for this work outside, I can only say, go on with new courage each day, for the work is growing, and I know if more were known about it, more funds would come in to keep it going. I am pleased that I could answer the call when it came, for it has been in my heart for many years to do this work."

Bishop Rowe spent the last week of July at Fort Yukon and reports everything in satisfactory condition. The Hudson Stuck Hospital was more than full, with an overflow of patients in tents. Dr. Burke is successfully grafting skin on the head of the little three-year-old Indian girl who was so badly mauled and bitten by dogs. Another patient was a man who had come two hundred and fifty miles from Eagle, almost hopelessly scalded. The Bishop felt profound respect for the nurses as he watched them dressing the fearful wounds. The yards and yards of bandages required would prove to supply departments the value of their efforts.

The Bishop says that the many tourists who visit Fort Yukon are deeply impressed with the greatness of the work. It dispels criticism of missions and inspires missionary interest.

Athens.

The Rev. Dr. C. C. Edmunds, of the General Theological Seminary, visiting Greece, writes in St. Margaret's Quarterly:

"Whatever may have been the case in the sad days of Turkish domination in Greece, the present training given candidates for Orders and the intellectual requirements for ordination are well up to our own standards. We certainly discovered nothing lacking, either in the native ability or in the acquired learning of the higher ecclesiastics. It was also noticeable that laymen of real scholarship and deep devotion are making large contribution to the Church life. . . .

"I talked to the three hundred theological students of the University of Athens, and tried to answer their intelligent questions. I visited also a sort of high school for young men looking forward to Orders, of about one hundred students. Altogether I was much impressed with the vigorous life of the Church. There are practically no dissenters—only three hundred Protestants and a very small number of Roman Catholics, mostly from the islands under Roman Catholic rule."

"The Coast Guard has just celebrated its one hundred and thirty-ninth birthday," says the Seamen's Church Institute of Newport, "and the record of that many years of useful and heroic work, which as far as this world is concerned, has been unhonored and unsung. We try to serve in many practical ways men in this organization and we have a great respect for their fine character and good seamanship."

What We Should Advertise.

"In common humanity we could not send them away," says a report from St. Luke's Hospital, Phoenix, Arizona, of some of its neediest patients. The medical director, Dr. E. W. Phillips, quite as much interested in the prevention of tuberculosis as in its cure, and trouble by the number of cases he sees which care and education could have prevented or arrested, includes some general advice in his brief report. He says in part:

"While the rising standard of living has nearly abolished undernourishment, a great number of people, especially the young, are working and playing harder than ever before. They never rest. They produce in the aggregate much wealth, and what they earn they spend, often before they get it. They have no economic surplus and no physical reserve. It is from this large group that tuberculosis selects most of its victims.

"They are accustomed to having their thinking done for them; they are governed in their lives and thoughts by publicity, of one sort or another, and if we are to protect them against tuberculosis we shall have to keep on advertising it to them, like cigarettes or motor cars. . . . .

"The early cases are easily repaired; the moderately advanced have an excellent chance. . . . All doctors know these things, but in the press of other work some fail to use their knowledge. Therefore it is desirable that laymen be continually reminded . . ."

Items—Here and There.

The Church Hospital in Zamboanga, Philippine Islands, has been officially renamed Brent Hospital, to honor the memory of the Bishop who founded it in 1914. It was the first hospital to be

established for the civilian population in Zamboanga. There is now a Government Hospital also. Brent Hospital is in charge of a young Filipino surgeon, Dr. J. C. Trota, trained in the United States and experienced in the treatment of tropical diseases. The nursing staff, under Mrs. Ruth T. Garrett, consists of six nurses, all trained at St. Luke's Hospital, Manila. During a single month not long ago, the patients included Filipinos, Chinese, Americans, Moros, Japanese, Armenians and Spaniards.

California Churchmen are too modest. Not in any Church paper have we seen the news that Dr. Miriam Van Waters, of Los Angeles, a Churchwoman, daughter of one of our clergy, and a member of the Los Angeles Diocesan Social Service Department, was elected President of the great National Conference of Social Work, at its San Francisco meeting. The next meeting, the fifty-seventh, over which she will preside, takes place in Boston, June 8-14, 1930. Dr. Van Waters is referee in the Los Angeles Juvenile Court.

Starting rural work with 120 families a year ago, Deaconess Peppers, in the Diocese of Olympia, added 157 more families during the year. She has just recently started on a trip to cover twenty towns, which she had not yet visited. On her last trip she found eight children to be baptized as soon as a clergyman's visit could be arranged. These families are shut off, with no roads available except by using a ferry. For one family to attend church once would cost five dollars.

Zeppelins may come and go, but there are still missionaries in China thirty-five days from the nearest railroad. A letter from the Rev. George K. Harris, of the China Inland Mission, stationed at Sining, in the Province of Kansu, took just nine weeks to reach New York. Mr. Harris is one of the comparatively few missionaries in China working among Moslems. He writes: "We should appreciate your prayer interest on behalf of the Moslems of China. They are as needy as the Moslems in any land, and while a little more accessible are more neglected, owing to the difficulties of presenting the Gospel to them."

A gorgeous poster used in his work, in Arabic and Chinese, has been attracting attention in the Fourth Avenue window of the Church Missions House in New York. It has four broad bands, of black, red, white and gold, representing sin, redemption, purity, and glory, with inscriptions, highly mysterious to most New York, in the beautiful Arabic and Chinese characters.

The whole population of the entire world could be divided into families of five and each family given a half-acre lot in Texas. If you have a passion for arithmetic—the World Almanac gives the area of Texas as 265,896 square miles; 640 acres equal one square mile; the figures accepted in 1927 by the Secretariat of the League of Nations for the population of the world is 1,906,000,000. (In passing, all but 17 per cent of these are nationals of countries belonging to the League.) The calculation leaves a mere 40,000,000 to be accommodated in some neighboring state.

The Prime Minister of Canada is quoted in a European paper: "The United States is our nearest neighbor, our only neighbor on the Continent of America. France is our nearest neighbor on the Continent of Europe. Japan is our nearest neighbor on the Continent of Asia. We hold immediate relations, and relations ever increasing in importance, with each of these countries. Surrounded as we are on three sides by great Powers, our frontiers are completely exposed. In friendship and good will more than in ought else lies our security."

They are celebrating in Siam this year the coming of the first missionaries, in 1829, Messrs. Tomlin and Gutzlyaff, of the London Missionary Society. They were compelled to leave before long, on account of sickness, but they had in the meantime interested the American Board (Congregational) in entering the field. A number of societies now have work there.

The S. P. G. reports that the Diocese of Ceylon has become so far self-supporting that no further grants will be requested from the general funds of the S. P. G. The Society began work there in 1830.

Mrs. Woodrow Wilson was to sail on a Japanese liner from Marseilles in July, according to an Associated Press report, for a tour of the Far East. "She was to be accompanied by her cousin, Dr. Teusler, of St. Luke's Hospital, and Mrs. Teusler."

For those who are keen about problems in Haiti, there is an article by Dr. Millspaugh, recently the American financial adviser in Haiti, in Foreign Affairs for July, if that distinguished and expensive quarterly is in your library. It is a discussion of economic and educational matters, especially in relation to American participation.

Twenty airplanes have been ordered by the Aviation Corporation of the Philippines, says The Associated Press, for a passenger, mail and freight service to be started in November between various Philippine Island points.

Conversation with a chauffeur in Honolulu, reported by Mrs. Ellis, of Quincy:

"Jo, you aren't true Hawaiian, are you?"

"Oh, no; my father was part German and part Portuguese, and my mother was part Hawaiian and part Chinese."

"Well, Jo, what are you?"

"Me? I'm an American!"

Charming conversational map of Hawaii in the weekly paper, "Time", for July 8. Office, 350 East Twenty-Second Street, Chicago. Fifteen cents.

Some figures from Hilda's School, Wuchang, for last year, showed that two-thirds of the girls were Christians. Of the non-Christians, four claimed Buddhism, one Taoism, two Confucianism, and forty-four no religion.

In Santurce, San Juan, Porto Rico, on St. John the Baptist's Day, they laid the cornerstone of the new Church of St. John the Baptist, which is to form part of the new group of four institutions. (See The Spirit of Missions for August, 1928.) The Governor of Porto Rico and the Chief Justice of the Supreme Court were speakers at the ceremony, in addition to Bishop Colmore and the Rev. Kenneth O. Miller, rector.

"You are the first person I have ever envied. You have a real job," said a man to Bishop Bennett, after the Bishop had been telling the story of the Church's Indian work in the Diocese of Duluth.

News From Borneo.

The Diocese of Labuan and Sarawak comprises the northwestern side of the Island of Borneo, which is more or less a neighbor of the Philippines, on the road to Mandalay. Sarawak is the country governed by the English Rajahs of the Brooke family. The Borneo people are land Dyaks and sea Dyaks. The diocesan work is carried on by the Borneo Mission Association of England, in connection with the S. P. G. The Bishop is the Rt. Rev. E. D. L. Danson. As in almost every mission field that one can mention, the work is straining at the leash for more workers and more funds.

A gentle old Chinese priest, the Rev. Chung Ah Luk, who died last year, had been connected with the diocese since 1851. All his ordained life was spent among the land Dyaks, with whom he so far identified himself as to forget his own Chinese language. He was ministered to at the time of his death by a priest whom he himself had baptized and whose daughter is head of a mission school.

Two Chinese deacons were ordained to the priesthood last year. The diocese now has ten Asiatic clergy, six Chinese, three Dyak, one Indian.

The Rev. William Howell, now over seventy years of age, has just recently retired after fifty-one years of service among the sea Dyaks. In his work of ministering and teaching, he walked thousands of miles; he erected many mission buildings; for many years he was the only doctor in a wide area, and he is the leading authority on the Dyak language and customs, having helped to compile the sea Dyak Prayer Book and the only sea Dyak dictionary.

Conference at Winslow, Arkansas.

The Federation of Episcopal Young People of the Province of the Southwest had its third annual Summer Conference in July at Winslow, Arkansas, using, as heretofore, the Helen Dunlap School building, devoting twelve days to a program of worship, study, fellowship and service.

Preliminary arrangements were splendidly made by Miss Dorothy M. Fischer of Texas, Executive Secretary for Young People's Work in the Province, who also taught a course on Program Building, and another for Counselors.

Bishop Seaman, of North Texas, taught a course on The Church and the Prayer Life, and was Director of the Conference.

Mrs. E. C. Seaman and the Aev. Bertram Smith, of Dallas, met classes of girls and boys, respectively, to discuss "Adventuring for Christ".

The Rev. H. A. tSowell, Arkansas, and the Rev. Everett Jones, West Texas, gave Bible courses.

From the National Council, the Rev. Richard M. Trelease, whose home is in West Missouri, brought a most winsome and inspiring course on the Church's Program, entitled "Carrying the Colors Forward".

Other administrative officers were Mrs. Fay F. Hope and Miss Julia Harris, both of Arkansas; Miss Lynette Giesecke and Miss Nell Freund, both of Texas.

There was a record and almost capacity attendance of seventy-five.

On one Sunday evening Vespers were held in the large living room of the Mountain Lodge, with an attendance of about two hundred. After the service the young people gave a perfect pres-

entation of the Chinese student pageant, "The Colored Line".

Sunday morning Communion Alms and two other offerings were voted to the Helen Dunlap School for its Scholarship Fund. The school is for mountain girls.

Officers for the Provincial Federation were elected at the annual business meeting and installed at the second Sunday morning service:

President—Sarah Ewart, Kansas.

Vice-President — Almer Childers, Texas.

Secretary—Norwood Hilton, Arkansas.

Treasurer—Alice May Ahrens, Oklahoma.

The Advisory Committee was also elected to serve with Miss Dorothy Fischer, Executive Secretary, as follows: the Rt. Rev. Clinton S. Quin, Texas; the Rt. Rev. E. Cecil Seaman, North Texas; the Rev. H. A. Stowell, Arkansas.

Miss Lynette Giesecke, of Texas, was called while at the Conference to be Director of Young People's Work in Christ Church, Little Rock, Arkansas.

Mrs. S. L. K.

Dr. Stetson Would Keep Church Out of Politics.

Participation of the Church in politics is criticized by Dr. Caleb R. Stetson in the year book of Trinity Parish, made public recently.

"The political activities of churches and denominations which has become so strikingly a feature of our national life since the passing of the Eighteenth Amendment to the Constitution is definitely hurting the cause of religion in this country," he said.

"There is a growing resentment on the part of many loyal to religion that churches are used as centers of propaganda for either pacifism or prohibition."

Trinity is the largest Episcopal Parish in Manhattan and "Old Trinity", at Wall Street and Broadway, is its mother church.—Washington Star.

Unfrocking Awaits Dr. Empringham.

New York.—Should Dr. James Empringham return here to face the various charges against him, he will find the Episcopalian Church ready to unfrock him, probably by the medieval rite of bell, book and candle.

In a public letter, which Empringham said he sent to Bishop William Manning of the New York Diocese of the Episcopalian Church, the clergyman asked to be relieved of holy orders, announcing he had lost faith in the Episcopal Gospel fifteen years ago.—From Buffalo Evening News.

The Wailing Wall.

Jews in Jerusalem are suffering a form of persecution, which may seem a small matter to other people, but which is very real to them. It is in connection with what is known as the Wailing Wall. This wall is a part of the foundation wall of the Temple, built by Solomon, and which was not torn down, when Nebuchadnezzar destroyed the Temple. Ever since the days of the return from the Captivity in Babylon, the Jews have been accustomed to go to this wall and pray and to weep because their Temple was destroyed. Under the Turkish rule over Palestine the Jews suffered much, but we believe they were never interfered with in their devotions at the Wailing Wall. Recently, although Palestine is now under the protectorate of Great Britain, for some reason, which we cannot understand, the Mohammedans have been allowed to disturb the Jews very much in their devotions. Whether we agree with the Jews in their religion or not, it does seem that they might be protected in their harmless visit to this spot, which to them is the most sacred on earth, and which for 2,500 years has linked them to the glory of their past. There is no claim that they disturb or inconvenience any one. It seems to be just a petty form of persecution on the part of those who do not agree with them in religious matters, and who happen to be in the majority. It does seem like Great Britain should not allow the weak to be oppressed, when under its protection.—The Presbyterian of the South.

Send Books to Alaska.

There is no library in the town of Seward, Alaska, a fact which has led the people of St. Peter's Church, with the missionary, the Rev. William R. Macpherson, to establish one in the basement of the church. It will be much appreciated, especially in the long, dark winter nights. Gifts of good books will be welcome. Mr. Macpherson's address is Box 575, Seward.

The mission has recently succeeded in repairing and renovating both church and rectory, equipping them with electric light and putting chairs in the place of the former rough benches which have served as pews.

Mr. Macpherson's field is Southwestern Alaska, includes Anchorage, where he has services once a month in All Saints' Church, and other small towns to the north, such as Matanuska, where a government experimental farm is located, and Eklutna, an old Indian village where the government maintains an orphanage, and industrial school. Eighty-five children are there now; many had been brought up in the Russian Orthodox Church and are familiar with much of our service. They join in saying the Creed and some of the Prayers. Mr. Macpherson writes: "We request prayers for this work; also for the Church School in Seward."

On the "Firing Line".

How is this for a missionary letter? It comes from the Rev. R. C. Rudgard, written to his college, St. Augustine's, Canterbury, from the Solomon Islands, where "the mails come pretty regularly every eight weeks".

"I am enjoying life out here very much. My main job is on the staff of a school for lads. We have a hundred of them here. They come from the other islands in the group, and school for five years about, and then become teachers. They are a very lovable crowd and keep one on the hop all day long. Besides myself there are another white priest and three native teachers. We have a daily Eucharist voluntarily attended and have an average of about thirty communicants daily. That is a great influence for good I am sure—it seems to bind the place together, for there are hardly ever any rows and quarrels in the school, although the boys come from different islands, many of which have been at continual warfare with each other in the past. On Sundays and festivals we have choral celebrations sung to Merbecke, translated into Mota. All the mornings are spent in work and school and then we have free afternoons. I am in charge of the Ugi District, which contains six villages, and I go round once a month, staying a night in each and taking services, and doctoring sick folk to the best of my ability. That is all very interesting, and one sees something of what native life is really like.

"I get plenty of football and cricket, which is a great thing; it helps to keep one fit. Saturdays I usually go out for the day, fishing, orchid-hunting or buck-shooting. Life is delightfully free and easy—and I just wear shorts and a shirt—anything more is too hot!

"We get our stores twice a year from New Zealand by our ship, "The Southern Cross". Mails come pretty regularly every eight weeks, and we often get small vessels calling in which give us a chance of hearing news and getting letters away.

"I get quite a lot of theological reading done. My colleague is a scholar and keeps me up to scratch. I've just been reading Canon Quick's book on the Sacraments, which I enjoyed."

Another letter from the Solomons, by the Rev. G. E. F. Leggatt, says: "I am given the charge of the islands of Mota, Motalava, Ra, Rowa and the east coast of the large island of Vanualava. These islands are barely distinguishable on the average map, but they are all (and more than) a man can manage. Except little Ra, each island is about ten miles distant from its neighbor, and most of the traveling is done by open whaleboat. . . . Accommodation on these visits is always, of course, a native leaf-house—in the company of rats, fleas, and mosquitoes. But it is surprising how one can get used to such things, and the islands grow on one."

East Central Africa contributes a third letter to St. Augustine's, whose "Occasional Papers" are always a fascinating collection. A young English priest assisting at King's College, Budo, among the Baganda people, writes:

"I am having holidays now after the strenuosity of an exciting term. I left Budo last Friday on the school motor-bike and did eighty miles to my first place of rest. Kako. It was rather exciting from there to here, Mbarara, as the bike is old and liable to stop unaccountably, and I am young and know next to nothing about motor-bikes, and for the last fifty miles of the hundred I was passing through a country stiff with lions! But I never saw one of the brutes. . .

"I wonder if you would ask the Warden sometimes if he would have a remembrance and prayer for Grace, our Headmaster. You know that Budo is an old school, but about three years ago a new scheme was formed of joining another school to it, increasing the building and staff, and making it a big school. This was to be forwarded by the chiefs, who promised much money. Some money came, but it is very slow. We have got 250 boys now, and Grace had just effected the joining, against great difficulties, when he went down with tuberculosis. By injection and careful self-treatment he recovered—also through great prayer. But he did not wait quite long enough and went down again. He is now at the end of his treatment and it rests with our prayers, I think. From our point of view he can ill be spared, and he is a tower of strength to the young Baganda at this very critical time."

MISSIONARY DISTRICT OF NORTH TEXAS.

Rt. Rev. Eugene Cecil Seaman, D. D., Bishop.

Young People's Conference.

The North Texas Summer Conference for Young People and Adult Leaders was in session for eleven days on the campus of the Texas Technological Col-

lege at Lubbock, whose classrooms, library, cafeteria and one dormitory were offered and used with complete satisfaction.

Bishop Seaman was Director, and taught a course on the Prayer Book and one on Poung People's Program Building. The Rev. L. G. H. Williams, of Lubbock, was business manager, and taught a course on Church School Administration. Mrs. E. F. Page, of Canyon, and Mrs. E. C. Seaman taught classes on Weigle's "The Pupil" and on Woman's Auxiliary Ideals, respectively. All were credit courses and an unusually large percentage of examinations were successfully taken.

Evening lectures were given by President Horn and Professor J. C. Granberry, of the College, and by each of the clergy of the district, every one of whom attended the conference.

Rural Work and Christian Sociology were specially stressed in the evening lectures.

Miss Alice Arnold, of Amarillo, was awarded the District scholarship to the Winslow Provincial Young People's Conference.

There were baptisms, confirmations and a beautiful pageant in the church.

Tennis and swimming and horse-shoes were the principal forms of athletics, and stunts received due attention.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Virginia Diocese Growth Notable.

A notable growth in all branches of the work of the Episcopal Church in Virginia is indicated in the publication in book form here of "The Centennial Addresses of the Diocesan Missionary Society of Virginia."

This collection of addresses, which were delivered at the time of the centennial celebration of the Diocesan Missionary Society, held last May 14-15 in this city, covers in a general way the history of the Episcopal Church in Virginia from the settlement at Jamestown in 1607 down to the present day.

That the sum of $70,000 is to be expended this year in mission work in the Diocese of Virginia is shown, which is an interesting matter when comparison is made with the $423.72 that represented the total receipts of the Missionary Society for the first year of its organization in 1829.

A corresponding growth of the work is noted in the other three dioceses of Southern Virginia, Southwestern Virginia, and West Virginia, all of which were originally included in the old Diocese of Virginia and were later established as the development of the Church work necessitated.

Particular interest attaches to the work begun in 1900 and being carried on in the Blue Ridge Mountains under the direction of the Venerable Archdeacon Frederick W. Neve, D. D.

This mountain work has grown to such proportions that an associate has been appointed to assist Archdeacon Neve and hundreds of people old and young are being ministered to.

The subjects of the several addresses now made available in book form are as follows:

Opening address, the Rt. Rev. Beverley D. Tucker, D. D., LL. D.; "The Colonial Church," the Rev. H. H. Covington, D. D.; "Diocesan Beginners," the Rev. MacLaren Brydon, D. D.; "The Church in Virginia, 1829-79," the Rev. C. G. Chamberlayne, Ph. D., LL. D.; "The Diocese of Virginia Since 1878," the Rev. Frederick D. Goodwin, D. D.; "The Diocese of West Virginia," the Rt. Rev. W. L. Gravatt, D. D.; "The Diocese of Southern Virginia," the Rev. W. A. R. Goodwin, D. D.; "The Diocese of Southwestern Virginia," the Hon. Don P. Halsey; "Missions the Life of the Church," the Venerable F. W. Neve, D. D., and "Address to the 134th Annual Council of the Diocese," the Rt. Rev. H. St. George Tucker, D. D.—Richmond Times-Dispatch.

The Seventh Annual Conference of Church Workers Among Colored People.

In the Third Province, including the Dioceses of Harrisburg, Erie, Pittsburgh, Bethlehem, Pennsylvania, Maryland, Delaware, Washington, Virginia, Southern Virginia, Southwestern Virginia and West Virginia, the seventh annual conference will be held at St. Philip's Church, St. James and Leigh Streets, Richmond, Virginia, the Rev. Junius L. Taylor, D. D., rector, on Tuesday, Wednesday and Thursday, October 1, 2 and 3, 1929.

The officers of the conference are: The Rev. Edgar C. Young, M. A., D. D., President; the Rev. Junius L. Taylor, D. D., Vice-President; the Rev. Edmund B. Trotman, M. A., Secretary; the Rev. Theodore Richardson, Treasurer; the Rev. E. S. Thomas, Necrologist.

Among those who will address the conference are: the Rt. Rev. H. St. George Tucker, D. D., the Venerable Archdeacon Russell, D. D., LL. D., the Rev. G. Maclaren Brydon, D. D., the Rev. Wm. L. Ransome, A. M., D. D., Hon. J. Thomas Hewin, the Rev. E. C Young, A. M., D. D., President of the conference

Those who will read papers are: the Rev. J. H. Hudson, S. T. B., of Philadelphia; the Rev. E. H. Hamilton, B. D., of Hampton; the Rev. Robert H. Tabb, of Philadelphia; the Rev. B. W. Harris, Norfolk, and the Rev. L. A. King, Washington, D. C.; the Rev. J. E. Elliott, Charleston, W. Va.; the Rev. Prof. S. W. Grice, B. D., Petersburg, Va.; the Rev. John R. Logan, D. D., Philadelphia; the Rev. C. E. Green, Emporia, Va.; the Rev. Aston Hamilton, B. D., Millers Tavern, Va.; the Rev. E. B. Trotman, M. A., Cumberland, Md., and the Rev. W. B. Crittenden, D. D., General Secretary.

WESTERN NEW YORK.

Rt. Rev. D. L. Ferris, D. D., Bishop.

The many friends of the Rev. James Cosbey, rector of the Church of the Good Shepherd, Buffalo, N. Y., and Mrs. Cosbey, are glad to learn of their safe return from their vacation and trip to New Zealand. Not only Mr. Cosbey's own immediate flock, but also his radio congregation rejoice at his home-coming, and were pleased, on Sunday last, to once again hear his voice from the Churchill Tabernacle, over Station WKBW. **M. Y. T.**

PHILIPPINE ISLANDS

Rt. Rev. G. F. Mosher, D. D., Bishop.

Holy Trinity Church, Zamboanga.

Last month we mentioned the "real and gratifying interest" in our work which was shown by the Rev. John A. Wade, of New York, when he passed through here recently. There is now in the Church tangible evidence of that interest. Due to Mr. Wade's generosity we have been able to lay water pipes onto the Church property and to install a sink in the vestry. During the twenty-five years of the use of the Church there has been the need of water, and for the past fifteen there have been city mains along the street, but never before have we been able to install this necessity and convenience. Bontoc is not the only station which rejoices in a new water supply!

Although but few ocean-going boats pass through this port there is nevertheless opportunity for work along the lines of the Church Periodical Club. Each large freighter which comes through now is boarded and supplied with magazines both secular and slightly religious. The last one gave an especial opportunity to minister to the only American member of the crew.

B. H. H.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

The Historical Windows in St. James' Church.

Perhaps few realize that in addition to the subjects taken from our Lord's life and the life of the early Church we have in St. James six windows that are strictly historical, covering different periods of the life of the Church, and carrying out the design in the mind of your rector to make them present everlasting to those who study them, the fulfilment of the promise of our Lord, "Lo, I am with you alway, even to the end of the world". The Scriptural windows end with that of St. Paul witnessing before Agrippa, and the historical windows begin with:

A. St. Augustin appearing before King Ethelbert and Queen Bertha in Kent, England, about 596 A. D., and when he arrived, finding a church with a three-fold ministry already upon the ground, with customs at variance with his, but yet a component part of the Christian world.

B. Stephen Langton, Archbishop of Canterbury, with the barons wresting from King John the Magna Carta at Runnymeade in 1215, the first article of which guaranteed to the Church in England its liberty.

C. Robert Hunt celebrating at Jamestown the Holy Communion. This being the first service of that kind known to have been held on the Atlantic Coast, and being the first to continue in the English tongue. This was in 1607, and is further commemorated by the erection of a little shrine with a representation of this service near where it first took place at Jamestown, to which pilgrimages are made every year.

D. The Consecration of Bishop White and Provost in Lambeth Chapel, London, by the Bishops of Peterborough and Bath and Wells assisting the archbishops of Canterbury and York, this secured to us Apostolic Succession, and took place on February 4, 1787.

E. George Washington, Thomas Jefferson and Alexander Hamilton worshipping in old St. Paul's Chapel, New York, April 30, 1789, immediately after Washington's inauguration as the first President of the United States, where they went at his request to offer up prayers for their guidance in the administration of the affairs of the new Republic and was given by the Y. P. S. L. as an answer to those who would traduce the character of the founders of our Nation as being godless men.

F. Laying the cornerstone of the University of the South at Sewanee, Tenn., in 1858, by Bishops Polk of Louisiana, Elliott of Georgia, and Otey of Tennessee. This shows the Church on

(Continued on page 22.)

Family Department

SEPTEMBER.

1. Fourteenth Sunday after Trinity.
8. Fifteenth Sunday after Trinity.
15. Sixteenth Sunday after Trinity.
18, 20, 21. Ember Days.
21. S. Matthew.
22 Seventeenth Sunday after Trinity.
29. S. Michael and All Angels. Eighteenth Sunday after Trinity.
30. Monday.

COLLECT FOR FIFTEENTH SUNDAY AFTER TRINITY.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and because the frailty of man without Thee cannot but fail, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ Our Lord. Amen.

A PRAYER FOR THE WORLD'S REBUILDERS.

We send them off to school again today,
This cool September morning. All the street
Is musical with patter of small feet,
And little, shining faces all the way
Seem wayside posies for our smiles to greet.

I wonder if they ever guess or know
With what strange tenderness we watch them go?

Just children on their way to school again?
Nay, it is ours to watch a greater thing—
These are the world's rebuilders, these must bring
Order to chaos, comforting to pain,
And light in blasted fields new fires of spring.

Dear Lord, Thy childish hands were weak and small.
Yet had they power to clasp the world withall,
Grant these, Thy little kindred, strength as true—
They have so much to learn, so much to do!

—Theodosia Garrison, in Good Housekeeping.

The Challenge of the Metropolis.

Yesterday we were an agricultural people, today we are rapidly becoming a people of the city. Then we were characterized by farmsteads, with their spreading fields, and the near-by town in which centered the business and social life of our people. Now our area is dotted by cities with their vast aggregations of people, their humming factories, magnificent stores, congested traffic, and omnipresent apartment houses. More than one-half of our people live in cities, while possibly only one-fourth actually live on farms. Nor is there any indication of our reaching the end of this cityward drift. It bids fair to continue in response to changing economic and social conditions.

The city constitutes the outstanding challenge to the organized religious forces of the nation. It presents a challenge which we of the Christian Church cannot escape. We may offer the excuse that we have been and are a Church of the smaller town and the open country. True, and we must not for one moment neglect our country churches and the communities which they serve. We must rather cultivate this field more thoroughly by vigorously pushing a program of service adapted to the urgent needs of rural communities. "This ye ought to have done and not to have left the other undone." We owe it to ourselves as a Church seriously to accept the challenge of the city. In one rural community peopled very largely by members of the Christian Church, during a period of ten years, from two-thirds to three-fourths of the young people graduating from the high school left the community, generally going to surrounding cities. In most of these cities they found no Christian Church. Their religious needs, if met at all, had to be met by some one else. A small rural church in another state has seen in two years some twelve or thirteen of its young people go to three cities in which there was no church of their own persuasion. In the city where this is being written, literally hundreds of former members of our Church reside, but we do not have a single church home for them. We are challenged by the needs of our own people flocking to the cities.

But more than this is the larger fact of the urgency of permeating the life of our cities with the ideals of Jesus. Let us seriously face the possibility that the spirit of American cities may be pagan rather than Christian. The city is fluid, changing, experimental. It presents diverse tendencies. It presents a genuine spirit of democracy and, at the same time, the spirit of snobbishness and the fact of wide gaps between economic groups. The spirit of cooperation flourishes in the city alongside of bitter racial and religious antipathy. Beautiful parks, public buildings, and wide boulevards may exist in spite of the most shameless corruption and graft in the city hall. The evidence of a close working relation between city officials and gangs of gunmen is sufficient to awaken the careless good citizen to civic responsibility. Big business has frequently preferred to pay tribute to crooked politicians rather than make the effort and sacrifice demanded for clean politics. The truth is, the city presents a continual challenge to the forces of righteousness by the threat of the vicious elements to control the city's political life.

Dare we take the attitude that the Church has no stake in this contest between decency and indecency; between crooked and clean politics; between wholesome cooperation of groups and group animosity; between business and professional ethics and mere expediency or chicanery? The life of the Church is bound up with this struggle.. A leading authority on urban Protestantism said a few days ago: "The fate of Protestantism in our cities will be determined in the next few years. Either the Protestant churches will unite in a constructive effort to redeem city life or they will be compelled gradually to retire from the field." Let us not be lulled into false security by recounting past victories. Let us face the stark, unpleasant fact that the whole Christian way of life sponsored by the Church is threatened by powerful tendencies and forces prevailing in metropolitan centers.

This is not a defeatist's wail. Rather, it is a call to the Church to marshal her forces for victory. It is a call to remind ourselves that "we are well able to go up and possess the land"; that "they that be for us are more than all they that be against us". It is a call to consecrate ourselves anew to the age-old task of Christianity—that of making of the cities of this world, cities of God. Above all, we need a vision of the possibilities of city life, such as inpired Paul in his work among the cities of the Roman Empire, and as kindled the spirit of the seer on the Isle of Patmos, when he beheld the city of the New Jerusalem established on this earth, where sin and suffering and sorrow were no more. The city as it is challenges us to behold the city as it ought to be and as, by the help of the Almighty, it can be. We must behold with the eye of faith the time when our "Alabaster cities gleam, undimmed by human tears". The vision and passion which led Christ to dare and die for a city and its people must compel us to give ourselves unreservedly to the holy task of saving the soul of the American city. This task is an outstanding challenge to the followers of Christ, a challenge which our own brotherhood dares not ignore.

"A distant music mingles
With all our songs today,
The choral from a city fair
Where sin has passed away.
There rides the Christ triumphant
And victor songs ring clear
O God, give us the strength to build
With Christ that city here!"
—Herald of Gospel Liberty.

Suffering Patiently.

By the time of his death, Viscount Haldane had come into his own. The bitter persecution and misunderstanding of which he was the victim during the war years had passed away and the nation came to recognize him as the great Englishman that he was. In his recent autobiography he speaks quite calmly about that dark passage in his life when he was deserted by all except his dearest friends and when even his political friends dared not publish the records that would have fully vindicated his honor.

He found great solace in that inner faith which was found upon his philosophy of life and of the universe. In the words of the Epistle: "When he suffered he threatened not," for he tells us that he bore no malice towards any man.

On the day of the great Victory Procession through London, Lord Haldane was left to himself, and he spent it alone in his study at Queen Anne's Gate. That evening his man opened the study door and announced that an officer, who did not give his name, wished to see him. In those days precautions had to be taken for Lord Haldane's safety, and it was with some hesitation that the servant admitted the visitor. In walked Sir Douglas Haig, who had just returned from riding with his Sovereign at the head of the procession. He had come to present Lord Haldane with a volume of his private despatches with the inscription in his own handwriting: "To one of the greatest War Ministers that England has ever had."—Church of England Newspaper.

By my tasks of every day,
By the little words I say,
By the friendships which I make
By the roads my footsteps take,
My allegiance I proclaim—
My allegiance to a Name—
Prove my right His cross to wear,
Cross and name of Christ to bear.
—George Klingle.

For the Young Folks

MERCY.

To tell of things celestial,
That lift the spirit high,
To bear the lot terrestial,
(When soul and body sigh).

With courage, not repining,
On each new sun-born day;
God's love within thee shining,
To show the heavenly way;

To bring to men a greeting
From higher regions pure,
To sing a hymn repeating
God's mercies that endure;

Love's path to widen gladly;
With roses build the way
To hearts where thorns prick sadly,
And of thyself naught say—

To live thus, power fails us;
But prayer leads to the goal;
May'st thou find what avails us!
God's grace illume thy soul!

—L. E., in the Hochweg. Translated by E. T. Mann.

The Birthday Surprise.

The Raymond twins, Robert and Rachel, lived in Pickensville, a nice little town in South Alabama. There were two more of the Raymond children, Billy, aged five, and little Sue, just a year and a half old. Then, there were mother and daddy, "Black Mammy", who helped mother in the house, and Uncle Tom, who looked after the garden and yards.

School was out and Robert and Rachel were having a nice, lazy time. Rachel liked to read and she spent long hours, each afternoon, lying in the hammock, reading, when mother did not want her for anything. Robert was a born carpenter. He just loved to make things with his saw and hammer. He had made chicken coops for mother and a house for his dog. Now that school was out, he was planning to make something wonderful for Rachel, for a birthday surprise. He didn't have much time, either, for their birthdays came on the very last day of June.

Robert did something he had never done before. He kept the door to the little workship, that daddy had made for him, locked, and he put a curtain over the window.

Rachel didn't notice it until one day she wanted Robert to mend her little rocking chair. "Where is Rob, mother?" she asked.

"In his workshop, I suppose; that is where he has lived ever since school closed," answered mother.

Rachel ran to the shop and turned the knob of the door, but it would not open. She knocked and called. Robert unlocked the door and opened it just a little crack. "What is it?" he asked.

"Why all the secrecy?" asked Rachel. "Anybody would think you had something to hide."

"I have," answered Robert, grinning.

"What is it?" asked Rachel, interestedly.

"Can't tell you, sis."

"Does mother know what it is?"

"Nope. Nobody but me."

"I think you might tell me," pouted Rachel. "I always tell you everything."

"I know it, but I just can't tell you this."

"Well, keep your old secret, I don't care," and Rachel turned away without telling her errand. Straight to mother she went and poured out her grievance. "I think it is mean of him to go into his workshop and lock the door, and not tell anybody why, especially me. I always tell him everything."

"Well, now, dear," soothed mother, "everybody at some time wants a little privacy. You know Robert is not doing anything wrong. Daddy gave him the workshop for his very own, and he deserved it for making so many nice things for me, and if he wishes to go into it and close the door and lock it, that is his affair. Daddy gave you the dear little clothes press, where you keep all of your letters and treasures. Have you seen Robert prying into it?"

"No," admitted Rachel.

"Well, then, don't be so wrought up because Robert has locked the door of his workshop."

The days of June slipped by and every day Robert went into his workshop and locked the door. One day he took mother in and when she came out, there was a beautiful smile on her face. But every time Rachel saw him go into it she felt angry.

"Well," said mother one day, "it is about time we thought about birthdays, don't you think?"

"Oh, mother," cried Rachel, "are you going to give us a birthday party?"

"I was just wondering about that," said mother. "Yes, I think we will have a birthday party."

"Oh, goody, goody!" cried Rachel, and forgetting all about her tiff with Robert, she ran over to him and hugged him tight. "I love you, even if you won't tell me what you are doing in your workshop."

Robert looked over her head at mother and smiled. "Well, I'm glad to hear it," he said, "for I hate for my old twin to be mad at me." And he went straight to his workshop and closed and locked the door.

Rachel looked after him half crying, "Wouldn't you think he would tell me after that?" she asked mother.

"Now, forget all about the workshop," advised mother, "and let's decide what you are going to give him for a birthday present. He is crazy for a jig saw that you can buy for $2.50. You have something over five dollars in your bank and I know you could not please him better. It would be such a nice surprise."

"But, mother," objected Rachel. "You know I am saving to get a bedroom set for my doll house. It will take more than I have for that."

"How much do you love Robert?" asked mother.

"Of course, I'll get his saw," said Rachel, hastily. "I'll go up right now and get the money," and Rachel hastened to her little clothes press and soon had $2.50 taken out of her bank. "Perhaps I will get a doll set for Christmas," she murmured.

On the afternoon of June 30, the Raymonds front yard was alive with boys and girls. Some were playing "Drop the Handkerchief," some were swinging and some were playing croquet.

After awhile mother called to them. "I want you all to come and see Robert's gift to Rachel. He made it himself."

Close behind mother trooped the eager children, until the little workshop was crowded.

Suddenly a little girl breathed, "Oh! oh! oh!"

And another said, "Oh, I wish my brother was so good to me."

Rachel's face suddenly turned very red. She peered over the shoulders of some little girls and there on the work bench she saw the dearest little bedroom set she had ever seen for a doll. There was a little bed, a dresser and a washstand and a little table. They were all painted blue. On the bed was a cunning little set of sheets, spread and pillow cases. On the dresser and washstand were little scarfs and on the table a tiny centerpiece. You could never buy such dear little things. Mother had made them.

"O Robert," she cried, "this is what you have been doing so long, with the door of your shop locked. I am so sorry I was so cross with you."

But Robert was testing his jig saw and his eyes were glistening with the thoughts of what he was going to make for mother and all the others for Christmas.—Alabama Christian Advocate.

From a Missionary's Letter.

I caught the bus and as the ride is almost an hour long I got out my book and began my Chinese lesson. It is the only time I have during the day to prepare it. I had to change busses and on this one was a girl who spoke the dialect that I try to. It was the third time she had waited for me so she could take the bus I did. She said, "I waited for you, for I wanted to ask you a question, 'Where do you go every day so early'?" "Why?" "Do they force you to work a certain number of hours a day?" "What is there about your doctrine that makes you willing to leave your home and come away over here?"—"Why, that sounds more real than anything I ever heard. Do you really love your God?"—"I'm going to wait for you tomorrow." This girl is a student in a big heathen college here. She was not just curious. I'm praying that she will wait for me enough mornings that I may lead her to know the Master.—Exchange.

The Dewdrop.

On a certain June night, a cool breeze swept over the sun-warmed earth, and dewdrops by millions gathered, ready to sparkle in the next morning's sunshine. Two of these, lingering near each other, spoke together.

"I," said the first, "shall shine tomorrow by a country road. I shall reflect the pink of the briar-rose, the golden-yellow of the daisy's heart, the purple of the late violet, the living green of the field grass, and the clear blue of the sky. Children on their way to school will call me a diamond. And you, brother, will shine beside me, will you not?"

"No," the second dewdrop replied, "I will rather shine in a great city where the children do not see bright things to make them glad."

"But," objected the first dewdrop, "in the city of dull stone and brick, you will not find the colors to reflect the pink of the briar-rose, the golden-yellow of the daisy's heart, the violet, and the green of the grass."

"But, anyhow," answered the brother drewdrop, "I will shine as well as I can, and between the roofs there is a part of the sky to give me its heavenly blue."

When the sunshine on the next morning flooded the earth, the first dewdrop trembled near the heart of a pink briar-rose, and in its tiny sphere glimmered the colors of the flowers, the green of the field grass, and the blue of the great sky arch, and the school children

laughed and cried, "See the diamond in the rose!!"

The second dewdrop twinkled in a little patch of dust-gray city grass at the edge of a brick pavement; not a flower grew near and between the lofty roofs was only a narrow ribbon of sky. And yet, in the dewdrop's glittering crystal were all the glowing colors of the briar-rose, the golden-hearted daisy, the violet, the green grass field, and the blue sky arch; for dewdrops do not need flowers to give them color, but only light.

A little city child passed by the scrap of dusty grass, looked at the glittering dewy gem and cried joyfully, "Oh, here is a little rainbow dropped straight down from the sky to earth!"—Susan Alice Ranlett, in The Congregationalist.

BIRD TRADES.

The swallow is a mason
And underneath the eaves
He builds a nest and plasters it
With mud and hay and leaves.

Of all the weavers that I know
The oriole is the best,
High on the branches of the tree
She hangs her cozy nest.

The woodpecker is hard at work—
A carpenter is he—
And you may hear him hammering
His nest high up a tree.

Some little birds are miners;
Some build upon the ground;
And busy little tailors, too,
Among the birds are found.

Canadian Baptist.

IN SEPTEMBER.

I walked down the lane
Past the Maple Tree,
And Post Man Wind
Brought down a note to me—
A small yellow note
From my friend, the tree!

You call it a "leaf"
Just drifting down?
Why, it says, "Old Winter
Will soon be in town!"—
So it's really a letter
The tree sent down!

—Child Life.

Florence Nightingale.

When Miss Nightingale was a child, says a writer in "Little Folks", she had many dolls, and her greatest hobby was to affect to believe that they each in turn caught a serious illness and needed the most careful nursing. There was one rag baby that had fever so badly that her life was despaired of; and little Florence would only go to her own bed one night on the positive assurance of her nurse and her mother that they would watch beside the sick doll. And watch they had to with a vengeance. For if any of the nurses tried to go away, thinking Florence was asleep, the little lady was alert in a moment and would not lie down until the duty was resumed.

Early in the morning, Florence arose to take her share in the nursing and then the others were allowed to retire. She was soon able to say that the rag baby was much better.

Fix It to Stay.

Two sisters were putting away some of their belongings in a larger drawer that mamma had set apart for them.

"Here are so many things," said Lulu, "we can't take time to put them in as we want to. Tumble them in anyhow today, and we'll put them in order some other time."

"No, no," said wiser Mary. "Let's fix them to stay now, while they are going in. That'll be better, I'm sure."

Mary's way was right. She set a good example, too, in other things. If all the Sunday-school lessons and bits of knowledge were put into the mind and memory in the right way, they would be "fixed to stay", and when any one wanted to find in his memory something he wished to remember and use again, he would know how to do it. It would be in the place where he put it.

It is much better in every way to put away things we want to keep, whether in drawers or in our heads, in such good order that we can keep them and find them. Do a thing right, once for all, and it will not have to be done over again. Isn't that sensible and right? Then do it.



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"I know it would do the above company's heart good to see how willingly most of my pupils are learning the verses and reading the Gospels through, getting ready for me to send in verses and names for Testaments. One boy who entered school last Monday read his Gospel through that night. I was told he was very bad last session, but so far is one of my best pupils. May every teacher find out about this Scripture Gift Mission."—*From Alabama.*

"It gives me pleasure to remit to you again the widow's mite. I am working for my bread and as I collect I lay by 10 cents of each dollar. I am truly thankful to have this privilege. Before many months my work will stop and I'll be practically dependent."—*From Ohio.*

"Very few homes have Bibles and these mountain people are too poor to buy any. We are especially concerned about the children. Could you help us in this urgent need?"—*From Virginia.*

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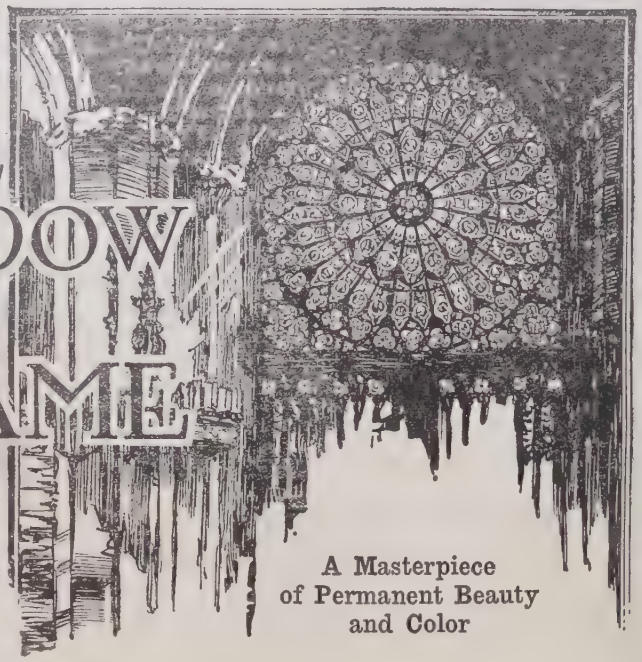
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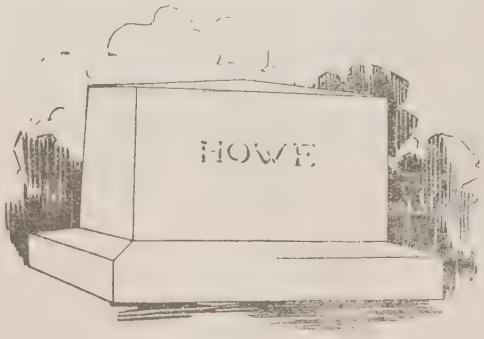
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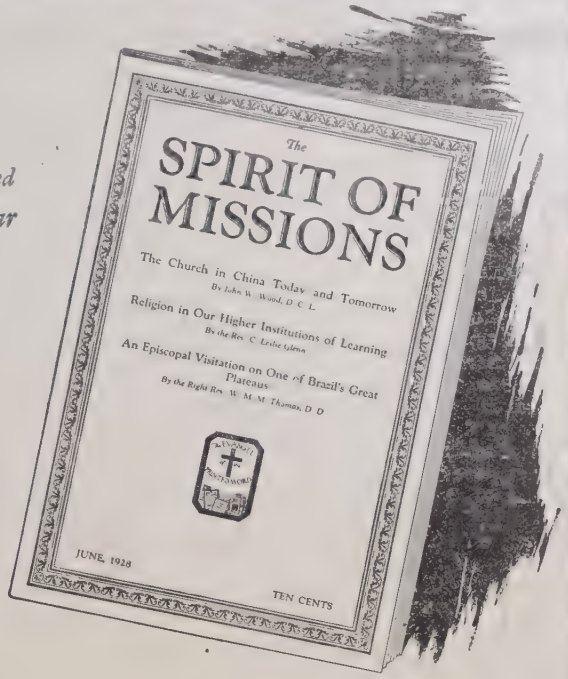
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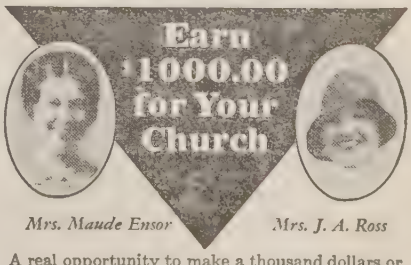
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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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I HAVE FIFTEEN FOUNTAIN PENS, and I want to sell them at once, for I need the money, and I am forced to give up my mail order business, since I have not got a home to stay at regular. Twelve of these fancy pens are my $1.25 pens, and the others I have been selling for $1.00. But in order to sell them at once, I am asking $1.00 each. Buy one at once. Edward P. Broxton, Keysville, Ga.

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REFINED WOMAN DESIRES POSITION with invalid, or semi-invalid, as nurse-companion References. Address "F", care of Southern Churchman.

CHURCH INTELLIGENCE.

(Continued from page 16.)

the side of true education, that she is not afraid of search after the truth, and that she believes that science is the handmaid of God, and that the more we know the more humble we become in the sight of our Creator. Bishop Polk is foremost, Bishop Elliott is on the right side and Bishop Otey carrying the pastoral staff is in the rear. Bishop Polk was in reality the founder of this University and dreamed great dreams for this institution, and had collected a large sum for its endowment, but the War Between the States swept it all away except the domain—10,000 acres of woodland on the top of the Cumberland plateau. The time will come when pilgrimages will be made to St. James' Church to study our scheme of windows, which deserve study and will amply reward those giving them to a careful examination of them in detail. We have a treasure in our midst, but we do not as yet realize it.

Personal Notes

The Rev. John W. Norris, for four years assistant at Old St. Peter's Church, Philadelphia, took charge of the Memorial Church of St. Luke the Beloved Physician, Bustleton, Pa., September 1.

Mr. Morris, who is also president of the Philadelphia Choral Art Society, is well known as a musician. Prior to his ordination, he served five years as bass soloist in the choir of St. Peter's Church. Before entering the ministry, Mr. Norris was engaged in newspaper work in the Middle West. He is a graduate of the University of Pennsylvania and of the Philadelphia Divinity School.

To the ranks of the clergy of the Diocese of Pennsylvania there will be added this month (September), the Rev. Canon Ernest C. Earp, a widely known and distinguished priest of the Church of England. Official announcement has just been made of his acceptance of a call to the rectorship of the Church of the Redeemer, Bryn Mawr, one of the outstanding parishes of the diocese, situated in the prominent main line district suburban to Philadelphia.

Canon Earp succeeds to the rectorship so long and so ably held by the Rev. George Calvert Carter, one of the nationally known leaders in the Liberal movement within the Church, and who retired from active ministry last spring. The new rector comes highly recommended by Dr. Endicott Peabody, Principal of Groton School, and Dr. Francis L. Patton, former President of Princeton University. Canon Earp takes charge of the Redeemer September 8.

He comes to Pennsylvania from Bermuda, where he has been in charge of two parishes and two missions. His acceptance of the call to Bryn Mawr came in the form of a cable reading: "Accept. Romans Fifteen, Verse Twenty-nine." Born in Leads, England, in 1882, he went some twenty five years ago to Canada, where he entered Wycliffe College, Toronto University. Ordained priest in 1906, he became Curate of St. Paul's, Toronto. Three years later he became rector of the church at Dunnville, in the Diocese of Niagara, going from there to Grace Church in the Province of Saskatchewan. Resigning his rectorship at the outbreak of the Great War, he served overseas as Chaplain with the Canadian Expeditionary Forces and saw much active service on the Western front.

Following the Armistice he remained in England, becoming Deputation Secretary of the Colonial and Continental Church Society. Subsequently he was made Precentor of Holy Trinity, at Hull, England, said to be the largest parish in England. In addition to his parochial work he was appointed an honorary lecturer to the League of Nations' Union. Simultaneously with his appointment as Vicar of St. Barnabas, in the ancient city of York, in 1921, he was called to the rectorship of St. Thomas' Church, at St. John's, Newfoundland, which he accepted upon the advice of the Archbishop of York and the Bishop of Hull.

Subsequently, he received appointment to a Stall in the Cathedral left vacant through the resignation of Canon Hewitt. Two and one-half years later he left St. John's, going west to the Cathedral at Saskatoon and from there a few years later to Bermuda.

In Canada, he was Chaplain to the Seventeenth Brigade, Canadian Artillery; Chaplain to the Provincial Great War Veterans' Association, and also Chaplain to the Grand Lodge of Free Masons in the Province of Saskatchewan. He is a graduate in Arts and an honor graduate in Divinity, receiving the same degree from Toronto University, Licentiate in Theology, as that received by Dr. Francis L. Patton, former President of Princeton University and Bishop Acheson, of Connecticut. In Bermuda, he was Vice-President of the English-Speaking Union, and was active in many other organizations.

R. R. W.

Jamboree Notes.

Cablegrams have been received from Vernon Adrion and Pete Bambas. Both state that no mail has been received by them, but all is well.

The following taken from "Jamboree News", published at headquarters in New York, will be of interest to the friends of our boys "over there":

"American Youths Lead Parade of Scouts from Seventy-one Countries!" One thousand three hundred American Boy Scouts lead the parade of 50,000 Scouts from seventy-one countries at Arrowe Park, Birkenhead, England, on Wednesday afternoon, July 31, marking the opening of the third and largest World Scout Jamboree. As the American delegation passed the reviewing stand and the Scoutmasters saluted with "eyes right", the Scouts sprang a surprise by waving small silk American flags, evoking tremendous outbursts of applause. . . . The parade was the greatest peace-time demonstration ever staged in England. . . . Ambassador Dawes was present with the Prince of Wales on Friday at the parade; and he said: "Every American Scout should lose no opportunity for forming personal acquaintance and developing friendship among members of other contingents. Where there is organized endeavor for a common purpose, the spirit of comradeship is bound to be developed. The spirit of comradeship is the world's best effort for peace. . . . Every one understands that Scouts will "carry-on", and I hope every one understands what that will mean for the peace and understanding of the world. The memories boys who are participating in the Jamboree will take home will last forever."

Eight American lads from Troop 1, B. S. of A. of Berlin, Germany, are at the Jamboree.

Scout Donald Forbes, of Honolulu, traveled furthest, and Louis Dahl, of Skaguay, Alaska, next farthest of the American delegation.

New Orleans Scouts staged a burlesque, which drew great applause from the throng. Jack Pierson was the "hero" and John Bedwell the "heroine". The New Orleans contingent handled "The Pine Tree Patrol".

Seven full-blooded Indians from Bacone College in Oklahoma, are camping in two conical tepees, which are peculiar to the Indians of the plains.

Mr. Mortimer L. Schiff, Vice-President and International Commissioner of the Boy Scouts of America, donated to them $50,000, which he afterwards, in their name, presented to the Prince of Wales for the British organization for the promotion of international friendship among boys of all nations.

For The Southern Churchman.

Thoughts on Immortality.

Louis Deschamps.

Though the mind strive in vain to see beyond the apparent havoc of Death some visible, logical signs of immortality, yet there are thoughts that prove indirectly what reason can not attain.

An obscure father, dying in his humble home, apparently about to enter oblivion for all that reason knows, spoke these words from the threshold of Death: "My children, I must go I know not where, trusting God as to my fate. Yet, take from my faltering consciousness these ideals that must live and will live on in the hearts of men long after my dust is forgotten. Be just, love God, be kind, yet defend the Right and keep the Sacred Faith."

Like the crest of falling waves, catching for an instant the sun's rays, we reflect toward the infinity of human destiny the rays of an immortal spirit. If doubts assail our fearful minds, it is because we are selfishly concerned with our individual fate, thinking not of the simple truth that we are as immortal as our ideals.

Once the corpse is laid away, self is never seen nor heard again. But that which the heart cherished, ideals of religious truth and beauty that survived mortal weakness, examples of courageous service, the mystery of love—all live on in racial memory. Tradition is sacred because it protects the immortality of our fathers.

Does the mind shudder at the grim loneliness of the inevitable hour? Is immortality doubted because of the darkness of Death? Yet no life is spared such trials that teach courage. Dawn has inevitably followed the darkest night of our experience, courage and faith have persisted. We need but recall past vigils, alone in the night of spiritual agony, to realize how certain must be the victory.

That which is mortal in our human experience, transitory pleasures, the passing ray of fame's fickle spotlight, the uncertainty of material fortune, all indicate with the sharp outlines of contrast the nature of our immortality—not physical, selfish, nor the pride of self-righteous reward, but rather the spiritual, loving, reverent, existence of a God-like mystery reflected onward through the ages of human history. Surely we lay up treasures in Heaven while striving amid the dust and noise of this world.

What happened later I have no means of knowing, for there the story ends.—Methodist Recorder.

For The Southern Churchman.

A SPURPRISE.

Maude Forrest Mumma.

One day while walking in my yard,
I had a great surprise;
A saucy little pansy face,
Looked right into my eyes.

Time to me this truth has taught,
It is a truth that's worth revealing.
More offend from want of thought
Than from a want of feeling.

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MONTHLY NEWS AND PRAYER LETTER

Dear Friend:

"BUT I . . . PRAYER." Those of you who were at the conference in Eliada will remember Psalm 109:4 as one of the day verses. "But I give myself unto prayer," is the way our English Version reads. But David used only three words. His enemies were fighting against him; he recognizes their hatred and their strength and then says, "But I . . . prayer."

As I write you this first letter of the new school year David's words came back with great force. Never was there greater cause for praise and never greater opportunities; but also the needs and problems were never greater, as we are in the midst of preparations for the new year. However, the news about the school plans must await the next prayer letter. In this letter I want to ask you to join in special prayer concerning our new conference center.

First, shall we give thanks for the answers to prayer for the conference at Eliada. Beginning with the Industrial Girls' Camp, when over fifty accepted Christ as Saviour, many of them from non-Christian homes, on through the pre-conference weeks and climaxing in the general conference from August 4th to 11th, there was continued evidence of God's own working. About forty young people came to the front at a missionary meeting as volunteers for the foreign mission field, more than half of them taking the step for the first time.

Eliada Camp Grounds can accommodate about 125. About 200 came this year, keeping the daily number at about 175. What was done with the extra number? In the pre-conference weeks the young people "went everywhere" they could preaching the Gospel, and a boys' home and school two miles away was one of the fields. Several boys were saved, and Bible classes started. They were housed in a beautiful new building, erected by the county. "How fine if that could be used for the conference," was a chance remark made by one of our group. "You can have it if you want," the superintendent said. "The boys go off next week for a two weeks' camping trip." And the building, with excellent accommodations to take care of about forty, was turned over.

Everything that happened at camp drove home the conviction of the urgent need for the permanent conference center. And it is concerning this that I am asking you, if the Lord leads you, to pray with us. The last payment on the seventy-five acres of land, which was secured after several years of search and prayer, must be made by September 13th. The payment is $5,000 and there is about $500 toward the amount.

The problem is great, for no funds are in sight: "BUT I . . . PRAYER." And are not all the resources of God back of that word, "prayer"?

Yours in His faithfulness,

R. C. McQUILKIN.

For further light on this wonderful work of God, see article this issue on The 1929 Convention at Keswick.

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Southern Churchman

Vol. 94. RICHMOND, VA., SEPTEMBER 14, 1929. No. 37.

Young men, believe your beliefs
And doubt your doubts,
And don't make the mistake of
Believing your doubts
And doubting your beliefs.

Submit to the Lordship of Christ,
Admit Him to every part of your life,
Permit Him to do everything for you,
Commit everything to Him,
Transmit all blessings to others.

Don't exchange the sign of the Cross for a question mark.—*Griffith Thomas.*

GENERAL WASHINGTON'S PRAYER

All Mighty God; we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and their fellow citizens of the United States at large. And, finally, that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, without whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ, our Lord. Amen.

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
A Door Once Barred and Bolted Now Open	6
"Higher Criticism"—When It Is and Whither Tends—Rev. J. W. Morris, D. D.	7
Stratford Hall to be Scene of Pageant	8
Favorite Scripture Verses	8
The Shameful Birth of Our Marriage Canon—Another Critical Examination—Rev. Walker Gwynne, D. D.	9
As Others See Us	10
Playing the Soviet Game	10
Phi Beta Kappa	11
Wood-Pulp Magazine	11
Book Reviews	11
Letters to the Editor	11
Church Intelligence	13
Family Department	16
Childrens Department	18
Personal Notes	23

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I give them instruments to play upon,
God using me to help Him; . . .
. . . If my hand slacked,
I should rob God, since His fullest good,
Leaving a blank behind, instead of violins.
He could not make Antonio Stradivarius' violins
Without Antonio."

—George Eliot.

It is possible for you to preach a Gospel which nobody else can preach. It is possible for you to know Christ as I cannot know Him. Hence, there is a Gospel according to Matthew, a Gospel according to Paul, and a Gospel according to you, and if you do not mediate Christ, and if I do not mediate Christ, the world will never get a full witness for Jesus Christ, never.—Stuart Holden.

A Poet by Accident.

There are some people who talk in rhyme without knowing it, and I have for long taken a keen delight in the story of the old-time minister who complained one night that the light was dim. I have forborne from repeating it here because I had certain doubts as to its absolute truth, but this week has brought me sufficient evidence to enable me to pass on the story to those who do not know it, with the assurance that the incident happened exactly so.

It was in the far-off days when organs were unknown in churches, when congregations were illiterate, and when to enable the folk to join in the church's service of praise it was necessary for the preacher to read the words to be sung a line, or two lines, at a time. Day was dying in the west as the good old minister reached for his hymn book, glanced at a page, and said: "The light has grown so dim, I scarce can see to read the hymn." Then up rose the congregation to its feet, and, led by the clerk, sang to the tune of Old Hundred: "The light has grown so very dim, I scarce can see to read the hymn." Then they paused for the next lines to be read to them.

Raising his voice a trifle, because he was just a little disturbed at the happening, the minister explained: "I did not mean to read the hymn, I only said my eyes were dim." As it was still in the proper meter, again the congregation lifted up their voices, and sang the dictated words, and then looked expectantly for more lines to sing.

They got them, for, now in quite a temper, the parson shouted: "I didn't mean a hymn at all. I think the devil's in you all." And again the rafters rang with the song.

For The Southern Churchman.

A MORNING PRAYER.

Maude F. Mumma.

Dear Lord, I lift my eyes to pray,
And ask Thy blessing on the day;
Ask Thee to guide my feet aright,
And keep me safe until the night.

I pray Thee for my loved ones, too,
Hearts that love Thee, loyal, true;
Help them to know, though scattered far,
How kind, how good Thy precepts are.

I pray Thee for the stranger here,
Though far removed from loved ones dear;
Help him to feel Thy guiding hand,
Though travelling in a distant land.

These mercies I of Thee implore,
Keep Thou the well, the sick restore;
Until the day of life be past,
And we are safe with Thee at last.

Ah, How skilful grows the hand
That obeyeth Love's command.
It is the heart, and not the brain,
That to the highest doth attain.
And he who followeth Love's behest
Far exceedeth all the rest.

—H. W. Longfellow.



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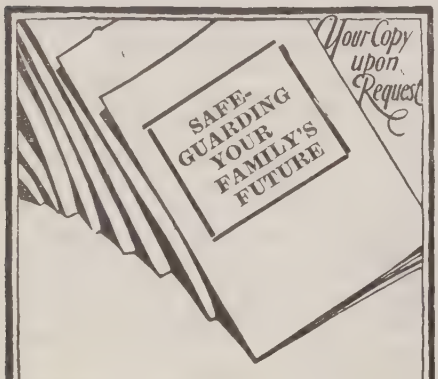
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Thoughts For the Thoughtful

Do not be laughed into doing that which you know to be wrong.

"We are all liable to be tripped up by our triumphs."

Let us learn more about the greatness of God that we may rise above our own littleness.

There is such a thing as hidden power. It is a quiet, yet moving force. It is the result of communion with God.

The trouble with most men is not that they do not know the right; but that while they know the right they choose the wrong.—Chadwick.

What other book beside the Bible could be heard in public assemblies from year to year, with an attention that never tires, and an interest that never cloys?—Robert Hall.

"God gave us memory," says Sir James M. Barrie, "that we might have roses in winter."

The Church stumbles along in its program for want of funds and service. Of both of these there would be an abundance available if the actual consecration of the inner spirit could be accomplished. A multitude of victories remain unwon by the Church because the spirit of her members is indifferent. There are many churches thinking they have problems of finance, leadership, or attendance, whereas the real cause of what seems to be problems is a lack of an intense desire to follow Christ in motive and practice.—Herald of Gospel Liberty.

The fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—are all natural and normal reactions of a healthy soul. It is the fruits of evil that are unnatural and abnormal.

O Father, haste the promised hour,
When at His feet shall lie
All rule, authority and power
Beneath the ample sky;
When He shall reign from pole to pole,
The Lord of every human soul;
When all shall heed the words He said
Amid their daily cares,
And by the loving life He led
Shall seek to pattern theirs.
And He who conquered death shall win
The nobler conquest over sin.
—William Cullen Bryant.

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EDITORIALS

Vol. 94. RICHMOND, VA., SEPTEMBER 14, 1929. No. 37.

RADICALS

About thirty-two years ago a man in his early twenties went to New York. He was of a distinguished family, well educated, handsome and in every way attractive and at home had made reputation as a newspaper writer. Among other accomplishments, he was an unusually graceful horseman and, finding work at thirty dollars a week, undertook to keep a riding horse and parade mornings and afternoons in Central Park. In a confidential moment he confessed that his scheme of life was to have an heiress fall in love with him and to attain quick supremacy in journalism. No heiress noted him, his liveryman took his horse for the board bill and managing editors declined to consider him except as a subordinate and would pay him no more than he could earn by prompt and regular work. In a few months he was telling his intimates that he hoped to live to see the downtown streets blocked with barricades and the gutters running blood—not his blood, hearers of his oratory gathered, but just blood generally. He wrote several very fiery articles along this line and they were printed in "advanced", "liberal", and sensational publications.

He disappeared, probably returned to his small city home, and may be now—probably is—a fairly prosperous, well-behaved, orderly citizen and sedate vestryman, standing for law enforcement and the rights of property. He is recalled and referred to as representing a type that recurs quite regularly as each generation of cultivated youth begins to approach maturity and acquires the habit of believing itself to be thinking widely and profoundly. The type would be harmless and funny, but for the fact that it is being developed and used for real mischief by habitual and professional agitators—Communists, Socialists, Bolshevists, Atheists, "Liberals", Modernists, Pacifists, all the several varieties of assassins of religion, decency, orderly society and government. Uniformly, these hate and war against Christianity. Yet, they are being aided by persons and organizations professing to be Christian and depending for support on Christian people. Here in the South we have been little troubled, thus far, by these menaces. Defeat in devastating war and long adversities have taught us common sense, and conservatism, saved us from imported radicalism. The fundamental principle of our dominant political party is the rights and responsibilities of the individual citizen and consequent abhorrence of communism and socialism and their alliances. Whether or not we continue to escape invasion by foes of church and state and peace, it is our duty, as Christians and citizens, to give all the strength we have toward defeat of these foes and especially to repudiation and condemnation of those pretending to be ministers of God's Word and members of His Churches, drawing their daily bread from the God fearing and working ceaselessly to cajole, persuade and frighten the nation away from God.

Observant and practical business men, in contact with conditions and trends, send out warnings of the radical activities, directed recently to students of universities and colleges, whose minds are in the formative stage, who are at what may be called the misanthropic period of life and who, too often, are under influence of "liberal" instructors. Some months ago reference was made in this column to an address before the Chamber of Commerce of an Eastern city reciting the sympathetic labors of professors in institutions for "higher education" in behalf of two Italian anarchists and murderers. Now, an important manufacturing and commercial concern in Chicago sends an exhaustive review of what is being done and attempted in spreading propaganda of destruction among students and through the country and a partial list of accomplices.

"Education for a new social order, based on production for use and not for profit." "Abolish the wage system and do away with capitalism." These are the slogans of the "Fellowship for a Christian Social Order" and the "League for Industrial Democracy", formerly "The Intercollegiate Socialistic Society". This last is said to have permanent representatives and workers in one hundred American colleges and universities. The Fellowship for a Christian Social Order arranged, in 1927, a conference at Hillsdale College, Michigan, co-educational, with four hundred students, a Baptist minister president, with Norman Thomas, Socialist candidate for governor of New York, in 1924—when he received 45,000 votes in a poll of 1,150,000—as leading orator and director. Mr. Thomas is, or was, a director of the League. He boasted that he and three other Socialists had addressed, in 1927, 52,000 students in 136 colleges and universities, from Maine to Texas. Of course the boast was part of an appeal for funds.

Perhaps the drive on the colleges and universities is caused by the determined and increasing conservatism of the American Federation of Labor, the great organization of those who really work for their livings. The Federation rejects radicalism more sternly as its members become more prosperous and intelligent and realize more clearly the blessings of cordial friendship and mutual confidence and cooperation between labor and capital. Samuel P. Luzzo, a prominent A. F. L. official of Chicago, in a published letter to President Green, asks his attention to the continual efforts of the Federal Council of the Churches of Christ, supported largely by the $2,000,000 endowment fund given it by Andrew Carnegie, to encourage and stimulate the Communists and Socialists, who join the Russian Soviets—open and blatant assailants of Christianity and all religion—in fighting the Federation and laboring to destroy it. An element of comedy is supplied by the fact that these radical movements are entangled and connected with each other and, by interlocking directorates and otherwise, with the Pacifists and Pacifism, while the Soviets, proclaimed as maintaining the ideal system of society and government which we are urged to adopt, keep under arms the largest standing army in the world.

Eleven organizations in this country are composed of persons sworn never to take part in war, offensive or defensive, by service, labor or subscription to war loans. Nine are obtruding themselves on relations of capital and

labor, five of these including in their names "Christian" or "Church" and one calling itself "Methodist". There are five organizations of Communists, one composed of boys, eight organizations of Socialists, one for Negroes. To the sorrow of many in this part of the country, the Y. M. C. A. and Y. W. C. A. are classed as participating vigorously, in New York and Western cities, in pacifism and its allied endeavors.

The leaders and workers contrive to take fairly good care of themselves. They have the Carnegie total of ten millions for advancement of world peace—certainly used in ways which Mr. Carnegie would denounce strongly. The Garland fund, an inherited million, given by a young man of feeble mind and "liberal" tendencies, who was sent to jail in Pennsylvania for establishing a free love farm and contributing to the delinquency of sixteen young women, is another help. Apparently, there are other sources of revenue. Before a congressional committee in 1926 expenses of the American Civil Liberties Union—which specializes in defending persons charged with incendiary and disloyal utterances and conduct—were reported at over $40,000; League for Industrial Democracy, $30,000; Fellowship of Reconciliation, $5,400, and so on.

The Christian Church is the one powerful, ceaseless, resistless driving and leading force in progress toward ideal social conditions, peace on earth, good will among all men, the strong ready always with help for the weak, life made happier, brighter, more hopeful for all. All progress of that kind has been and is in the Christian countries, or by their guidance. We here have Canada on one side of us and Mexico on the other and the difference between the Canadian working man and the peon in Mexico—where effort of the government to exterminate religion has just failed ignominiously—is plainly before us. The French 140 years ago undertook to establish a country with religion banished. Such experiments end in disaster invariably. The disturbers, incendiaries, radicals, are not new. Always there has been a certain proportion of the dissatisfied, embittered, disappointed and natural and instinctive mischief makers. Such led revolt against Moses and Aaron and extolled the flesh pots of Egypt and the golden calf as their successors here now tell us of the glories of Russia and the beauty of the policies there. Shakespeare knew them—"Moody beggars starving for a time of pell-mell havoc and confusion." They were noisy and pestiferous at the beginning of our government. With 62,000,000 members of religious bodies, 30,000,000 members of secret and charitable orders, all sworn to uphold government and law, and 14,000,000 stockholders in corporations—the vast majority of them wage earners—in this country we are not in danger of revolution. We are not likely to adopt the laws and customs of the scores of small Russias in Central Africa and parts of Madagascar, in which there is no capitalism, all property, including wives, is held in common and the communist and socialist systems are in perfection. There is need, however, for the churches and their loyal and reasoning memberships to scan carefully the faculties and methods and associations of all institutions asking their patronage and all organizations, including particularly those wearing Christian and Church names, soliciting their help. It is to be remembered that all these liberals and modernists are very practical people. According to their doctrines and teachings, such things as honor, truth, patriotism, loyalty, allegiance to solemn oath, are mere abstractions, unsupported by science or any geological, or archaelogical discoveries, or sociological, or psychological investigations and mankind is the spawn of rotting and stagnant water of countless ages ago. Persons who pervert the philanthropies and betray the confidence of the dead are not likely to be scrupulous in representations when seeking to advance their purposes or secure for themselves the notoriety they ceaselessly crave and easy livings by using the credulity of the callow and the passions, prejudices and greed of the foolish and malicious.

We are informed that in more than one hundred of our colleges in the United States there are stationed representatives of the so-called Industrial Democracy, formerly designated Intercollegiate Socialistic Society. We are reminded of Macaulay's great work, wherein he makes Horatius at the bridge say: "Then none were for the party and all were for the state and the great man helped the poor and the poor man loved the great, in those great days of old, as the Mason says, 'So mote' it be."

Langbourne M. Williams.

LEE AND BEAUREGARDE—WHY NOT DAVIS ALSO?

(Montgomery, Ala., Advertiser.)

Secretary of War Good has approved the suggestion of Major-General William Smith, Superintendent of the United States Military Academy at West Point, that "large and appropriate portraits" of Lee and Beauregarde be hung in the cadet mess hall.

Both of the Confederate generals were superintendents of the academy and small pictures of each are already in place. General Smith considered, however, that either picture should be as large as those of the other superintendents. Funds for the portraits will be provided by the academy.

This is commendable and gracious of Secretary Good and General Smith. But their action serves to remind us that West Point owes an unpaid debt of recognition to Jefferson Davis.

West Point owes more to Jefferson Davis than to any other Secretary of War since its establishment. Mr. Davis, a graduate of the academy, conceived and put into effect the idea that its educational standards should be raised to a point equal to the standards of the great universities. The scholastic standards of the academy had not been notably high. Mr. Davis made it his special care as Secretary of War to see that intellectually the institution should be equal to any university. His vision and enterprise thus marked a turning point in the history of the academy and many thousands of our bright young men have since profited by his foresight and the fame of West Point has been correspondingly enhanced. Mr. Davis, by all fair accounts, was a great Secretary of War and the importance of his services in that capacity are not diminished by the circumstance that later he was the Confederate civil chieftain.

Nevertheless, it is our information that there is nothing at West Point to acknowledge the academy's debt to Mr. Davis. There is no memorial to him, and his portrait is missing from its walls. It is from the pages of history rather than from the memorials of the academy that one hears of Davis' service to his country by raising the standards of West Point.

Somewhere on the walls at West Point there should be a life-size portrait of Jefferson Davis, of Mississippi.

CHRIST'S EARLY SURROUNDINGS.

By Bishop of Lahore.

There are many little hints in the Parables which enable us to guess the circumstances under which He was brought up. His home was one of decent, not of squalid poverty, but the little house was so small that the lighting He lived among people who had no great margin, whose He lived among people who had no great margain, whose supply of daily bread, baked for the day, did not suffice to cover sudden additional calls, and so the parable of the friend at midnight may have come vividly from His own experience. If Joseph died as Jesus was coming to manhood, and while his brothers and sisters were still young, Jesus Himself, we must suppose, became the chief breadwinner and shared with Mary the cares of the household. He certainly watched the leaven at work in the meal, when she made the bread, and He may well have rejoiced with her over the successful search for a lost coin. He lived among people the only playground for whose children was the village street and He had watched the children playing as ours do still today, at weddings and funerals. He lived among simple people and was familiar with simple cares and interests and therefore through all the records of His life there is no trace of a hint that He was ever "bored". I like too to think that His attitude towards womanhood, which has revolutionized the position of woman in Christendom, was due to His relationship with that wonderful mother. The link between a widowed mother in a small house and a thoughtful son growing to manhood and sharing her burdens is a very close and beautiful link.—Lahore Diocesan Magazine.

"HIGHER CRITICISM," WHENCE IT IS AND WHITHER TENDS

By the Reverend James W. Morris, D. D.

ONE real service Bishop Gore's New Commentary will render to the Church. It should make very clear what even the "moderate" critics teach. It sets forth with approval the chief ideas of devastating import that continental critics hold and that are now enthusiastically propagated by hosts of Christian teachers and preachers. It asserts and builds upon as scientifically established facts many views of the radical critics which, once accepted and logically applied, must destroy any worthwhile belief in supernatural revelation. It claims for the whole portentous theory of Wellhausen, barring certain details, the quality of scientific certainty.

It puts before us in simple and untechnical language the whole scheme, so that plain people of good sense may see just what it is all about. It makes it possible for those of us who cannot claim Olympian scholarship to see what the inevitable results must be of these "assured facts of modern criticism" and thus to recognize in it all the old familiar marks of barren naturalism.

We know what will happen if people come to believe that the books of Moses are a conglomerate of doubtful documents and late traditions, which have been compiled and **edited after the exile,** and then falsely ascribed to the great Moses, thus getting the authority that they have. It is not hard to know what the "uncritical" mind will think of the moral status of a long history pretended to be given of God through Moses and most of it professing to be contemporaneous with him, that is proven by a mass of discrepancies, contradictions and scientific blunders to be of late and utterly uncertain authorship. That such an astonishing fraud, such a long and careful literary forgery should be considered by serious men a proper vehicle for a revelation from the God of wisdom and truth, will be regarded by most people as a hardly credible phenomenon. Most of us will think such a thing an offense to God and a dishonor to truth, and will repudiate any divineness in such a production.

Professor Erith, of Jamaica, writes a short history of higher criticism. He tells the whole unsavory story with a straight face, and with no sense of humor. He appears to think that a bad ancestry is a good asset.

It was a French physician of low character named Astruc that gave the start to the whole business. His ideas, taken up by a line of confessedly rationalistic writers who developed and added to his "discovery", were at length brought to full flower and fruitage in the speculations of a school of Dutch and German scholars who frankly rejected all supernatural religion. Professor Erith, after running over this unedifying story, bids us receive from such profane and unchristian sources the new light that shall make more rational and more spiritual all the books of Moses and the prophets!

As well might we be asked to get our Christian teaching from the writings of Thomas Paine and Robert Ingersoll. God's Word cannot be understood either critically or morally by men, however brilliant, who have made shipwreck of their faith in God. Yet it is from the writings of men of this character that Professor Erith and other higher critics have imbibed their woeful notions of the books of Moses.

Astruc, who began the kind of speculation now called criticism, did not deny Moses' authorship of Genesis. Indeed he wrote his book in 1753 in defense of the Mosaic authorship of the Pentateuch. He thought that Moses composed his book from two main ancient sources distinguished by their use of two distinct names for God. The use of these two names is very potent in Genesis. One named **Elohim** is translated God in our Bible: the other name **Jehovah** is translated the Lord. And so Astruc supposed that Moses made use of two principal documents, the E document and the J document.

This idea, of course, does not in any way impugn the authorship of Moses. That Moses had ancient documents at his disposal, in composing under the guidance of God's Holy Spirit, the most ancient continuous history in all the world, may reasonably be supposed. And if that were all that is meant by the modern higher critical theory, no question need be made. For clearly God inspired men to record His revelation, not only through direct communication, but also through the use of written documents (Luke 1:1, 2) and in the selections from oral traditions.

And so Astruc's notion of two sources as denoted by the two divine titles—God and the Lord—may have some basis in fact. The Catholic explanation of the names, however, is much more satisfactory. **Elohim** refers to God in His eternal nature and being; while **Jehovah** refers to him in His covenant relationship with His people: the one is God as pertaining to all the universe, the other is God as especially belonging to His people.

Now it is this use of the divine names that was at the beginning made the basis of all the "analyses" of the early Old Testament books. And it is still upon this basis that the critics proceed in very many instances.

Of course, it is the fashion now to say that this use of names is not made so much of as it was. It is no longer regarded as one of the "principal criteria" that distinguish different writers. The critics have been forced to do a good deal of hedging in this matter, while still using the rule. It has been shown to their confusion that the Septuagint, the famous translation of the Old Testament into Greek, made during the second or third century before Christ, does not use the divine names in the same way that the Hebrew does. And yet the Septuagint is, according to many scholars, based upon an older Hebrew text than that found in our Hebrew Bible.

This harmless theory of Astruc was taken up by the Scotchman Geddes and a line of German rationalistic students, beginning with Eichorn and continued by DeWette, Ewald and others. They discovered other additional strands of old documents, and they extended this sort of separating into documents to Joshua, making what they call the "Hexateuch". Then set in the work of late dating, of inventing editors and redactors, very cunning and yet at the same time quite stupid, and of twisting the history into shape to suit any theory.

Up to the time of Ewald, while the books were roughly handled and split up into fragments, there was quite a general acknowledgment of the Mosaic authorship, or at least origin of the books. But the real Simon-pure modern higher criticism did not emerge till Graf, Wellhausen and Kuenen began their baneful labors. They indeed are the **real authors of modern higher criticism, and the acknowledged masters and teachers of the writers in the "New Commentary"** as well as of the multitude of Hebrew teachers in our colleges and seminaries.

These men deny utterly any peculiar divine element in the Old Testament writings. They regard them as human documents, many of inferior quality both as to history and as to moral value. They reduce the history of Israel to ruins. They obliterate the whole history of the wilderness, and reduce to what they call **"anachronistic" imaginings** the entire account of the tabernacle, its construction and its ceremonials. The whole was an imaginary throwback from the exile, invented to give authority to the priestly authors! They make the history ascribed to Moses, a very late compilation from vague traditions and fragmentary documents, thus undermining its factual value.

Graf made what Dr. Oer calls the great somersault of criticism. He made first things last and last things first. With earthquake violence he threw down the whole sequence of events, so that the evolutionary theory of a gradual discovery of God by the Hebrews might be constructed out of the fragments. He "proved" we are asked to believe, while Wellhausen clinched the proof, and that what is now called the P. document, or the priestly writings (characterized usually by the use of Elohim for God), was compiled and written by unknown priests **after the exile.** These P. writings include large parts of Genesis, most of Exodus and Numbers, and all of Leviticus!

The other parts of these books and the book of Joshua largely existed in some form about the time of Amos the prophet; but they too were not put together till **after the exile.** The pitiful time therefore after the exile is, in the opinion of these men of uncanny prescience, the greatest literary period in the whole history of Israel!

At that time a keen company of editors and redactors, forgers and falsifiers of extraordinary skill, put together and arranged all the books, harmonizing them where they needed it, putting in certain passages where it was necessary to make one document older than another, etc., and thus succeeded in hoodwinking all the world of scholars, historians and critics, so that their crafty and cunning deceits were not discovered and disclosed till near three thousand years afterwards!

In all the range of literature, in all the history of mankind, in all the documentary records of the world, there never was so stupendous, so marvelously concocted, so cunningly and successfully executed a falsification of old documents. Such a clever record of pretended history and of fabricated institutions, the critics with sublime prescience

and magical second sight have dug up out of the ages. There never was a fraud perpetrated upon the whole world of devotedly religious peoples that had so immediate, so far-reaching and so abiding and beneficent a success. For thousands of years none of the millions of earnest students and pious readers of these books had any suspicion of their extraordinary falsification of history, of laws, of religious regulations. It remained for a select company of Dutch and German scholars—men who had abandoned all credence in a supernatural revelation—to tear away the mask, to expose the deceit and to relieve the world of the burden of believing such fables. And so we seem to have come to the point where we must believe no longer in the inspiration of Moses, but in that of Wellhausen and his followers. It seems easier and more reasonable, if we are to believe Professor Erith and the rest, to suppose that a set of scholars of the nineteenth century are able to dissect documents dating at least from the fifth century before Christ and to expose their falsities, than to believe that Moses inspired of God composed and edited the books. This all amounts to accepting the inspiration of these unbelieving critics and denying that of Moses.

There are difficulties in the Old Testament books: there are problems there of history, of literature, of morals that tax our best gifts and demand our most anxious thought. Many of these problems are probably insoluble. But surely to pretend to take these ancient documents and to rewrite the whole history on principles discovered only in the nineteenth century, is not to resolve any difficulty: it is rather to set up an absurdity. Says a distinguished critic, "Nothing is simpler than the Grafian hypothesis. At one stroke the Mosaic period is wiped out." And so the history is not explained: it is expunged.

From what has been said, all of which and much more may be verified by any one who takes the patience to read the "New Commentary", it is very certain that we should not allow ourselves to be deceived by the constant assertion that nothing is intended or done in modern criticism subversive of sound Christian teaching or of faith in supernatural revelation. It is the fashion to tell us that dates of books and their authorship may be discussed and many changes made without injury to Christian faith. But it is abundantly clear that this whole scheme involves much more than the discussion of dates and of the probable authorship of old documents. It demands a falsification of the history of the Hebrew people, from which the very Gospel has come. However much many believing critics may seek to stop short of the terrible conclusions of the Graf-Wellhausen hypothesis, it is logically impossible to do so. The legitimate and inevitable result of the whole system is a dishonoring of God's holiness and veracity and the repudiation of anything like divine inspiration.

A great scholar, deeply read in all the critical theories, asks this question—

"Is it (e. g., Old Testament history and literature) the natural product of the development of the human spirit, as Kuenen and others allege, or is it much more, the result of special, supernatural revelation to Israel, such as other nations did not possess?"

"Must man's changing and erring thoughts about God henceforth take the place of God's words to man? Are the erstwhile "lively oracles" of God simply the fragmentary remains of a literature to which no special divine quality attaches? Is the supposed history of revelation largely a piecing together of the myths, legends and free inventions of an age whose circle of ideas the modern spirit has outgrown?"

It is confessedly and frankly from scholars who make the Old Testament "a natural product of the human spirit" that the writers of this disastrous New Commentary get their theory, their "analyses", their persistent and perverse misreading and discrediting of the ancient history of Israel. Where the history can be made use of to support their theory that the poor post exilic time was the golden age of Hebrew literature, laws and religion, it is meticulously and very literally accepted and where it cannot be straightjacketed into submission to the theory, it is scrapped or "redacted" out of shape.

It is time for all who think that the truth of the New Testament is intimately bound up with the historic verity of the Old, to take a firm stand—and to call the bluff of these men, who in their self-conceit ignore all scholarship except their own. A grandiose system of radical criticism, forged in the armory of outspoken and arrogant infidelity, should no longer be allowed to parade itself as the last word of scientific Biblical research. A theory whereby the traditions of men are made to supersede the teachings of God cannot stand the test of impartial examination.

Our Lord has definitely proclaimed the futility of the teaching that puts traditions of men in the place of commandments of God. He has put His stigma on the work of religionists and scribes "who leave the commandment of God and hold fast the tradition of men" and "who make void the Word of God by their tradition" (Mark 7:16-13). He has passed sentence on all such efforts. He says of them, "In vain". They are worthless.

STRATFORD HALL TO BE SCENE OF LEE PAGEANT.

Fredericksburg, Va.—A pageant depicting scenes in connection with Stratford, birthplace of General Robert E. Lee and his forbears, will be presented at the old estate in Westmoreland County at eight o'clock on the evening of September 27. This announcement was made by Mrs. Charles Stuart, of Stratford, wha has arrangements in charge.

Mr. Paul Kester, distinguished author and resident of the neighboring county of King George, whose new novel, Diana Dauntless, written in the period of Queen Caroline and King George II of England, has been such popular summer reading, is arranging the tableaux.

The pageant will be strictly historical and all those acting will be appropriately costumed in period dress. Included in the series of tableaux will be:

Powhatan, the great Indian King, with his family, receiving Captain John Smith and his men on the shores of the historic Potomac, on the Stratford estate.

Richard Lee, the immigrant, acquiring the land on which Stratford now stands, by original charter from the British crown and subsequent negotiations with the Indians.

Queen Caroline, King George II., and Sir Robert Walpole, the queen, is sending a gift of three hundred pounds to assist Colonial Thomas Lee to rebuild his home in Virginia, which had been destroyed by fire in February, 1729. Colonel Lee was grandfather of Richard Henry Lee, "The Cicero of the House".

Mrs. Augustine Washington, mother of George, comes from Wakefield with her baby, George, to visit Mrs. Thomas Lee.

John Wesley preaching in the Colony in 1736 to the backwoodsmen and Indians.

Colonel Thomas Lee negotiates the treaty of Lancaster with the Indians in Pennsylvania in 1744. This opened the whole West to English settlement.

Richard Henry Lee writing the Westmoreland resolutions nearly ten years prior to the Declaration of Independence and the forerunner of the Declaration.

William Lee and Arthur Lee meet Dr. Samuel Johnson in London at dinner. Dr. Johnson regards them askance over his shoulder.

Richard Henry Lee moves the adoption of the Declaration of Independence, June, 1776.

Arthur Lee with Benjamin Franklin at Paris negotiating the treaty with the officials of the French capital.

Light Horse Harry Lee brings home the bride.

Minuet.

Robert E. Lee as a baby in his mother's arms, attended by an old mammy.

General Lee bids farewell to the Confederate soldiers at Appomattox, closing the Civil War.

General Lee seated in his study at Lexington, Va., a solitary figure.

FAVORITE SCRIPTURE VERSES.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by Mrs. J. Ortwyn, of Los Angeles, California:

> The shortest biography: 1 Timothy 3:16—"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Who will send one from the far-away places as well as very near us?

A DOOR ONCE BARRED AND BOLTED, NOW OPEN.

Current events in the Near East lend interest to these recent remarks from Dr. Samuel Zwemer, one of the greatest, if not the greatest, of modern authorities on Islam:

We may say that at last the whole of Christendom faces the whole Moslem world in the open. The day of clandestine or indirect approach or contacts is past. They know and we know that Christianity and Islam face each other as rivals for world dominion. Compromise of principles is as impossible for them as it is for us. But a new sense of brotherhood and of international trust will result, if we play fair. A great and effectual door has been opened for the Gospel. A door once barred and bolted is nailed open.

The Cross of Christ is the missing link in Islam's creed; it is our glory. The life of Christ alone can elevate their moral conceptions; dare we withhold that life from them? The power of Christ alone is able to set them free in the liberty of the sons of God; shall we not proclaim to them this freedom? Their political hopes in a pan-Islamic program are ruined. But they deserve sympathy and help in their struggle for a new nationalism and the principles of democracy. The soil of their hearts has been broken up by the plowshare of God. Now is the time for sowing; tomorrow, the harvest.

THE SHAMEFUL BIRTH OF OUR MARRIAGE CANON--- ANOTHER CRITICAL EXIMINATION

By the Reverend Walker Gwynne, D. D,

Secretary of the Sanctity of Marriage Association.

IT is a notable and hopeful sign that during the almost ten years of the existence of the Sanctity of Marriage Association, after the publication of more than fourteen pamphlets in defense of the Christian doctrine of marriage, no public challenge has ever been made of any of our facts or arguments. Criticism has been confined to two courteous personal letters addressed to the Secretary by members of the late General Convention, the chancellors of two of the most important dioceses in the Church. "The rest is silence."

The only difficulty found by one of these eminent lawyers was this: He "was not clear enough about our Lord's actual teaching to maintain that the Eastern Churches are wrong in their tradition of it, even though the Latin tradition be different". The objection made by the second writer was to the use of certain words employed by the Secretary concerning the revolutionary action of the General Convention of 1868, which turned the "resolution" of the insignificant and half-educated House of Deputies of 1808 (fourteen clerical and thirteen lay), but clearly not the House of Bishops (only two, very troubled, men—the Ven. William White, of Pennsylvania, and Thomas John Claggett, of Maryland), into a canon making possible the remarriage of the "innocent party" in a case of adultery.

The particular statement objected to in the Secretary's article was that this action was taken "with refusal to refer the matter to a commission, and ignorantly, illegally, and in rejection of our pledge in 1789 to uphold both the **doctrine and discipline** of the mother that gave us birth." (See Preface to the Prayer Book, page 5, and Article X of the Constitution, which requires that all changes in the doctrine, and even wording, of the Prayer Book must be referred for final approval to the succeeding General Convention.) The Chancellor claimed that this statement was "unwarranted and misleading, and should be corrected".

As the difficulties felt by these two able lawyers may also be the difficulties of others, especially members of the now enlarged Joint Commission, I trust that space may be granted me for at least a portion of my replies. My answer to this second letter was in substance that the case was even worse than I had stated it. I reminded the Chancellor that all our ecclesiastical lawyers of recognized authority have held that from 1607 and 1620 up to October, 1868, this American Church was living under the inherited law of the Church of England, unbroken through twelve hundred years of national existence, as well as six hundred earlier years of primitive and Catholic tradition. That is the unanimous judgment of Dr. Hawks, Judge Hoffman, Dr. Francis Finton, and Dr. Edwin A. White, a priest of legal training and practice, and for twelve years chairman of the Committee on Canons of the House of Deputies. (See his **American Church Law,** 1898, and his **Annotated Constitution and Canons,** published by order of the House of Deputies in 1924.)

It was probably in complete ignorance of this fact that the diminutive House of Deputies (not the "General Convention", for there is no evidence, rather the contrary, that the two Bishops, without power of veto until 1811, acceded) adopted the "resolution" which attempted to revolutionize the Christian law of marriage, "as this Church had received the same from the Apostles' time". It is true that this action had no force of law, nevertheless it helped mightily through the succeeding sixty years to vitiate the moral atmosphere, already for nearly two hundred years poisoned by the low views of marriage brought to New England by the Puritans.

Let us now look forward for sixty years. Two generations have lived and passed away. Young men who knew nothing of the ancient law of God have taken their place. There have been great changes in the land—the war with Mexico, a new empire in the South, the conquest of the west to the ocean, population multiplied sixfold, the turmoil of the Civil War. In the Church also great changes. From less than 200 clergy all told to a thirteenfold increase, 2,662 clergy and 35 dioceses. But meanwhile the false resolution had been sowing its evil seed, both within the Church and beyond. Following this bad example, civil law was loosening the bonds of marriage still more. Divorce with remarriage was increasing rapidly.

The General Convention of 1868 meets in the Church of the Transfiguration in the city of New York. Alarm is felt and expressed in both Houses. In the House of Bishops a special committee (not "commission") of five is appointed on the tenth day, October 17. This consisted of the Bishop of Rhode Island (Clark), chairman; the Bishop of Connecticut (Williams), both of whom I knew and admired; Bishops Atkinson, of North Carolina; Talbot (assistant), of Indiana, and Armitage (assistant), of Wisconsin.

Five days later, October 22, they report a proposed canon, which is referred to the Committee on Canons. (See **Journal,** pages 208, 229, 230.) The next day, October 23, "agreeing in the views presented in the report", the committee recommends it, and the revolutionary canon is "unanimously adopted" (page 237). On October 26 a slight amendment by the House of Deputies is agreed to (page 253), and on October 28 final action of concurrence is taken with the other House (page 266).

In view of the foregoing facts it is easy to explain the readiness with which these five excellent bishops, after only five days' "study", amid the natural confusion and demands of a large body of clergy and laity, brought in their unanimous report which, after another day, is "unanimously adopted" by the House, namely, that the revolutionary "resolution" of 1808 should now be crystallized into a canon with all the sanction of law.

All of these bishops had probably never known any law on the matter other than this resolution, which was not law, but only the rash and ignorant act of a diminutive House of Deputies. The oldest, Bishop Atkinson (69), was only a baby when the fatal resolution of 1808 was adopted. Bishop Clark (56) was not born till four years later; Bishop Talbot (52) eight years later; Bishop Williams (51) nine years later, while Bishop Armitage (38) was not born till twenty-two years had passed. They never knew anything different.

And what, let us ask, are the only reasons which the five bishops give for their recommendation. First of all, that "they are impressed by the attention which the subject has received in several of the diocesan conventions, and the numerous publications upon it by both clergymen and laymen" (page 229). No mention whatever is made of the character of these publications, nor of the weight of their arguments, but only **"the importance of action by this General Convention".** In brief, something must be done, that is all. This is the sum of their reasons.

Nor is this the worst. In their next sentence they proceed to quote with complete confidence "the opinion which the General Convention (?) in the year 1808, pronounced giving it verbatim, namely: **"Resolved,** That it is the sense of this Church that it is inconsistent with a law of God, and the ministers of this Church shall not unite in matrimony [italicized words **sic**] any person who is divorced, unless it be on account of the other party having been guilty of adultery." Their imagination as to divine law, custom, tradition and "the ancient canons" (see the solemn question addressed to them at their consecration, Prayer Book, page 526, did not extend farther back than to the city of Baltimore in 1808, nor even to the revisors of 1789 and the solemn promise that still stood in their Prayer Book (page 6, Preface). Surely here was bathos! The next day, October 23, the proposed canon, with the proviso of the uneducated and turbulent House of thirty-seven Deputies, which so alarmed Bishop White, was reported back from the Committee on Canons and "unanimously adopted" (page 237).

This report of the bishops' special committee was the **fullest and the only one** that gave any reasons for their action; even borrowed reasons, from a House of Deputies so insignificant, and concerning whose history they seemed to be wholly ignorant! Let us now turn to the House of Deputies, where conditions are no different. On October 22, Dr. Adams, of Nashotah, offered a proposed canon, and on the twenty-fourth the Committee on Canons proposed one of their own, but both contained the fatal proviso (pages 105, 106, 122). On the same day the House referred the canon of

the bishops to its own committee (pages 125, 126), and two days later the committee recommended concurrence with the bishops, introducing **for the first time** that very elusive phrase, "the innocent party". Thereupon it was reported to the bishops and by them finally adopted on October 28 (pages 139, 253, 266), after eleven days of such careless consideration.

Here we have the unvarnished tale of the conception and birth of this revolutionary canon. Neither reasons nor arguments are given for its adoption. And if we consult the verbatim record of the debates in the House of Deputies (providentially ordered by the House, and preserved to us in bound volumes in the Public Library of New York and that of the General Theological Seminary), we shall fail to find there any reasoned argument from Holy Scripture, or logic, or history, in defense of the novel proposal. In fact, one is impressed with the very slight consequence attached to the question.

"Let the ancient customs prevail", was a great maxim of the early Church. This was not because the customs were ancient, but because uninterrupted custom through all the centuries "from the beginning", as St. John puts it so often, is the best possible evidence of truth; as in the case of the two great sacraments of the Gospel, Baptism and the Holy Eucharist. It is the same great principle of **"continuing stedfastly"** in the apostles' doctrine, etc. (Acts 2:42), which is given in the Preface of the Ordinal; namely, that **"from the Apostles' time** there have been these orders of ministers in Christ's Church". It is the principle of "continuity" underlying our belief also in Holy Writ, as expressed in the sixth and twentieth of the Thirty-nine Articles.

Only a few words will be necessary from my reply to the letter of the Chancellor of the Diocese of X, whose chief or only difficulty in accepting the plea of our Association was "the tradition of the Eastern Churches"—"the changeless East"—in regard to divorce and remarriage. I referred him to the history of that break with tradition, as given by Oscar Watkins in **Holy Matrimony** (Macmillan Co.), and as summarized by Bishop Hall in **Divorce in America** (Macmillan Co., pages 117-134), which found its nemesis in the victorious attacks of polygamous and cruel Mohammedanism in the seventh and following centuries. In fact, the departure of the Eastern Churches from the ancient path is well illustrated in our own case; in our new environment in the West, with outnumbering dissenters, all committed to the loose and unscriptural ideas of Luther and Calvin and Milton. In America it has taken only a hundred and twenty years to establish in the minds of our own people an utterly false tradition, unknown still to every other branch of the Anglican Church—a much shorter time than it took in the Eastern Church.

In the East another five hundred years pass, and in the eleventh century, by the inevitable logic of the case, looser ideas were adopted, so that Watkins is compelled to write: "It is not too much to say that at the present day [1895] the Church allows divorce for well-nigh 'every cause'" (page 317). Only thirty-three years have passed since that was written, and "the mills of God have ground" out the inescapable result in the vast empire of Russia by another power as cruel as that of the Turk.

Here is solemn warning to the world, as well as to America. A single rift in the divine dam of the moral law, just as truly as a single rift in the Church's faith in the Incarnation, leads on logically to the mighty flood that ignores all law and ends in disaster. There is no logical resting place between the easiest of all methods of getting rid of husband or wife and the fifty others provided by our State Legislatures, some harder to endure and to prove than adultery.

No wonder that St. Augustine in the fourth century should write: "If by the adultery of a spouse the marriage bond is dissolved, the absurdity follows—that the woman may be loosed from her bond by her unchastity; and if she is loosed she shall not be an adulteress if she sin with another man; which is as foolish a thing as could be said" **(Comm. on Romans,** 7:2, 3; see also Watkins **Holy Matrimony,** page 334). No wonder that the great Old Catholic historian, Dollinger, wrote that to suppose that our Lord could have uttered such a sentiment is "inconceivable".

Nevertheless, our canon, alone among all the Churches of the Anglican Communion and of the whole Eastern Church, contains this "inconceivable" falsehood. Thus also, as no Roman Rota ever dared to do, it has been preaching since 1868 that holy matrimony is **not** the complete and absolute condition and "holy state" which our Prayer Book declares it to be unequivocally—"for better or for worse, for richer, for poorer, in sickness and in health, till death" —but only a temporary contract until a civil court declares it sundered; in brief, "trial" marriage. Let us pray that, not only in our own Communion, but among "all who profess and call themselves Christians", this "inconceivable thing may be forever done away.

AS OTHERS SEE US.

The name of Captain I. B. Edwards, Deputy Governor of the Province of Cotabato in the Philippine Islands, will be familiar to many as a long-time friend of the Church's work, especially of its more recently established mission among the Tiruray tribe. To Captain Edwards a Tiruray man, recently gave free expression to some of his ideas about Americans, which Captain Edwards has reported in the "Philippine Magazine". Underneath the quaint humor, there is, for those who can see it, a serious viewpoint, which does not take for granted the racial superiority so easily assumed by Americans. It may be added that the Tiruray are superior to most if not all of the surrounding tribes, and are likely to become their leaders, for which reason the Church's work among them is of special importance.

Said the Tiruray man to Captain Edwards:

When the Spaniards were driven from Mindanao by Americans, the Moros began killing Filipinos and Tiruray. The Americans heard about this cruelty and came to defeat the Moros and save us all. They did this effectively and just in time. There would have been none of us left in another year under the Moros.

It is not known why the Americans took the trouble to thus help us. They say they just wanted to and, although this seems an improbable motive, we always admit it when in conference with them, as there is apparently no more adequate motive.

All Americans think they are superior. We do not think so. It seems impossible, but what can one say in a discussion? All tangible evidence supports their contentions —machines, fine clothes, an abundance of food, et cetera, against our inexpressible sense of a superior realization of things as they really are.

They can sometimes be as polite as we are, having a word for "tabia" (excuse), never passing in front of one without permission, not eating until one's companions are ready, and in many ways showing as good custom as we do.

They treat women as we do persons of rank, carefully saluting them, helping them complimentarily when there is no need of it, never permitting them to carry things, and always showing them a smiling face. How they must love them! Of course this would be all wrong if their women were like ours, but we like to see it, and wish our women might be so treated.

All Tiruray like Americans, although they seem mostly crazy. Crazy people are always liked. Americans do not get angry at little things, easily, as do our own people, the Moros or Filipinos, but when they do get angry they are really awful. Except when trying to buy some valuable thing, they do not haggle. They appreciate little things you do for them. They are brave, but not aggressive, and they know how and when to forgive. These are the things Tiruray like. We Tiruray want to be real Filipinos, like the teachers from the North, but the real reason we want to be so is so that we may get along with the Americans as they do.

PLAYING THE SOVIET GAME.

Those who are anxious to develop business relations with Russia, which up to now have been conducted in considerable volume on a cash or barter basis, might recall an old proverb, "A liar should have a good memory". In the matter of Zionism these pocket sympathizers with the Bolshevists in their worldwide campaign against Great Britain forget the circumstances of British rule in Palestine.

Within a few years of the armistice and the Balfour pledge of sympathetic support to the Zionist movement in 1919, the British put their Palestine mandate on a genuine peace basis. The French mandate next door in Syria was still administered by an army of occupation but the British withdrew their troops, including the military police and established a native police force of some thousand men with British officers. This and a well founded detachment of aeroplanes was the total force for preserving law and order.

It is already forgotten that this gesture was hailed with enthusiasm all over the world and particularly at Geneva. Neither Washington nor any one in Congress had a word to say nor did a single Jewish organization of any kind whatever denounce the policy as dangerous. It was compared with the action of the British Government within a few years of the Boer War and all its ill-feeling, in conferring autonomous government on the Boers themselves in South Africa. Not only the Transvaal and the Orange Free State were turned over to a majority rule certain to be Cape Dutch, but the English colonies of Natal and the Cape of Good Hope were added to the Dominion.

This large-minded policy had effects so admirable that the Boers and the English Colonists were trusted to handle the conflict with Germany in Africa. The whole world

thought that a similar policy in Palestine was justified. It counted without Moscow. There are three hundred million Mohammedans in the British Empire and unrest was stirred up amongst them. But the Soviets this time had the assistance of Jewish sympathizers, especially in America, and of American newspapers who chose to take offense because the Young Plan was not unconditionally accepted by tht British Government.

Those who think to curry favor with the Soviets by suppotring such a campaign against the British Empire might well remember another proverb, "He who sups with the Devil should have a long spoon".—Selected.

PHI BETA KAPPA.

In Recognition—Character and Love of Learning and In Further Consideration of Promise of Efficiency or Of Distinction Already Attained.

In Articulo Mortis.

A bullet from the Nicaraguan jungle tore through the throat of Captain Robert S. Hunter, of the Marines. He sprayed a machine gun at his enemy. A second bullet crushed his chest. He fell, and whispering to his men, "Don't go back. Go ahead!" he died.

What last spark flares in moribund minds? What is man's exit line, as he walks off the stage of life into the Wings? Anticipation? Charles Mathews, famous English actor, said quietly, "I am ready". Goethe prophesied, "More light!" Byron greeted the abating of his life's fitful fever with "I must sleep now". Stonewall Jackson said in a clear voice, "Let's cross over the river and rest in the shade of the trees". Ecstatic, Daniel Frohman heralded the Lusitania's sullen plunge with, "I am starting on the most wonderful adventure!"

Do some depart with a brave jest on their lips? Said Madame de Pompadour to the priest leaving her deathbedside, "A moment, Father; we'll go away together."

Does the ruling passion still hold sway? Wolfe, victorious at Quebec, cried, "What, do they run already? Then I die happy!" The Earl of Chesterfield, quintessence of courtesy and breeding, received a visitor that last morning, and ordered his valet to "Give Dayrolles a chair". On July 4, y826, fiftieth anniversary of the signing of of the Declaration of Independence, died John Adams, second President of the United States. Said the patriot, "Thomas Jefferson still survives". But Thomas Jefferson died that very morning: "I resign my soul to God, my daughter to my country." Seven years after Gettysburg, Robert E. Lee died, crying, "Tell Hill he must come up!"

Does the moment override all else? Caesar challenged, "You, too, Brutus!" Mirabeau begged, "Let me die to the sound of delicious music!" Washington murmured, "It is well." Sir Walter Raleigh ordered the hesitant axeman, "Strike!"

And One soothed the mourners huddled at His feet, "It is finished".—Richmond News Leader.

WOOD-PULP MAGAZINE.

"Always remember that we are getting out a magazine for the Great American Moron." These were not cynical words, but official instructions from the editor to a writer on the staff of one of the "wood-pulp magazines" that infest the news stands the country over. The writer, who has now risen to **The New Republic**, discusses, in the issue of August 28, the quality and the almost incredible quantity of these vigorous journalistic weeds, stories of sport, the West, adventure, air, war, sport, crime, "love", confession and the like, which have circulations carrying from 75,000 to 600,000 a week or a fortnight, mainly from news stand sales. They have small subscription lists and carry little advertising. A fortnightly which reached a mere 50,000 died almost immediately. "Wood-pulp literature," says the writer, "caters exclusively to the adolescent mind," almost repulsively moral on the surface, but full of suggestion and the harmful influence of unreality. The detective story magazines are the intellectual kings of the tribe, and their circulation is smaller. "Occasionally a really good story does find its way in. There are even some writers whose work can be read by an adult without nausea. But, as a rule, if you find a yarn of genuine literary merit in a wood-pulp magazine—well, it is probably because the author did not know enough to send it elsewhere."

SAVING OUR SUNDAYS!

A Successful Endeavour.

A popular handibook, bristling with facts and figures on the Sunday question, has just been issued by the Lord's Day Observance Society. It is entitled Our Year Book.

The forty pages are full of heartening reports of the Society's recent successes up and down the country in opposition to enencroachments on the Lord's Day such as Sunday games, Sunday cinemas, Sunday concerts, Sunday prizefights, Sunday dirt track races, etc. The latest attempt to secure the Sunday opening of theatres and music halls has met with unceasing opposition.

The progress of the Come-to-Church Campaign is reported—including the recent observance of Come-to-Church Sunday, when in 5,061 churches special sermons were preached emphasizing the religious uses of our Sundays. The latest development, the acquisition of new headquarters for the Society's expanding work, is also recorded.

No one can read Our Year Book without feeling (1) that, notwithstanding many adverse factors, the battle for our Sundays is by no means lost, and (2) that the Churches have a fighting force in the Lord's Day Observanse Society which after ninety-eight years is justifying its existence more than ever. Our Year Book is published at sixpence, post free. Address: 22, Red Lion-square, London, W. C. 1.

Book Reviews

BETWEEN THE DESERT AND THE SEA: By I. Lilias Trotter. Cloth. 8vo.; Pp. 63. Published by Marshall, Morgan and Scott, London, England. Issued in Association with the Algiers Mission Band.

A beautiful presentation of life in Northern Africa, recalling the pirate days of terror and the monontonous life of Mohammedan staidness and religiosity. Illuminated with superb colored plates, matchlessly producing the scenes, customs and manners of the people. This is not a guide book, but the personal relating of events and experiences incidental to residence in that contrastive land of religious bigotry and aspiring civilization. This charming volume deserves American circulation; and we have but to estimate the exchange to ascertain the probable cost. No doubt it may be had of any book-seller.

Kenneth Mackenzie.

DREAM CARGOES: By David W. Cade. Cloth. Pp. 64. Published by Dean and Company, New York City. Price, $1.00.

The fact that the first edition of this charming book of poetry was sold before publication, is the guarantee of its acceptance by the poetry-reading public. One is not so much impressed by the framing of these poems as that the writer has thrown upon the screen a portraiture of his own soul. And we all love this element in literature. Here is life unvarnished by the conventional exactitudes of social modes. Human nature in simple revelation of its genuineness is herein disclosed.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

ANGLO-CATHOLICISM.

Mr. Editor:

I am today in receipt of a letter from a leading layman of a very large Eastern parish, which further illustrates in a striking way the character of correspondence reaching me from all sections of the country and which speaks for itself:

August 27, 1929.

Hon. C. L. Marsilliot,
928 Exchange Building,
Memphis, Tenn.

Dear Fellow Churchman:

It is with much concern that I view the alien doctrines and extreme formalism that are being fastened upon our rational and beautiful ritual by the "Anglo-Catholic" party.

The doctrines and practices set forth in the Book of Common Prayer are far more beautiful and impressive

in their Christlike simplicity than all of the superstitious and elaborate ceremonials being introduced by this disloyal group.

The apathy exhibited by the laity in this period of chaos, when the unity and very life of the Protestant Episcopal Church is at stake, is astonishing and deplorable.

The response to the warning sent out by your Society, judging by my own indifference and that in my immediate circle, was doubtless rather meagre in the circumstances. **Here I hasten to apologize, for I trusted that the conditions which you set forth were remote and impossible; but I have been rudely awakened to find that your warning was not the ranting of an unduly apprehensive and radical element, but the logical expression of loyal Churchmen who know the facts. These facts have been translated in terms of personal experience, for the church to which I have given my best for thirty years has been snatched away by this ritualistic group, and its identity as a Protestant Episcopal Church has vanished.** The "Anglo-Catholic" party, and especially a quasi-secret society, the "Confraternity of Unity", in their fanaticism for unity (unity of Catholics only) **are bringing about chaos and even disruption in our own dear church.** I presume to observe that if unity be destroyed in our great middle, conservative body of more or less like-minded constituents, the possibility of achieving unity of the extreme Protestant section and the Roman section of the Christian Church is made remote to the vanishing point.

Unity, I believe, can be achieved only through a high regard for personal preference. If Christ is the inspiration and the ideal, regardless of the angle of approach, we have unity, provided that there is no meddling of one following with another.

The "Anglo-Catholics" are determined that their Roman doctrines and practices be followed, even if it means to us a forsaking of our mode of worship, dear to us because of heredity, personal inclination and God-given intelligence. This thrusting of alien practices upon us is a disregard of our personal preference and it is meddling. It may be Catholic, but it is not Christian.

They aim to set up, and do set up, doctrines and practices which are not in accordance with the Ten Commandments, the full example and teaching of Christ, nor with the usages and doctrine of the Protestant Episcopal Church.

In order to make their use of images and relics square with the Ten Commandments, they hold that the Second Commandment is inoperative and that it applied only to the early Hebrews. Likewise the Fourth Commandment is not applicable, for there is no longer in practice a Sabbath Day. If that position is maintained, then God spoke only to the Hebrews when He said, "I am the Lord thy God", and He is not our God at all.

The command of Christ to preach, oft repeated and practiced by Him, is being neglected and disregarded by the disproportionate emphasis on the Sacraments. The "appeal to the eye" method by the use of images and brilliant trappings is, in addition to a violation of the Second Commandment, an abandonment of the example of Christ to preach and of His example of simplicity and informality.

The Protestant Episcopal Church, in its interpretation of the "Higher Law", sets forth doctrines and practices subscribed to at the last General Convention. To these the Clergy, when ordained, pledge and vow to conform. **So long as these laws are a part of the doctrine of the Protestant Episcopal Church, and are contained in the Prayer Book, they cannot honorably be disobeyed.** To teach and practice anything contrary is a monstrous absurdity. **This serious and insidious practice cannot help but bring chaos in the Church and distress to the minds of Episcopalians.**

This disregard of our laws has taken place in my own church. Auricular confession to the Priest is urged and pressure is brought to bear to secure it. Communion has been denied, in one instance at least, to those who believe that fasting is not necessary to a proper Communion. Adoration and Reservation of the Sacrament of the Lord's Supper are practiced. The laity are denied the cup in the Eucharistic Service. Invocation of the Saints is practiced. Introduction of images and relics has begun and is being further planned. In short, the exponents of "Anglo-Catholicism" are not bound by the laws of the Protestant Episcopal Church, to which they made a solemn vow and promise to conform.

The responsibility of those in authority, in the face of complaints, is being shirked, no doubt in the interest of tranquility and unity; but disruption can be forestalled only by immediate reasonable enforcement of the laws of the Church. The longer the delay, the more serious the results.

What has happened in my Church will doubtless occur in other Protestant Episcopal Churches until the laity awaken and assert their right to be consulted and heard in matters that concern their security and felicity. This can best be accomplished by a rigid preservation of the most beautiful, rational, well-balanced liturgy of the Protestant Episcopal Church.

Please accept my application for membership in the Protestant Episcopal Church League, which aims not to inflict our views on others, but to worship in our own churches in our own way.

Faithfully yours,

_____."

It may be that expressions of this character are meaningless and unworthy of serious consideration on the part of Bishops and Clergy, but, judging from their number and the widely separated communities from which they come, it looks as though the time is fast approaching when the great body of communicants of the Church will no longer stand idly by and see it taken away from them.

C. L. Marsilliot.

Memphis, Tenn.

NEW CHURCH FOR LUTON, ENGLAND.

Mr. Editor:

Among the many problems of Church extension in England, a very great one is the rapid growth of Luton, Beds, and the necessity of the Church to keep pace with her spiritual news.

Three years ago the Iron Church of St. Andrew's in the Parish of Christ Church, stood alone in the cornfields, approached by a cinder path from the Biscot Road. Now it is in the centre of a rapidly developing neighborhood of small houses and the need of a permanent church is urgent.

Plans for a new church have been made by Sir Giles Gilbert Scott, the Architect of Liverpool Cathedral, and the estimated cost is £15,000. Of this sum about £8,000 has been given or conditionally promised.

The committee feels that there may be readers of The Southern Churchman who formerly lived in Luton and would like to help.

Any donation from such well wishers would be gratefully received and should be sent either of us—Rev. J. W. Woodhouse, Christ Church Vicarage, Luton; or, Rev. T. H. Pyke, Priest-in-Charge, St. Andrew's House, Biscot Road, Luton.

LINCOLN'S DREAM.

Mr. Editor:

When all the North was rejoicing at Lee's surrender, Mr. Lincoln called a Cabinet meeting.

Stanton was late. Mr. Lincoln told the Cabinet that he was troubled because of a dream he had the previous night. It was the third time he had had that dream. That he was on an open boat at sea alone—a black night—drifting! The first time he had that dream was followed by the Bull Run defeat. The next time he had it was followed by some similar disaster. And now he had had it the third time!

That night he was shot.

These two incidents might well have been included in my article.

P. O. Box 405. **S. A. Ashe.**
Raleigh, N. C.

THE GOSPEL OF DIVINE PERSONALITY.

Mr. Editor:

My book, entitled "The Gospel of Divine Personality", was issued last year. I feel that the standpoint of the book is such as to commend it to Evangelical readers. As a series of devotional studies on the Gospel of St. John, it elicits the following comment in an otherwise appreciative notice by a modernistic reviewer (in the "Anglican Theological Review" for July, 1929): "Unfortunately the treatment is marred by a strictly literalistic attitude towards the Fourth Gospel. Even St. John 5:4 is restored to the text." (This refers to the words about the angel going down at a certain seasin into the Pool of Bethesda, and troubling the water, which passage is placed by the Revisers of 1883 in the margin; it is they who have removed it from the text.) But, as my reviewer goes on to say, I have "restored" these words to the text "on the ground that the MSS. which lack it (among them are Eleph and B.,—i. e., the Sinaitic and the Vatican MSS.),—"are not the soundest and most reliable!"

I am prepared to defend my conviction that these two manuscripts—Aleph and B.—so referred to by Westcott and Hort and the New Testament Revisers of 1883, are not among the soundest and most reliable manuscripts of the

New Testament, as Dean Burgon has so convincingly demonstrated. (I wish every one would read Philip Mauro's, "Which Version? Authorized or Revised?")

With all good wishes to you and The Southern Churchman, which is doing such splendid work in the defense of the authority of God's Word Written.

Wm. S. Bishop.

Washington, D. C.

Church Intelligence

National Junior Brotherhood of Saint Andrew Convention.

Geneva, New York.—A convention unique in the annals of the Church took place at Hobart College September 5-8, when 150 delegates, most of them between the ages of ten and eighteen years, attended the first National Junior Brotherhood of Saint Andrew Convention, which took "Growth" as its keynote. The allegiance of the youth of the land to Christ was emphasized again and gain in the speeches, the addresses and the informal talks of the lads themselves.

The convention was the first one in which the Junior Brotherhood met separate from the Senior Brotherhood in annual gathering. The delegates represented many different dioceses as far-flung as Maine to California and the Church in foreign lands was present in a Japanese delegate, one from Yukon, Canada, while a delegation of five sturdy lads came from Toronto, Canada. Two Bishops, the Rt. Rev. David L. Ferris, D. D., Bishop of Western New York, and the Rt. Rev. Campbell Gray, D. D., Bishop of Northern Indiana, addressed the delegates, a number of clergymen came with their parish delegations, and Mr. H. Lawrence Choate, of Washington, D. C., president of the National Brotherhood of Saint Andrew, and Mr. Leon P. Palmer, its general secretary, and a number of other National Council members of the Brotherhood were present as interested observers, and helpful in advice and suggestion, although they had no direct part in the management of the convention. All the officials and managers of the convention were men under thirty-one years of age, who had been connected with Brotherhood work in some way.

The general chairman of the convention was Russell Lamson, of Waterloo, Iowa; Donald Gerow, of Washington, D. C., was its business manager, and Douglas C. Turnbull, Jr., of Baltimore, acted as athletic director. These officers, with the addition of John W. Lord, Jr., of Philadelphia, made up the committee in charge of the convention.

Shortly after the convention opened, the delegates elected J. Osgood Hart, of Detroit, President of the convention, and Compton Walsh, of St. Paul's Cathedral, Boston, Secretary. John Fumio Yamamoto, of Tokyo, and John Fredson, of Yukon, Canada, were elected honorary presidents of the convention.

Michigan sent the largest delegation to the convention. One of the youngest delegates was Wilfred Penny, of the Diocese of Long Island, Church of the Atonement, Brooklyn, eleven years old, known as the boy evangelist, due to the fact that he has preached several times over the radio and often occupies the out of doors pulpit in front of a church.

The delegates lived in the college dormitories and the communal life was one of the inspiring features of the convention.

The stress of the convention was not so much on set speeches as on the conferences which succeeded each address, in which the youngest lads, as well as the older boys, were encouraged to talk and give their views on the subjects just presented.

Notable events in the spiritual life of the convention were the twilight services with junior boys reading the lessons and prayers, the morning chapels held by the chaplain, the Rev. Gordon M. Reese, of Vicksburg, Penn., the final devotional exercises at night held on the big campus of Hobart College under the stars and the constant emphasis by all the speakers on "Prayer and Service", as the underlying aim of the Brotherhood movement.

The crusading spirit of the Brotherhood was portrayed in the organized pilgrimage around Geneva on Saturday, September 7, when one hundred lads distributed personally to the people of that town 20,000 cards of invitation asking them to attend divine service on convention Sunday at Trinity Church, Geneva.

Every morning Holy Communion has been celebrated in the college chapel with practically the entire convention communicating. The celebrants were the Rev. Irving McGrew; the Rev. Fred G. Williams, the Rev. I. Boyd Coxe, and the Rev. Gordon M. Reese, Chaplain of the Convention.

At the opening banquet of the convention, held in Hobart College dining hall on Thursday night, September 5, a letter of greeting from the Most Rev. John G. Murray, Presiding Bishop, was read to the delegates by Russell Lamson, general chairman of the convention. It was written in long hand by the Presiding Bishop from his summer home at Chester, Nova Scotia.

"Mr. Russell O. Lamson.

(Dear friend: Kindly read the message written below to the Juniors, and call their attention to the fact that I have written it with my own hand out of a heart of love for you and them.—J. G. M.)

My Dear Boys, Young and Old:

I regret that I cannot be with you in body on this great occasion. I am with you, however, in spirit and love. I am remembering you in my daily devotions. I am praying for you, one and all. Your convention key-note, 'Growth', is peculiarly pertinent and appropriate.

The most human and gripping words we have regarding Jesus are those telling us of His boyhood growth, 'Jesus increased in wisdom and stature, and in favour with God and man'.

He grew in Body. He grew in Mind. He grew in Soul.

This threefold growth I covet for you all. Thousands of times I have prayed for it on boys as I have laid my hands upon them in Confirmation, and besought God to give them 'Daily Increase'.

May the Blessed Father bestow this great gift of growth upon you individually and collectively, and make you strong physically, wise mentally, and holy spiritually.

And 'May the God of Peace who brought again from the dead our Lord Jesus Christ the Great Shepherd of the Sheep through the blood of the Everlasting Covenant, make you perfect in every good work to do His will; working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever, Amen'.

Affectionately, your friend and fellow-worker,

John G. Murray."

The convention was welcomed by the Rt. Rev. David L. Ferris, Bishop of Western New York, who spoke on "Personal Growth for Leadership". Bishop Ferris outlined the necessity for stressing the spiritual in leadership, especially when dealing with young boys.

Charles H. Tuttle, of New York City, United States District Attorney for Southern New York, another speaker at the banquet, declared that the greatest danger that can come today to the American people is that for the lack of inspired leadership they may be crushed beneath the mere mass of things.

District Attorney Tuttle declared that the two greatest adventures are those of the American Commonwealth and the adventure of the Christian religion, and pointed out that there are common bonds between these two adventures. Mr. Tuttle urged the youth present to preserve their reverence for religion as the foundation of their citizenship. He expressed the belief also that faith was at its floodtide today, although perhaps not so doctrinal, but none the less sincere and real.

One of the interesting speakers Friday morning was Irwin C. Johnson, Detroit, director of boys' work of the Diocese of Michigan. He took as his topic, "Charting One's Self for Growth". The plan for growth advocated by Mr. Johnson and adopted by the boys of the convention was a fourfold formula, embodying equal stressing of the intellectual, the physical, the social and the spiritual based on what must have been the experience of the boy, Jesus, with suggestions as to how the individual boy might rate himself on each of these four divisions.

A vivid speech was also made Friday morning by Douglas Turnbull, Jr., of Baltimore, Athletic Director of the Convention. Mr. Turnbull, who was a famous athlete in his college days at Johns Hopkins, took as his topic the "Vitalizing of the Devotional Life". He advocated four special elements in the devotional life, prayer, intelligent Bible reading, meditation and worship.

The delegates were greatly thrilled by the appearance of the Rev. John D. D. Hall, of New York City, known as "Daddy Hall", at the Friday twilight service. This venerable missionary of the city streets, who speaks frequently in Wall Street, captivated the boys with his evangelistic speeches and his fervent appeals to them to lead a Christ-like life.

At the regular Friday night session the speakers were the Rev. John Hart, chaplain to the Episcopal students of the University of Pennsylvania, at Philadelphia, who spoke on "The Athlete's Need of Christ". He was followed by John Fredson, an Alaskan Indian, who accompanied Archdeacon Stuck on his memorable climb of Mt. McKinley. The young Indian, who is a student at the University of the South, at Sewanee, Tenn., described the growth of Christianity in Alaska.

On Saturday, in addition to conferences and the organized pilgrimage around Geneva, an address was given by the Rev. Charles L. Lathrop, execu-

tive secretary of the Department of Christian Social Service.

At the service on Sunday at Trinity Church, the Rt. Rev. Campbell Gray, Bishop of Northern Indiana, preached a sermon on "The Home and Family", in which he declared that the family is both the germ and the foundation, not only of the Church, but also of the state of all that is worthwhile and enduring in our civilization.

"Not only is it true that the Church and the state have grown out of the family as far as past history is concerned," said the Bishop, "but it is equally true that Church and state depend on the family for continued existence in the future.

"The purpose of all authority, whether of parents, of government, or of the Church," he concluded, "is to train for liberty. And if we are going to keep our liberty, we must respect authority. But it must be an authority for which we can have respect. Otherwise, it is tyranny and we revolt from it. But on the other hand, we want to have our own way, regardless of law and order, then we have chaos and nobody is free. In other words, it works both ways. We must have the proper balance of liberty and authority. Our generation has largely thrown away the liberty for which our fathers fought and so we have much lawlessness. Therefore, your generation has before it the task of recovering the liberty that ours has lost and thus restore order and stability."

At the farewell service of the convention, held in Hobart College Chapel at 4 P. M., Sunday, the sermon was preached by the Rev. Ernest V. R. Stires, of Bellerose, Long Island. That service and vision give the abundant life was stressed in his sermon and he outlined the ways in which it could be found in the Brotherhood of Saint Andrew.

In the closing hours of the convention on Sunday, a resolution was passed asking the National Council of the Brotherhood of Saint Andrew to admit representatives of the Junior Brotherhood to the Council. Also a memorial was addressed to the House of Bishops, meeting at Atlantic City in October, asking that body to request parishes to pay more attention to work among young men and to assist the Senior and Junior Brotherhood in every way possible.

E. E. Poe.

Greer Club Association, Inc.

Greer Club has moved to its new address at 46 West Ninety-Sixth Street. New York City.

This is a Residential Club for Episcopal Girl Students coming to New York to study, giving them a place at which to register and to which mail may be addressed, where they may receive and entertain their friends under proper chaperonage, and where they can obtain good meals at reasonable rates.

It was founded at the request of Episcopal students, by members of the Episcopal Church.

The Bishop of the Diocese is its head, being Chairman of the Advisory Board.

Greer Club supplies a long felt need and many letters of appreciation come from former students, parents and guardians. Students have come to Greer Club from almost every State in the Union, from England, Canada, Cuba, Porto Rico, Mexico, Panama, and Honolulu. They have come to study art, music, medicine; and to take library, secretarial, and kindergarten courses; some working for the degrees of A. M. or Ph. D.

It is open all the year round.

The activities are many and varied, Student Receptions, Holiday Entertainments, Dances and Sunday Suppers. Afternoon Tea is served daily without charge to students.

Reservations should be made early by girls who wish accommodations, as the number of rooms is limited.

Transients are accommodated during vacation and holiday seasons.

Address: The Social Director, Mrs. Agnes D. Oakley.

BISHOP ROWE SENDS THANKS.

Seattle, Wash.,
September 2, 1929.

To
The Southern Churchman Company,
Richmond, Va.

Dear Southern Churchman:

How much I am indebted to you for the "Southern Churchman", and for your personal, gracious and helpful consideration. Through the Southern Churchman you have raised the "cut" of approximately $2,700, which I had to make on the salaries of the "workers" in Alaska. To make that —to do it in that way—was like tearing my heart out. But I saw no other way. And that you should so take it to your heart, and appeal to the dear "Southern Churchman" friends, simply gets me. I am yours forever, though I have ever been a lover of the Churchman.

When I got your telegram assuring me that the "cut" was met through your splendid appeal, my heart overflowed. Thank you very much, and how little that expresses my gratitude. While I knew that our workers would understand, unselfishly face the cut in their salaries, yet I am so relieved that they will not have to bear the sacrifice.

Your return of my check for five dollars for the "Churchman" leaves me speechless, for I love the Churchman, and would do anything to support it; and if I can, at any time, be of any help to you, and it, please give me the pleasure.

With my best wishes,
Sincerely yours,
P. T. ROWE.

Princeton Retains Evangelical Standards.

The new board of control of Princeton Theological Seminary, on September 3, according to an Associated Press report, issued a statement addressed to the alumni, students and friends of the institution, declaring that "There will be no departure from the conservative doctrinal position maintained for more than one hundred years".

The Seminary is reopening this year under the single board of control establishtd by the Presbyterian General Assembly in place of the dual control by two boards.

A group formerly connected with the institution, who objected to the single board of control, recently announced the organization of a ntw seminary in Philadelphia, to be known as Westminster.

The Princeton Seminary statement issued and signed by the Rev. Dr. J. Ross Stevenson, president of the Seminary, was issued in connection with an executive meeting of the new board.

"Not only is the traditional and recognized position of the Seminary for conservative theology and strict evangelical teaching to be continued in loyalty to the infallible Word of God and the standards of the reformed faith", says the statement, "but the reputation of the Seminary for sound Biblical scholarship is to be maintained."

Items—Here and There.

Jerusalem has a Hebrew University, opened a few years ago. During its last session it had 241 students. It is soon to begin the erection of another building, in addition to those already in use, which will cost about $500,000, given by Mrs. Sol Rosenbloom in memory of her late husband. Feeling as the Jews do about Jerusalem, it would seem that young men from all parts of the world would be attracted to this University, if it is developed so that it will give the educational advantages needed today by young men who look forward to taking places of importance in the world.

Ambassador Charles G. Dawes, representative of the United States at the Court of England, has taken a stand for which he is to be greatly commended. In entertaining guests at his home in London, contrary to all the customs of that country, he has announced that he will serve no liquor. He has taken this stand, not because his own country has a prohibition law, but from a personal and a higher principle. He is reported to have said: "I do not serve liquor in my home in America, why should I do so in England?"—The Presbyterian of the South.

The Bishop of Ripon left England on August 14 with a party of twenty British clergy and ministers invited by the German Council of the World Alliance to return the visit paid to the British Council last year by a similar number of German ministers. The program included attendance at the annual meeting of the German Council, and an inspection of religious and philanthropic institutions throughout Germany.

Educate men without religion, and you make them but clever devils.—Duke of Wellington.

"My friend, if the Church fails in its ministry to the world, then the rest of us might as well close up shop."—Lloyd George.

Harvard University recently graduated 1,957 students and reported the receipt of gifts and bequests of $13,500,000 for the year. How many distinctly Christian schools receive such sums or have so many students? And if schools that are not distinctly Christian (many of them being notoriously anti-Christian) receive the lion's share of the money and the students, what will the outcome be? What will be the effect upon the eternal destiny of those who come under the influence of such schools?—The Baptist Advance.

The Roman Catholics are waking up to the missionary opportunities among the Negroes. Recently a class of 500 Negroes were confirmed in Chicago. The present priest of that church has confirmed 1,800 in the last seven years.—Western Recorder.

A list of the historic sites of Palestine, in which archaeologists may have an interest, has been drafted by the

Palestine Government to be protected by law; the list comprises 3,000 sites.

Mahatma Gandhi has taken the leadership in the formation of a very strong committee to push the movement for prohibition throughout India.

St. Stephen's College, Annandale, N. Y., will give a course in religion, which the teaching is to be done by representatives of the three general types to be studied. Father Clifford, of Columbia University, will teach the Catholic religion; Rabbi Stephen S. Wise, the Jewish; and Dr. Wm. P. Merrill, of the Brick Presbyterian Church, the Protestant.

The Society for Christian Life Among German Blind is printing what is said to be the first complete German Bible for the blind. The Bible is being published in the Stuttgart translation and will consist of twenty-seven volumes. It will be distributed to the blind free of cost.

Scotch Presbyterianism, divided since the Disruption of 1843, will become one body again when the union of the Church of Scotland and the United Free Church is consummated next October.

Masonic bodies are establishing funds in Texas universities for the education of worthy students who are sons and daughters of Masons. Baylor University received $5,000 toward such a fund.

The Western Newspaper Union, serving 11,000 newspapers, will not hereafter use any joke stories whose point is the violation of the prohibition law.

"Every Catholic must take account of the Protestant peril in Italy today," said the Osservatore Romano, the newspaper used for official pronouncements of the Vatican. The article warned that Protestantism, which is "against the soul and tradition of the Italian people", is working with "ardor and tenacity" in Italy and disposing of immense capital. Special mention was made of the British Bible Society and the Methodist Church. The greatest assaults of Protestant propaganda, it was said, are made in the south, and that "of the eleven dioceses of Abruzzi only two were immune from infraction".

The Detroit News says, "Roy Chapman Andrews confesses to an error of 85,000,000 years in estimating the age of the dinosaur eggs he found last summer."

The Hungarian poet, Lorant, addressing a fashionable woman's club in the city of Budapest, highly praised the virtues of trial marriages. The ladies, shouting denials that any woman in the country could be found to agree to such a marriage, threw the pet lecturer out of the hall and then destroyed all the papers he had left behind him. He is now convinced that the subject was not popular with them.

Numerous objects dating from the early bronze age were excavated from beneath the floor of a limestone cave north of Jerusalem by Prof. William F. Bade, dean of the Pacific School of Religion at Berkeley, Cal., who is obtaining important data relative to the character and customs of the pre-Semitic inhabitants of Palestine 3,000 or 3,500 years B. C. The cave from which the pottery and other articles were taken has been buried since the days of the Hebrew prophet Amos, who lived about 750 B. C. Pieces of pottery, jar-handle stamps and seals bear the name of the deity "Jah Jahu" and were probably made by the Canaanites long before the days of Abraham. Traces of a city with a great wall and projecting towers have been unearthed near the site of Tel Nasbeth, which Prof. Bade believes is the Mizpah of the prophet Samuel.—The Bible Champion.

The Rev. P. A. Northam, Anglican missionary at Ft. Albany, Ontario, was recently saved by the kindly care of the Roman Catholic missionary there who heard of his being ill and alone and took him to their mission hospital and he was nursed back to life by Sisters Marie Elmir, who is credited with saving his life by the doctors who later attended him.

A WARNING.

R. J. Schlueter, at one time employed in soliciting subscriptions for The Southern Churchman, has severed his connection with this company. Patrons and subscribers for The Southern Churchman are warned against having further dealings with him.

Southern Churchman Co.

Exhibit A.

$100,000. September 3, 1929.
On December 31st, 1929, we promise to pay to the order of Bank of New York and Trust Company
One Hundred Thousand Dollars
Value Received
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,
By: Charles A. Tompkins,
Assistant Treasurer.

Reason for Exhibit.

The dioceses and districts sent us in July and August only $222,216. The proportion of the Maintenance Budget Quota due for these two months was $584,366.

Results of Exhibit.

The interest on the above note can only be paid out of the money given to support missionary work.

What To Do.

There is ample money in unpaid pledges and in the hands of many parochial and a few diocesan treasurers to meet not only the interest, but the principal of the note by October 1. I am sure the bank will allow us to pay it then. Let us do it.

Running Behind.

Total receipts on quota to September 1, are $108,211.12 less than last year.

Hopefully yours,
Lewis B. Franklin,
Treasurer.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Organist Serves Fifty-two Years.

Mrs. J. R. Haile, of Miller's Tavern, Essex County, Virginia, probably has a longer record for continuous service as a church organist than any one in the State of Virginia. She has been playing the organ for St. Paul's Episcopal Church, Miller's Tavern, since February, 1877, making fifty-two years last February. On her fiftieth anniversary, in February, 1927, the congregation presented her with a handsome silver vase, to commemorate her long term and faithful service.

Mrs. Haile is still acting and in excellent health, and is likely to be able to render the same faithful service for at least another decade. Before her marriage she was Miss Wright, and her mother before her was an excellent musician, who also filled the position of organist at old St. Paul's for many years.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

Church School to be Established in Wise County.

Ever since he became Bishop of the new Diocese of Southwestern Virginia in March, 1920, Bishop Jett has been impressed with the necessity of founding, as soon as it might be possible, a school under Church auspices in the southwest part of the diocese. That which has been a vision for the past nine years is now about to become a reality.

It so happens that a few years ago there was built near the town of Wise, in Wise County, a splendid plant for use as a detention home. It later developed that the need for such an institution was not so great as had been anticipated. Upon learning these facts and making careful examination of the property in conjunction with a number of the members of the Executive Board of the Diocese, the Bishop entered into negotiations with the Board of Supervisors of Wise County with a view to acquiring the property for use as a Church School. In the various conferences on the subject the local authorities and many of the other people of the community have shown the greatest interest in the whole matter and have extended their cooperation in every possible manner.

At a meeting on August 13, 1929, the Wise County Supervisors accepted an offer by the Bishop of $25,000 for the entire property. In submitting his proposal to the Supervisors in writing, the Bishop explained that the school will necessarily begin on a small scale and will not open for its initial session before September 1, 1930, or perhaps later than this. As a matter of fact, it has not yet been determined just what will be the exact character of the school. The tentative plan so far is that it is to be an academic institution of high-school grade, with the probable addition of certain industrial features.

The property being purchased contains 111 acres of land with buildings that cost, when erected, not less than $100,000. At the present time they would cost a great deal larger sum. There are two excellent stone buildings with water system and heating plant, a good frame building, reservoir and filtration plant. The county is carrying insurance on the property to the amount of $70,000. This fact alone is an evidence of the real material value of the property. The buildings are in beautiful condition and ready for use just as they are. In fact, the whole place is splendidly suited in every way for the purpose for which it is being acquired.

Plans for the opening and operation of the school will be carried on gradually and with the greatest possible care in order that, from its very beginning, it may fully justify itself in the eyes of every one concerned with its welfare as a definite contribution to

the educational life of Southwestern Virginia.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Reopening of Epiphany Church.

The extensive renovation and redecoration of Epiphany having been completed, the church was reopened for divine service Sunday, September 8, and to properly observe this important event the Very Rev. Berryman Green, D. D., Dean of the Virginia Theological Seminary, was invited to the pulpit as special preacher at the morning service. The other services that day were as usual, namely, 8 A. M., Holy Communion; 8 P. M., Evensong and Address.

Bishop Freeman will attend the eleven o'clock service at Epiphany on Sunday, September 29, the occasion being the sixth anniversary of his consecration as Diocesan of Washington.

Woman's Auxiliary Increases Missionary Fund.

The Woman's Auxiliary of the Diocese of Washington is ambitious that that Diocese sholl be numbered among those which accept and pay the entire quota assigned from the Missionary Budget of the National Church.

The whole quota of the Diocese was $58,900, of which $53,000 was accepted. Dr. Lewis B. Franklin, Treasurer of the National Council, has received through the Treasurer of the Diocese of Washington a check for $4,838.58, "For the specific purpose of covering as far as such a sum will cover the balance remaining between the assigned quota to the Diocese of Washington, and the amount accepted by the Diocese of Washington".

"The amount," continues the letter of transmission, "is not intended in any way to be credited so as to relieve the Diocese of Washington from any part of the accepted obligation, namely $53,000."

This genuine missionary service to the whole Church is in addition to the wide range of activities which distinguish the Woman's Auxiliary of the Diocese of Washington.

The Rt. Rev. James E. Freeman, D. D., Bishop of Washington, has returned to the Diocese, after a vacation spent at Sorrento, Maine. He preached the sermon at the open-air services at Washington Cathedral, on Sunday, September 8, in the afternoon, this being his first sermon at the Cathedral since his return.

M. M. W.

NEW YORK.

Rt. Rev. William T. Manning, D. D.,
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, Suffragan.

St. Margaret's Going Forward.

St. Margaret's Church at Dawson and East One Hundred and Fifty-Sixth St., New York City, recommenced its regular services on Sunday, September 7. The rector, the Rev. Lyman P. Powell, reports the return but writes that some have scarcely been away.

The rector has visited almost every home, acted as Chairman of the Vestry Committee authorized June 17 to make improvements on the rectory and parish house, and to build a rest and conference room for the deaconess and also supervised the securing near and far of the money required.

As the work approaches completion, the number of contributors to the Improvement Fund is 170, of whom 115 are members of this parish and are giving more than a fifth of the amount to date. Yet, at the same time, they have doubled in summer their Sunday offerings. That is significant. The fund is almost raised, but still a few hundred dollars must be had.

Increasing the service by bettering the facilities has brought gifts these few weeks past, from all over the land. Mrs. Charles H. Hewins, of the Church School at historic St. John's in Hampton, Virginia, sent a gift from the Primary Department, because with ten or more races worshipping at St. Margaret's, the work seems to them truly missionary. Long Trustee of New York University, Dr. Henry M. Brown, Congregational pastor at Dana, Mass., sends a check because he believes St. Margaret's to be an inspiration to Christians beyond our fold. Dr. Theodore Sedgwick, long a good friend of the Deaconess and lately of the rector, has added to a gracious gift much personal aid in interesting others. In two weeks gifts have come from California, Ohio, Virginia, Pennsylvania, New Jersey, Connecticut, New Hampshire, Vermont and Massachusetts, as well as New York.

The Church Army is to help St. Margaret's this year. Captain Frank Jameson begins this week his parish visiting for the rector.

250 Crippled and Handicapped Workers Enjoy Holiday.

On Monday, July 29, at ten o'clock, daylight saving time, from the Forty-Second Street Pier in the North River, the Hudson Day-Boat Chauncey M. DePew put out for Indian Point with two hundred and fifty men and women who were once thought, because of misfortune or mistake, to have been cast permanently in the human discard. These were the workers in the repair shops of three Metropolitan branches of the Goodwill Industries, those from Brooklyn, New York City and Jersey City. In these shops they have been quietly, day after day, finding their way back to new courage and a recovered sense of independence. Many of them have been employed over a period of months in the Goodwill Shops, where they are given employment repairing cast-off clothing and furniture, and paid a living wage while recuperating from illnesses or other tragedies, and preparing themselves for better jobs.

This day at Indian Point was, probably, the only vacation most of them will ever have. It was provided through the generosity of many friends in the three areas from which these three Goodwill Shops collect their contributions of discarded clothing.

This picnic was planned under the auspices of the Brooklyn branch of the Goodwill Industries, of which William Milligan Park, Director, is Chairman. James H. Post, as an active patron and board member, joined the party.

Assisting Mr. Park in this outing was Frances C. Ford, Director of the New York branch of the Goodwill Industries, which is operated by the New York Protestant Episcopal City Mission Society, and the Rev. G. E. Hollingshead, Director of the Jersey City Goodwill Industries.

The party proceeded up the River to Indian Point, the three-piece Happiness Orchestra, directed by Dave Caplan of the National Broadcasting Company, Company, providing the music. Swimming, athletics, music and games filled the day, the boat returning to the Forty-Second Street Pier at eight-thirty in the evening.

In Brooklyn, the nine Goodwill stores were not closed, although all of the regular workers and their children were taken on this excursion. Members of the Ladies' Auxiliary manned the stores with their women members, so that no worker was left behind. Workers were brought from Brooklyn and Jersey City by bus to the pier.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D. Bishop.

Token of Love and Esteem for Memory of Bishop Guerry.

At the last meeting of the convention of the Diocese of Upper South Carolina, the following preamble and resolutions were unanimously adopted:

Whereas: This diocese deeply and sincerely mourns the tragic death of the Rt. Rev. William Alexander Guerry, D. D., Bishop of the Diocese of South Carolina, a man of consecrated soul, of brilliant intellect, of devotion to the cause of Christ and one whom we all loved and admired, because of his noble life and high Christian character, and

Whereas: Bishop Guerry was for many years in charge of this portion of the Master's vineyard before the division of the diocese and had done much to advance the interest of the Church in this Upper Diocese; be it, therefore,

Resolved: That as a slight token of our love and esteem for his memory, we desire to have placed in the Headquarters of our Diocese a large oil portrait of our beloved friend and once chief pastor.

Resolved: That the funds raised to have this accomplished be entirely by voluntary contributions and that we desire to make it as universal as possible.

Resolved: That a committee of three, consisting of two clergymen and one layman be appointed by this convention or by the Bishop to have entire charge in carrying out this desired object.

Bishop Finlay appointed on this committee the Rev. Alexander R. Mitchell, the Rev. Wm. H. R. Pendleton and Mr. William S. Manning.

The committee has sent a letter to the many friends of Bishop Guerry asking for a small contribution for the painting of the portrait and has received replies which have justified the beginning of the work. The portrait will be finished in time for the committee to present it to the diocese when the Provincial Synod meets in Columbia, S. C., this fall.

The Rev. A. R. Mitchell, of Greenville, S. C., is chairman of the committee and contributions from personal friends of the Bishop may be sent to him.

A. R. M.

WESTERN NORTH CAROLINA.

The Rt. Rev. J. M. Horner, D. D., Bishop.

"Uncle Remus' Day" at Old Fletcher Church.

Before a crowd numbering over 5,000 people a memorial to Joel Chandler Harris, creator of "Uncle Remus", was unveiled in "The Open Air Westminster Abbey of the South", established by the rector, the Rev. Clarence Stuart McClellan, Jr., at old Calvary Episcopal Church, Fletcher, near Asheville, N. C., on Sunday afternoon, August 25, at 3:30 o'clock. Large delegations from Atlanta

(Continued on page 22.)

Family Department

SEPTEMBER.

1. Fourteenth Sunday after Trinity.
8. Fifteenth Sunday after Trinity.
15. Sixteenth Sunday after Trinity.
18, 20, 21. Ember Days.
21. S. Matthew.
22 Seventeenth Sunday after Trinity.
29. S. Michael and All Angels. Eighteenth Sunday after Trinity.
30. Monday.

COLLECT FOR SIXTEENTH SUNDAY AFTER TRINITY.

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness, through Jesus Christ our Lord. Amen.

ST. MATTHEW, THE APOSTLE.

O Almighty God, Who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same, Thy Son Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

"I AM AMONG YOU AS HE THAT SERVETH."

O blessed Jesus! when I see Thee bending,
Girt as a servant, at Thy servants' feet,
Love, lowliness and might, in zeal all blending,
To wash their dust away, and make them meet
To share Thy feast, I know not to adore
Whether Thy humbleness or glory more.

Meek Jesus! to my soul Thy spirit lending,
Teach me to live, like Thee, in lowly love;
With humblest service all Thy saints befriending,
Until I serve before Thy throne above—
Yes! serving e'en my foes, for Thou didst seek
The feet of Judas in Thy service meek.

O blessed name of Servant! comprehending
Man's highest honor in his humblest name;
For Thou, God's Christ, that office recommending,
The throne of mighty power didst truly claim.
He who would rise like Thee, like Thee must owe
His glory only to his stooping low.

Daily my pilgrim feet, as homeward wending
My weary way, are sadly stained with sin;
Daily do Thou, Thy precious grace expending,
Wash me all clean without and clean within,
And make me fit to have a part with Thee
And Thine, at last, in heaven's festivity.

—"A Man of Sorrows."

For The Southern Churchman.

Why It Is Hard to Pray.

Louis Deschamps.

Because we try to pray when tired and sleepy, or when in a hurry to start the day's work or pleasure.

Because we pray thoughtlessly and half-heartedly.

Because we try to pray without taking the time to remove the burdens of petty, routine matters, or to lay down the battle axe with which we have been fighting our adversaries.

Because we forget that prayer is worship as well as petition.

Because we are prosperous and satisfied on the one hand, or indifferent and hopeless on the other.

Because we are too often like petulant children who would argue with the Almighty.

Because we make no preparation for prayer, no silent invocation of a reverent spirit nor thoughts that tend to recall our pious moods, that we may withdraw from the turmoil of life.

Because we repeat a fixed little formula in our individual praying, until some misfortune wrings from our hearts the prayers that really matter.

Because we fail to realize that prayer is the greatest heritage of our humanity, a deeprooted human instinct declaring the immortality of mankind, beyond the limitations of time or race, the sacred guardian of priceless traditions and of humanity's religious victory over fate.

Because we sacrifice our immortal spirits to our mortal mind, and refuse to believe the mystery of communion with the Infinite.

"The White Saint of India."

The Dictionary of American Biography, of which the second volume has recently appeared, contains the biographies of many men and women who have been forgotten by this generation and yet they often prove to have been of surprising usefulness. Here is one of them condensed into a paragraph. George Bowen was the son of a wealthy New York merchant who enjoyed every means of education and travel. A chapter in Gibbon's Decline and Fall of the Roman Empire turned him into a sceptic and bitter critic of Christianity and during his years in Europe he built up an argument against this religion. On returning home one evening he discovered that the librarian by mistake had sent him a copy of Paley's Natural Theology. This drove him to a rereading and fresh study of the Bible with the result that he was converted to Christian faith. This was in April, 1844. Within four weeks he offered himself to the American Board of Foreign Missions and after three years in Union Theological Seminary in New York he sailed for India. He never married, took no furlough and did not even seek health in the hills. Feeling that the chasm that separated the foreign missionary in his mode of living from the natives hindered his work, he renounced the comforts he had always enjoyed and might still have enjoyed and identified himself with the people. He preached daily in the streets in the native languages and served without pay as editor of Hindustani publications. He next joined the Methodists and became a traveling evangelist. His conduct pained his friends who felt "disgraced by this erratic missionary". He became an editor of the Bombay Guardian and his editorials were described as "sharply pungent and sweetly fragrant". Some of these were published in volumes, one of them being issued by our Presbyterian Board of Publication and are even yet read as books of devotion. His death by pneumonia in 1888 revealed in a striking way the hold he had upon the affections of the city of his life-service, and he was known as "the white saint of India". Such was this extraordinary man whose experience and work were unique and whose memory "still smells sweet and blossoms from the dust".—Presbyterian Banner.

Money Sense.

"My grandfather was offered the site of St. Louis for a horse," a certain man used to say rather proudly.

"Why didn't he take it?"

"He didn't have the horse."

Many of us are like that: the opportunity comes, but we haven't the horse. Thrift has not got into our bones; money sense has not lodged in our heads.

In every well-to-do family some one at some time was working, and saving, and planning, and doing without this luxury and that pleasure, putting money aside, getting ready to take advantage of the first opening that might come along. The vision of an established future was stronger to that person than the immediate sense-pull of unnecessary food, and things, and entertainment. It's the senses that rob the till. It's the appetites that gnaw at the foundations of prosperity. It's the mania for "things" that prevents so many from seeing beyond the morrow. Some one in each well-to-do family saw all this.

There is a good reply to the common question, "Why didn't some one in my ancestry begin to save and plan for me?" Obviously, if that's the way you feel about it, it's time for you to begin to save and plan for your descendants.

Some families are always having financial struggles. If you go into one of these homes, and look at the table, nine times out of ten you'll find it overloaded, the family income going steadily out to satisfy sense appetites. Even the children of such families usually have a stick of candy in their mouths most of the day. A shop dealing with trifles in a shack neighborhood, can almost always thrive on the driblets of the unthrifty.

A child adopted from a thriftless home was given a couple of pennies. Immediately he started on the run for the nearest candy store.

"No, you don't," called his new mother. "Come back and put half in your bank.

He felt abused. He'd been accustomed to spend what he got when he got it. But after awhile, when the little tin bank was opened and the pile of small change lay before him, he became excited. All that money his to spend. No, not to spend, he was told, but to open a real account in a bank. Again he felt abused. But the account was started; he and his bank-book, saw the sum recorded there, and later watched it increase as he added to it little by little.

He grew to take a great interest in bank and watching it make more money for him; its influence affected his other interests. He didn't want to spend money repairing toys, for instance, so he broke fewer. One day I heard this

conversation between him and his new mother:

"May I go to a movie, mother?"

"Can you afford it?"

"I have the 50 cents I earned beating rugs. I can spend half of that."

"What about that ball you wanted?"

"That's so. Well, I'll get the ball this week and go to the movie when I earn some more."

He had attained that sort of planning, thinking things out, choosing, giving up a lesser joy for the sake of a greater—no argument about it, no coaxing, no fussing, no begging—just thinking things out with a plan in mind; the sort of thing that develops money sense where none was before.

Women sometimes have a false attitude toward money sense, looking upon it as something to deny when they have it, something to decry when they don't. Not so long ago it was considered "cunning" for grown women to be ignorant of money matters, all at sea over the household accounts, perfectly lost when it came to banking—imagining themselves in funds so long as they were in blank cheques. The widow and her husband's insurance policy were soon parted, and responsible-minded husbands and fathers considered it not only their duty to care for their womenkind while in the flesh, but to make their estates foolproof after their demise. We are happily getting away from this archaic view, however, and brains are to the fore in this line as in every other.

There is something stabilizing to one's whole life about owning property, having money out on interest, or even credit. A young woman I know, who is execedingly prosperous, got her start through a loan a bank made her in an emergency. She hadn't realized before the emergency arose, that she could get credit. The fact raised her in her own estimation. She felt thrilled to think that she was trusted, that she had financial standing, that she could borrow money on her name. She began to take herself and her work more seriously, felt the responsibility of being a citizen, took on an obligation—and prospered.

After all, thrifty living is only the result of mental organization, and mental organization is possible to all sane people.—Good Housekeeping.

SONG OF THE IMMORTAL SOUL.

O little birds of the air that call to me!
O orioles brilliant in your song and dress!
O whippoorwills that sob against a tree
And larks of incoherent happiness!
O curlews with your bleak and empty cal!
O wild geese honking home across the sky!
O robins sweet in April twilight! All
Ye little birds of God that sing and fly,
From you I hid this bright bird of my breast,
For if you saw his far-winged journeying
You would fold your wings; you would lay your songs to rest
If you listened behind the stars and heard him sing.

—Jessica Powers, in Commonweal.

Concentration.

I watched two boys of about the same age in the public library. They had entered together and both took magazines from the rack to read. One looked up from his page every time any one entered. The other saw no one; he was lost in what he was reading I predicted the second lad would outdistance the first.

He who can concentrate is on the road to success. A grasshopper mind is not a great mind. Concentration is not definitely included as a subject in any school curriculum, but the foundation for its mastery may be laid in the Home University, in which the whole family should be enrolled. We teach it, in our family, by means of different games.

One game that the children enjoy is telling each other at bedtime everything that we have done from the first moment of waking. The principle is simple. If the mind is not "put" on the thing done, it is apt to be forgotten, unless it is quite an unusual thing. Hence our bedtime recital. Once, when we first began this game, a surprised voice interrupted me in the midst of my story. "But you're telling all the little things." I reminded him that he had the same privilege. He tried but could not recall the "little things". The next night, however, he could. He had given attention to the "little things" as he did them, and was therefore able to recall them.

We ask one another questions that test our powers of observation. One such question was: "Are a cow's ears behind her horns, or in front of them?" Not one could tell. We made it a point, even the smallest member of the family, to slip around where there were some cows and find out. The matter is not of much importance, but the "finding out" was a mental stimulus, teaching us really to see things when we looked at them.

Developing any one of the senses teaches concentration. To illustrate: We sit out-of-doors on a summer evening and vie with one another regarding the number of different sounds we can distinguish and name. The member of the circle who lets his mind wander will fall behind.

One of the children came in one evening quite proud of herself. "Mother," she exclaimed, "Viola and I passed that frog pond and she said: 'Don't those birds sing sweetly?' The very idea!"

My child had been trained really to listen to sounds and to recognize them. Viola had not.

Sometimes we play the game in a different way. One of us will say something and the others will try to repeat it word for word, or we give a list of names, or colors, and call on others to repeat it. Perhaps I recite a nursery rhyme and test the children on their ability to repeat it correctly the first time. This is not too severe a test. They enjoy it, just as they enjoy a physical test.

I avoid, as far as possible, interrupting a child when at some task in which he seems to be much interested. It all his energies appear to be concentrated on that task it is generally best to let him continue at it. He is giving himself valuable training.—Lelia Munsell, in National Kindergarten Association Release.

One Step At a Time.

In accomplishing your day's work, you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or the trial thereof. There is not a child of God in this world who is strong enough to stand the strain of today's duties and all the load of tomorrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our Heavenly Father for strength equal to the day; but we have no right to ask him for one extra ounce of strength for anything beyond it. When the morrow comes, grace will come with it sufficient for its tasks or for its troubles.—Theodore L. Cuyler.

"He Ate Two Eyes."

The Saviour's tender sympathy with the sufferings of the body was one of the outstanding features of His personal ministry among men. The more Christlike we are, the more tender our sympathy with physical suffering and the more eager and determined our desire to relieve it. Few people in this happy country have even the faintest conception of the load of misery imposed by ignorance and heathenism on the people of non-Christian lands. A little glimpse of it is given in a letter from Dr. and Mrs. William Hollister, written from Mokpo, Korea. In one paragraph of this most interesting letter we read:

"This morning at the dispensary, a child came in with its face covered with multiple sores (impetigo). I asked the mother how she had treated it, and she said, 'Twice a day the native doctor puts on the baby's face burning calf bones, to cure it'. I advised her that maybe zinc oxide would be better, and she said she would try my medicine, that the other doctor was no good. Cases like this one are seen daily, and the things people use as remedies are almost beyond belief. A patient last week told me he ate two eyes from a freshly killed snake (viper) to cure conjunctivitis. I told him argyrol was better."—The Presbyterian of the South.

For The Southern Churchman.

LANDON TREES.

David W. Cade.

The Trees; Plumed Trees of Landon-town,
Waved high in joyous summer glee
While the lady moon in cloud made gown
Wound close her filmy drapery.

The Trees; Proud Trees of Landon-town,
Were classic maids from old days drawn.
When glittering tides were swept and blown
Above marching legions of the dawn.

The Trees; Tall Trees of Landon-town,
Kept stately watch through noonday glare.
And were sculptured fays each in tinseled gown
When twilight fires engulfed the air.

The Trees; Loved Trees now faraway,
Are loyal guardians of my youth.
They hold in trust for aye and aye
An earlier tryst of life with truth.

The Trees; Green Trees of morning land,
Rise clear and sharp through dreamy haze.
The world is round and the homing strand
Lies far adown the westering ways.

The Trees; Landon Trees I'll see once more,
Unchanged by waste and weight of years.
When I glimpse again on a friendly shore
The green that homely Sussex wears.

Love has done the grandest things the world has ever known, and is still doing them. Where judgment may be generous, love is lavish; where judgment is cautious in conclusions, love is heroic.—Dr. Peter Forsyth.

For the Young Folks

For The Southern Churchman.

WHAT?

Maude Forest Mumma.

What would happen in this old world,
If all the wrong were right,
And everything that tries us so,
Should vanish as the night;

If all the petty trials—
And all the bitter tears—
And all our pent-up hatreds
Should vanish with the years:

Ah! this would be a world indeed,
Where angels fain would tread;
If morrtals put their hatreds down,
And showed their Love instead.

Be Proud of Your Mother.

Look! That's Grace Hunter's mother!" Phoebe looked, and her face changed strangely. Mrs. Hunter stood on the sidewalk, giving some directions to a servant, while at the curb the chauffeur waited. She was a handsome woman, dressed richly and in good taste. She was nearing forty, but she looked ten years younger.

"Isn't she the prettiest thing you ever saw in your life?" murmured Mamie Waring, in Phoebe's ear. "I guess Grace must be awfully proud of her."

Phoebe made a brief assent. She was trying to fancy what it would be like to have such a mother one could be proud of, a mother of such graceful erectness, with hair elaborately dressed and rose-pink cheeks. Phoebe had always thought of mothers as all little, round-shouldered, with tired wrinkles about their eyes, and faded complexions. In Phoebe's world the mothers did not have much time to spend on their hair. At six o'clock in the morning it was screwed into a tight "pug" that was expected to keep in order till bedtime.

The two girls came abreast of the automobile as Mrs. Hunter took her seat and her careless glance met their eager young eyes indifferently. Mrs. Hunter was used to being stared at. Unconsciously she settled herself as if she were posing for a picture, gave the word of command, and the car whirled away. "That's a stylish hat she has on," said Mamie. "Wouldn't you be proud, though, if you had a mother who looked liked that?"

The question haunted Phoebe. Somehow she could not get away from the thought that she had been almost defrauded. How would it seem to have a mother like Mrs. Hunter, a beautiful mother, on whom one's eyes could rest with the same pleasure one felt in looking at a picture of a rosebud in bloom? Phoebe loved beautiful things with a passion which was, perhaps, all the more intense because it never was put into words. The mere sight of Grace Hunter's beautiful mother had made her heart beat hard and fast. Oh, if only she, too, had a mother of whom she could be proud!

The house was very still when Phoebe entered. In a minute she remembered the reason. There was sickness in a neighbor's family. Her mother had spent most of the night there, coming home in the early morning to get breakfast for the family, and hurrying through the house work for the day. It was a plain, poor little home, but scrupulously neat, very different in its looks of daintiness and order from most of the houses in the row.

The deaconess walked in as Phoebe was hanging up her coat, and Phoebe welcomed her with effusion, for the deaconess, in spite of her plain uniform, was a beautiful woman, though her beauty was not in the least like that of Grace Hunter's mother. She was fond of fun, too, this deaconess, and when she smiled a dear little dimple was in evidence now as she greeted Phoebe.

"Good afternoon, my dear! Is your mother home?"

"She's at Mrs. Gray's, I guess. They're all sick again. Mother stayed there last night and Sunday night.

The deaconess drew a long breath. "Phoebe," she exclaimed, "you must be very proud of your mother!"

The remark chimed in so strangely with Phoebe's thoughts, and yet contradicted them so absolutely, that Phoebe had no answer but a stare. But the deaconess was not waiting for an answer.

"I wonder if you realize, Phoebe, what your mother's life means to her neighbors here. No, you cannot realize it; none of us can. If ever I feel discouraged, I think of her, of her beautiful, helpful life, of the sacrifices she is all the time making, as a matter of course, and then I'm ashamed of being disheartened. You are a fortunate girl, my dear, to have such a mother. I only hope you are as proud of her as she deserves."

The deaconess did not stay long. "I'll go over to Mrs. Gray's and send your mother home for a rest," she said in her decided way, and as the trim figure went out of the door Phoebe was thinking hard. It was all true, what the deaconess had said. When any of the neighbors were sick or in trouble they turned to Phoebe's mother. It was due to her that Jim Leary had signed the pledge. It was she who had interceded with the judge when Johnny Stowe was arrested for stealing. From this little plain, shabby house a constant stream of helpfulness flowed out into the needy neighborhood.

The door opened and a woman entered. She was not young, and she looked many years older than her actual age. She moved a little stiffly. Her lined face was very weary. But the eyes had a shining brightness that was like clear sunshine.

"Little Willie is better," said Phoebe's mother. "I thought last night we were going to lose him, but now it looks to me as if he would pull through." She went to the stove to see if it needed more coal, but on the way was intercepted by a girl whose face was glowing.

"Mother! Oh, Mother!" Phoebe cried, slipping her arm about the dear bowed shoulders, "why didn't I never know before how beautiful you are!"—Selected.

A Lesson in Courtesy.

A mother had need one evening to pass between the light and her little son. With sweet, grave, courtesy, she said: "Will you excuse me, dear, if I pass between you and the light?"

He looked up and said: "What made you ask me that, mother?"

"Because, dear," she answered, "it would be rude to do it without speaking. I would not think of not speaking if it had been Mr. F—, the minister, and surely I would not be ruder to my own boy."

The boy thought a moment, and then asked: "Mother, what ought I to say back?"

"What do you think would be nice?"

He studied over it a while, for he was such a wee laddie, and then said: "Would it be nice to say, 'Sure, you can'?"

This was mother's time to say: "That would be nice; but how would you like to say, just as Mr. F. would, 'Certainly?' It means the same thing, you know."

That little lad, now a young man in college, is remarked for his never-failing courtesy. A friend said of him the other day: "It's the second nature to W— to be polite."—Christian Work.

A MILLIONAIRE.

I know a charming little maid,
So very rich, they say,
It keeps her busy all the time
To give her wealth away;
The more she gives the more she has;
Now, isn't that quite queer?
This little maid's a millionaire—
A millionaire of cheer.

She runs on errands constantly,
And sings along the way,
And when she does each little task
Pretends that it is play;
She dries the dishes, sweeps the floor,
With never frown or tear;
It's fun for such a millionaire—
A millionaire of cheer.

When tired father comes at night
She greets him with a smle,
Her feet his ltlle servants are,
Her merry ways beguile;
She gives alike to rich and poor,
To all that come anear,
For she's a generous millionaire—
A millionaire of cheer.

Kind deeds and smiles and gentle words
Are like a golden grain
That, when the harvest time is come,
Gives tenfold back again.
Oh, what a happy world 'twould be,
With scarce a day that's drear,
Were every one a millionaire—
A millionaire of cheer.

—Laura Alton Payne.

A Concert on Credit.

"I can't come to school this afternoon, Miss Hollister," Dorothy told her teacher at recess. "Mamma hasn't been out of the house since Dale was sick, and that's most seven weeks. But today she and papa are going to the concert, and I'm going to take care of Dale."

"That's quite a responsibility," said Miss Hollister, smiling at Dorothy's important air. "Your mamma must be very sure that you are to be trusted."

"Well, you see it makes people very queer to be sick such a long time," Dorothy explained, lowering her voice confidentially. "Dale never used to cry, but now he cries about everything that he doesn't like, and then he gets feverish, and mamma's afraid he'll have a relapse. Mamma knows I'll let him beat in all the games, and that's why she dares to leave me to take care of him."

It was not easy to get along with Dale. Dorothy hardly knew her brother, and a dozen times a day she was obliged to comfort herself by remembering mamma's assurance that Dale's temper

would improve as his body grew stronger. This afternoon it was worse than usual, for Dale had become so accustomed to his mother's presence that he was inclined to resent her leaving him, even for a few hours. Dorothy tried her hardest to be entertaining, with rather unsatisfactory results. "And if he gets to fretting, and is worse," she thought, despairingly, "why, mamma won't dare to go away again for ever so long."

They were in the midst of a rather uninteresting game of authors when the sound of distant music reached their ears. Dale dropped his cards and looked at Dorothy with brightening eyes. Then he smiled.

"It's a hand-organ," he cried. "I wish he'd hurry and get to our house. Do you 'spose he'll stop here, Dorothy?"

"We'll give him some money, and then he will," replied Dorothy, jumping to her feet, and running to her bank. But though she shook it with all her might, not the faintest jingle answered her. Dorothy's bank had a way of being empty, but it had never failed its mistress at quite such a crisis as this.

"Oh, I wonder if there isn't a nickel or a penny lying around somewhere," cried Dorothy, darting around the room, distractedly, and looking into all sorts of unlikely places.

"He's coming, Dorothy! Hurry," cried Dale, who had pressed his face against the window-pane.

"But I can't find any money. Maybe Norah's got five cents," and Dorothy flew down to the kitchen, only to meet another disappointment. Norah had just finished explaining how she had sent all her month's wages to her mother in Ireland, when Dale's voice, choked with tears, called over the banisters, "He's gone by, Dorothy. He isn't going to stop."

"Oh, yes, he will, Dale," Dorothy called back, cheerily. "Just wait a minute."

Dale heard the outside door slam. Going back to the window he saw a small girl, with flying curls, running after a little Italian, bent double under the weight of his heavy organ.

The man looked surprised when Dorothy pulled his sleeve, and he broke into her explanations with a gentle murmur in his native tongue. If he did not understand English, how was she ever to explain what she wished. Then all at once she discovered at her side a small boy with big black eyes and gleaming white teeth, who was peering around at her with an air of interest.

Dorothy took a long breath, and told the whole story; how her brother had been sick, and how the least little thing made him cry, he was so nervous, and how when he cried he grew feverish, and was worse again. Then she told how much Dale wanted to hear the music, and how she had looked in her bank for money, but in vain.

"And won't you play for us today, and trust us for the money till the next time?" cried Dorothy, appealingly. "Oh, please, please do!"

The white teeth of the Italian boy flashed in a smile as she ended, and when he had translated Dorothy's speech to his father, he smiled, too. Without another word the three went back to the corner. The Italian stationed his organ just under the window from which Dale was looking down so eagerly, and still smiling, began to grind out his music.

What a treat it was, even if the organ was a trifle asthmatic, and wheezed sadly over "Listen to the Mocking-Bird!" Dale beat time on the window-sill, his face wreathed in smiles, and Dorothy sat by, overjoyed to see him happy. The hand-organ man played every tune through twice, and the boy rattled his tambourine vigorously, smiling up at Dale as he did so. And at last the concert was ended, and the musicians waved their caps for good-bye and went slowly down the street.

It was ten days before they came again, and Dorothy worried a little over their non-appearance. "I hope they didn't think I wanted them to play for nothing," she told her mother. "I 'specially asked them to trust me till next time, but they don't understand English very well."

But one night at dinner the strains of "Listen to the Mocking-Bird" came wheezing through the window, and Dorothy was on her feet in a minute.

"It's our hand-organ man," she exclaimed. She flew to the window, and a dark-eyed man and a dark-eyed little boy greeted her with a flash of white teeth. "I've got ten cents for them upstairs," Dorothy cried. "Dale and I have been saving up."

"I think I'll have to add a contribution," said her father, taking a quarter from his pocket, and Brother Tom cried gaily, "Pass the hat, Dorothy; we all want to put in something."

"It is a good thing the hand-organ season is over," papa said to mamma, when the music ended, which was not for an hour or more. And Dorothy and Dale wondered, as they often wondered before, at the strange notions of grown-up people.—Hattie Lummis, in the Congregationalist.

For The Southern Churchman.

TWO POEMS.

By William Allen Ward.

I. Night Is a Prowler.

Night
Is a prowler,
Who creeps on gentle feet
Into the canyon in search of
Sun-beams.

II. Strength.

Strength is
The grip of a
Baby whose tender hands
Grasp the calloused finger of its
Father.

Philip Calls the Roll.

Philip, the youngest of five children, had not only his parents to adore and serve him, but brothers and sisters as well. Philip's ringlets held the sunlight; Philip's cheeks wore a rosy tint; Philip's eyes shone and Philip's piping voice brought homage. What was more, Philip was beginning to realize his kingship. In his precious baby way he ruled the other children with a firm, unyielding hand. Whatever he wanted, he got. No matter who was using a toy, Philip usually merely mentioned his desire for it and it was his. Should the rightful owner hesitate, at least one of the other children remembered personal grievances against the offender and used little Philip as an opportunity to even matters. Expression of disapproval became so vehement that the delinquent repented speedily and Philip profited. It was amusing, but led to no good end, so one day while Philip had his nap, the mother talked with the four older children.

"We love Philip, don't we?" she began.

Warm agreement in varied forms met this question.

"Who loves Carl Craig?" was the next question.

"Nobody could!" came the quick answer.

"Why?"

"He always wants his way," Henry said.

"He's selfish with his toys," David answered.

"He wants our toys, too," Mary added.

"O Mother, why, Mother," Katie almost whispered in her surprise, "surely you do not think our Philip is at all like Carl Craig?"

The comparison startled the other children, still when they thought about it, the two had several traits in common.

"But, Mother, Philip is just a baby," Mary defended.

"And so sweet," David added.

"We do not mind giving up to him," Henry assured her.

"But Philip is growing older," Katie meditated aloud. "He must not grow up like Carl Craig!"

"Every one must love our Philip," Mary declared warmly.

Henry and David agreed.

"It is better for those who love him to correct him, than for those who do not care for him to try to get even with him," their mother reasoned. Then she and the four children laid a plan to help Philip overcome his unsocial habits.

When Philip waked up he was in good humor. For more than an hour, he played in a most friendly manner, then he took a sudden notion that Henry's toy elephant was exactly what he wanted, though Henry was playing with it himself at the time.

"Dive it to me," Philip demanded in his queer little voice that every one loved.

Henry played on, though it was evident to the other children that he had lost his desire to play with the elephant.

"Henwy, Henwy," Philip wailed.

Henry weakened; only the thought of Carl Craig and the family's plan for Philip held him firmly to his course.

Seeing that Henry refused to give him the elephant, Philip turned to his older sister and chief ally. "Katie, Katie, Katie!" he implored and added an energetic, "Wow, wow."

Katie read her book, seeming not to hear.

Mawy, Mawy, Mawy! Wow, wow." Philip yelled, turning to his other sister.

Mary went on dressing her doll without looking up.

"David, David, David!" Philip screeched in despair.

David walked to the window and looked out.

Philip had called the roll. No one was present to take his part. He felt he must do something to win approval. Picking up his fire engine which he knew Henry liked, he offered it to him. When Henry accepted it and thanked him, Philip did not ask for the elephant nor touch it.

Suddenly there was a sound of glad voices. What a relief to have the first lesson over and Philip not hurt. Really he seemed helped. Bless him!

"Let's play tag," Katie suggested. This was Philip's favorite game.

"You be IT," four happy voices said to Philip.—National Kindergarten Association.

Nip and Tuck.

"Oh, look what Uncle Kenneth has sent you, Bob and Ben," cried Mother Peasely, as the twins ran out to the back porch where the express man had

just left a crated box.

Out of that box came two velvety rabbits, their ears twitching, pink noses wrinkling, and beady eyes staring at the new world about them.

Bob and Ben, the Peasely twins, shouted delightedly—"'At's mine, Bob," Ben said, pointing to the biggest rabbit.

"No, 'taint—that's mine," Bobbie answered back fiercely.

Whew! How quick tempers can flare up! First thing you know, mother had to catch Ben's angry hand pushing Bob back from the box, and Bob had grabbed the big rabbit so tight he was about to squeeze the life out of him

Mrs. Peasely sighed: "How I do wish you little boys would stop being so selfish!" she said. "Neither one of you ever thinks of the other at all—you are just set on getting the best for yourselves all the time."

The quarrel over "Nip and Tuck" grew so heated that mother said presently, "They must go back to their 'cage', and neither of you can play with them at all."

So Bob and Ben had to watch from a distance while food and water was put in the rabbits' box. Nip, the big one, after a startled look right and left, began to nibble at his carrots and lettuce, but poor little Tuck was so scared by the noise and movement that he huddled down in a corner trembling pitifully.

While the children watched Nip stopped eating, looked at Tuck, put his nose under a nice round carrot, and rolled it over to the frightened little animal. Maybe they talked in rabbit language—at any rate, presently Tuck rubbed against Nip and took a tiny nibble. The big rabbit scurried off and brought back a lettuce leaf then, and by this time Bob was so excited he just had to catch Ben's arm.

"See him?" he squeaked, "he's feedin' the little one. I b'lieve Tuck's goin' to eat up all Nip's lettuce, Ben!"

Mother was standing in the kitchen door, and at this moment she stepped up behind them.

"I know two little boys who could learn something from Nip and Tuck," she said. "Suppose Ben tries looking out for Bob and Bob tries looking out for Ben."

"Mamma, let us take 'em out on the grass," begged Bob, "then Ben and me can see how they do, better."

And I haven't heard a cross word about who owns Nip and who owns Tuck since that day, and I think Bob and Ben are really copying the rabbits' good manners!—Sunshine.

The Little Robin Who Tried His Best.

Once there was a little robin named Softdown who lived in a nest in a big tree in the apple orchard. The trees were covered with beautiful pink and white blossoms, and among them were nests full of baby birds.

Little Softdown felt that the world of trees, apple blossoms and nests was so large, and he was so very, very small, that he did not believe it was any use for him to try to do anything in the world, but Mamma Robin only said when he told her so, "All you have to do is to learn to fly, and to sing 'Cheer up, Cheer-up,' and then fly as far and as fast as you can, and sing as loud and as often as you can."

By and by Softdown learned to fly. Then he would sit on a branch of the tree and sing, "Cheer-up, Cheer-up" over and over.

One morning he flew from the orchard to a tree near the great house. A little girl sat by the window crying over her lessons. "Cheer-up, Cheer-up" sang little Softdown from his tree. "Cheer-up, Cheer-up." The little girl stopped crying to listen. "Why, what a cunning baby robin," she said. "It seems just as if he was saying 'Cheer-up' to me. I remember mother told me they were learning to fly down in the apple orchard and how hard it was to learn. I guess if a little robin can learn to fly, a little girl can learn her geography," and she began to study with all her might. Soon the lesson was learned and she ran out in the spring sunshine to play.

Little Softdown still sat on the branch. Mother came to the door for a minute and looked toward the tree where he was. "Oh, dear," she sighed; "so much to do and only one pair of hands to work with. There is house cleaning and spring sewing. I feel tired already thinking of it."

"Cheer-up, Cheer-up," sang Baby Softdown. Mother looked deep into the tree and laughed. "Thank you, baby robin," she said. "After all, it is only one thing at a time I have to do," and she went indoors to her work smiling.

Grandfather came out and sat on the piazza in the sunshine. He felt old and tired. "Dear me," he sighed. "Once I was young and strong and loved the spring and the work it brought. Now, I can no longer work. I feel I am no use in the world."

"Cheer-up, Cheer-up," sang Baby Softdown, and Grandfather listened. "After all, the sun is shining," he said, "and it is good to rest," and he sat there thinking happy thoughts all the morning.

Softdown spread his baby wings and flew back to the nest in the orchard to hunt for worms with his brothers and sisters; and he never knew how much good he had done with his "Cheer-up, Cheer-up", but he felt very happy that night as he tucked his head under his wing; for had he not sung "Cheer-up, Cheer-up" all day in the sunshine until he was happy himself?—The Child's Hour.

A MESSAGE FOR THE FATHERS.

I wish I could be father
And father could be me,
For then I'd like to show him
How fathers ought to be.

I'd buy him toys and candy
Most every other day
And never be too busy
To join him at his play.

I'd answer all his questions,
So he could understand;
Not hide behind a paper
And wave a "go-way" hand.

I'd take him to the movies
Upon a pleasant night;
And never say it's bedtime
While yet the day was light.

I wouldn't change my father
For any other man.
I know he loves me dearly
And does the best he can.

And yet I can't help thinking
How great would be my joy,
If he'd remember sometimes
To be once more a boy.

—George W. Kerby.

The persecuting emperor, Diocletian, little thought what he was giving us when he banished the Apostle John to Patmos; no more than Augustus, in his political plans as to the census of the empire, knew he was sending a poor carpenter to Bethlehem, with his espoused wife, that Christ might be born there; or the Jews and Pilate's soldiers, that they were sending the thief to Heaven, when they broke his legs in heartless respect for their own superstitions or ordinances. God's ways are behind the scenes; but He moves all the scenes which He is behind. We have only peacefully to do His will. Such is the path of blessing.—J. N. Darby, in the Keswick Calendar.

THE BUTTERFLY.

The garden bed I wandered by
One bright and cheerful morn,
When I found a new-fledged butterfly
A-sitting on a thorn,
A black and crimson butterfly
All doleful and forlorn.

I thought that life could have no sting
To infant butterflies.
So I gazed on this unhappy thing
With wonder and surprise,
While sadly with his waving wing
He wiped his weeping eyes.

Said I, "What can the matter be?
Why weepest thou so sore
With garden fair and sunlight free
And flowers in goodly store?"
But he only turned away from me
And burst into a roar.

Cried he, "My legs are thin and few
Where once I had a swarm,
Soft fuzzy fur a joy to view
Once kept my body warm,
Before these flapping wing things grew
To hamper and deform."

At that outrageous bug I shot
The fury of mine eye.
Said I, in scorn all burning hot,
In rage and anger high,
"You ignominious idiot,
Those wings are made to fly."

"I do not want to fly," said he,
"I only want to squirm."
And he dropped his wings dejectedly,
But still his voice was firm:
"I do not want to be a fly,
I want to be a worm.'

O yesterday of unknown lack,
Today of unknown bliss,
I left my fool in red and black,
The last I saw was this,
The creature madly climbing back
Into his chrysalis.

—Charlotte Perkins Jackson.

THE SIX BEST DOCTORS.

The six best doctors, anywhere—
And no one can deny it—
Are Doctors Sunshine, Water, Air,
Rest, Exercise and Diet.

The six will gladly you attend,
If only you are willing;
Your mind they'll clear, your ills they'll mend,
And charge you not one shilling.

—Kansas State Health Bulletin.

THIS'N THAT.

When mother has just lots to do
And cook is flustered, nursie, too,
I gather up my own affairs
And go and sit up on the stairs
With Fluff, my yellow Persian cat,
And think mostly of this'n that.

It's silly what the big folks do,
They never seem to think of you:
But when I feel that no one cares,
I go and sit up on the stairs
With Fluff, my yellow Persian cat,
To think of mostly this'n that.

—The Mother's Journal.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 10 cents per agate line, each insertion. Special rates in contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

ACKNOWLEDGEMENTS.

Contributions to make up Deficit in Alaska Mission Appropriations.

Miss L. L. Brent	$ 5.00
Mrs. Josephine Read	75.00
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SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

RELIGIOUS TRACTS.

GOOD RELIGIOUS TRACTS MAY BE had by writing to LEVI C. SULLIVAN, blind tract minister, P. O. Box 43, Roanoke, Va. Some excellent tracts for prison work.

BULBS FOR SALE.

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OLD STAMPS.

WANTED,—OLD ENVELOPES FROM letters written before 1875. Highest prices paid for envelopes with patriotic designs used during Civil War. Old stamps purchased—George Hakes, 290 Broadway, New York.

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FROM A SHUT-IN.

I HAVE FIFTEEN FOUNTAIN PENS, and I want to sell them at once, for I need the money, and I am forced to give up my mail order business, since I have not got a home to stay at regular. Twelve of these fancy pens are my $1.25 pens, and the others I have been selling for $1.00. But in order to sell them at once, I am asking $1.00 each. Buy one at once. Edward P. Broxton, Keysville, Ga.

SITUATION WANTED.

WANTED: BY REFINED, CHRISTIAN woman, with highest reference, a comfortable and quiet home for the winter, and very small salary in exchange for light household duties; or perhaps the tutoring of a child. Would consider looking after home in absence of family, etc. Address, Mrs. H. L. Browne, Weedonville P. O., Virginia.

REFINED WOMAN DESIRES POSITION with invalid, or semi-invalid, as nurse-companion References. Address "F", care of Southern Churchman.

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Deaths

JONES: Departed this life, August 21, 1929, JOHN STUART JONES, of Fairfax county, Virginia, son of the late John W. Jones and Marion Stuart Alexander, of Buchanan, Va.

"I know that my Redeemer liveth."

REV CHARLES S. HARRISON.

The REV CHARLES SYLVESTER HARRISON, a retired priest of the Diocese of Virginia, died at the home of his sister in Richmond on September 2nd, aged 71.

Mr. Harrison was a native of Chesterfield County, Virginia, and graduated from the Virginia Theological Seminary in 1891. He was ordained deacon in 1891 and priest in 1892 by the Rt. Rev. Francis M. Whittle, the Bishop of Virginia He was assigned as deacon to the charge of Bromfield Parish, Rappahannock County, in the Diocese of Virginia and held the rectorship of that parish until 1896 when ill health resulting in total deafness compelled him to give up the active work of the ministry. Since that time he has lived in Richmond, performing such limited ministerial duties as opportunity presented.

The funeral was held at St. Andrew's Church, Richmond, on September 4th, being conducted by the Rt. Rev. H. St. George Tucker, D. D., Bishop of the Diocese, assisted by the Rev. W R. G Irwin, the rector of St. Andrew's, and other clergymen of Richmond.

FRANKLIN A. RIDOUT.

THE REV FRANKLIN A. RIDOUT, rector of Church of the Ascension, Norfolk, died suddenly at his home, Thursday, September 5, 1929.

The Rev Mr. Ridout was born in Maryland September 1, 1868, ordained Deacon in 1895 and Priest the following year by Bishop Randolph, of Southern Virginia. He had charge of parishes in Virginia until 1917, when he entered Y. M. C. A. service with the American Expeditionary Force in France. His health being impaired as a result of his war experiences, he retired temporarily, living at Onancock, Va. In 1926 Mr. Ridout assumed charge of the Church of the Ascension, Norfolk.

Funeral services were held in the Church of the Ascension, with Bishop Beverley D. Tucker and Bishop Coadjutor Arthur G. Thomson in charge. The Norfolk clergy were in the chancel. After the service Mr. Ridout was taken to Onancock Va., for burial.

The Rev. Mr. Ridout possessed an exceptionally sweet and lovable personality and had endeared himself not only to his congregation but to a host of friends in the city of Norfolk His passing is a distinct lost to the Diocese of Southern Virginia.

CHURCH INTELLIGENCE.

(Continued from page 16.)

and other Georgia cities attended and messages were sent from President Herbert Hoover, the Governors of Virginia, North Carolina, South Carolina and Florida, Henry Ford, Thomas A. Edison and scores of United States Senators, Congressmen, authors, poets and musicians. The Hon. James B. Nevin, editor of the "Georgian-American", Atlanta, Ga., delivered the address of the afternoon. Mrs. Arthur McD. Wilson, life president of the "Uncle Remus" Association, Atlanta; Mrs. Warren D. White, vice-president, and Mrs. Robert Blackburn, author and reader of "Uncle Remus", were among the prominent people taking part on the program. The Jubilee Singers (colored) rendered a program of Old Negro Spirituals, and there was a procession of flags of all nations from Calvary Church to the memorial. Members of the immediate family of Joel Chandler Harris attended, and the memorial was unveiled by the grandchildren of the beloved storyteller. Wreaths from noted literary societies and from the Harris family were placed at the memorial, which stands next to the John Fox and Francis Scott Key memorials in the "Abbey". Special soloists gave programs of music in the church. Assisting in the service at the church and at the memorial were the Rev. William C. Cravner, rector of All Souls', Biltmore, N. C., and the Rev. George Watkins, rector of the Roman Catholic Church in Hendersonville, N. C. Colonel Frederic J. Paxon, of Atlanta, presided at the ceremonies.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

St. Bartholomew's Church, Granite City.

The Mission Church of the Diocese broke ground the last of August for a new parish house to be erected on the rear of the church property. St. Bartholomew's has waited long for this very necessary part of its equipment; the waiting has been partly caused by its loyalty to the program of the diocese. Everything almost that the diocese has asked the parishes and missions to do, this Mission has always taken pride in doing, even if in doing so, it meant waiting for needed improvements at home.

The Rev. Mr. Burford is leading the people splendidly, and it is predicted for this Mission that 1929 will close with the best report it has ever made.

The diocese has recently presented the clergyman with a new Ford coach. The missions at Woodriver and Glen Carbon are also in the care of Mr. Burford.

Annual Conference.

Plans are practically completed for holding the annual conference of the clergy and of the laity for this fall. The clergy will meet on the seventeenth and the laity on the eighteenth, and both conferences will be at St. John's, Decatur.

St. John's Church, Springfield, has just made a contract for the installation of a pipe organ—about the largest big thing this thriving mission on the north side of the city needs.

The Rev. G. Morgan Williams took charge of the missions at Havana and Petersburg, on the first of September.

The Rev. S. H. Williams will assume charge of a string of missions in and about Carbondale on the fifteenth of the present month. He comes to assist General Missionary McCalla in the Cairo Archdeaconry.

F. H. S.

The Bishop's House.

From the Bishop's Address to the Synod at Champaign, 1929:

"Again I come before you with a heartfelt plea for the building which houses your Bishop at present and in the future his successors. You have surely not forgotten the great necessity for the Bishop's House. I had hoped by this time that there would have been many substantial gifts toward providing this home for your Bishops and making it a loving memorial of those past and gone. No more suitable and helpful memorial can be given to express your gratitude for the blessings you receive at the hands of your Fathers-in-God. Comparatively very little has come in towards the payment of the debt upon the property. Your present Bishop is

carrying the greater part of the burden. I wish I might touch the hearts of some in the diocese who are able to give substantial sums towards the payment of the debt upon the house. Perhaps this Synod can devise some means whereby it can be accomplished. I commend this also to your serious consideration."

Mr. W. S. Troxell is Chairman of the Committee on Episcopal Residence Fund.

"For the General Missions of the Church."

The men of the Diocese of Springfield have endorsed the One Day's Income Plan in a resolution aaopted at the Annual Laymen's Conference at Decatur, September 18, 1929, whereby the individual promises to give the equivalent of one day's income to the General Missionary Work of the Episcopal Church for the year 1929. It being undrstood that this is an effort sponsored by the laymen to assist the diocese in paying in full everything asked of it for the worldwide Missionary Work of the Church.

WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop

Convocation Appointments.

At the meeting of Convocation of the District of Wyoming, held at Ethete, July 8, Bishop Bennett appointed the Rev. A. E. Pawla, editor of the Wyoming Churchman, and the Rev. P. K. Edwards to fill a vacancy on the Board of Examining Chaplains.

The Rev. R. E. Abraham, of Rock Springs, was elected Secretary of the District.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop
Rt. Rev. E. W. Saphore, D. D., Suffragan
Rt. Rev. E. T. Demby, D. D., Suffragan

Christ Church, Little Rock, Commences Fall Activities.

Commencing with the first Sunday in September, Mrs. Effie Clines Fones took charge of Christ Church choir, and Miss Martha McAninch became the organist.

September 11 Miss Lynette Guisecke takes up her duties in Christ Church as Educational Secretary and leader of the Young People's work. With the splendid equipment furnished in the new parish house, fine development in the Church School and other activities of the young is confidently expected.

The rector of the parish has outlined a full program for the fall. September 8, at 7:30 A. M., there was a special Corporate Communion for all those boys and girls of Christ Church who are going away to school this fall.

Rally Day in the Church School has been set for September 22, when all officers and teachers and pupils will have a special service in the church at 9:30 A. M. Also that morning at 7:30, there will be a Corporate Communion for the officers and teachers of the school.

The following week, September 23-28, there is to be a Church School Teachers' Institute, held in Christ Church Parish by Miss Annie Morton Stout, who is an expert in that line and is borrowed from the Department of Sewanee. If there are any Sunday-school teachers and workers from outside of the city who wish to come for the Institute they will be welcome.

October 4, a banquet for all young people of Christ Church Parish, between the ages of fourteen and twenty-five will be held in the parish house. At this time, the program for the young people for the fall and winter will be explained to the young people and from then on much enthusiasm is expected among and by the young people of the parish.

October 6, a special Rallying Service for the whole congregation of Christ Church will be held in the church at 11 o'clock.

September 15-October 20, is a period set aside for the preparation for a special series of services to be held in Christ Church by Bishop Capers, of San Antonio, Texas. The dates for the Mission are October 20-27. Every day during the week there will be a morning and a night service in the church. Members of the church, in other towns as well as the people of Little Rock generally, will be welcome to these services

November 24 is the period of preparation for the Every Member Canvass. November 20, there is to be a parish dinner in the parish house, at which all the adults of the congregation will be expected. November 24, the Every Member Canvass will be held.

A further essential part of the program is steady and enthusiastic working toward the goal of increased activity and enlarged membership of the Church School, Young People's Service League, Men's Club, Brotherhood of St. Andrew, Ladies' Aid Society, Woman's Auxiliary, Daughters of the King and the Business and Professional Women's Club and a general promotion of spiritual vitalty in the whole congregation.

T.

Personal Notes

The Rev. Theodore B. Foster, Emeritus-Professor of Dogmatic Theology, Western Theological Seminary, has resigned the office of Registrar of the Diocese of Chicago, also his position as priest-in-charge of the Church of Our Saviour, Elmhurst, Ill., both effective October 1. He will then go on the retired list, and his permanent address will be 27 S. Main St., Rutland, Vt.

The Rev. Frederick W. Harriman, D. D., has changed his address to 620 W. Ferry St., Buffalo, New York.

The Rev. Z. B. T. Phillips, D. D., rector of Epiphany Church, Washington, D. C., is expected to return to his parish about October 15, after an extended leave of absence, due to ill health.

September 8, the Rt. Rev. H. P. Almon Abbott, D. D., Bshop of Lexington, ordained to the diaconate William H. Langley, Jr., and Gerald H. Catlin, and ordained to the priesthood the Rev. Julius A. Velasco, in Christ Church Cathedral, Lexington, Ky. The Rev. Robert J. Murphy, of Versailles, Ky., preached the sermon, and the Rev. Charles S. Hale, of Lexington, Ky., read the Litany.

The Rev. William H. Langley, Jr., has been placed in charge of the Episcopal Church in Corbin, Ky.; the Rev. Gerald H. Catlin will assist the General Missionary, the Rev. Charles M. Lever, with headquarters in Pikeville, Ky.; and the Rev. Julius A. Velasco will work under the direction of the Bishop at different points in the diocese.

DEATHS.

The Rev. Charles S. Harrison, 71, died September 2, at the home of his sister, Mrs. E. H. Moore, Richmond, Virginia. Funeral services were conducted at St. Andrew's Church, Richmond, on Wednesday, September 4.

Mr. Harrison was a native of Chesterfield County, Virginia. He received his theological training at the Virginia Seminary at Alexandria. He retired from active service some years ago when his health failed.

MY LITTLE WHITE RABBIT.

My little white rabbit
Had quite a habit
Of looking at me with a pleading eye
As though he would say, "Dear master, why
Do you forget
To feed your pet?"

He can't run around
On the big, wide ground
To gather green leaves at the dinner hour
And nibble the carrots and cauliflower,
Nor help himself
From the pantry shelf.

But I didn't know
How it feels to go
So hungry to bed, till I dreamed last night
That I was the supperless rabbit boxed tight,
And he the Boy-Lad
Just careless, not bad.

Oh, I promised him there
I'd treat him square,
Remember his water and fresh, clean food—
Or let mother give him to some one who
—Our Dumb Animals.
would!
For boys who forget
Don't deserve a pet.

In considering what the Creed teaches us as to the earthly work of the Lord, we notice that events which to our eyes appear full of the deepest sorrow and humiliation may yet include at the same time a divine glory hidden from us because we have at present no power to see it. Thus, in the immediate prospect of the betrayal, of the agony, of the Cross—looking at His work accomplished, when Judas had now gone out into the night from the circle of Twelve, the Lord summoned up His judgment of all in the memorable words, **Now is the Son of Man glorified.**—A. C. Benson.

Men talk of the intricate paths of life, and they are many. And none are more so than those which wind about us in the four walls of the house in which we live. And if you would walk there, doing kindly service, and avoiding weak concessions to wrongs on the one hand, and harsh exactions of right, on the other, then let in the blessed Christ into that home. You may give a wide berth to that harsh-tempered one in your home who is exacting; but do you, like the Christ, tread the narrow way of kindliness and love?—Dr. J. H. Eccleston.

"Despite not any man that lives,
Alien or neighbor, near or far;
Go out beneath the scornful stars,
And see how very small you are.
The world is large, and space is high
That sweeps around our little ken;
But there's no space or time to spare
In which to hate our fellow-men.

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Southern Churchman

Vol. 94. RICHMOND, VA., SEPTEMBER 14, 1929. No. 37.

Young men, believe your beliefs
And doubt your doubts,
And don't make the mistake of
Believing your doubts
And doubting your beliefs.

Submit to the Lordship of Christ,
Admit Him to every part of your life,
Permit Him to do everything for you,
Commit everything to Him,
Transmit all blessings to others.

Don't exchange the sign of the Cross for a question mark.—*Griffith Thomas.*

GENERAL WASHINGTON'S PRAYER

All Mighty God; we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and their fellow citizens of the United States at large. And, finally, that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, without whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ, our Lord. Amen.

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
A Door Once Barred and Bolted Now Open	6
"Higher Criticism"—When It Is and Whither Tends—Rev. J. W. Morris, D. D.	7
Stratford Hall to be Scene of Pageant	8
Favorite Scripture Verses	8
The Shameful Birth of Our Marriage Canon—Another Critical Examination—Rev. Walker Gwynne, D. D.	9
As Others See Us	10
Playing the Soviet Game	10
Phi Beta Kappa	11
Wood-Pulp Magazine	11
Book Reviews	11
Letters to the Editor	11
Church Intelligence	13
Family Department	16
Childrens Department	18
Personal Notes	23

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I give them instruments to play upon,
God using me to help Him; . . .
. . . If my hand slacked,
I should rob God, since His fullest good,
Leaving a blank behind, instead of violins.
He could not make Antonio Stradivarius' violins
Without Antonio."

—George Eliot.

It is possible for you to preach a Gospel which nobody else can preach. It is possible for you to know Christ as I cannot know Him. Hence, there is a Gospel according to Matthew, a Gospel according to Paul, and a Gospel according to you, and if you do not mediate Christ, and if I do not mediate Christ, the world will never get a full witness for Jesus Christ, never.—Stuart Holden.

A Poet by Accident.

There are some people who talk in rhyme without knowing it, and I have for long taken a keen delight in the story of the old-time minister who complained one night that the light was dim. I have forborne from repeating it here because I had certain doubts as to its absolute truth, but this week has brought me sufficient evidence to enable me to pass on the story to those who do not know it, with the assurance that the incident happened exactly so.

It was in the far-off days when organs were unknown in churches, when congregations were illiterate, and when to enable the folk to join in the church's service of praise it was necessary for the preacher to read the words to be sung a line, or two lines, at a time. Day was dying in the west as the good old minister reached for his hymn book, glanced at a page, and said: "The light has grown so dim, I scarce can see to read the hymn." Then up rose the congregation to its feet, and, led by the clerk, sang to the tune of Old Hundred: "The light has grown so very dim, I scarce can see to read the hymn." Then they paused for the next lines to be read to them.

Raising his voice a trifle, because he was just a little disturbed at the happening, the minister explained: "I did not mean to read the hymn, I only said my eyes were dim." As it was still in the proper meter, again the congregation lifted up their voices, and sang the dictated words, and then looked expectantly for more lines to sing.

They got them, for, now in quite a temper, the parson shouted: "I didn't mean a hymn at all. I think the devil's in you all." And again the rafters rang with the song.

For The Southern Churchman.

A MORNING PRAYER.

Maude F. Mumma.

Dear Lord, I lift my eyes to pray.
And ask Thy blessing on the day;
Ask Thee to guide my feet aright,
And keep me safe until the night.

I pray Thee for my loved ones, too,
Hearts that love Thee, loyal, true;
Help them to know, though scattered far,
How kind, how good Thy precepts are.

I pray Thee for the stranger here,
Though far removed from loved ones dear;
Help him to feel Thy guiding hand,
Though travelling in a distant land.

These mercies I of Thee implore,
Keep Thou the well, the sick restore;
Until the day of life be past,
And we are safe with Thee at last.

Ah, How skilful grows the hand
That obeyeth Love's command.
It is the heart, and not the brain,
That to the highest doth attain.
And he who followeth Love's behest
Far exceedeth all the rest.

—H. W. Longfellow.



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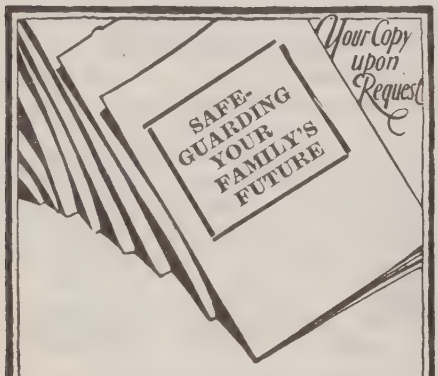
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Thoughts For the Thoughtful

Do not be laughed into doing that which you know to be wrong.

"We are all liable to be tripped up by our triumphs."

Let us learn more about the greatness of God that we may rise above our own littleness.

There is such a thing as hidden power. It is a quiet, yet moving force. It is the result of communion with God.

The trouble with most men is not that they do not know the right; but that while they know the right they choose the wrong.—Chadwick.

What other book beside the Bible could be heard in public assemblies from year to year, with an attention that never tires, and an interest that never cloys?—Robert Hall.

"God gave us memory," says Sir James M. Barrie, "that we might have roses in winter."

The Church stumbles along in its program for want of funds and service. Of both of these there would be an abundance available if the actual consecration of the inner spirit could be accomplished. A multitude of victories remain unwon by the Church because the spirit of her members is indifferent. There are many churches thinking they have problems of finance, leadership, or attendance, whereas the real cause of what seems to be problems is a lack of an intense desire to follow Christ in motive and practice.—Herald of Gospel Liberty.

The fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—are all natural and normal reactions of a healthy soul. It is the fruits of evil that are unnatural and abnormal.

O Father, haste the promised hour,
When at His feet shall lie
All rule, authority and power
Beneath the ample sky;
When He shall reign from pole to pole,
The Lord of every human soul;
When all shall heed the words He said
Amid their daily cares,
And by the loving life He led
Shall seek to pattern theirs.
And He who conquered death shall win
The nobler conquest over sin.
—William Cullen Bryant.

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EDITORIALS

Vol. 94. RICHMOND, VA., SEPTEMBER 14, 1929. No. 37.

RADICALS

About thirty-two years ago a man in his early twenties went to New York. He was of a distinguished family, well educated, handsome and in every way attractive and at home had made reputation as a newspaper writer. Among other accomplishments, he was an unusually graceful horseman and, finding work at thirty dollars a week, undertook to keep a riding horse and parade mornings and afternoons in Central Park. In a confidential moment he confessed that his scheme of life was to have an heiress fall in love with him and to attain quick supremacy in journalism. No heiress noted him, his liveryman took his horse for the board bill and managing editors declined to consider him except as a subordinate and would pay him no more than he could earn by prompt and regular work. In a few months he was telling his intimates that he hoped to live to see the downtown streets blocked with barricades and the gutters running blood—not his blood, hearers of his oratory gathered, but just blood generally. He wrote several very fiery articles along this line and they were printed in "advanced", "liberal", and sensational publications.

He disappeared, probably returned to his small city home, and may be now—probably is—a fairly prosperous, well-behaved, orderly citizen and sedate vestryman, standing for law enforcement and the rights of property. He is recalled and referred to as representing a type that recurs quite regularly as each generation of cultivated youth begins to approach maturity and acquires the habit of believing itself to be thinking widely and profoundly. The type would be harmless and funny, but for the fact that it is being developed and used for real mischief by habitual and professional agitators—Communists, Socialists, Bolshevists, Atheists, "Liberals", Modernists, Pacifists, all the several varieties of assassins of religion, decency, orderly society and government. Uniformly, these hate and war against Christianity. Yet, they are being aided by persons and organizations professing to be Christian and depending for support on Christian people. Here in the South we have been little troubled, thus far, by these menaces. Defeat in devastating war and long adversities have taught us common sense, and conservatism, saved us from imported radicalism. The fundamental principle of our dominant political party is the rights and responsibilities of the individual citizen and consequent abhorrence of communism and socialism and their alliances. Whether or not we continue to escape invasion by foes of church and state and peace, it is our duty, as Christians and citizens, to give all the strength we have toward defeat of these foes and especially to repudiation and condemnation of those pretending to be ministers of God's Word and members of His Churches, drawing their daily bread from the God fearing and working ceaselessly to cajole, persuade and frighten the nation away from God.

Observant and practical business men, in contact with conditions and trends, send out warnings of the radical activities, directed recently to students of universities and colleges, whose minds are in the formative stage, who are at what may be called the misanthropic period of life and who, too often, are under influence of "liberal" instructors. Some months ago reference was made in this column to an address before the Chamber of Commerce of an Eastern city reciting the sympathetic labors of professors in institutions for "higher education" in behalf of two Italian anarchists and murderers. Now, an important manufacturing and commercial concern in Chicago sends an exhaustive review of what is being done and attempted in spreading propaganda of destruction among students and through the country and a partial list of accomplices.

"Education for a new social order, based on production for use and not for profit." "Abolish the wage system and do away with capitalism." These are the slogans of the "Fellowship for a Christian Social Order" and the "League for Industrial Democracy", formerly "The Intercollegiate Socialistic Society". This last is said to have permanent representatives and workers in one hundred American colleges and universities. The Fellowship for a Christian Social Order arranged, in 1927, a conference at Hillsdale College, Michigan, co-educational, with four hundred students, a Baptist minister president, with Norman Thomas, Socialist candidate for governor of New York, in 1924—when he received 45,000 votes in a poll of 1,150,000—as leading orator and director. Mr. Thomas is, or was, a director of the League. He boasted that he and three other Socialists had addressed, in 1927, 52,000 students in 136 colleges and universities, from Maine to Texas. Of course the boast was part of an appeal for funds.

Perhaps the drive on the colleges and universities is caused by the determined and increasing conservatism of the American Federation of Labor, the great organization of those who really work for their livings. The Federation rejects radicalism more sternly as its members become more prosperous and intelligent and realize more clearly the blessings of cordial friendship and mutual confidence and cooperation between labor and capital. Samuel P. Luzzo, a prominent A. F. L. official of Chicago, in a published letter to President Green, asks his attention to the continual efforts of the Federal Council of the Churches of Christ, supported largely by the $2,000,000 endowment fund given it by Andrew Carnegie, to encourage and stimulate the Communists and Socialists, who join the Russian Soviets—open and blatant assailants of Christianity and all religion—in fighting the Federation and laboring to destroy it. An element of comedy is supplied by the fact that these radical movements are entangled and connected with each other and, by interlocking directorates and otherwise, with the Pacifists and Pacifism, while the Soviets, proclaimed as maintaining the ideal system of society and government which we are urged to adopt, keep under arms the largest standing army in the world.

Eleven organizations in this country are composed of persons sworn never to take part in war, offensive or defensive, by service, labor or subscription to war loans. Nine are obtruding themselves on relations of capital and

labor, five of these including in their names "Christian" or "Church" and one calling itself "Methodist". There are five organizations of Communists, one composed of boys, eight organizations of Socialists, one for Negroes. To the sorrow of many in this part of the country, the Y. M. C. A. and Y. W. C. A. are classed as participating vigorously, in New York and Western cities, in pacifism and its allied endeavors.

The leaders and workers contrive to take fairly good care of themselves. They have the Carnegie total of ten millions for advancement of world peace—certainly used in ways which Mr. Carnegie would denounce strongly. The Garland fund, an inherited million, given by a young man of feeble mind and "liberal" tendencies, who was sent to jail in Pennsylvania for establishing a free love farm and contributing to the delinquency of sixteen young women, is another help. Apparently, there are other sources of revenue. Before a congressional committee in 1926 expenses of the American Civil Liberties Union—which specializes in defending persons charged with incendiary and disloyal utterances and conduct—were reported at over $40,000; League for Industrial Democracy, $30,000; Fellowship of Reconciliation, $5,400, and so on.

The Christian Church is the one powerful, ceaseless, resistless driving and leading force in progress toward ideal social conditions, peace on earth, good will among all men, the strong ready always with help for the weak, life made happier, brighter, more hopeful for all. All progress of that kind has been and is in the Christian countries, or by their guidance. We here have Canada on one side of us and Mexico on the other and the difference between the Canadian working man and the peon in Mexico—where effort of the government to exterminate religion has just failed ignominiously—is plainly before us. The French 140 years ago undertook to establish a country with religion banished. Such experiments end in disaster invariably. The disturbers, incendiaries, radicals, are not new. Always there has been a certain proportion of the dissatisfied, embittered, disappointed and natural and instinctive mischief makers. Such led revolt against Moses and Aaron and extolled the flesh pots of Egypt and the golden calf as their successors here now tell us of the glories of Russia and the beauty of the policies there. Shakespeare knew them—"Moody beggars starving for a time of pell-mell havoc and confusion." They were noisy and pestiferous at the beginning of our government. With 62,000,000 members of religious bodies, 30,000,000 members of secret and charitable orders, all sworn to uphold government and law, and 14,000,000 stockholders in corporations—the vast majority of them wage earners—in this country we are not in danger of revolution. We are not likely to adopt the laws and customs of the scores of small Russias in Central Africa and parts of Madagascar, in which there is no capitalism, all property, including wives, is held in common and the communist and socialist systems are in perfection. There is need, however, for the churches and their loyal and reasoning memberships to scan carefully the faculties and methods and associations of all institutions asking their patronage and all organizations, including particularly those wearing Christian and Church names, soliciting their help. It is to be remembered that all these liberals and modernists are very practical people. According to their doctrines and teachings, such things as honor, truth, patriotism, loyalty, allegiance to solemn oath, are mere abstractions, unsupported by science or any geological, or archaelogical discoveries, or sociological, or psychological investigations and mankind is the spawn of rotting and stagnant water of countless ages ago. Persons who pervert the philanthropies and betray the confidence of the dead are not likely to be scrupulous in representations when seeking to advance their purposes or secure for themselves the notoriety they ceaselessly crave and easy livings by using the credulity of the callow and the passions, prejudices and greed of the foolish and malicious.

We are informed that in more than one hundred of our colleges in the United States there are stationed representatives of the so-called Industrial Democracy, formerly designated Intercollegiate Socialistic Society. We are reminded of Macaulay's great work, wherein he makes Horatius at the bridge say: "Then none were for the party and all were for the state and the great man helped the poor and the poor man loved the great, in those great days of old, as the Mason says, 'So mote' it be."

Langbourne M. Williams.

LEE AND BEAUREGARDE—WHY NOT DAVIS ALSO?

(Montgomery, Ala., Advertiser.)

Secretary of War Good has approved the suggestion of Major-General William Smith, Superintendent of the United States Military Academy at West Point, that "large and appropriate portraits" of Lee and Beauregarde be hung in the cadet mess hall.

Both of the Confederate generals were superintendents of the academy and small pictures of each are already in place. General Smith considered, however, that either picture should be as large as those of the other superintendents. Funds for the portraits will be provided by the academy.

This is commendable and gracious of Secretary Good and General Smith. But their action serves to remind us that West Point owes an unpaid debt of recognition to Jefferson Davis.

West Point owes more to Jefferson Davis than to any other Secretary of War since its establishment. Mr. Davis, a graduate of the academy, conceived and put into effect the idea that its educational standards should be raised to a point equal to the standards of the great universities. The scholastic standards of the academy had not been notably high. Mr. Davis made it his special care as Secretary of War to see that intellectually the institution should be equal to any university. His vision and enterprise thus marked a turning point in the history of the academy and many thousands of our bright young men have since profited by his foresight and the fame of West Point has been correspondingly enhanced. Mr. Davis, by all fair accounts, was a great Secretary of War and the importance of his services in that capacity are not diminished by the circumstance that later he was the Confederate civil chieftain.

Nevertheless, it is our information that there is nothing at West Point to acknowledge the academy's debt to Mr. Davis. There is no memorial to him, and his portrait is missing from its walls. It is from the pages of history rather than from the memorials of the academy that one hears of Davis' service to his country by raising the standards of West Point.

Somewhere on the walls at West Point there should be a life-size portrait of Jefferson Davis, of Mississippi.

CHRIST'S EARLY SURROUNDINGS.

By Bishop of Lahore.

There are many little hints in the Parables which enable us to guess the circumstances under which He was brought up. His home was one of decent, not of squalid poverty, but the little house was so small that the lighting He lived among people who had no great margin, whose He lived among people who had no great margain, whose supply of daily bread, baked for the day, did not suffice to cover sudden additional calls, and so the parable of the friend at midnight may have come vividly from His own experience. If Joseph died as Jesus was coming to manhood, and while his brothers and sisters were still young, Jesus Himself, we must suppose, became the chief breadwinner and shared with Mary the cares of the household. He certainly watched the leaven at work in the meal, when she made the bread, and He may well have rejoiced with her over the successful search for a lost coin. He lived among people the only playground for whose children was the village street and He had watched the children playing as ours do still today, at weddings and funerals. He lived among simple people and was familiar with simple cares and interests and therefore through all the records of His life there is no trace of a hint that He was ever "bored". I like too to think that His attitude towards womanhood, which has revolutionized the position of woman in Christendom, was due to His relationship with that wonderful mother. The link between a widowed mother in a small house and a thoughtful son growing to manhood and sharing her burdens is a very close and beautiful link.—Lahore Diocesan Magazine.

"HIGHER CRITICISM," WHENCE IT IS AND WHITHER TENDS

By the Reverend James W. Morris, D. D.

ONE real service Bishop Gore's New Commentary will render to the Church. It should make very clear what even the "moderate" critics teach. It sets forth with approval the chief ideas of devastating import that continental critics hold and that are now enthusiastically propagated by hosts of Christian teachers and preachers. It asserts and builds upon as scientifically established facts many views of the radical critics which, once accepted and logically applied, must destroy any worthwhile belief in supernatural revelation. It claims for the whole portentous theory of Wellhausen, barring certain details, the quality of scientific certainty.

It puts before us in simple and untechnical language the whole scheme, so that plain people of good sense may see just what it is all about. It makes it possible for those of us who cannot claim Olympian scholarship to see what the inevitable results must be of these "assured facts of modern criticism" and thus to recognize in it all the old familiar marks of barren naturalism.

We know what will happen if people come to believe that the books of Moses are a conglomerate of doubtful documents and late traditions, which have been compiled and **edited after the exile,** and then falsely ascribed to the great Moses, thus getting the authority that they have. It is not hard to know what the "uncritical" mind will think of the moral status of a long history pretended to be given of God through Moses and most of it professing to be contemporaneous with him, that is proven by a mass of discrepancies, contradictions and scientific blunders to be of late and utterly uncertain authorship. That such an astonishing fraud, such a long and careful literary forgery should be considered by serious men a proper vehicle for a revelation from the God of wisdom and truth, will be regarded by most people as a hardly credible phenomenon. Most of us will think such a thing an offense to God and a dishonor to truth, and will repudiate any divineness in such a production.

Professor Erith, of Jamaica, writes a short history of higher criticism. He tells the whole unsavory story with a straight face, and with no sense of humor. He appears to think that a bad ancestry is a good asset.

It was a French physician of low character named Astruc that gave the start to the whole business. His ideas, taken up by a line of confessedly rationalistic writers who developed and added to his "discovery", were at length brought to full flower and fruitage in the speculations of a school of Dutch and German scholars who frankly rejected all supernatural religion. Professor Erith, after running over this unedifying story, bids us receive from such profane and unchristian sources the new light that shall make more rational and more spiritual all the books of Moses and the prophets!

As well might we be asked to get our Christian teaching from the writings of Thomas Paine and Robert Ingersoll. God's Word cannot be understood either critically or morally by men, however brilliant, who have made shipwreck of their faith in God. Yet it is from the writings of men of this character that Professor Erith and other higher critics have imbibed their woeful notions of the books of Moses.

Astruc, who began the kind of speculation now called criticism, did not deny Moses' authorship of Genesis. Indeed he wrote his book in 1753 in defense of the Mosaic authorship of the Pentateuch. He thought that Moses composed his book from two main ancient sources distinguished by their use of two distinct names for God. The use of these two names is very potent in Genesis. One named **Elohim** is translated God in our Bible: the other name **Jehovah** is translated the Lord. And so Astruc supposed that Moses made use of two principal documents, the E document and the J document.

This idea, of course, does not in any way impugn the authorship of Moses. That Moses had ancient documents at his disposal, in composing under the guidance of God's Holy Spirit, the most ancient continuous history in all the world, may reasonably be supposed. And if that were all that is meant by the modern higher critical theory, no question need be made. For clearly God inspired men to record His revelation, not only through direct communication, but also through the use of written documents (Luke 1:1, 2) and in the selections from oral traditions.

And so Astruc's notion of two sources as denoted by the two divine titles—God and the Lord—may have some basis in fact. The Catholic explanation of the names, however, is much more satisfactory. **Elohim** refers to God in His eternal nature and being; while **Jehovah** refers to him in His covenant relationship with His people: the one is God as pertaining to all the universe, the other is God as especially belonging to His people.

Now it is this use of the divine names that was at the beginning made the basis of all the "analyses" of the early Old Testament books. And it is still upon this basis that the critics proceed in very many instances.

Of course, it is the fashion now to say that this use of names is not made so much of as it was. It is no longer regarded as one of the "principal criteria" that distinguish different writers. The critics have been forced to do a good deal of hedging in this matter, while still using the rule. It has been shown to their confusion that the Septuagint, the famous translation of the Old Testament into Greek, made during the second or third century before Christ, does not use the divine names in the same way that the Hebrew does. And yet the Septuagint is, according to many scholars, based upon an older Hebrew text than that found in our Hebrew Bible.

This harmless theory of Astruc was taken up by the Scotchman Geddes and a line of German rationalistic students, beginning with Eichorn and continued by DeWette, Ewald and others. They discovered other additional strands of old documents, and they extended this sort of separating into documents to Joshua, making what they call the "Hexateuch". Then set in the work of late dating, of inventing editors and redactors, very cunning and yet at the same time quite stupid, and of twisting the history into shape to suit any theory.

Up to the time of Ewald, while the books were roughly handled and split up into fragments, there was quite a general acknowledgment of the Mosaic authorship, or at least origin of the books. But the real Simon-pure modern higher criticism did not emerge till Graf, Wellhausen and Kuenen began their baneful labors. They indeed are the **real authors of modern higher criticism, and the acknowledged masters and teachers of the writers in the "New Commentary"** as well as of the multitude of Hebrew teachers in our colleges and seminaries.

These men deny utterly any peculiar divine element in the Old Testament writings. They regard them as human documents, many of inferior quality both as to history and as to moral value. They reduce the history of Israel to ruins. They obliterate the whole history of the wilderness, and reduce to what they call **"anachronistic" imaginings** the entire account of the tabernacle, its construction and its ceremonials. The whole was an imaginary throwback from the exile, invented to give authority to the priestly authors! They make the history ascribed to Moses, a very late compilation from vague traditions and fragmentary documents, thus undermining its factual value.

Graf made what Dr. Oer calls the great somersault of criticism. He made first things last and last things first. With earthquake violence he threw down the whole sequence of events, so that the evolutionary theory of a gradual discovery of God by the Hebrews might be constructed out of the fragments. He "proved" we are asked to believe, while Wellhausen clinched the proof, and that what is now called the P. document, or the priestly writings (characterized usually by the use of Elohim for God), was compiled and written by unknown priests **after the exile.** These P. writings include large parts of Genesis, most of Exodus and Numbers, and all of Leviticus!

The other parts of these books and the book of Joshua largely existed in some form about the time of Amos the prophet; but they too were not put together till **after the exile.** The pitiful time therefore after the exile is, in the opinion of these men of uncanny prescience, the greatest literary period in the whole history of Israel!

At that time a keen company of editors and redactors, forgers and falsifiers of extraordinary skill, put together and arranged all the books, harmonizing them where they needed it, putting in certain passages where it was necessary to make one document older than another, etc., and thus succeeded in hoodwinking all the world of scholars, historians and critics, so that their crafty and cunning deceits were not discovered and disclosed till near three thousand years afterwards!

In all the range of literature, in all the history of mankind, in all the documentary records of the world, there never was so stupendous, so marvelously concocted, so cunningly and successfully executed a falsification of old documents. Such a clever record of pretended history and of fabricated institutions, the critics with sublime prescience

and magical second sight have dug up out of the ages. There never was a fraud perpetrated upon the whole world of devotedly religious peoples that had so immediate, so far-reaching and so abiding and beneficent a success. For thousands of years none of the millions of earnest students and pious readers of these books had any suspicion of their extraordinary falsification of history, of laws, of religious regulations. It remained for a select company of Dutch and German scholars—men who had abandoned all credence in a supernatural revelation—to tear away the mask, to expose the deceit and to relieve the world of the burden of believing such fables. And so we seem to have come to the point where we must believe no longer in the inspiration of Moses, but in that of Wellhausen and his followers. It seems easier and more reasonable, if we are to believe Professor Erith and the rest, to suppose that a set of scholars of the nineteenth century are able to dissect documents dating at least from the fifth century before Christ and to expose their falsities, than to believe that Moses inspired of God composed and edited the books. This all amounts to accepting the inspiration of these unbelieving critics and denying that of Moses.

There are difficulties in the Old Testament books: there are problems there of history, of literature, of morals that tax our best gifts and demand our most anxious thought. Many of these problems are probably insoluble. But surely to pretend to take these ancient documents and to rewrite the whole history on principles discovered only in the nineteenth century, is not to resolve any difficulty: it is rather to set up an absurdity. Says a distinguished critic, "Nothing is simpler than the Grafian hypothesis. At one stroke the Mosaic period is wiped out." And so the history is not explained: it is expunged.

From what has been said, all of which and much more may be verified by any one who takes the patience to read the "New Commentary", it is very certain that we should not allow ourselves to be deceived by the constant assertion that nothing is intended or done in modern criticism subversive of sound Christian teaching or of faith in supernatural revelation. It is the fashion to tell us that dates of books and their authorship may be discussed and many changes made without injury to Christian faith. But it is abundantly clear that this whole scheme involves much more than the discussion of dates and of the probable authorship of old documents. It demands a falsification of the history of the Hebrew people, from which the very Gospel has come. However much many believing critics may seek to stop short of the terrible conclusions of the Graf-Wellhausen hypothesis, it is logically impossible to do so. The legitimate and inevitable result of the whole system is a dishonoring of God's holiness and veracity and the repudiation of anything like divine inspiration.

A great scholar, deeply read in all the critical theories, asks this question—

"Is it (e. g., Old Testament history and literature) the natural product of the development of the human spirit, as Kuenen and others allege, or is it much more, the result of special, supernatural revelation to Israel, such as other nations did not possess?"

"Must man's changing and erring thoughts **about** God henceforth take the place of God's words **to** man? Are the erstwhile "lively oracles" of God simply the fragmentary remains of a literature to which no special divine quality attaches? Is the supposed history of revelation largely a piecing together of the myths, legends and free inventions of an age whose circle of ideas the modern spirit has outgrown?"

It is confessedly and frankly from scholars who make the Old Testament "a natural product of the human spirit" that the writers of this disastrous New Commentary get their theory, their "analyses", their persistent and perverse misreading and discrediting of the ancient history of Israel. Where the history can be made use of to support their theory that the poor post exilic time was the golden age of Hebrew literature, laws and religion, it is meticulously and very literally accepted and where it cannot be straightjacketed into submission to the theory, it is scrapped or "redacted" out of shape.

It is time for all who think that the truth of the New Testament is intimately bound up with the historic verity of the Old, to take a firm stand—and to call the bluff of these men, who in their self-conceit ignore all scholarship except their own. A grandiose system of radical criticism, forged in the armory of outspoken and arrogant infidelity, should no longer be allowed to parade itself as the last word of scientific Biblical research. A theory whereby the traditions of men are made to supersede the teachings of God cannot stand the test of impartial examination.

Our Lord has definitely proclaimed the futility of the teaching that puts traditions of men in the place of commandments of God. He has put His stigma on the work of religionists and scribes "who leave the commandment of God and hold fast the tradition of men" and "who make void the Word of God by their tradition" (Mark 7:16-13). He has passed sentence on all such efforts. He says of them, "In vain". They are worthless.

STRATFORD HALL TO BE SCENE OF LEE PAGEANT.

Fredericksburg, Va.—A pageant depicting scenes in connection with Stratford, birthplace of General Robert E. Lee and his forbears, will be presented at the old estate in Westmoreland County at eight o'clock on the evening of September 27. This announcement was made by Mrs. Charles Stuart, of Stratford, wha has arrangements in charge.

Mr. Paul Kester, distinguished author and resident of the neighboring county of King George, whose new novel, Diana Dauntless, written in the period of Queen Caroline and King George II of England, has been such popular summer reading, is arranging the tableaux.

The pageant will be strictly historical and all those acting will be appropriately costumed in period dress. Included in the series of tableaux will be:

Powhatan, the great Indian King, with his family, receiving Captain John Smith and his men on the shores of the historic Potomac, on the Stratford estate.

Richard Lee, the immigrant, acquiring the land on which Stratford now stands, by original charter from the British crown and subsequent negotiations with the Indians.

Queen Caroline, King George II., and Sir Robert Walpole, the queen, is sending a gift of three hundred pounds to assist Colonial Thomas Lee to rebuild his home in Virginia, which had been destroyed by fire in February, 1729. Colonel Lee was grandfather of Richard Henry Lee, "The Cicero of the House".

Mrs. Augustine Washington, mother of George, comes from Wakefield with her baby, George, to visit Mrs. Thomas Lee.

John Wesley preaching in the Colony in 1736 to the backwoodsmen and Indians.

Colonel Thomas Lee negotiates the treaty of Lancaster with the Indians in Pennsylvania in 1744. This opened the whole West to English settlement.

Richard Henry Lee writing the Westmoreland resolutions nearly ten years prior to the Declaration of Independence and the forerunner of the Declaration.

William Lee and Arthur Lee meet Dr. Samuel Johnson in London at dinner. Dr. Johnson regards them askance over his shoulder.

Richard Henry Lee moves the adoption of the Declaration of Independence, June, 1776.

Arthur Lee with Benjamin Franklin at Paris negotiating the treaty with the officials of the French capital.

Light Horse Harry Lee brings home the bride.

Minuet.

Robert E. Lee as a baby in his mother's arms, attended by an old mammy.

General Lee bids farewell to the Confederate soldiers at Appomattox, closing the Civil War.

General Lee seated in his study at Lexington, Va., a solitary figure.

FAVORITE SCRIPTURE VERSES.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by Mrs. J. Ortwyn, of Los Angeles, California:

> The shortest biography: 1 Timothy 3:16—"God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Who will send one from the far-away places as well as very near us?

A DOOR ONCE BARRED AND BOLTED, NOW OPEN.

Current events in the Near East lend interest to these recent remarks from Dr. Samuel Zwemer, one of the greatest, if not the greatest, of modern authorities on Islam:

We may say that at last the whole of Christendom faces the whole Moslem world in the open. The day of clandestine or indirect approach or contacts is past. They know and we know that Christianity and Islam face each other as rivals for world dominion. Compromise of principles is as impossible for them as it is for us. But a new sense of brotherhood and of international trust will result, if we play fair. A great and effectual door has been opened for the Gospel. A door once barred and bolted is nailed open.

The Cross of Christ is the missing link in Islam's creed; it is our glory. The life of Christ alone can elevate their moral conceptions; dare we withhold that life from them? The power of Christ alone is able to set them free in the liberty of the sons of God; shall we not proclaim to them this freedom? Their political hopes in a pan-Islamic program are ruined. But they deserve sympathy and help in their struggle for a new nationalism and the principles of democracy. The soil of their hearts has been broken up by the plowshare of God. Now is the time for sowing; tomorrow, the harvest.

THE SHAMEFUL BIRTH OF OUR MARRIAGE CANON--- ANOTHER CRITICAL EXIMINATION

By the Reverend Walker Gwynne, D. D,

Secretary of the Sanctity of Marriage Association.

IT is a notable and hopeful sign that during the almost ten years of the existence of the Sanctity of Marriage Association, after the publication of more than fourteen pamphlets in defense of the Christian doctrine of marriage, no public challenge has ever been made of any of our facts or arguments. Criticism has been confined to two courteous personal letters addressed to the Secretary by members of the late General Convention, the chancellors of two of the most important dioceses in the Church. "The rest is silence."

The only difficulty found by one of these eminent lawyers was this: He "was not clear enough about our Lord's actual teaching to maintain that the Eastern Churches are wrong in their tradition of it, even though the Latin tradition be different". The objection made by the second writer was to the use of certain words employed by the Secretary concerning the revolutionary action of the General Convention of 1868, which turned the "resolution" of the insignificant and half-educated House of Deputies of 1808 (fourteen clerical and thirteen lay), but clearly not the House of Bishops (only two, very troubled, men—the Ven. William White, of Pennsylvania, and Thomas John Claggett, of Maryland), into a canon making possible the remarriage of the "innocent party" in a case of adultery.

The particular statement objected to in the Secretary's article was that this action was taken "with refusal to refer the matter to a commission, and ignorantly, illegally, and in rejection of our pledge in 1789 to uphold both the **doctrine and discipline** of the mother that gave us birth." (See Preface to the Prayer Book, page 5, and Article X of the Constitution, which requires that all changes in the doctrine, and even wording, of the Prayer Book must be referred for final approval to the succeeding General Convention.) The Chancellor claimed that this statement was "unwarranted and misleading, and should be corrected".

As the difficulties felt by these two able lawyers may also be the difficulties of others, especially members of the now enlarged Joint Commission, I trust that space may be granted me for at least a portion of my replies. My answer to this second letter was in substance that the case was even worse than I had stated it. I reminded the Chancellor that all our ecclesiastical lawyers of recognized authority have held that from 1607 and 1620 up to October, 1868, this American Church was living under the inherited law of the Church of England, unbroken through twelve hundred years of national existence, as well as six hundred earlier years of primitive and Catholic tradition. That is the unanimous judgment of Dr. Hawks, Judge Hoffman, Dr. Francis Finton, and Dr. Edwin A. White, a priest of legal training and practice, and for twelve years chairman of the Committee on Canons of the House of Deputies. (See his **American Church Law**, 1898, and his **Annotated Constitution and Canons**, published by order of the House of Deputies in 1924.)

It was probably in complete ignorance of this fact that the diminutive House of Deputies (not the "General Convention", for there is no evidence, rather the contrary, that the two Bishops, without power of veto until 1811, acceded) adopted the "resolution" which attempted to revolutionize the Christian law of marriage, "as this Church had received the same from the Apostles' time". It is true that this action had no force of law, nevertheless it helped mightily through the succeeding sixty years to vitiate the moral atmosphere, already for nearly two hundred years poisoned by the low views of marriage brought to New England by the Puritans.

Let us now look forward for sixty years. Two generations have lived and passed away. Young men who knew nothing of the ancient law of God have taken their place. There have been great changes in the land—the war with Mexico, a new empire in the South, the conquest of the west to the ocean, population multiplied sixfold, the turmoil of the Civil War. In the Church also great changes. From less than 200 clergy all told to a thirteenfold increase, 2,662 clergy and 35 dioceses. But meanwhile the false resolution had been sowing its evil seed, both within the Church and beyond. Following this bad example, civil law was loosening the bonds of marriage still more. Divorce with remarriage was increasing rapidly.

The General Convention of 1868 meets in the Church of the Transfiguration in the city of New York. Alarm is felt and expressed in both Houses. In the House of Bishops a special committee (not "commission") of five is appointed on the tenth day, October 17. This consisted of the Bishop of Rhode Island (Clark), chairman; the Bishop of Connecticut (Williams), both of whom I knew and admired; Bishops Atkinson, of North Carolina; Talbot (assistant), of Indiana, and Armitage (assistant), of Wisconsin.

Five days later, October 22, they report a proposed canon, which is referred to the Committee on Canons. (See **Journal**, pages 208, 229, 230.) The next day, October 23, "agreeing in the views presented in the report", the committee recommends it, and the revolutionary canon is "unanimously adopted" (page 237). On October 26 a slight amendment by the House of Deputies is agreed to (page 253), and on October 28 final action of concurrence is taken with the other House (page 266).

In view of the foregoing facts it is easy to explain the readiness with which these five excellent bishops, after only five days' "study", amid the natural confusion and demands of a large body of clergy and laity, brought in their unanimous report which, after another day, is "unanimously adopted" by the House, namely, that the revolutionary "resolution" of 1808 should now be crystallized into a canon with all the sanction of law.

All of these bishops had probably never known any law on the matter other than this resolution, which was not law, but only the rash and ignorant act of a diminutive House of Deputies. The oldest, Bishop Atkinson (69), was only a baby when the fatal resolution of 1808 was adopted. Bishop Clark (56) was not born till four years later; Bishop Talbot (52) eight years later; Bishop Williams (51) nine years later, while Bishop Armitage (38) was not born till twenty-two years had passed. They never knew anything different.

And what, let us ask, are the only reasons which the five bishops give for their recommendation. First of all, that "they are impressed by the attention which the subject has received in several of the diocesan conventions, and the numerous publications upon it by both clergymen and laymen" (page 229). No mention whatever is made of the character of these publications, nor of the weight of their arguments, but only **"the importance of action by this General Convention"**. In brief, something must be done, that is all. This is the sum of their reasons.

Nor is this the worst. In their next sentence they proceed to quote with complete confidence "the opinion which the General Convention (?) in the year 1808, pronounced giving it verbatim, namely: **"Resolved**, That it is the sense of this Church that it is inconsistent with a law of God, **and** the ministers of this Church shall not unite in matrimony [italicized words **sic**] any person who is divorced, unless it be on account of the other party having been guilty of adultery." Their imagination as to divine law, custom, tradition and "the ancient canons" (see the solemn question addressed to them at their consecration, Prayer Book, page 526, did not extend farther back than to the city of Baltimore in 1808, nor even to the revisors of 1789 and the solemn promise that still stood in their Prayer Book (page 6, Preface). Surely here was bathos! The next day, October 23, the proposed canon, with the proviso of the uneducated and turbulent House of thirty-seven Deputies, which so alarmed Bishop White, was reported back from the Committee on Canons and "unanimously adopted" (page 237).

This report of the bishops' special committee was the **fullest and the only one** that gave any reasons for their action; even borrowed reasons, from a House of Deputies so insignificant, and concerning whose history they seemed to be wholly ignorant! Let us now turn to the House of Deputies, where conditions are no different. On October 22, Dr. Adams, of Nashotah, offered a proposed canon, and on the twenty-fourth the Committee on Canons proposed one of their own, but both contained the fatal proviso (pages 105, 106, 122). On the same day the House refused the

the bishops to its own committee (pages 125, 126), and two days later the committee recommended concurrence with the bishops, introducing **for the first time** that very elusive phrase, "the innocent party". Thereupon it was reported to the bishops and by them finally adopted on October 28 (pages 139, 253, 266), after eleven days of such careless consideration.

Here we have the unvarnished tale of the conception and birth of this revolutionary canon. Neither reasons nor arguments are given for its adoption. And if we consult the verbatim record of the debates in the House of Deputies (providentially ordered by the House, and preserved to us in bound volumes in the Public Library of New York and that of the General Theological Seminary), we shall fail to find there any reasoned argument from Holy Scripture, or logic, or history, in defense of the novel proposal. In fact, one is impressed with the very slight consequence attached to the question.

"Let the ancient customs prevail", was a great maxim of the early Church. This was not because the customs were ancient, but because uninterrupted custom through all the centuries "from the beginning", as St. John puts it so often, is the best possible evidence of truth; as in the case of the two great sacraments of the Gospel, Baptism and the Holy Eucharist. It is the same great principle of **"continuing stedfastly"** in the apostles' doctrine, etc. (Acts 2:42), which is given in the Preface of the Ordinal; namely, that **"from the Apostles' time** there have been these orders of ministers in Christ's Church". It is the principle of "continuity" underlying our belief also in Holy Writ, as expressed in the sixth and twentieth of the Thirty-nine Articles.

Only a few words will be necessary from my reply to the letter of the Chancellor of the Diocese of X, whose chief or only difficulty in accepting the plea of our Association was "the tradition of the Eastern Churches"—"the changeless East"—in regard to divorce and remarriage. I referred him to the history of that break with tradition, as given by Oscar Watkins in **Holy Matrimony** (Macmillan Co.), and as summarized by Bishop Hall in **Divorce in America** (Macmillan Co., pages 117-134), which found its nemesis in the victorious attacks of polygamous and cruel Mohammedanism in the seventh and following centuries. In fact, the departure of the Eastern Churches from the ancient path is well illustrated in our own case; in our new environment in the West, with outnumbering dissenters, all committed to the loose and unscriptural ideas of Luther and Calvin and Milton. In America it has taken only a hundred and twenty years to establish in the minds of our own people an utterly false tradition, unknown still to every other branch of the Anglican Church—a much shorter time than it took in the Eastern Church.

In the East another five hundred years pass, and in the eleventh century, by the inevitable logic of the case, looser ideas were adopted, so that Watkins is compelled to write: "It is not too much to say that at the present day [1895] the Church allows divorce for well-nigh 'every cause'" (page 317). Only thirty-three years have passed since that was written, and "the mills of God have ground" out the inescapable result in the vast empire of Russia by another power as cruel as that of the Turk.

Here is solemn warning to the world, as well as to America. A single rift in the divine dam of the moral law, just as truly as a single rift in the Church's faith in the Incarnation, leads on logically to the mighty flood that ignores all law and ends in disaster. There is no logical resting place between the easiest of all methods of getting rid of husband or wife and the fifty others provided by our State Legislatures, some harder to endure and to prove than adultery.

No wonder that St. Augustine in the fourth century should write: "If by the adultery of a spouse the marriage bond is dissolved, the absurdity follows—that the woman may be loosed from her bond by her unchastity; and if she is loosed she shall not be an adulteress if she sin with another man; which is as foolish a thing as could be said" **(Comm. on Romans,** 7:2, 3; see also Watkins **Holy Matrimony,** page 334). No wonder that the great Old Catholic historian, Dollinger, wrote that to suppose that our Lord could have uttered such a sentiment is "inconceivable".

Nevertheless, our canon, alone among all the Churches of the Anglican Communion and of the whole Eastern Church, contains this "inconceivable" falsehood. Thus also, as no Roman Rota ever dared to do, it has been preaching since 1868 that holy matrimony is not the complete and absolute condition and "holy state" which our Prayer Book declares it to be unequivocally—"for better or for worse, for richer, for poorer, in sickness and in health, till death"—but only a temporary contract until a civil court declares it sundered; in brief, "trial" marriage. Let us pray that, not only in our own Communion, but among "all who profess and call themselves Christians", this "inconceivable thing may be forever done away.

AS OTHERS SEE US.

The name of Captain I. B. Edwards, Deputy Governor of the Province of Cotabato in the Philippine Islands, will be familiar to many as a long-time friend of the Church's work, especially of its more recently established mission among the Tiruray tribe. To Captain Edwards a Tiruray man, recently gave free expression to some of his ideas about Americans, which Captain Edwards has reported in the "Philippine Magazine". Underneath the quaint humor, there is, for those who can see it, a serious viewpoint, which does not take for granted the racial superiority so easily assumed by Americans. It may be added that the Tiruray are superior to most if not all of the surrounding tribes, and are likely to become their leaders, for which reason the Church's work among them is of special importance.

Said the Tiruray man to Captain Edwards:

When the Spaniards were driven from Mindanao by Americans, the Moros began killing Filipinos and Tiruray. The Americans heard about this cruelty and came to defeat the Moros and save us all. They did this effectively and just in time. There would have been none of us left in another year under the Moros.

It is not known why the Americans took the trouble to thus help us. They say they just wanted to and, although this seems an improbable motive, we always admit it when in conference with them, as there is apparently no more adequate motive.

All Americans think they are superior. We do not think so. It seems impossible, but what can one say in a discussion? All tangible evidence supports their contentions—machines, fine clothes, an abundance of food, et cetera, against our inexpressible sense of a superior realization of things as they really are.

They can sometimes be as polite as we are, having a word for "tabia" (excuse), never passing in front of one without permission, not eating until one's companions are ready, and in many ways showing as good custom as we do.

They treat women as we do persons of rank, carefully saluting them, helping them complimentarily when there is no need of it, never permitting them to carry things, and always showing them a smiling face. How they must love them! Of course this would be all wrong if their women were like ours, but we like to see it, and wish our women might be so treated.

All Tiruray like Americans, although they seem mostly crazy. Crazy people are always liked. Americans do not get angry at little things, easily, as do our own people, the Moros or Filipinos, but when they do get angry they are really awful. Except when trying to buy some valuable thing, they do not haggle. They appreciate little things you do for them. They are brave, but not aggressive, and they know how and when to forgive. These are the things Tiruray like. We Tiruray want to be real Filipinos, like the teachers from the North, but the real reason we want to be so is so that we may get along with the Americans as they do.

PLAYING THE SOVIET GAME.

Those who are anxious to develop business relations with Russia, which up to now have been conducted in considerable volume on a cash or barter basis, might recall an old proverb, "A liar should have a good memory". In the matter of Zionism these pocket sympathizers with the Bolshevists in their worldwide campaign against Great Britain forget the circumstances of British rule in Palestine.

Within a few years of the armistice and the Balfour pledge of sympathetic support to the Zionist movement in 1919, the British put their Palestine mandate on a genuine peace basis. The French mandate next door in Syria was still administered by an army of occupation but the British withdrew their troops, including the military police and established a native police force of some thousand men with British officers. This and a well founded detachment of aeroplanes was the total force for preserving law and order.

It is already forgotten that this gesture was hailed with enthusiasm all over the world and particularly at Geneva. Neither Washington nor any one in Congress had a word to say nor did a single Jewish organization of any kind whatever denounce the policy as dangerous. It was compared with the action of the British Government within a few years of the Boer War and all its ill-feeling, in conferring autonomous government on the Boers themselves in South Africa. Not only the Transvaal and the Orange Free State were turned over to a majority rule certain to be Cape Dutch, but the English colonies of Natal and the Cape of Good Hope were added to the Dominion.

This large-minded policy had effects so admirable that the Boers and the English Colonists were trusted to handle the conflict with Germany in Africa. The whole world

thought that a similar policy in Palestine was justified. It counted without Moscow. There are three hundred million Mohammedans in the British Empire and unrest was stirred up amongst them. But the Soviets this time had the assistance of Jewish sympathizers, especially in America, and of American newspapers who chose to take offense because the Young Plan was not unconditionally accepted by tht British Government.

Those who think to curry favor with the Soviets by suppotring such a campaign against the British Empire might well remember another proverb, "He who sups with the Devil should have a long spoon".—Selected.

PHI BETA KAPPA.

In Recognition—Character and Love of Learning and In Further Consideration of Promise of Efficiency or Of Distinction Already Attained.

In Articulo Mortis.

A bullet from the Nicaraguan jungle tore through the throat of Captain Robert S. Hunter, of the Marines. He sprayed a machine gun at his enemy. A second bullet crushed his chest. He fell, and whispering to his men, "Don't go back. Go ahead!" he died.

What last spark flares in moribund minds? What is man's exit line, as he walks off the stage of life into the Wings? Anticipation? Charles Mathews, famous English actor, said quietly, "I am ready". Goethe prophesied, "More light!" Byron greeted the abating of his life's fitful fever with "I must sleep now". Stonewall Jackson said in a clear voice, "Let's cross over the river and rest in the shade of the trees". Ecstatic, Daniel Frohman heralded the Lusitania's sullen plunge with, "I am starting on the most wonderful adventure!"

Do some depart with a brave jest on their lips? Said Madame de Pompadour to the priest leaving her deathbedside, "A moment, Father; we'll go away together."

Does the ruling passion still hold sway? Wolfe, victorious at Quebec, cried, "What, do they run already? Then I die happy!" The Earl of Chesterfield, quintessence of courtesy and breeding, received a visitor that last morning, and ordered his valet to "Give Dayrolles a chair". On July 4, y826, fiftieth anniversary of the signing of of the Declaration of Independence, died John Adams, second President of the United States. Said the patriot, "Thomas Jefferson still survives". But Thomas Jefferson died that very morning: "I resign my soul to God, my daughter to my country." Seven years after Gettysburg, Robert E. Lee died, crying, "Tell Hill he must come up!"

Does the moment override all else? Caesar challenged, "You, too, Brutus!" Mirabeau begged, "Let me die to the sound of delicious music!" Washington murmured, "It is well." Sir Walter Raleigh ordered the hesitant axeman, "Strike!"

And One soothed the mourners huddled at His feet, "It is finished".—Richmond News Leader.

WOOD-PULP MAGAZINE.

"Always remember that we are getting out a magazine for the Great American Moron." These were not cynical words, but official instructions from the editor to a writer on the staff of one of the "wood-pulp magazines" that infest the news stands the country over. The writer, who has now risen to **The New Republic,** discusses, in the issue of August 28, the quality and the almost incredible quantity of these vigorous journalistic weeds, stories of sport, the West, adventure, air, war, sport, crime, "love", confession and the like, which have circulations carrying from 75,000 to 600,000 a week or a fortnight, mainly from news stand sales. They have small subscription lists and carry little advertising. A fortnightly which reached a mere 50,000 died almost immediately. "Wood-pulp literature," says the writer, "caters exclusively to the adolescent mind," almost repulsively moral on the surface, but full of suggestion and the harmful influence of unreality. The detective story magazines are the intellectual kings of the tribe, and their circulation is smaller. "Occasionally a really good story does find its way in. There are even some writers whose work can be read by an adult without nausea. But, as a rule, if you find a yarn of genuine literary merit in a wood-pulp magazine—well, it is probably because the author did not know enough to send it elsewhere."

SAVING OUR SUNDAYS!

A Successful Endeavour.

A popular handibook, bristling with facts and figures on the Sunday question, has just been issued by the Lord's Day Observance Society. It is entitled Our Year Book.

The forty pages are full of heartening reports of the Society's recent successes up and down the country in opposition to enencroachments on the Lord's Day such as Sunday games, Sunday cinemas, Sunday concerts, Sunday prizefights, Sunday dirt track races, etc. The latest attempt to secure the Sunday opening of theatres and music halls has met with unceasing opposition.

The progress of the Come-to-Church Campaign is reported—including the recent observance of Come-to-Church Sunday, when in 5,061 churches special sermons were preached emphasizing the religious uses of our Sundays. The latest development, the acquisition of new headquarters for the Society's expanding work, is also recorded.

No one can read Our Year Book without feeling (1) that, notwithstanding many adverse factors, the battle for our Sundays is by no means lost, and (2) that the Churches have a fighting force in the Lord's Day Observanse Society which after ninety-eight years is justifying its existence more than ever. Our Year Book is published at sixpence, post free. Address: 22, Red Lion-square, London, W. C. 1.

Book Reviews

BETWEEN THE DESERT AND THE SEA: By I. Lilias Trotter. Cloth. 8vo.; Pp. 63. Published by Marshall, Morgan and Scott, London, England. Issued in Association with the Algiers Mission Band.

A beautiful presentation of life in Northern Africa, recalling the pirate days of terror and the monontonous life of Mohammedan staidness and religiosity. Illuminated with superb colored plates, matchlessly producing the scenes, customs and manners of the people. This is not a guide book, but the personal relating of events and experiences incidental to residence in that contrastive land of religious bigotry and aspiring civilization. This charming volume deserves American circulation; and we have but to estimate the exchange to ascertain the probable cost. No doubt it may be had of any book-seller.

Kenneth Mackenzie.

DREAM CARGOES: By David W. Cade. Cloth. Pp. 64. Published by Dean and Company, New York City. Price, $1.00.

The fact that the first edition of this charming book of poetry was sold before publication, is the guarantee of its acceptance by the poetry-reading public. One is not so much impressed by the framing of these poems as that the writer has thrown upon the screen a portraiture of his own soul. And we all love this element in literature. Here is life unvarnished by the conventional exactitudes of social modes. Human nature in simple revelation of its genuineness is herein disclosed.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

ANGLO-CATHOLICISM.

Mr. Editor:

I am today in receipt of a letter from a leading layman of a very large Eastern parish, which further illustrates in a striking way the character of correspondence reaching me from all sections of the country and which speaks for itself:

August 27, 1929.

Hon. C. L. Marsilliot,
928 Exchange Building,
Memphis, Tenn.

Dear Fellow Churchman:

It is with much concern that I view the alien doctrines and extreme formalism that are being fastened upon our rational and beautiful ritual by the "Anglo-Catholic" party.

The doctrines and practices set forth in the Book of Common Prayer are far more beautiful and impressive

in their Christlike simplicity than all of the superstitious and elaborate ceremonials being introduced by this disloyal group.

The apathy exhibited by the laity in this period of chaos, when the unity and very life of the Protestant Episcopal Church is at stake, is astonishing and deplorable.

The response to the warning sent out by your Society, judging by my own indifference and that in my immediate circle, was doubtless rather meagre in the circumstances. **Here I hasten to apologize, for I trusted that the conditions which you set forth were remote and impossible; but I have been rudely awakened to find that your warning was not the ranting of an unduly apprehensive and radical element, but the logical expression of loyal Churchmen who know the facts. These facts have been translated in terms of personal experience, for the church to which I have given my best for thirty years has been snatched away by this ritualistic group, and its identity as a Protestant Episcopal Church has vanished.** The "Anglo-Catholic" party, and especially a quasi-secret society, the "Confraternity of Unity", in their fanaticism for unity (unity of Catholics only) **are bringing about chaos and even disruption in our own dear church.** I presume to observe that if unity be destroyed in our great middle, conservative body of more or less like-minded constituents, the possibility of achieving unity of the extreme Protestant section and the Roman section of the Christian Church is made remote to the vanishing point.

Unity, I believe, can be achieved only through a high regard for personal preference. If Christ is the inspiration and the ideal, regardless of the angle of approach, we have unity, provided that there is no meddling of one following with another.

The "Anglo-Catholics" are determined that their Roman doctrines and practices be followed, even if it means to us a forsaking of our mode of worship, dear to us because of heredity, personal inclination and God-given intelligence. This thrusting of alien practices upon us is a disregard of our personal preference and it is meddling. It may be Catholic, but it is not Christian.

They aim to set up, and do set up, doctrines and practices which are not in accordance with the Ten Commandments, the full example and teaching of Christ, nor with the usages and doctrine of the Protestant Episcopal Church.

In order to make their use of images and relics square with the Ten Commandments, they hold that the Second Commandment is inoperative and that it applied only to the early Hebrews. Likewise the Fourth Commandment is not applicable, for there is no longer in practice a Sabbath Day. If that position is maintained, then God spoke only to the Hebrews when He said, "I am the Lord thy God", and He is not our God at all.

The command of Christ to preach, oft repeated and practiced by Him, is being neglected and disregarded by the disproportionate emphasis on the Sacraments. The "appeal to the eye" method by the use of images and brilliant trappings is, in addition to a violation of the Second Commandment, an abandonment of the example of Christ to preach and of His example of simplicity and informality.

The Protestant Episcopal Church, in its interpretation of the "Higher Law", sets forth doctrines and practices subscribed to at the last General Convention. To these the Clergy, when ordained, pledge and vow to conform. **So long as these laws are a part of the doctrine of the Protestant Episcopal Church, and are contained in the Prayer Book, they cannot honorably be disobeyed.** To teach and practice anything contrary is a monstrous absurdity. **This serious and insidious practice cannot help but bring chaos in the Church and distress to the minds of Episcopalians.**

This disregard of our laws has taken place in my own church. Auricular confession to the Priest is urged and pressure is brought to bear to secure it. Communion has been denied, in one instance at least, to those who believe that fasting is not necessary to a proper Communion. Adoration and Reservation of the Sacrament of the Lord's Supper are practiced. The laity are denied the cup in the Eucharistic Service. Invocation of the Saints is practiced. Introduction of images and relics has begun and is being further planned. In short, the exponents of "Anglo-Catholicism" are not bound by the laws of the Protestant Episcopal Church, to which they made a solemn vow and promise to conform.

The responsibility of those in authority, in the face of complaints, is being shirked, no doubt in the interest of tranquility and unity; but disruption can be forestalled only by immediate reasonable enforcement of the laws of the Church. The longer the delay, the more serious the results.

What has happened in my Church will doubtless occur in other Protestant Episcopal Churches until the laity awaken and assert their right to be consulted and heard in matters that concern their security and felicity. This can best be accomplished by a rigid preservation of the most beautiful, rational, well-balanced liturgy of the Protestant Episcopal Church.

Please accept my application for membership in the Protestant Episcopal Church League, which aims not to inflict our views on others, but to worship in our own churches in our own way.

Faithfully yours,

_____."

It may be that expressions of this character are meaningless and unworthy of serious consideration on the part of Bishops and Clergy, but, judging from their number and the widely separated communities from which they come, it looks as though the time is fast approaching when the great body of communicants of the Church will no longer stand idly by and see it taken away from them.

C. L. Marsilliot.

Memphis, Tenn.

NEW CHURCH FOR LUTON, ENGLAND.

Mr. Editor:

Among the many problems of Church extension in England, a very great one is the rapid growth of Luton, Beds, and the necessity of the Church to keep pace with her spiritual news.

Three years ago the Iron Church of St. Andrew's in the Parish of Christ Church, stood alone in the cornfields, approached by a cinder path from the Biscot Road. Now it is in the centre of a rapidly developing neighborhood of small houses and the need of a permanent church is urgent.

Plans for a new church have been made by Sir Giles Gilbert Scott, the Architect of Liverpool Cathedral, and the estimated cost is £15,000. Of this sum about £8,000 has been given or conditionally promised.

The committee feels that there may be readers of The Southern Churchman who formerly lived in Luton and would like to help.

Any donation from such well wishers would be gratefully received and should be sent either of us—Rev. J. W. Woodhouse, Christ Church Vicarage, Luton; or, Rev. T. H. Pyke, Priest-in-Charge, St. Andrew's House, Biscot Road, Luton.

LINCOLN'S DREAM.

Mr. Editor:

When all the North was rejoicing at Lee's surrender, Mr. Lincoln called a Cabinet meeting.

Stanton was late. Mr. Lincoln told the Cabinet that he was troubled because of a dream he had the previous night. It was the third time he had had that dream. That he was on an open boat at sea alone—a black night—drifting! The first time he had that dream was followed by the Bull Run defeat. The next time he had it was followed by some similar disaster. And now he had had it the third time!

That night he was shot.

These two incidents might well have been included in my article.

P. O. Box 405. **S. A. Ashe.**
Raleigh, N. C.

THE GOSPEL OF DIVINE PERSONALITY.

Mr. Editor:

My book, entitled "The Gospel of Divine Personality", was issued last year. I feel that the standpoint of the book is such as to commend it to Evangelical readers. As a series of devotional studies on the Gospel of St. John, it elicits the following comment in an otherwise appreciative notice by a modernistic reviewer (in the "Anglican Theological Review" for July, 1929): "Unfortunately the treatment is marred by a strictly literalistic attitude towards the Fourth Gospel. Even St. John 5:4 is restored to the text." (This refers to the words about the angel going down at a certain seasin into the Pool of Bethesda, and troubling the water, which passage is placed by the Revisers of 1883 in the margin; it is they who have removed it from the text.) But, as my reviewer goes on to say, I have "restored" these words to the text "on the ground that the MSS. which lack it (among them are Aleph and B.,—i. e., the Sinaitic and the Vatican MSS.),—"are not the soundest and most reliable!"

I am prepared to defend my conviction that these two manuscripts—Aleph and B.—so referred to by Westcott and Hort and the New Testament Revisers of 1883, are not among the soundest and most reliable manuscripts of the

New Testament, as Dean Burgon has so convincingly demonstrated. (I wish every one would read Philip Mauro's, "Which Version? Authorized or Revised?")

With all good wishes to you and The Southern Churchman, which is doing such splendid work in the defense of the authority of God's Word Written.

Wm. S. Bishop.

Washington, D. C.

Church Intelligence

National Junior Brotherhood of Saint Andrew Convention.

Geneva, New York.—A convention unique in the annals of the Church took place at Hobart College September 5-8, when 150 delegates, most of them between the ages of ten and eighteen years, attended the first National Junior Brotherhood of Saint Andrew Convention, which took "Growth" as its keynote. The allegiance of the youth of the land to Christ was emphasized again and gain in the speeches, the addresses and the informal talks of the lads themselves.

The convention was the first one in which the Junior Brotherhood met separate from the Senior Brotherhood in annual gathering. The delegates represented many different dioceses as farflung as Maine to California and the Church in foreign lands was present in a Japanese delegate, one from Yukon, Canada, while a delegation of five sturdy lads came from Toronto, Canada. Two Bishops, the Rt. Rev. David L. Ferris, D. D., Bishop of Western New York, and the Rt. Rev. Campbell Gray, D. D., Bishop of Northern Indiana, addressed the delegates, a number of clergymen came with their parish delegations, and Mr. H. Lawrence Choate, of Washington, D. C., president of the National Brotherhood of Saint Andrew, and Mr. Leon P. Palmer, its general secretary, and a number of other National Council members of the Brotherhood were present as interested observers, and helpful in advice and suggestion, although they had no direct part in the management of the convention. All the officials and managers of the convention were men under thirty-one years of age, who had been connected with Brotherhood work in some way.

The general chairman of the convention was Russell Lamson, of Waterloo, Iowa; Donald Gerow, of Washington, D. C., was its business manager, and Douglas C. Turnbull, Jr., of Baltimore, acted as athletic director. These officers, with the addition of John W. Lord, Jr., of Philadelphia, made up the committee in charge of the convention.

Shortly after the convention opened, the delegates elected J. Osgood Hart, of Detroit, President of the convention, and Compton Walsh, of St. Paul's Cathedral, Boston, Secretary. John Fumio Yamamoto, of Tokyo, and John Fredson, of Yukon, Canada, were elected honorary presidents of the convention.

Michigan sent the largest delegation to the convention. One of the youngest delegates was Wilfred Penny, of the Diocese of Long Island, Church of the Atonement, Brooklyn, eleven years old, known as the boy evangelist, due to the fact that he has preached several times over the radio and often occupies the out of doors pulpit in front of a church.

The delegates lived in the college dormitories and the communal life was one of the inspiring features of the convention.

The stress of the convention was not so much on set speeches as on the conferences which succeeded each address, in which the youngest lads, as well as the older boys, were encouraged to talk and give their views on the subjects just presented.

Notable events in the spiritual life of the convention were the twilight services with junior boys reading the lessons and prayers, the morning chapels held by the chaplain, the Rev. Gordon M. Reese, of Vicksburg, Penn., the final devotional exercises at night held on the big campus of Hobart College under the stars and the constant emphasis by all the speakers on "Prayer and Service", as the underlying aim of the Brotherhood movement.

The crusading spirit of the Brotherhood was portrayed in the organized pilgrimage around Geneva on Saturday, September 7, when one hundred lads distributed personally to the people of that town 20,000 cards of invitation asking them to attend divine service on convention Sunday at Trinity Church, Geneva.

Every morning Holy Communion has been celebrated in the college chapel with practically the entire convention communicating. The celebrants were the Rev. Irving McGrew; the Rev. Fred G. Williams, the Rev. I. Boyd Coxe, and the Rev. Gordon M. Reese, Chaplain of the Convention.

At the opening banquet of the convention, held in Hobart College dining hall on Thursday night, September 5, a letter of greeting from the Most Rev. John G. Murray, Presiding Bishop, was read to the delegates by Russell Lamson, general chairman of the convention. It was written in long hand by the Presiding Bishop from his summer home at Chester, Nova Scotia.

"Mr. Russell O. Lamson.

(Dear friend: Kindly read the message written below to the Juniors, and call their attention to the fact that I have written it with my own hand out of a heart of love for you and them.—J. G. M.)

My Dear Boys, Young and Old:

I regret that I cannot be with you in body on this great occasion. I am with you, however, in spirit and love. I am remembering you in my daily devotions. I am praying for you, one and all. Your convention key-note, 'Growth', is peculiarly pertinent and appropriate.

The most human and gripping words we have regarding Jesus are those telling us of His boyhood growth, 'Jesus increased in wisdom and stature, and in favour with God and man'.

He grew in Body. He grew in Mind. He grew in Soul.

This threefold growth I covet for you all. Thousands of times I have prayed for it on boys as I have laid my hands upon them in Confirmation, and besought God to give them 'Daily Increase'.

May the Blessed Father bestow this great gift of growth upon you individually and collectively, and make you strong physically, wise mentally, and holy spiritually.

And 'May the God of Peace who brought again from the dead our Lord Jesus Christ the Great Shepherd of the Sheep through the blood of the Everlasting Covenant, make you perfect in every good work to do His will; working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen'.

Affectionately, your friend and fellow-worker,

John G. Murray."

The convention was welcomed by the Rt. Rev. David L. Ferris, Bishop of Western New York, who spoke on "Personal Growth for Leadership". Bishop Ferris outlined the necessity for stressing the spiritual in leadership, especially when dealing with young boys.

Charles H. Tuttle, of New York City, United States District Attorney for Southern New York, another speaker at the banquet, declared that the greatest danger that can come today to the American people is that for the lack of inspired leadership they may be crushed beneath the mere mass of things.

District Attorney Tuttle declared that the two greatest adventures are those of the American Commonwealth and the adventure of the Christian religion, and pointed out that there are common bonds between these two adventures. Mr. Tuttle urged the youth present to preserve their reverence for religion as the foundation of their citizenship. He expressed the belief also that faith was at its floodtide today, although perhaps not so doctrinal, but none the less sincere and real.

One of the interesting speakers Friday morning was Irwin C. Johnson, Detroit, director of boys' work of the Diocese of Michigan. He took as his topic, "Charting One's Self for Growth". The plan for growth advocated by Mr. Johnson and adopted by the boys of the convention was a fourfold formula, embodying equal stressing of the intellectual, the physical, the social and the spiritual based on what must have been the experience of the boy, Jesus, with suggestions as to how the individual boy might rate himself on each of these four divisions.

A vivid speech was also made Friday morning by Douglas Turnbull, Jr., of Baltimore, Athletic Director of the Convention. Mr. Turnbull, who was a famous athlete in his college days at Johns Hopkins, took as his topic the "Vitalizing of the Devotional Life". He advocated four special elements in the devotional life, prayer, intelligent Bible reading, meditation and worship.

The delegates were greatly thrilled by the appearance of the Rev. John D. D. Hall, of New York City, known as "Daddy Hall", at the Friday twilight service. This venerable missionary of the city streets, who speaks frequently in Wall Street, captivated the boys with his evangelistic speeches and his fervent appeals to them to lead a Christ-like life.

At the regular Friday night session the speakers were the Rev. John Hart, chaplain to the Episcopal students of the University of Pennsylvania, at Philadelphia, who spoke on "The Athlete's Need of Christ". He was followed by John Fredson, an Alaskan Indian, who accompanied Archdeacon Stuck on his memorable climb of Mt. McKinley. The young Indian, who is a student at the University of the South, at Sewanee, Tenn., described the growth of Christianity in Alaska.

On Saturday, in addition to conferences and the organized pilgrimage around Geneva, an address was given by the Rev. Charles L. Lathrop, execu-

tive secretary of the Department of Christian Social Service.

At the service on Sunday at Trinity Church, the Rt. Rev. Campbell Gray, Bishop of Northern Indiana, preached a sermon on "The Home and Family", in which he declared that the family is both the germ and the foundation, not only of the Church, but also of the state of all that is worthwhile and enduring in our civilization.

"Not only is it true that the Church and the state have grown out of the family as far as past history is concerned," said the Bishop, "but it is equally true that Church and state depend on the family for continued existence in the future.

"The purpose of all authority, whether of parents, of government, or of the Church," he concluded, "is to train for liberty. And if we are going to keep our liberty, we must respect authority. But it must be an authority for which we can have respect. Otherwise, it is tyranny and we revolt from it. But on the other hand, we want to have our own way, regardless of law and order, then we have chaos and nobody is free. In other words, it works both ways. We must have the proper balance of liberty and authority. Our generation has largely thrown away the liberty for which our fathers fought and so we have much lawlessness. Therefore, your generation has before it the task of recovering the liberty that ours has lost and thus restore order and stability."

At the farewell service of the convention, held in Hobart College Chapel at 4 P. M., Sunday, the sermon was preached by the Rev. Ernest V. R. Stires, of Bellerose, Long Island. That service and vision give the abundant life was stressed in his sermon and he outlined the ways in which it could be found in the Brotherhood of Saint Andrew.

In the closing hours of the convention on Sunday, a resolution was passed asking the National Council of the Brotherhood of Saint Andrew to admit representatives of the Junior Brotherhood to the Council. Also a memorial was addressed to the House of Bishops, meeting at Atlantic City in October, asking that body to request parishes to pay more attention to work among young men and to assist the Senior and Junior Brotherhood in every way possible.

E. E. Poe.

Greer Club Association, Inc.

Greer Club has moved to its new address at 46 West Ninety-Sixth Street, New York City.

This is a Residential Club for Episcopal Girl Students coming to New York to study, giving them a place at which to register and to which mail may be addressed, where they may receive and entertain their friends under proper chaperonage, and where they can obtain good meals at reasonable rates.

It was founded at the request of Episcopal students, by members of the Episcopal Church.

The Bishop of the Diocese is its head, being Chairman of the Advisory Board.

Greer Club supplies a long felt need and many letters of appreciation come from former students, parents and guardians. Students have come to Greer Club from almost every State in the Union, from England, Canada, Cuba, Porto Rico, Mexico, Panama, and Honolulu. They have come to study art, music, medicine; and to take library, secretarial, and kindergarten courses; some working for the degrees of A. M. or Ph. D.

It is open all the year round.

The activities are many and varied, Student Receptions, Holiday Entertainments, Dances and Sunday Suppers. Afternoon Tea is served daily without charge to students.

Reservations should be made early by girls who wish accommodations, as the number of rooms is limited.

Transients are accommodated during vacation and holiday seasons.

Address: The Social Director, Mrs. Agnes D. Oakley.

BISHOP ROWE SENDS THANKS.

Seattle, Wash.,
September 2, 1929.

To
The Southern Churchman Company,
Richmond, Va.

Dear Southern Churchman:

How much I am indebted to you for the "Southern Churchman", and for your personal, gracious and helpful consideration. Through the Southern Churchman you have raised the "cut" of approximately $2,700, which I had to make on the salaries of the "workers" in Alaska. To make that—to do it in that way—was like tearing my heart out. But I saw no other way. And that you should so take it to your heart, and appeal to the dear "Southern Churchman" friends, simply gets me. I am yours forever, though I have ever been a lover of the Churchman.

When I got your telegram assuring me that the "cut" was met through your splendid appeal, my heart overflowed. Thank you very much, and how little that expresses my gratitude. While I knew that our workers would understand, unselfishly face the cut in their salaries, yet I am so relieved that they will not have to bear the sacrifice.

Your return of my check for five dollars for the "Churchman" leaves me speechless, for I love the Churchman, and would do anything to support it; and if I can, at any time, be of any help to you, and it, please give me the pleasure.

With my best wishes,
Sincerely yours,
P. T. ROWE.

Princeton Retains Evangelical Standards.

The new board of control of Princeton Theological Seminary, on September 3, according to an Associated Press report, issued a statement addressed to the alumni, students and friends of the institution, declaring that "There will be no departure from the conservative doctrinal position maintained for more than one hundred years".

The Seminary is reopening this year under the single board of control establishtd by the Presbyterian General Assembly in place of the dual control by two boards.

A group formerly connected with the institution, who objected to the single board of control, recently announced the organization of a ntw seminary in Philadelphia, to be known as Westminster.

The Princeton Seminary statement issued and signed by the Rev. Dr. J. Ross Stevenson, president of the Seminary, was issued in connection with an executive meeting of the new board.

"Not only is the traditional and recognized position of the Seminary for conservative theology and strict evangelical teaching to be continued in loyalty to the infallible Word of God and the standards of the reformed faith", says the statement, "but the reputation of the Seminary for sound Biblical scholarship is to be maintained."

Items—Here and There.

Jerusalem has a Hebrew University, opened a few years ago. During its last session it had 241 students. It is soon to begin the erection of another building, in addition to those already in use, which will cost about $500,000, given by Mrs. Sol Rosenbloom in memory of her late husband. Feeling as the Jews do about Jerusalem, it would seem that young men from all parts of the world would be attracted to this University, if it is developed so that it will give the educational advantages needed today by young men who look forward to taking places of importance in the world.

Ambassador Charles G. Dawes, representative of the United States at the Court of England, has taken a stand for which he is to be greatly commended. In entertaining guests at his home in London, contrary to all the customs of that country, he has announced that he will serve no liquor. He has taken this stand, not because his own country has a prohibition law, but from a personal and a higher principle. He is reported to have said: "I do not serve liquor in my home in America, why should I do so in England?"—The Presbyterian of the South.

The Bishop of Ripon left England on August 14 with a party of twenty British clergy and ministers invited by the German Council of the World Alliance to return the visit paid to the British Council last year by a similar number of German ministers. The program included attendance at the annual meeting of the German Council, and an inspection of religious and philanthropic institutions throughout Germany.

Educate men without religion, and you make them but clever devils.—Duke of Wellington.

"My friend, if the Church fails in its ministry to the world, then the rest of us might as well close up shop."—Lloyd George.

Harvard University recently graduated 1,957 students and reported the receipt of gifts and bequests of $13,500,000 for the year. How many distinctly Christian schools receive such sums or have so many students? And if schools that are not distinctly Christian (many of them being notoriously anti-Christian) receive the lion's share of the money and the students, what will the outcome be? What will be the effect upon the eternal destiny of those who come under the influence of such schools?—The Baptist Advance.

The Roman Catholics are waking up to the missionary opportunities among the Negroes. Recently a class of 500 Negroes were confirmed in Chicago. The present priest of that church has confirmed 1,800 in the last seven years.—Western Recorder.

A list of the historic sites of Palestine, in which archaeologists may have an interest, has been drafted by the

Palestine Government to be protected by law; the list comprises 3,000 sites.

Mahatma Gandhi has taken the leadership in the formation of a very strong committee to push the movement for prohibition throughout India.

St. Stephen's College, Annandale, N. Y., will give a course in religion, which the teaching is to be done by representatives of the three general types to be studied. Father Clifford, of Columbia University, will teach the Catholic religion; Rabbi Stephen S. Wise, the Jewish; and Dr. Wm. P. Merrill, of the Brick Presbyterian Church, the Protestant.

The Society for Christian Life Among German Blind is printing what is said to be the first complete German Bible for the blind. The Bible is being published in the Stuttgart translation and will consist of twenty-seven volumes. It will be distributed to the blind free of cost.

Scotch Presbyterianism, divided since the Disruption of 1843, will become one body again when the union of the Church of Scotland and the United Free Church is consummated next October.

Masonic bodies are establishing funds in Texas universities for the education of worthy students who are sons and daughters of Masons. Baylor University received $5,000 toward such a fund.

The Western Newspaper Union, serving 11,000 newspapers, will not hereafter use any joke stories whose point is the violation of the prohibition law.

"Every Catholic must take account of the Protestant peril in Italy today," said the Osservatore Romano, the newspaper used for official pronouncements of the Vatican. The article warned that Protestantism, which is "against the soul and tradition of the Italian people", is working with "ardor and tenacity" in Italy and disposing of immense capital. Special mention was made of the British Bible Society and the Methodist Church. The greatest assaults of Protestant propaganda, it was said, are made in the south, and that "of the eleven dioceses of Abruzzi only two were immune from infraction".

The Detroit News says, "Roy Chapman Andrews confesses to an error of 85,000,000 years in estimating the age of the dinosaur eggs he found last summer."

The Hungarian poet, Lorant, addressing a fashionable woman's club in the city of Budapest, highly praised the virtues of trial marriages. The ladies, shouting denials that any woman in the country could be found to agree to such a marriage, threw the pet lecturer out of the hall and then destroyed all the papers he had left behind him. He is now convinced that the subject was not popular with them.

Numerous objects dating from the early bronze age were excavated from beneath the floor of a limestone cave north of Jerusalem by Prof. William F. Bade, dean of the Pacific School of Religion at Berkeley, Cal., who is obtaining important data relative to the character and customs of the pre-Semitic inhabitants of Palestine 3,000 or 3,500 years B. C. The cave from which the pottery and other articles were taken has been buried since the days of the Hebrew prophet Amos, who lived about 750 B. C. Pieces of pottery, jar-handle stamps and seals bear the name of the deity "Jah Jahu" and were probably made by the Canaanites long before the days of Abraham. Traces of a city with a great wall and projecting towers have been unearthed near the site of Tel Nasbeth, which Prof. Bade believes is the Mizpah of the prophet Samuel.—The Bible Champion.

The Rev. P. A. Northam, Anglican missionary at Ft. Albany, Ontario, was recently saved by the kindly care of the Roman Catholic missionary there who heard of his being ill and alone and took him to their mission hospital and he was nursed back to life by Sisters Marie Elmir, who is credited with saving his life by the doctors who later attended him.

A WARNING.

R. J. Schlueter, at one time employed in soliciting subscriptions for The Southern Churchman, has severed his connection with this company. Patrons and subscribers for The Southern Churchman are warned against having further dealings with him.

Southern Churchman Co.

Exhibit A.

$100,000. September 3, 1929.
On December 31st, 1929, we promise to pay to the order of Bank of New York and Trust Company
One Hundred Thousand Dollars
Value Received
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,
By: Charles A. Tompkins,
Assistant Treasurer.

Reason for Exhibit.

The dioceses and districts sent us in July and August only $222,216. The proportion of the Maintenance Budget Quota due for these two months was $584,366.

Results of Exhibit.

The interest on the above note can only be paid out of the money given to support missionary work.

What To Do.

There is ample money in unpaid pledges and in the hands of many parochial and a few diocesan treasurers to meet not only the interest, but the principal of the note by October 1. I am sure the bank will allow us to pay it then. Let us do it.

Running Behind.

Total receipts on quota to September 1, are $108,211.12 less than last year.

Hopefully yours,
Lewis B. Franklin,
Treasurer.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop

Organist Serves Fifty-two Years.

Mrs. J. R. Haile, of Miller's Tavern, Essex County, Virginia, probably has a longer record for continuous service as a church organist than any one in the State of Virginia. She has been playing the organ for St. Paul's Episcopal Church, Miller's Tavern, since February, 1877, making fifty-two years last February. On her fiftieth anniversary, in February, 1927, the congregation presented her with a handsome silver vase, to commemorate her long term and faithful service.

Mrs. Haile is still acting and in excellent health, and is likely to be able to render the same faithful service for at least another decade. Before her marriage she was Miss Wright, and her mother before her was an excellent musician, who also filled the position of organist at old St. Paul's for many years.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

Church School to be Established in Wise County.

Ever since he became Bishop of the new Diocese of Southwestern Virginia in March, 1920, Bishop Jett has been impressed with the necessity of founding, as soon as it might be possible, a school under Church auspices in the southwest part of the diocese. That which has been a vision for the past nine years is now about to become a reality.

It so happens that a few years ago there was built near the town of Wise, in Wise County, a splendid plant for use as a detention home. It later developed that the need for such an institution was not so great as had been anticipated. Upon learning these facts and making careful examination of the property in conjunction with a number of the members of the Executive Board of the Diocese, the Bishop entered into negotiations with the Board of Supervisors of Wise County with a view to acquiring the property for use as a Church School. In the various conferences on the subject the local authorities and many of the other people of the community have shown the greatest interest in the whole matter and have extended their cooperation in every possible manner.

At a meeting on August 13, 1929, the Wise County Supervisors accepted an offer by the Bishop of $25,000 for the entire property. In submitting his proposal to the Supervisors in writing, the Bishop explained that the school will necessarily begin on a small scale and will not open for its initial session before September 1, 1930, or perhaps later than this. As a matter of fact, it has not yet been determined just what will be the exact character of the school. The tentative plan so far is that it is to be an academic institution of high-school grade, with the probable addition of certain industrial features.

The property being purchased contains 111 acres of land with buildings that cost, when erected, not less than $100,000. At the present time they would cost a great deal larger sum. There are two excellent stone buildings with water system and heating plant, a good frame building, reservoir and filtration plant. The county is carrying insurance on the property to the amount of $70,000. This fact alone is an evidence of the real material value of the property. The buildings are in beautiful condition and ready for use just as they are. In fact, the whole place is splendidly suited in every way for the purpose for which it is being acquired.

Plans for the opening and operation of the school will be carried on gradually and with the greatest possible care in order that, from its very beginning, it may fully justify itself in the eyes of every one concerned with its welfare as a definite contribution to

the educational life of Southwestern Virginia.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop.

Reopening of Epiphany Church.

The extensive renovation and redecoration of Epiphany having been completed, the church was reopened for divine service Sunday, September 8, and to properly observe this important event the Very Rev. Berryman Green, D. D., Dean of the Virginia Theological Seminary, was invited to the pulpit as special preacher at the morning service. The other services that day were as usual, namely, 8 A. M., Holy Communion; 8 P. M., Evensong and Address.

Bishop Freeman will attend the eleven o'clock service at Epiphany on Sunday, September 29, the occasion being the sixth anniversary of his consecration as Diocesan of Washington.

Woman's Auxiliary Increases Missionary Fund.

The Woman's Auxiliary of the Diocese of Washington is ambitious that that Diocese sholl be numbered among those which accept and pay the entire quota assigned from the Missionary Budget of the National Church.

The whole quota of the Diocese was $58,900, of which $53,000 was accepted. Dr. Lewis B. Franklin, Treasurer of the National Council, has received through the Treasurer of the Diocese of Washington a check for $4,838.58, "For the specific purpose of covering as far as such a sum will cover the balance remaining between the assigned quota to the Diocese of Washington, and the amount accepted by the Diocese of Washington".

"The amount," continues the letter of transmission, "is not intended in any way to be credited so as to relieve the Diocese of Washington from any part of the accepted obligation, namely $53,000."

This genuine missionary service to the whole Church is in addition to the wide range of activities which distinguish the Woman's Auxiliary of the Diocese of Washington.

The Rt. Rev. James E. Freeman, D. D., Bishop of Washington, has returned to the Diocese, after a vacation spent at Sorrento, Maine. He preached the sermon at the open-air services at Washington Cathedral, on Sunday, September 8, in the afternoon, this being his first sermon at the Cathedral since his return.

M. M. W.

NEW YORK.

Rt. Rev. William T. Manning, D. D.,
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, Suffragan.

St. Margaret's Going Forward.

St. Margaret's Church at Dawson and East One Hundred and Fifty-Sixth St., New York City, recommenced its regular services on Sunday, September 7. The rector, the Rev. Lyman P. Powell, reports the return but writes that some have scarcely been away.

The rector has visited almost every home, acted as Chairman of the Vestry Committee authorized June 17 to make improvements on the rectory and parish house, and to build a rest and conference room for the deaconess and also supervised the securing near and far of the money required.

As the work approaches completion, the number of contributors to the Improvement Fund is 170, of whom 115 are members of this parish and are giving more than a fifth of the amount to date. Yet, at the same time, they have doubled in summer their Sunday offerings. That is significant. The fund is almost raised, but still a few hundred dollars must be had.

Increasing the service by bettering the facilities has brought gifts these few weeks past, from all over the land. Mrs. Charles H. Hewins, of the Church School at historic St. John's in Hampton, Virginia, sent a gift from the Primary Department, because with ten or more races worshipping at St. Margaret's, the work seems to them truly missionary. Long Trustee of New York University, Dr. Henry M. Brown, Congregational pastor at Dana, Mass., sends a check because he believes St. Margaret's to be an inspiration to Christians beyond our fold. Dr. Theodore Sedgwick, long a good friend of the Deaconess and lately of the rector, has added to a gracious gift much personal aid in interesting others. In two weeks gifts have come from California, Ohio, Virginia, Pennsylvania, New Jersey, Connecticut, New Hampshire, Vermont and Massachusetts, as well as New York.

The Church Army is to help St. Margaret's this year. Captain Frank Jameson begins this week his parish visiting for the rector.

250 Crippled and Handicapped Workers Enjoy Holiday.

On Monday, July 29, at ten o'clock, daylight saving time, from the Forty-Second Street Pier in the North River, the Hudson Day-Boat Chauncey M. DePew put out for Indian Point with two hundred and fifty men and women who were once thought, because of misfortune or mistake, to have been cast permanently in the human discard. These were the workers in the repair shops of three Metropolitan branches of the Goodwill Industries, those from Brooklyn, New York City and Jersey City. In these shops they have been quietly, day after day, finding their way back to new courage and a recovered sense of independence. Many of them have been employed over a period of months in the Goodwill Shops, where they are given employment repairing cast-off clothing and furniture, and paid a living wage while recuperating from illnesses or other tragedies, and preparing themselves for better jobs.

This day at Indian Point was, probably, the only vacation most of them will ever have. It was provided through the generosity of many friends in the three areas from which these three Goodwill Shops collect their contributions of discarded clothing.

This picnic was planned under the auspices of the Brooklyn branch of the Goodwill Industries, of which William Milligan Park, Director, is Chairman. James H. Post, as an active patron and board member, joined the party.

Assisting Mr. Park in this outing was Frances C. Ford, Director of the New York branch of the Goodwill Industries, which is operated by the New York Protestant Episcopal City Mission Society, and the Rev. G. E. Hollingshead, Director of the Jersey City Goodwill Industries.

The party proceeded up the River to Indian Point, the three-piece Happiness Orchestra, directed by Dave Caplan of the National Broadcasting Company, Company, providing the music. Swimming, athletics, music and games filled the day, the boat returning to the Forty-Second Street Pier at eight-thirty in the evening.

In Brooklyn, the nine Goodwill stores were not closed, although all of the regular workers and their children were taken on this excursion. Members of the Ladies' Auxiliary manned the stores with their women members, so that no worker was left behind. Workers were brought from Brooklyn and Jersey City by bus to the pier.

UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D. Bishop.

Token of Love and Esteem for Memory of Bishop Guerry.

At the last meeting of the convention of the Diocese of Upper South Carolina, the following preamble and resolutions were unanimously adopted:

Whereas: This diocese deeply and sincerely mourns the tragic death of the Rt. Rev. William Alexander Guerry, D. D., Bishop of the Diocese of South Carolina, a man of consecrated soul, of brilliant intellect, of devotion to the cause of Christ and one whom we all loved and admired, because of his noble life and high Christian character, and

Whereas: Bishop Guerry was for many years in charge of this portion of the Master's vineyard before the division of the diocese and had done much to advance the interest of the Church in this Upper Diocese; be it, therefore,

Resolved: That as a slight token of our love and esteem for his memory, we desire to have placed in the Headquarters of our Diocese a large oil portrait of our beloved friend and once chief pastor.

Resolved: That the funds raised to have this accomplished be entirely by voluntary contributions and that we desire to make it as universal as possible.

Resolved: That a committee of three, consisting of two clergymen and one layman be appointed by this convention or by the Bishop to have entire charge in carrying out this desired object.

Bishop Finlay appointed on this committee the Rev. Alexander R. Mitchell, the Rev. Wm. H. R. Pendleton and Mr. William S. Manning.

The committee has sent a letter to the many friends of Bishop Guerry asking for a small contribution for the painting of the portrait and has received replies which have justified the beginning of the work. The portrait will be finished in time for the committee to present it to the diocese when the Provincial Synod meets in Columbia, S. C., this fall.

The Rev. A. R. Mitchell, of Greenville, S. C., is chairman of the committee and contributions from personal friends of the Bishop may be sent to him.

A. R. M.

WESTERN NORTH CAROLINA.

The Rt. Rev. J. M. Horner, D. D., Bishop.

"Uncle Remus' Day" at Old Fletcher Church.

Before a crowd numbering over 5,000 people a memorial to Joel Chandler Harris, creator of "Uncle Remus", was unveiled in "The Open Air Westminster Abbey of the South", established by the rector, the Rev. Clarence Stuart McClellan, Jr., at old Calvary Episcopal Church, Fletcher, near Asheville, N. C., on Sunday afternoon, August 25, at 3:30 o'clock. Large delegations from Atlanta

(Continued on page 22.)

Family Department

SEPTEMBER.

1. Fourteenth Sunday after Trinity.
8. Fifteenth Sunday after Trinity.
15. Sixteenth Sunday after Trinity.
18, 20, 21. Ember Days.
21. S. Matthew.
22 Seventeenth Sunday after Trinity.
29. S. Michael and All Angels. Eighteenth Sunday after Trinity.
30. Monday.

COLLECT FOR SIXTEENTH SUNDAY AFTER TRINITY.

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness, through Jesus Christ our Lord. Amen.

ST. MATTHEW, THE APOSTLE.

O Almighty God, Who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same, Thy Son Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

"I AM AMONG YOU AS HE THAT SERVETH."

O blessed Jesus! when I see Thee bending,
Girt as a servant, at Thy servants' feet,
Love, lowliness and might, in zeal all blending,
To wash their dust away, and make them meet
To share Thy feast, I know not to adore
Whether Thy humbleness or glory more.

Meek Jesus! to my soul Thy spirit lending,
Teach me to live, like Thee, in lowly love;
With humblest service all Thy saints befriending,
Until I serve before Thy throne above—
Yes! serving e'en my foes, for Thou didst seek
The feet of Judas in Thy service meek.

O blessed name of Servant! comprehending
Man's highest honor in his humblest name;
For Thou, God's Christ, that office recommending,
The throne of mighty power didst truly claim.
He who would rise like Thee, like Thee must owe
His glory only to his stooping low.

Daily my pilgrim feet, as homeward wending
My weary way, are sadly stained with sin;
Daily do Thou, Thy precious grace expending,
Wash me all clean without and clean within,
And make me fit to have a part with Thee
And Thine, at last, in heaven's festivity.

—"A Man of Sorrows."

For The Southern Churchman.

Why It Is Hard to Pray.

Louis Deschamps.

Because we try to pray when tired and sleepy, or when in a hurry to start the day's work or pleasure.

Because we pray thoughtlessly and half-heartedly.

Because we try to pray without taking the time to remove the burdens of petty, routine matters, or to lay down the battle axe with which we have been fighting our adversaries.

Because we forget that prayer is worship as well as petition.

Because we are prosperous and satisfied on the one hand, or indifferent and hopeless on the other.

Because we are too often like petulant children who would argue with the Almighty.

Because we make no preparation for prayer, no silent invocation of a reverent spirit nor thoughts that tend to recall our pious moods, that we may withdraw from the turmoil of life.

Because we repeat a fixed little formula in our individual praying, until some misfortune wrings from our hearts the prayers that really matter.

Because we fail to realize that prayer is the greatest heritage of our humanity, a deeprooted human instinct declaring the immortality of mankind, beyond the limitations of time or race, the sacred guardian of priceless traditions and of humanity's religious victory over fate.

Because we sacrifice our immortal spirits to our mortal mind, and refuse to believe the mystery of communion with the Infinite.

"The White Saint of India."

The Dictionary of American Biography, of which the second volume has recently appeared, contains the biographies of many men and women who have been forgotten by this generation and yet they often prove to have been of surprising usefulness. Here is one of them condensed into a paragraph. George Bowen was the son of a wealthy New York merchant who enjoyed every means of education and travel. A chapter in Gibbon's Decline and Fall of the Roman Empire turned him into a sceptic and bitter critic of Christianity and during his years in Europe he built up an argument against this religion. On returning home one evening he discovered that the librarian by mistake had sent him a copy of Paley's Natural Theology. This drove him to a rereading and fresh study of the Bible with the result that he was converted to Christian faith. This was in April, 1844. Within four weeks he offered himself to the American Board of Foreign Missions and after three years in Union Theological Seminary in New York he sailed for India. He never married, took no furlough and did not even seek health in the hills. Feeling that the chasm that separated the foreign missionary in his mode of living from the natives hindered his work, he renounced the comforts he had always enjoyed and might still have enjoyed and identified himself with the people. He preached daily in the streets in the native languages and served without pay as editor of Hindustani publications. He next joined the Methodists and became a traveling evangelist. His conduct pained his friends who felt "disgraced by this erratic missionary". He became an editor of the Bombay Guardian and his editorials were described as "sharply pungent and sweetly fragrant". Some of these were published in volumes, one of them being issued by our Presbyterian Board of Publication and are even yet read as books of devotion. His death by pneumonia in 1888 revealed in a striking way the hold he had upon the affections of the city of his life-service, and he was known as "the white saint of India". Such was this extraordinary man whose experience and work were unique and whose memory "still smells sweet and blossoms from the dust".—Presbyterian Banner.

Money Sense.

"My grandfather was offered the site of St. Louis for a horse," a certain man used to say rather proudly.

"Why didn't he take it?"

"He didn't have the horse."

Many of us are like that: the opportunity comes, but we haven't the horse. Thrift has not got into our bones; money sense has not lodged in our heads.

In every well-to-do family some one at some time was working, and saving, and planning, and doing without this luxury and that pleasure, putting money aside, getting ready to take advantage of the first opening that might come along. The vision of an established future was stronger to that person than the immediate sense-pull of unnecessary food, and things, and entertainment. It's the senses that rob the till. It's the appetites that gnaw at the foundations of prosperity. It's the mania for "things" that prevents so many from seeing beyond the morrow. Some one in each well-to-do family saw all this.

There is a good reply to the common question, "Why didn't some one in my ancestry begin to save and plan for me?" Obviously, if that's the way you feel about it, it's time for you to begin to save and plan for your descendants.

Some families are always having financial struggles. If you go into one of these homes, and look at the table, nine times out of ten you'll find it overloaded, the family income going steadily out to satisfy sense appetites. Even the children of such families usually have a stick of candy in their mouths most of the day. A shop dealing with trifles in a shack neighborhood, can almost always thrive on the driblets of the unthrifty.

A child adopted from a thriftless home was given a couple of pennies. Immediately he started on the run for the nearest candy store.

"No, you don't," called his new mother. "Come back and put half in your bank.

He felt abused. He'd been accustomed to spend what he got when he got it. But after awhile, when the little tin bank was opened and the pile of small change lay before him, he became excited. All that money his to spend. No, not to spend, he was told, but to open a real account in a bank. Again he felt abused. But the account was started; he and his bank-book, saw the sum recorded there, and later watched it increase as he added to it little by little.

He grew to take a great interest in bank and watching it make more money for him; its influence affected his other interests. He didn't want to spend money repairing toys, for instance, so he broke fewer. One day I heard this

conversation between him and his new mother:

"May I go to a movie, mother?"

"Can you afford it?"

"I have the 50 cents I earned beating rugs. I can spend half of that."

"What about that ball you wanted?"

"That's so. Well, I'll get the ball this week and go to the movie when I earn some more."

He had attained that sort of planning, thinking things out, choosing, giving up a lesser joy for the sake of a greater—no argument about it, no coaxing, no fussing, no begging—just thinking things out with a plan in mind; the sort of thing that develops money sense where none was before.

Women sometimes have a false attitude toward money sense, looking upon it as something to deny when they have it, something to decry when they don't. Not so long ago it was considered "cunning" for grown women to be ignorant of money matters, all at sea over the household accounts, perfectly lost when it came to banking—imagining themselves in funds so long as they were in blank cheques. The widow and her husband's insurance policy were soon parted, and responsible-minded husbands and fathers considered it not only their duty to care for their womenkind while in the flesh, but to make their estates foolproof after their demise. We are happily getting away from this archaic view, however, and brains are to the fore in this line as in every other.

There is something stabilizing to one's whole life about owning property, having money out on interest, or even credit. A young woman I know, who is execedingly prosperous, got her start through a loan a bank made her in an emergency. She hadn't realized before the emergency arose, that she could get credit. The fact raised her in her own estimation. She felt thrilled to think that she was trusted, that she had financial standing, that she could borrow money on her name. She began to take herself and her work more seriously, felt the responsibility of being a citizen, took on an obligation—and prospered.

After all, thrifty living is only the result of mental organization, and mental organization is possible to all sane people.—Good Housekeeping.

SONG OF THE IMMORTAL SOUL.

O little birds of the air that call to me!
O orioles brilliant in your song and dress!
O whippoorwills that sob against a tree
And larks of incoherent happiness!
O curlews with your bleak and empty cal!
O wild geese honking home across the sky!
O robins sweet in April twilight! All
Ye little birds of God that sing and fly,
From you I hid this bright bird of my breast,
For if you saw his far-winged journeying
You would fold your wings; you would lay your songs to rest
If you listened behind the stars and heard him sing.

—Jessica Powers, in Commonweal.

Concentration.

I watched two boys of about the same age in the public library. They had entered together and both took magazines from the rack to read. One looked up from his page every time any one entered. The other saw no one; he was lost in what he was reading I predicted the second lad would outdistance the first.

He who can concentrate is on the road to success. A grasshopper mind is not a great mind. Concentration is not definitely included as a subject in any school curriculum, but the foundation for its mastery may be laid in the Home University, in which the whole family should be enrolled. We teach it, in our family, by means of different games.

One game that the children enjoy is telling each other at bedtime everything that we have done from the first moment of waking. The principle is simple. If the mind is not "put" on the thing done, it is apt to be forgotten, unless it is quite an unusual thing. Hence our bedtime recital. Once, when we first began this game, a surprised voice interrupted me in the midst of my story. "But you're telling all the little things." I reminded him that he had the same privilege. He tried but could not recall the "little things". The next night, however, he could. He had given attention to the "little things" as he did them, and was therefore able to recall them.

We ask one another questions that test our powers of observation. One such question was: "Are a cow's ears behind her horns, or in front of them?" Not one could tell. We made it a point, even the smallest member of the family, to slip around where there were some cows and find out. The matter is not of much importance, but the "finding out" was a mental stimulus, teaching us really to see things when we looked at them.

Developing any one of the senses teaches concentration. To illustrate: We sit out-of-doors on a summer evening and vie with one another regarding the number of different sounds we can distinguish and name. The member of the circle who lets his mind wander will fall behind.

One of the children came in one evening quite proud of herself. "Mother," she exclaimed, "Viola and I passed that frog pond and she said: 'Don't those birds sing sweetly?' The very idea!"

My child had been trained really to listen to sounds and to recognize them. Viola had not.

Sometimes we play the game in a different way. One of us will say something and the others will try to repeat it word for word, or we give a list of names, or colors, and call on others to repeat it. Perhaps I recite a nursery rhyme and test the children on their ability to repeat it correctly the first time. This is not too severe a test. They enjoy it, just as they enjoy a physical test.

I avoid, as far as possible, interrupting a child when at some task in which he seems to be much interested. It all his energies appear to be concentrated on that task it is generally best to let him continue at it. He is giving himself valuable training.—Lelia Munsell, in National Kindergarten Association Release.

One Step At a Time.

In accomplishing your day's work, you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or the trial thereof. There is not a child of God in this world who is strong enough to stand the strain of today's duties and all the load of tomorrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our Heavenly Father for strength equal to the day; but we have no right to ask him for one extra ounce of strength for anything beyond it. When the morrow comes, grace will come with it sufficient for its tasks or for its troubles.—Theodore L. Cuyler.

"He Ate Two Eyes."

The Saviour's tender sympathy with the sufferings of the body was one of the outstanding features of His personal ministry among men. The more Christlike we are, the more tender our sympathy with physical suffering and the more eager and determined our desire to relieve it. Few people in this happy country have even the faintest conception of the load of misery imposed by ignorance and heathenism on the people of non-Christian lands. A little glimpse of it is given in a letter from Dr. and Mrs. William Hollister, written from Mokpo, Korea. In one paragraph of this most interesting letter we read:

"This morning at the dispensary, a child came in with its face covered with multiple sores (impetigo). I asked the mother how she had treated it, and she said, 'Twice a day the native doctor puts on the baby's face burning calf bones, to cure it'. I advised her that maybe zinc oxide would be better, and she said she would try my medicine, that the other doctor was no good. Cases like this one are seen daily, and the things people use as remedies are almost beyond belief. A patient last week told me he ate two eyes from a freshly killed snake (viper) to cure conjunctivitis. I told him argyrol was better."—The Presbyterian of the South.

For The Southern Churchman.

LANDON TREES.

David W. Cade.

The Trees; Plumed Trees of Landon-town,
Waved high in joyous summer glee
While the lady moon in cloud made gown
Wound close her filmy drapery.

The Trees; Proud Trees of Landon-town,
Were classic maids from old days drawn.
When glittering tides were swept and blown
Above marching legions of the dawn.

The Trees; Tall Trees of Landon-town,
Kept stately watch through noonday glare.
And were sculptured fays each in tinseled gown
When twilight fires engulfed the air.

The Trees; Loved Trees now faraway,
Are loyal guardians of my youth.
They hold in trust for aye and aye
An earlier tryst of life with truth.

The Trees; Green Trees of morning land,
Rise clear and sharp through dreamy haze.
The world is round and the homing strand
Lies far adown the westering ways.

The Trees; Landon Trees I'll see once more,
Unchanged by waste and weight of years.
When I glimpse again on a friendly shore
The green that homely Sussex wears.

Love has done the grandest things the world has ever known, and is still doing them. Where judgment may be generous, love is lavish; where judgment is cautious in conclusions, love is heroic.—Dr. Peter Forsyth.

For the Young Folks

For The Southern Churchman.

WHAT?

Maude Forest Mumma.

What would happen in this old world,
If all the wrong were right,
And everything that tries us so,
Should vanish as the night;

If all the petty trials—
And all the bitter tears—
And all our pent-up hatreds
Should vanish with the years:

Ah! this would be a world indeed,
Where angels fain would tread;
If morrtals put their hatreds down,
And showed their Love instead.

Be Proud of Your Mother.

Look! That's Grace Hunter's mother!" Phoebe looked, and her face changed strangely. Mrs. Hunter stood on the sidewalk, giving some directions to a servant, while at the curb the chauffeur waited. She was a handsome woman, dressed richly and in good taste. She was nearing forty, but she looked ten years younger.

"Isn't she the prettiest thing you ever saw in your life?" murmured Mamie Waring, in Phoebe's ear. "I guess Grace must be awfully proud of her."

Phoebe made a brief assent. She was trying to fancy what it would be like to have such a mother one could be proud of, a mother of such graceful erectness, with hair elaborately dressed and rose-pink cheeks. Phoebe had always thought of mothers as all little, round-shouldered, with tired wrinkles about their eyes, and faded complexions. In Phoebe's world the mothers did not have much time to spend on their hair. At six o'clock in the morning it was screwed into a tight "pug" that was expected to keep in order till bedtime.

The two girls came abreast of the automobile as Mrs. Hunter took her seat and her careless glance met their eager young eyes indifferently. Mrs. Hunter was used to being stared at. Unconsciously she settled herself as if she were posing for a picture, gave the word of command, and the car whirled away. "That's a stylish hat she has on," said Mamie. "Wouldn't you be proud, though, if you had a mother who looked liked that?"

The question haunted Phoebe. Somehow she could not get away from the thought that she had been almost defrauded. How would it seem to have a mother like Mrs. Hunter, a beautiful mother, on whom one's eyes could rest with the same pleasure one felt in looking at a picture of a rosebud in bloom? Phoebe loved beautiful things with a passion which was, perhaps, all the more intense because it never was put into words. The mere sight of Grace Hunter's beautiful mother had made her heart beat hard and fast. Oh, if only she, too, had a mother of whom she could be proud!

The house was very still when Phoebe entered. In a minute she remembered the reason. There was sickness in a neighbor's family. Her mother had spent most of the night there, coming home in the early morning to get breakfast for the family, and hurrying through the house work for the day. It was a plain, poor little home, but scrupulously neat, very different in its looks of daintiness and order from most of the houses in the row.

The deaconess walked in as Phoebe was hanging up her coat, and Phoebe welcomed her with effusion, for the deaconess, in spite of her plain uniform, was a beautiful woman, though her beauty was not in the least like that of Grace Hunter's mother. She was fond of fun, too, this deaconess, and when she smiled a dear little dimple was in evidence now as she greeted Phoebe.

"Good afternoon, my dear! Is your mother home?"

"She's at Mrs. Gray's, I guess. They're all sick again. Mother stayed there last night and Sunday night.

The deaconess drew a long breath. "Phoebe," she exclaimed, "you must be very proud of your mother!"

The remark chimed in so strangely with Phoebe's thoughts, and yet contradicted them so absolutely, that Phoebe had no answer but a stare. But the deaconess was not waiting for an answer.

"I wonder if you realize, Phoebe, what your mother's life means to her neighbors here. No, you cannot realize it; none of us can. If ever I feel discouraged, I think of her, of her beautiful, helpful life, of the sacrifices she is all the time making, as a matter of course, and then I'm ashamed of being disheartened. You are a fortunate girl, my dear, to have such a mother. I only hope you are as proud of her as she deserves."

The deaconess did not stay long. "I'll go over to Mrs. Gray's and send your mother home for a rest," she said in her decided way, and as the trim figure went out of the door Phoebe was thinking hard. It was all true, what the deaconess had said. When any of the neighbors were sick or in trouble they turned to Phoebe's mother. It was due to her that Jim Leary had signed the pledge. It was she who had interceded with the judge when Johnny Stowe was arrested for stealing. From this little plain, shabby house a constant stream of helpfulness flowed out into the needy neighborhood.

The door opened and a woman entered. She was not young, and she looked many years older than her actual age. She moved a little stiffly. Her lined face was very weary. But the eyes had a shining brightness that was like clear sunshine.

"Little Willie is better," said Phoebe's mother. "I thought last night we were going to lose him, but now it looks to me as if he would pull through." She went to the stove to see if it needed more coal, but on the way was intercepted by a girl whose face was glowing.

"Mother! Oh, Mother!" Phoebe cried, slipping her arm about the dear bowed shoulders, "why didn't I never know before how beautiful you are!"—Selected.

A Lesson in Courtesy.

A mother had need one evening to pass between the light and her little son. With sweet, grave, courtesy, she said: "Will you excuse me, dear, if I pass between you and the light?"

He looked up and said: "What made you ask me that, mother?"

"Because, dear," she answered, "it would be rude to do it without speaking. I would not think of not speaking if it had been Mr. F—, the minister, and surely I would not be ruder to my own boy."

The boy thought a moment, and then asked: "Mother, what ought I to say back?"

"What do you think would be nice?"

He studied over it a while, for he was such a wee laddie, and then said: "Would it be nice to say, 'Sure, you can'?"

This was mother's time to say: "That would be nice; but how would you like to say, just as Mr. F. would, 'Certainly?' It means the same thing, you know."

That little lad, now a young man in college, is remarked for his never-failing courtesy. A friend said of him the other day: "It's the second nature to W— to be polite."—Christian Work.

A MILLIONAIRE.

I know a charming little maid,
So very rich, they say,
It keeps her busy all the time
To give her wealth away;
The more she gives the more she has;
Now, isn't that quite queer?
This little maid's a millionaire—
A millionaire of cheer.

She runs on errands constantly,
And sings along the way,
And when she does each little task
Pretends that it is play;
She dries the dishes, sweeps the floor,
With never frown or tear;
It's fun for such a millionaire—
A millionaire of cheer.

When tired father comes at night
She greets him with a smle,
Her feet his little servants are,
Her merry ways beguile;
She gives alike to rich and poor,
To all that come anear,
For she's a generous millionaire—
A millionaire of cheer.

Kind deeds and smiles and gentle words
Are like a golden grain
That, when the harvest time is come,
Gives tenfold back again.
Oh, what a happy world 'twould be,
With scarce a day that's drear,
Were every one a millionaire—
A millionaire of cheer.

—Laura Alton Payne.

A Concert on Credit.

"I can't come to school this afternoon, Miss Hollister," Dorothy told her teacher at recess. "Mamma hasn't been out of the house since Dale was sick, and that's most seven weeks. But today she and papa are going to the concert, and I'm going to take care of Dale."

"That's quite a responsibility," said Miss Hollister, smiling at Dorothy's important air. "Your mamma must be very sure that you are to be trusted."

"Well, you see it makes people very queer to be sick such a long time," Dorothy explained, lowering her voice confidentially. "Dale never used to cry, but now he cries about everything that he doesn't like, and then he gets feverish, and mamma's afraid he'll have a relapse. Mamma knows I'll let him beat in all the games, and that's why she dares to leave me to take care of him."

It was not easy to get along with Dale. Dorothy hardly knew her brother, and a dozen times a day she was obliged to comfort herself by remembering mamma's assurance that Dale's temper

would improve as his body grew stronger. This afternoon it was worse than usual, for Dale had become so accustomed to his mother's presence that he was inclined to resent her leaving him, even for a few hours. Dorothy tried her hardest to be entertaining, with rather unsatisfactory results. "And if he gets to fretting, and is worse," she thought, despairingly, "why, mamma won't dare to go away again for ever so long."

They were in the midst of a rather uninteresting game of authors when the sound of distant music reached their ears. Dale dropped his cards and looked at Dorothy with brightening eyes. Then he smiled.

"It's a hand-organ," he cried. "I wish he'd hurry and get to our house. Do you 'spose he'll stop here, Dorothy?"

"We'll give him some money, and then he will," replied Dorothy, jumping to her feet, and running to her bank. But though she shook it with all her might, not the faintest jingle answered her. Dorothy's bank had a way of being empty, but it had never failed its mistress at quite such a crisis as this.

"Oh, I wonder if there isn't a nickel or a penny lying around somewhere," cried Dorothy, darting around the room, distractedly, and looking into all sorts of unlikely places.

"He's coming, Dorothy! Hurry," cried Dale, who had pressed his face against the window-pane.

"But I can't find any money. Maybe Norah's got five cents," and Dorothy flew down to the kitchen, only to meet another disappointment. Norah had just finished explaining how she had sent all her month's wages to her mother in Ireland, when Dale's voice, choked with tears, called over the banisters, "He's gone by, Dorothy. He isn't going to stop."

"Oh, yes, he will, Dale," Dorothy called back, cheerily. "Just wait a minute."

Dale heard the outside door slam. Going back to the window he saw a small girl, with flying curls, running after a little Italian, bent double under the weight of his heavy organ.

The man looked surprised when Dorothy pulled his sleeve, and he broke into her explanations with a gentle murmur in his native tongue. If he did not understand English, how was she ever to explain what she wished. Then all at once she discovered at her side a small boy with big black eyes and gleaming white teeth, who was peering around at her with an air of interest.

Dorothy took a long breath, and told the whole story; how her brother had been sick, and how the least little thing made him cry, he was so nervous, and how when he cried he grew feverish, and was worse again. Then she told how much Dale wanted to hear the music, and how she had looked in her bank for money, but in vain.

"And won't you play for us today, and trust us for the money till the next time?" cried Dorothy, appealingly. "Oh, please, please do!"

The white teeth of the Italian boy flashed in a smile as she ended, and when he had translated Dorothy's speech to his father, he smiled, too. Without another word the three went back to the corner. The Italian stationed his organ just under the window from which Dale was looking down so eagerly, and still smiling, began to grind out his music.

What a treat it was, even if the organ was a trifle asthmatic, and wheezed sadly over "Listen to the Mocking-Bird!" Dale beat time on the window-sill, his face wreathed in smiles, and Dorothy sat by, overjoyed to see him happy. The hand-organ man played every tune through twice, and the boy rattled his tambourine vigorously, smiling up at Dale as he did so. And at last the concert was ended, and the musicians waved their caps for good-bye and went slowly down the street.

It was ten days before they came again, and Dorothy worried a little over their non-appearance. "I hope they didn't think I wanted them to play for nothing," she told her mother. "I 'specially asked them to trust me till next time, but they don't understand English very well."

But one night at dinner the strains of "Listen to the Mocking-Bird" came wheezing through the window, and Dorothy was on her feet in a minute.

"It's our hand-organ man," she exclaimed. She flew to the window, and a dark-eyed man and a dark-eyed little boy greeted her with a flash of white teeth. "I've got ten cents for them upstairs," Dorothy cried. "Dale and I have been saving up."

"I think I'll have to add a contribution," said her father, taking a quarter from his pocket, and Brother Tom cried gaily, "Pass the hat, Dorothy; we all want to put in something."

"It is a good thing the hand-organ season is over," papa said to mamma, when the music ended, which was not for an hour or more. And Dorothy and Dale wondered, as they often wondered before, at the strange notions of grown-up people.—Hattie Lummis, in the Congregationalist.

For The Southern Churchman.

TWO POEMS.

By William Allen Ward.

I. Night Is a Prowler.

Night
Is a prowler,
Who creeps on gentle feet
Into the canyon in search of
Sun-beams.

II. Strength.

Strength is
The grip of a
Baby whose tender hands
Grasp the calloused finger of its
Father.

Philip Calls the Roll.

Philip, the youngest of five children, had not only his parents to adore and serve him, but brothers and sisters as well. Philip's ringlets held the sunlight; Philip's cheeks wore a rosy tint; Philip's eyes shone and Philip's piping voice brought homage. What was more, Philip was beginning to realize his kingship. In his precious baby way he ruled the other children with a firm, unyielding hand. Whatever he wanted, he got. No matter who was using a toy, Philip usually merely mentioned his desire for it and it was his. Should the rightful owner hesitate, at least one of the other children remembered personal grievances against the offender and used little Philip as an opportunity to even matters. Expression of disapproval became so vehement that the delinquent repented speedily and Philip profited. It was amusing, but led to no good end, so one day while Philip had his nap, the mother talked with the four older children.

"We love Philip, don't we?" she began.

Warm agreement in varied forms met this question.

"Who loves Carl Craig?" was the next question.

"Nobody could!" came the quick answer.

"Why?"

"He always wants his way," Henry said.

"He's selfish with his toys," David answered.

"He wants our toys, too," Mary added.

"O Mother, why, Mother," Katie almost whispered in her surprise, "surely you do not think our Philip is at all like Carl Craig?"

The comparison startled the other children, still when they thought about it, the two had several traits in common.

"But, Mother, Philip is just a baby," Mary defended.

"And so sweet," David added.

"We do not mind giving up to him," Henry assured her.

"But Philip is growing older," Katie meditated aloud. "He must not grow up like Carl Craig!"

"Every one must love our Philip," Mary declared warmly.

Henry and David agreed.

"It is better for those who love him to correct him, than for those who do not care for him to try to get even with him," their mother reasoned. Then she and the four children laid a plan to help Philip overcome his unsocial habits.

When Philip waked up he was in good humor. For more than an hour, he played in a most friendly manner, then he took a sudden notion that Henry's toy elephant was exactly what he wanted, though Henry was playing with it himself at the time.

"Dive it to me," Philip demanded in his queer little voice that every one loved.

Henry played on, though it was evident to the other children that he had lost his desire to play with the elephant.

"Henwy, Henwy," Philip wailed.

Henry weakened; only the thought of Carl Craig and the family's plan for Philip held him firmly to his course.

Seeing that Henry refused to give him the elephant, Philip turned to his older sister and chief ally. "Katie, Katie, Katie!" he implored and added an energetic, "Wow, wow."

Katie read her book, seeming not to hear.

Mawy, Mawy, Mawy! Wow, wow." Philip yelled, turning to his other sister.

Mary went on dressing her doll without looking up.

"David, David, David!" Philip screeched in despair.

David walked to the window and looked out.

Philip had called the roll. No one was present to take his part. He felt he must do something to win approval. Picking up his fire engine which he knew Henry liked, he offered it to him. When Henry accepted it and thanked him, Philip did not ask for the elephant nor touch it.

Suddenly there was a sound of glad voices. What a relief to have the first lesson over and Philip not hurt. Really he seemed helped. Bless him!

"Let's play tag," Katie suggested. This was Philip's favorite game.

"You be IT," four happy voices said to Philip.—National Kindergarten Association.

Nip and Tuck.

"Oh, look what Uncle Kenneth has sent you, Bob and Ben," cried Mother Peasely, as the twins ran out to the back porch where the express man had

just left a crated box.

Out of that box came two velvety rabbits, their ears twitching, pink noses wrinkling, and beady eyes staring at the new world about them.

Bob and Ben, the Peasely twins, shouted delightedly—"'At's mine, Bob," Ben said, pointing to the biggest rabbit.

"No, 'taint—that's mine," Bobbie answered back fiercely.

Whew! How quick tempers can flare up! First thing you know, mother had to catch Ben's angry hand pushing Bob back from the box, and Bob had grabbed the big rabbit so tight he was about to squeeze the life out of him

Mrs. Peasely sighed: "How I do wish you little boys would stop being so selfish!" she said. "Neither one of you ever thinks of the other at all—you are just set on getting the best for yourselves all the time."

The quarrel over "Nip and Tuck" grew so heated that mother said presently, "They must go back to their 'cage', and neither of you can play with them at all."

So Bob and Ben had to watch from a distance while food and water was put in the rabbits' box. Nip, the big one, after a startled look right and left, began to nibble at his carrots and lettuce, but poor little Tuck was so scared by the noise and movement that he huddled down in a corner trembling pitifully.

While the children watched Nip stopped eating, looked at Tuck, put his nose under a nice round carrot, and rolled it over to the frightened little animal. Maybe they talked in rabbit language—at any rate, presently Tuck rubbed against Nip and took a tiny nibble. The big rabbit scurried off and brought back a lettuce leaf then, and by this time Bob was so excited he just had to catch Ben's arm.

"See him?" he squeaked, "he's feedin' the little one. I b'lieve Tuck's goin' to eat up all Nip's lettuce, Ben!"

Mother was standing in the kitchen door, and at this moment she stepped up behind them.

"I know two little boys who could learn something from Nip and Tuck," she said. "Suppose Ben tries looking out for Bob and Bob tries looking out for Ben."

"Mamma, let us take 'em out on the grass," begged Bob, "then Ben and me can see how they do, better."

And I haven't heard a cross word about who owns Nip and who owns Tuck since that day, and I think Bob and Ben are really copying the rabbits' good manners!—Sunshine.

The Little Robin Who Tried His Best.

Once there was a little robin named Softdown who lived in a nest in a big tree in the apple orchard. The trees were covered with beautiful pink and white blossoms, and among them were nests full of baby birds.

Little Softdown felt that the world of trees, apple blossoms and nests was so large, and he was so very, very small, that he did not believe it was any use for him to try to do anything in the world, but Mamma Robin only said when he told her so, "All you have to do is to learn to fly, and to sing 'Cheer up, Cheer-up,' and then fly as far and as fast as you can, and sing as loud and as often as you can."

By and by Softdown learned to fly. Then he would sit on a branch of the tree and sing, "Cheer-up, Cheer-up" over and over.

One morning he flew from the orchard to a tree near the great house. A little girl sat by the window crying over her lessons. "Cheer-up, Cheer-up" sang little Softdown from his tree. "Cheer-up, Cheer-up." The little girl stopped crying to listen. "Why, what a cunning baby robin," she said. "It seems just as if he was saying 'Cheer-up' to me. I remember mother told me they were learning to fly down in the apple orchard and how hard it was to learn. I guess if a little robin can learn to fly, a little girl can learn her geography," and she began to study with all her might. Soon the lesson was learned and she ran out in the spring sunshine to play.

Little Softdown still sat on the branch. Mother came to the door for a minute and looked toward the tree where he was. "Oh, dear," she sighed; "so much to do and only one pair of hands to work with. There is house cleaning and spring sewing. I feel tired already thinking of it."

"Cheer-up, Cheer-up," sang Baby Softdown. Mother looked deep into the tree and laughed. "Thank you, baby robin," she said. "After all, it is only one thing at a time I have to do," and she went indoors to her work smiling.

Grandfather came out and sat on the piazza in the sunshine. He felt old and tired. "Dear me," he sighed. "Once I was young and strong and loved the spring and the work it brought. Now, I can no longer work. I feel I am no use in the world."

"Cheer-up, Cheer-up," sang Baby Softdown, and Grandfather listened. "After all, the sun is shining," he said, "and it is good to rest," and he sat there thinking happy thoughts all the morning.

Softdown spread his baby wings and flew back to the nest in the orchard to hunt for worms with his brothers and sisters; and he never knew how much good he had done with his "Cheer-up, Cheer-up", but he felt very happy that night as he tucked his head under his wing; for had he not sung "Cheer-up, Cheer-up" all day in the sunshine until he was happy himself?—The Child's Hour.

A MESSAGE FOR THE FATHERS.

I wish I could be father
And father could be me,
For then I'd like to show him
How fathers ought to be.

I'd buy him toys and candy
Most every other day
And never be too busy
To join him at his play.

I'd answer all his questions,
So he could understand;
Not hide behind a paper
And wave a "go-way" hand.

I'd take him to the movies
Upon a pleasant night;
And never say it's bedtime
While yet the day was light.

I wouldn't change my father
For any other man.
I know he loves me dearly
And does the best he can.

And yet I can't help thinking
How great would be my joy,
If he'd remember sometimes
To be once more a boy.

—George W. Kerby.

The persecuting emperor, Diocletian, little thought what he was giving us when he banished the Apostle John to Patmos; no more than Augustus, in his political plans as to the census of the empire, knew he was sending a poor carpenter to Bethlehem, with his espoused wife, that Christ might be born there; or the Jews and Pilate's soldiers, that they were sending the thief to Heaven, when they broke his legs in heartless respect for their own superstitions or ordinances. God's ways are behind the scenes; but He moves all the scenes which He is behind. We have only peacefully to do His will. Such is the path of blessing.—J. N. Darby, in the Keswick Calendar.

THE BUTTERFLY.

The garden bed I wandered by
One bright and cheerful morn,
When I found a new-fledged butterfly
A-sitting on a thorn,
A black and crimson butterfly
All doleful and forlorn.

I thought that life could have no sting
To infant butterflies.
So I gazed on this unhappy thing
With wonder and surprise,
While sadly with his waving wing
He wiped his weeping eyes.

Said I, "What can the matter be?
Why weepest thou so sore
With garden fair and sunlight free
And flowers in goodly store?"
But he only turned away from me
And burst into a roar.

Cried he, "My legs are thin and few
Where once I had a swarm,
Soft fuzzy fur a joy to view
Once kept my body warm,
Before these flapping wing things grew
To hamper and deform."

At that outrageous bug I shot
The fury of mine eye.
Said I, in scorn all burning hot,
In rage and anger high,
"You ignominious idiot,
Those wings are made to fly."

"I do not want to fly," said he,
"I only want to squirm."
And he dropped his wings dejectedly,
But still his voice was firm:
"I do not want to be a fly,
I want to be a worm.'

O yesterday of unknown lack,
Today of unknown bliss,
I left my fool in red and black,
The last I saw was this,
The creature madly climbing back
Into his chrysalis.

—Charlotte Perkins Jackson.

THE SIX BEST DOCTORS.

The six best doctors, anywhere—
And no one can deny it—
Are Doctors Sunshine, Water, Air,
Rest, Exercise and Diet.

The six will gladly you attend,
If only you are willing;
Your mind they'll clear, your ills they'll mend,
And charge you not one shilling.

—Kansas State Health Bulletin.

THIS'N THAT.

When mother has just lots to do
And cook is flustered, nursie, too,
I gather up my own affairs
And go and sit up on the stairs
With Fluff, my yellow Persian cat,
And think mostly of this'n that.

It's silly what the big folks do,
They never seem to think of you;
But when I feel that no one cares,
I go and sit up on the stairs
With Fluff, my yellow Persian cat,
To think of mostly this'n that.

—The Mother's Journal.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates in contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

ACKNOWLEDGEMENTS.

Contributions to make up Deficit in Alaska Mission Appropriations.

Miss L. L. Brent	$ 5.00
Mrs. Josephine Read	75.00
A. D. Barrett	5.00
Mrs Hugh Ralston	100.00
Mrs. J. R. Williams	10.00
C. B. Chilton	20.00
Mrs. Willie Temple	100.00
Mrs. B. W McCue	10.00
Mrs. John C. Burch	25.00
Mrs. E. A. Harrison	5.00

Near East Relief.

Miss L. L. Brent	$ 5.00

For Printing Bibles in Russian.

Benj. R. Phelps	$ 5.00

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

RELIGIOUS TRACTS.

GOOD RELIGIOUS TRACTS MAY BE had by writing to LEVI C. SULLIVAN, blind tract minister, P. O. Box 43, Roanoke, Va. Some excellent tracts for prison work.

BULBS FOR SALE.

TRUMPET MAJOR NARCISSUS, INSPECTED BULBS: 100 $1.50; 1,000, $10.00. Emperor: 12, $.75; 100, $6.00; 1,000, $50.00. White Narcissus: 100, $1.50; 1,000, $10.00. Fred B. Jones, Gloucester, Virginia.

OLD STAMPS.

WANTED,—OLD ENVELOPES FROM letters written before 1875. Highest prices paid for envelopes with patriotic designs used during Civil War. Old stamps purchased—George Hakes, 290 Broadway, New York.

BOARDING—TIDEWATER, VA.

WANTED, IN REFINED COUNTRY HOME in Tidewater Virginia, a couple, or one, for winter. Address "Toddsbury", Nuttall P. O, Gloucester county, Va.

FROM A SHUT-IN.

I HAVE FIFTEEN FOUNTAIN PENS, and I want to sell them at once, for I need the money, and I am forced to give up my mail order business, since I have not got a home to stay at regular. Twelve of these fancy pens are my $1.25 pens, and the others I have been selling for $1.00. But in order to sell them at once, I am asking $1.00 each. Buy one at once. Edward P. Broxton, Keysville, Ga.

SITUATION WANTED.

WANTED: BY REFINED, CHRISTIAN woman, with highest reference, a comfortable and quiet home for the winter, and very small salary in exchange for light household duties; or perhaps the tutoring of a child. Would consider looking after home in absence of family, etc. Address, Mrs. H. L. Browne, Weedonville P. O., Virginia.

REFINED WOMAN DESIRES POSITION with invalid, or semi-invalid, as nurse-companion References. Address "F", care of Southern Churchman.

MIDDLE AGE WOMAN WITH TRAINing and experience, desires position in school or institution as housemother, chaperon, manager, hostess. Excellent references. Address "Box H", care of Southern Churchman.

MIDDLE-AGE LADY, WIDOW, DESIRES position as housekeeper, manager in home of widower, or bachelor. Experienced. References. Address "S. B", care of Southern Churchman.

Deaths

JONES: Departed this life, August 21, 1929, JOHN STUART JONES, of Fairfax county, Virginia, son of the late John W. Jones and Marion Stuart Alexander, of Buchanan, Va.

"I know that my Redeemer liveth."

REV CHARLES S. HARRISON.

The REV CHARLES SYLVESTER HARRISON, a retired priest of the Diocese of Virginia, died at the home of his sister in Richmond on September 2nd, aged 71.

Mr. Harrison was a native of Chesterfield County, Virginia, and graduated from the Virginia Theological Seminary in 1891. He was ordained deacon in 1891 and priest in 1892 by the Rt. Rev. Francis M. Whittle, the Bishop of Virginia He was assigned as deacon to the charge of Bromfield Parish, Rappahannock County, in the Diocese of Virginia and held the rectorship of that parish until 1896 when ill health resulting in total deafness compelled him to give up the active work of the ministry. Since that time he has lived in Richmond, performing such limited ministerial duties as opportunity presented.

The funeral was held at St. Andrew's Church, Richmond, on September 4th, being conducted by the Rt. Rev. H. St. George Tucker, D. D., Bishop of the Diocese, assisted by the Rev. W R. G Irwin, the rector of St. Andrew's, and other clergymen of Richmond.

FRANKLIN A. RIDOUT.

THE REV FRANKLIN A. RIDOUT, rector of Church of the Ascension, Norfolk, died suddenly at his home, Thursday, September 5, 1929.

The Rev Mr. Ridout was born in Maryland September 1, 1868, ordained Deacon in 1895 and Priest the following year by Bishop Randolph, of Southern Virginia. He had charge of parishes in Virginia until 1917, when he entered Y. M. C. A. service with the American Expeditionary Force in France. His health being impaired as a result of his war experiences, he retired temporarily, living at Onancock, Va. In 1926 Mr. Ridout assumed charge of the Church of the Ascension, Norfolk.

Funeral services were held in the Church of the Ascension, with Bishop Beverley D. Tucker and Bishop Coadjutor Arthur G. Thomson in charge. The Norfolk clergy were in the chancel. After the service Mr. Ridout was taken to Onancock Va., for burial.

The Rev. Mr. Ridout possessed an exceptionally sweet and lovable personality and had endeared himself not only to his congregation but to a host of friends in the city of Norfolk His passing is a distinct lost to the Diocese of Southern Virginia.

CHURCH INTELLIGENCE.

(Continued from page 16.)

and other Georgia cities attended and messages were sent from President Herbert Hoover, the Governors of Virginia, North Carolina, South Carolina and Florida, Henry Ford, Thomas A. Edison and scores of United States Senators, Congressmen, authors, poets and musicians. The Hon. James B. Nevin, editor of the "Georgian-American", Atlanta, Ga., delivered the address of the afternoon. Mrs. Arthur McD. Wilson, life president of the "Uncle Remus" Association, Atlanta; Mrs. Warren D. White, vice-president, and Mrs. Robert Blackburn, author and reader of "Uncle Remus", were among the prominent people taking part on the program. The Jubilee Singers (colored) rendered a program of Old Negro Spirituals, and there was a procession of flags of all nations from Calvary Church to the memorial. Members of the immediate family of Joel Chandler Harris attended, and the memorial was unveiled by the grandchildren of the beloved storyteller. Wreaths from noted literary societies and from the Harris family were placed at the memorial, which stands next to the John Fox and Francis Scott Key memorials in the "Abbey". Special soloists gave programs of music in the church. Assisting in the service at the church and at the memorial were the Rev. William C. Cravner, rector of All Souls', Biltmore, N. C., and the Rev. George Watkins, rector of the Roman Catholic Church in Hendersonville, N. C. Colonel Frederic J. Paxon, of Atlanta, presided at the ceremonies.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

St. Bartholomew's Church, Granite City.

The Mission Church of the Diocese broke ground the last of August for a new parish house to be erected on the rear of the church property. St. Bartholomew's has waited long for this very necessary part of its equipment; the waiting has been partly caused by its loyalty to the program of the diocese. Everything almost that the diocese has asked the parishes and missions to do, this Mission has always taken pride in doing, even if in doing so, it meant waiting for needed improvements at home.

The Rev. Mr. Burford is leading the people splendidly, and it is predicted for this Mission that 1929 will close with the best report it has ever made.

The diocese has recently presented the clergyman with a new Ford coach. The missions at Woodriver and Glen Carbon are also in the care of Mr. Burford.

Annual Conference.

Plans are practically completed for holding the annual conference of the clergy and of the laity for this fall. The clergy will meet on the seventeenth and the laity on the eighteenth, and both conferences will be at St. John's, Decatur.

St. John's Church, Springfield, has just made a contract for the installation of a pipe organ—about the largest big thing this thriving mission on the north side of the city needs.

The Rev. G. Morgan Williams took charge of the missions at Havana and Petersburg, on the first of September.

The Rev. S. H. Williams will assume charge of a string of missions in and about Carbondale on the fifteenth of the present month. He comes to assist General Missionary McCalla in the Cairo Archdeaconry.

F. H. S.

The Bishop's House.

From the Bishop's Address to the Synod at Champaign, 1929:

"Again I come before you with a heartfelt plea for the building which houses your Bishop at present and in the future his successors. You have surely not forgotten the great necessity for the Bishop's House. I had hoped by this time that there would have been many substantial gifts toward providing this home for your Bishops and making it a loving memorial of those past and gone. No more suitable and helpful memorial can be given to express your gratitude for the blessings you receive at the hands of your Fathers-in-God. Comparatively very little has come in towards the payment of the debt upon the property. Your present Bishop is

carrying the greater part of the burden. I wish I might touch the hearts of some in the diocese who are able to give substantial sums towards the payment of the debt upon the house. Perhaps this Synod can devise some means whereby it can be accomplished. I commend this also to your serious consideration."

Mr. W. S. Troxell is Chairman of the Committee on Episcopal Residence Fund.

"For the General Missions of the Church."

The men of the Diocese of Springfield have endorsed the One Day's Income Plan in a resolution adopted at the Annual Laymen's Conference at Decatur, September 18, 1929, whereby the individual promises to give the equivalent of one day's income to the General Missionary Work of the Episcopal Church for the year 1929. It being undrstood that this is an effort sponsored by the laymen to assist the diocese in paying in full everything asked of it for the worldwide Missionary Work of the Church.

WYOMING

Rt. Rev. Nat. S. Thomas, D. D., Bishop.

Convocation Appointments.

At the meeting of Convocation of the District of Wyoming, held at Ethete, July 8, Bishop Bennett appointed the Rev. A. E. Pawla, editor of the Wyoming Churchman, and the Rev. P. K. Edwards to fill a vacancy on the Board of Examining Chaplains.

The Rev. R. E. Abraham, of Rock Springs, was elected Secretary of the District.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop
Rt. Rev. E. W. Saphore, D. D., Suffragan
Rt. Rev. E. T. Demby, D. D., Suffragan

Christ Church, Little Rock, Commences Fall Activities.

Commencing with the first Sunday in September, Mrs. Effie Clines Fones took charge of Christ Church choir, and Miss Martha McAninch became the organist.

September 11 Miss Lynette Guisecke takes up her duties in Christ Church as Educational Secretary and leader of the Young People's work. With the splendid equipment furnished in the new parish house, fine development in the Church School and other activities of the young is confidently expected.

The rector of the parish has outlined a full program for the fall. September 8, at 7:30 A. M., there was a special Corporate Communion for all those boys and girls of Christ Church who are going away to school this fall.

Rally Day in the Church School has been set for September 22, when all officers and teachers and pupils will have a special service in the church at 9:30 A. M. Also that morning at 7:30, there will be a Corporate Communion for the officers and teachers of the school.

The following week, September 23-28, there is to be a Church School Teachers' Institute, held in Christ Church Parish by Miss Annie Morton Stout, who is an expert in that line and is borrowed from the Department of Sewanee. If there are any Sunday-school teachers and workers from outside of the city who wish to come for the Institute they will be welcome.

October 4, a banquet for all young people of Christ Church Parish, between the ages of fourteen and twenty-five will be held in the parish house. At this time, the program for the young people for the fall and winter will be explained to the young people and from then on much enthusiasm is expected among and by the young people of the parish.

October 6, a special Rallying Service for the whole congregation of Christ Church will be held in the church at 11 o'clock.

September 15-October 20, is a period set aside for the preparation for a special series of services to be held in Christ Church by Bishop Capers, of San Antonio, Texas. The dates for the Mission are October 20-27. Every day during the week there will be a morning and a night service in the church. Members of the church, in other towns as well as the people of Little Rock generally, will be welcome to these services.

November 24 is the period of preparation for the Every Member Canvass. November 20, there is to be a parish dinner in the parish house, at which all the adults of the congregation will be expected. November 24, the Every Member Canvass will be held.

A further essential part of the program is steady and enthusiastic working toward the goal of increased activity and enlarged membership of the Church School, Young People's Service League, Men's Club, Brotherhood of St. Andrew, Ladies' Aid Society, Woman's Auxiliary, Daughters of the King and the Business and Professional Women's Club and a general promotion of spiritual vitalty in the whole congregation.

T.

Personal Notes

The Rev. Theodore B. Foster, Emeritus-Professor of Dogmatic Theology, Western Theological Seminary, has resigned the office of Registrar of the Diocese of Chicago, also his position as priest-in-charge of the Church of Our Saviour, Elmhurst, Ill., both effective October 1. He will then go on the retired list, and his permanent address will be 27 S. Main St., Rutland, Vt.

The Rev. Frederick W. Harriman, D. D., has changed his address to 620 W. Ferry St., Buffalo, New York.

The Rev. Z. B. T. Phillips, D. D., rector of Epiphany Church, Washington, D. C., is expected to return to his parish about October 15, after an extended leave of absence, due to ill health.

September 8, the Rt. Rev. H. P. Almon Abbott, D. D., Bshop of Lexington, ordained to the diaconate William H. Langley, Jr., and Gerald H. Catlin, and ordained to the priesthood the Rev. Julius A. Velasco, in Christ Church Cathedral, Lexington, Ky. The Rev. Robert J. Murphy, of Versailles, Ky., preached the sermon, and the Rev. Charles S. Hale, of Lexington, Ky., read the Litany.

The Rev. William H. Langley, Jr., has been placed in charge of the Episcopal Church in Corbin, Ky.; the Rev. Gerald H. Catlin will assist the General Missionary, the Rev. Charles M. Lever, with headquarters in Pikeville, Ky.; and the Rev. Julius A. Velasco will work under the direction of the Bishop at different points in the diocese.

DEATHS.

The Rev. Charles S. Harrison, 71, died September 2, at the home of his sister, Mrs. E. H. Moore, Richmond, Virginia. Funeral services were conducted at St. Andrew's Church, Richmond, on Wednesday, September 4.

Mr. Harrison was a native of Chesterfield County, Virginia. He received his theological training at the Virginia Seminary at Alexandria. He retired from active service some years ago when his health failed.

MY LITTLE WHITE RABBIT.

My little white rabbit
Had quite a habit
Of looking at me with a pleading eye
As though he would say, "Dear master, why
Do you forget
To feed your pet?"

He can't run around
On the big, wide ground
To gather green leaves at the dinner hour
And nibble the carrots and cauliflower,
Nor help himself
From the pantry shelf.

But I didn't know
How it feels to go
So hungry to bed, till I dreamed last night
That I was the supperless rabbit boxed tight,
And he the Boy-Lad
Just careless, not bad.

Oh, I promised him there
I'd treat him square,
Remember his water and fresh, clean food—
Or let mother give him to some one who would!
For boys who forget
Don't deserve a pet.

—Our Dumb Animals.

In considering what the Creed teaches us as to the earthly work of the Lord, we notice that events which to our eyes appear full of the deepest sorrow and humiliation may yet include at the same time a divine glory hidden from us because we have at present no power to see it. Thus, in the immediate prospect of the betrayal, of the agony, of the Cross—looking at His work accomplished, when Judas had now gone out into the night from the circle of Twelve, the Lord summoned up His judgment of all in the memorable words, **Now is the Son of Man glorified.**—A. C. Benson.

Men talk of the intricate paths of life, and they are many. And none are more so than those which wind about us in the four walls of the house in which we live. And if you would walk there, doing kindly service, and avoiding weak concessions to wrongs on the one hand, and harsh exactions of right, on the other, then let in the blessed Christ into that home. You may give a wide berth to that harsh-tempered one in your home who is exacting; but do you, like the Christ, tread the narrow way of kindliness and love?—Dr. J. H. Eccleston.

"Despite not any man that lives,
Alien or neighbor, near or far;
Go out beneath the scornful stars,
And see how very small you are.
The world is large, and space is high
That sweeps around our little ken;
But there's no space or time to spare
In which to hate our fellow-men.

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Southern Churchman

1835 DOMINUS FIRMAMENTUM MEUM

Vol. 94. RICHMOND, VA., SEPTEMBER 28, 1929. No. 39.

ARCHBISHOPS ISSUE PASTORAL LETTER

Canterbury and York unite in sending out this stirring call to their Church people to take religion seriously and to study it worthily

Brethren in the Lord: In the first year of our office we are moved to speak to the clergy and people about some of those things which are nearest to our hearts. Can we fail to have the hope that at this new stage in the story of the Church there may come some renewal of its life and power? Such a renewal will not come by mere appeals to the emotions, still less by new organizations. We are convinced that under the guidance of the Holy Spirit it may come if the whole Church will set its thought and prayer towards gaining a deeper and fuller apprehension of God, of His self-revelation in Christ, and the wonder and glory of the eternal gospel of His love and grace.

This gospel has been given. It is for the Church to proclaim it. The great body of truth about God and man which lies behind it has been given. It is for the Church to bear witness of it. But what has thus been given must be ever newly grasped—made real in life, interpreted and expressed to meet the needs of each successive age.

Is there not at this present time a manifest need of thus renewing the hold and unfolding the truth of the Gospel? Consider some signs of this need.

We are enclosed by a material civilization great in its achievements, confident in its self-sufficiency, in which no place is found for God or even for the spiritual life of man. The Church of Christ is called to give witness to the reality and claim of the things unseen and eternal. How can it give witness to these things unless they are manifestly real and powerful in the lives of its members?

Among our own people, not least among the young, there are many who are perplexed by difficulties or haunted by the fear that new knowledge is shaking the foundations of their faith. To them the Church owes a two-fold duty. It must give them in fuller measure chances of learning what the Christian faith really is. It must show them that through new light thrown upon the Bible and new discoveries of science rightly understood we are reaching a new knowledge of God and of His ways of revealing Himself. The Holy Spirit of God is worshipped and glorified when men are willing to be guided by Him into all truth.

Within the Church there are, we must thankfully acknowledge, many signs of zeal in the cause of our holy religion. Yet sometimes this zeal is narrow in range and in effect. It tends to be given to sections and parties rather than to the whole body of the Church. And aspects of truth and experience, when they are isolated, become one-sided and exaggerated. It is only through the study of the whole Gospel of God that each aspect finds its place in the proportion of one Faith. . . .

Once again, must it not be confessed that in many of our congregations there is a dullness of spirit, a languor of worship, a reluctance to make fresh adventures for the cause of God's Kingdom at home and overseas, strangely out of accord with the splendor of the faith which they profess? Is not one reason this—that people so often take that faith for granted, make or use no opportunities to grow in the knowledge of its length and breadth and height and depth? If by this learning what the faith really is and means they could gain some vision of the love of God ever "coming down from heaven" in Christ to their own lives and their own parishes, drawing them into union with Himself and with one another in the fellowship of His Body, speaking to them through His Word, giving His Life to them through His Sacraments, calling them to work with Him in the fulfilment of His Kingdom, would there not come to them new joy and zeal and power—"the garment of praise for the spirit of heaviness"?

It is difficult and indeed impossible for us within the limits of this letter to say fully and clearly all that is in our minds. But our aim is very definite. It is to ask all members of the Church, clergy and laity alike, to make some continuous study of the Gospel of God's revelation of Himself in Christ, of the Bible and the Creeds wherein that Gospel is set forth, part of the corporate life and work of every parish throughout the land.

We make our appeal first to the clergy. We know well the difficulties which beset them, the incessant demands which are made upon them. Our heart goes out to them in sympathy and understanding. But this call will not add to their burdens; rather will it relieve them. If they are encouraged and helped by authority to join frequently and regularly with their brethren in their deanery or district in a fellowship of study and prayer, they will find a real refreshment in their labors. They will be inspired to fulfill with new hope and zeal their office as the teachers of their people.

We make our appeal also to the laity. Let them be willing to set their clergy free for more undistracted devotion to the ministry of word and of prayer. Let them be ready themselves to use whatever opportunities for common study may be offered in due course in their own parishes. Let every parish be a school of sacred learning, wherein groups of men and women, old and young, many or few, may together steadily and prayerfully think out the meaning of the Christian faith. . . .

May the Divine Teacher, the Holy Spirit Himself, further our endeavor with His continual help. May He take of the things of Christ and show them anew to His Church in England now.

Commending all who read or hear these words to the blessing of Almighty God, we are your servants in Christ Jesus,

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Concerning Orthodox Protestant Episcopal Church Doctrine	6
Chriset 's Lamp	6
There Is None Good—No Not One—A. L. Wright	7
Must I Wait?	7
Favorite Scripture Verses	7
Genesis on the Rails—Rev. James W. Morris, D. D.	8
The Church in Cuba—Frank Persons	9
Memorial Rites Held for Patriot	10
Book Reviews	10
Letters to the Editor	11
Church Intelligence	12
Family Department	15
Children's Department	17

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Thoughts For the Thoughtful

No crooked path leads to God.

"The Church needs manhood more than machinery."

"We cannot conquer a necessity, but we can yield to it in such a way as to be greater than if we could."

Oh, grant, I pray Thee, Lord, that by
Thy grace,
The fragrance of Thy life may dwell in me;
That as I move about from place to place,
Men's thoughts may turn to Thee.
—F. J. Exley.

There's no defeat, in truth, save from within;
Unless you're beaten there, you're sure to win."

"Instead of longing for something easy, make your own work easier by putting earnestness and energy into and leaving worry out."

The appeal of the Church is to be as effective as the appeal of the recruiting sergeant, it also must be a call to service.—Canon Mitchell.

How should the work the Master goes about
Fit the vague sketch my compasses have planned?
I am His house—for Him to go in and out.
He builds me now, and if I cannot see
At any time what He is doing with me,
'Tis that He makes the house for me too grand.
The house is not for me—it is for Him.
His thoughts require full many a stair,
Many a tower, many an outlook fair,
Of which I have no thought and need no care.
—George MacDonald.

The clouds, which rise with thunder, slake
Our thirsty souls with rain;
The blow most dreaded falls to break
From off our limbs a chain;
And wrongs of man to man but make
The love of God more plain.
As through the shadowy lens of even
The eye looks farthest into heaven
On gleams of star and depth sof blue
The glaring sunshine never knew!
—Whittier.

In the Churches of February 1 is recorded the sad song of an African tribe:
"Open the path, open the path,
We want Heaven.
We stay in darkness because we have no teacher,
Five and four years, five and four years;
O the years, the many years."

It is surprising to observe how much more anybody may become by simply being always in his place! One need not be wealthy, or influential, or talented, or even educated, to attain this importance. Try it in the Sunday School, the choir, the church and other gatherings. The people who are always in their place we count on.—Salina Watchman.



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EDITORIALS

Vol. 94. RICHMOND, VA., SEPTEMBER 28, 1929. No. 39.

CORAL

In tropic seas are many islands built on coral—lovely islands, some of them, covered with glorious verdure, homes of large, prosperous populations. The coral grew from the depths, nine inches a year, the scientists estimate, on the skeletons and infinitesimal remains of countless myriads of submarine creatures. Day after day, through months, years, decades, centuries, these builders have builded, each living but a few hours, doing the work, too small to be measured or seen, but the total results enduring, beautiful, vastly valuable for all humanity. This familiar fact of natural history, like so many other facts of nature, teaches clearly and eloquently to those who observe and think. It tells us of humility and comfort, faith and diligence. Each of us is such an immeasurably minute part of the billions of our race who have lived and died. The years we have here are such an infinitely tiny section of the time gone and to come. Yet, it is appointed for each of us who would be worthy of the life given us to do something, like the coral makers, to help toward the consummation and destiny, so far beyond our imaginations and comprehensions, surely to be. The ephemeral insect that on a day two thousand years ago left its fraction of an inch of body on a stem fathoms beneath the surface of the Pacific could not know it was establishing land on which fruits, flowers, forests, would grow and cities would rise and thrive. So, we of this day, living and doing as we can and will, may know nothing of the ultimate of what we do and say, of what it may be, how far from where we now are, how many decades or centuries after we have left earth. No whisper of voice nor glimmer of light comes from what seems to us the vast void on the other side of the grave to tell us when, or how, or where, our doing may be used for the designs of the Creator for the universe in which this planet of ours, enormous to us, is but a speck. Our own smallness is difficult for our conception as space or eternity or our possible value and importance. The makers of the coral stalks and branches which made the reefs and foundations of the islands built physical structures which finally have provided origin, birthplace and home for countless forms of new physical life. We may be building, day by day, year by year, in and for the spiritual realm illimitable, incomprehensible, everlasting, for which souls yearn as their dwelling and resting place. Effects and results of our work are beyond our knowledge, may not be seen nor felt anywhere until we are long past and forgotten. We do know there are work and building to be done, ready to our hands, and that always we can find opportunity to serve, to give, to help, to add something to the upward growth and thought and hope of our fellow-man and the peopling of the unseen kingdom, happier, more glorious and beautiful than our sweetest dreams may picture.

Particle by particle the coral foundations are made through the centuries—centuries so very long to our thought, so brief and swiftly passing in history. It may be that the unfathomable purposes will be fulfilled by the slow, small, additions and accretions of good, of self-sacrifice and love contributed by the faithful, grateful and loving through successive generations. However that may be, we are told clearly that the lives entrusted to us are wickedly and wantonly wasted and treasonably squandered unless they are used for betterment and building for the present and the years and people to come; that when we prove true to trust our loyalty will be repaid with endless and boundless bounty. We know it is for us to strive and to trust, that our labor shall not be in vain nor lost, whatever blessings may attend it or appear to be denied to it. Definite, direct, obvious, immediate, results from our most zealous, intense, striving are rare. Real high courage is that patient and hopeful with hope that can wait and be strong, go right on, continue unwearied endeavor, while none will answer to our music of rejoicing or mourning, nor heed warning. Too many of us neglect it. In the Sunday schools we may sing and hear of the drops of water and grains of sand making oceans and land and the little deeds of kindness and words of love that make earth like Heaven; but we grow to maturity and vanity and impatience, demand to be allowed to accomplish quickly what we consider to be the big things and if they be beyond our reach and strength relapse to craven depression, indolence and callousness.

Source and inspiration of the most exquisite chivalry and finest gentility, the Bible exalts as memorable givers to be forever honored three poor and obscure women. One widow baked from her scanty and failing store of food for the stranger who was one of the mightiest of prophets and reformers. Another, nine hundred years later, casting in her two mites, was lifted by the Son of God above all the surrounding rich and prominent to be an enduring example of splendid generosity and devotion. An outcast and sinner wept and worshipped, did as she could with her box of ointment to prove her penitence and desire to serve. There is suggestion of wide thought and of the grim humor of vast contrast and incongruity in the facts that David, great leader of Israel, founding a mighty kingdom, was singing de profundus, in majestic poetry reciting his desolation in the mire and the deep, while creatures to him unknown and unimagined, actually in mire and ocean depths thousands of miles from him, were actively building islands now homes and refuges and yielding sustenance to all lands long after his kingdom has vanished.

We may not know. Faith and purpose consecrate and magnify to wonderful achievement the smallest and feeblest labors. Work of the creatures living under the sea but a day each and so little that the eye cannot discern them, has outlived empires established by conquerors, statesmen, warriors, huge armies. The morsel of bread given in the lost city of Zarephath and the two mites cast at the temple may mean far more in sight of Him to whom all hearts are open than the most lavish benefactions and devotions of the most potent of rulers and leaders among men. Faith, St. Paul says, is the substance of things hoped for, the evidence of things not seen. By faith, he wrote his fellow Hebrews, their great ancestors and national heroes had

wrought grandly and won blessings from Jehovah and immortal honor—Abel, Enoch, Noah, Abraham, Isaac and Jacob; Joseph, Moses, Gideon, Samson, David—a long, shining list, extending from the beginning. It is not for us to measure these with the two widows and the sinful woman, or those who, in His name, give but a cup of cold water. God knows. The humblest, poorest, weakest, most sorely tempted, most baffled and beaten and shamed of us, may trust Him to see clearly, to weigh justly, to direct consequences by infinite wisdom and to reward love and loyalty and faithful trying with infinite mercy and bounty.

Alfred B. Williams.

CONCERNING ORTHODOX PROTESTANT EPISCOPAL CHURCH DOCTRINE

September 14, 1929.

Mr. Langbourne M. Williams, President,
Southern Churchman,
P. O. Box 1274, Richmond, Virginia.

Dear Mr. Williams:

I read in one of the two copies of the Southern Churchman, the one dated August 17, accompanying your letter, Mr. G. Osborne Troop's article on the Atonement, with full agreement. It seems to me that his article on page ten of the Southern Churchman of September 7, is even more admirable. It is short, perfectly clear, and seems to me to demonstrate absolutely what is to be believed as to the Atonement.

Now, let us consider the letter from Bishop H. St. George Tucker to you, as Editor, and which you published in the Southern Churchman of August 24, and your reply to it therein. In this letter and in yours there is the spirit of agreement. I believe that one should be true to one's vows and extend the same privilege to all others without question. When the Church of England first took definite form after the great European Reformation, there were, for example, in existence the Apostles' Creed, and the Nicene Creed. Both of them were printed in the Prayer Book of our English denomination, and there were other religious statements which found their way into that English Prayer Book. But, in the effort to get as many persons and groups as possible into the denomination known as the Established Church of England, certain Articles of Religion were agreed upon. My point is that those thus agreeing to start the Established Church of England, as then stated in those Articles of Religion, undertook to uphold the principles of their Church, and consequently agreed that there should not be inserted in the Prayer Book, in the Canons or elsewhere, anything which was not in keeping with the afore-mentioned Articles of Religion. In time there was started in the United States of America the Protestant Episcopal Church. In 1801 that Church adopted thirty-nine out of the original thirty-nine, or was it not forty, English Articles of Religion as part of our American Church Constitution. Therefore, our Constitution, those Thirty-nine Articles and the Canons and the Rubrics, clearly limit what is to be accepted as Orthodox as to statement in our Prayer Book. If Bishop Tucker adopts that as his standard, I think we need not cavil at the second paragraph of this letter of his to you. The thing that I believe we should withstand is any departure from the principles I have stated. Reading those principles into the liturgy and practices of our denomination will afford us spiritual freedom as wide as the skies, but any one violating these principles though it be termed a search for width or breadth or depth or unification, etc., etc., cannot strengthen the influence or growth of our denomination, for there will have been then sacrificed righteous character for supine and grovelling and defeatist expediency.

Team work is necessary to best carry on any widespread effort. Such work and such a team will surely lose persuasive power and dwindle and die if it does not keep faith. Therefore, it is clear to me that the person or group pledged to certain principles through membership of an organization should practice those principles definitely, or should cancel membership and join some other organization in full keeping with his pledged principles. It is vain to justify the making of a small hole in the dyke of a reservoir by the plea that it is very small, and that only pure water is to flow through it. That plea will not avert the end. Logically the hole in the dyke will gradually enlarge until the reservoir will be fully destroyed after a development during which, of course, the out fall of the water through the hole in the dyke has depended for its quality upon chance of disturbance. You see that I believe the strength of this movement, in which you are doing such valiant work, must depend virtually upon two things: First, a realization of the clear principles setting forth definitely what constitutes Orthodox Protestant Episcopal Church doctrine in the United States of America; and, Secondly, some means by which its membership can enforce the observance of those principles. As it is, the member in the pew has no means of redress against any violation of the principles of his Church by any of the one hundred and forty-four Bishops, or 6,093 Presbyters and Deacons. There are 1,871,576 lay members of our Church; that is, who are all thus deprived of effective influence in conducting their own Church. The essential difficulty with our Church is this: Instead of duly resting upon the rights of the ninety-nine and two-third per cent of our total membership—the lay members—it is inverted and an effort is being made to hold it as it were upon an apex constituted of one hundred and forty-four Bishops, only .0077, that is, seventy-seven ten thousandths of one per cent of our total church membership. Next to that apex comes the total 6,093 Presbyters and Deacons forming .032; that is, thirty-two one thousandths of one per cent, of our total Church membership. Because the great Roman Church developed that same inversion, the great European Reformation took place. That Reformation formed itself in England, "Broad Based upon the People's Will". The Roman Church inversion progressed until in 1870 it culminated in the Doctrine of Papal Infallibility. Since the English Reformation there have been group defections from it. And in the Established Church of England itself there has been an increasing tendency towards inversion. That has wrested from the vast majority of our general Church membership the right to self-government and subjected thousands to the interpretations and dominance of an increasingly self-determining body of Bishops and Presbyters and Deacons.

I hope that I have met your desire for criticism of this Bishop Tucker letter, and of your reply to it on August 15, 1929. If not, I shall be very glad to discuss the matter further with you. I will say that at this time it seems to me indubitable that our group must agree clearly as to principles, plans and procedure, and work strategically and steadily for them and try to avoid other discussions or religious campaigns.

Our opponents cloud the issue. But they cannot withstand clear, persistent, concentrated demonstration of the absolute facts from the Church members in the pew.

With kindest regards, I am,

DeCourcy W. Thom.

CHRIST'S LAMPS.

His Lamps, are we to shine where He shall say,
And Lamps are not for sunny rooms,
Nor the light of day;
But for dark places of the earth
Where shame, and wrong and crime have birth,
And for the mirky twilight ray,
When wandering sheep have gone astray,
And when the Lamp of Faith grows dim,
And souls are groping after Him:
And as sometimes a flame we see,
Bright, shining through the night
So dark, we cannot see the Lamp,
But only see the Light.
So may we shine, His love the Flame,
That men may glorify His Name.

These lines, by Annie Johnston Flint, were first quoted by Dr. Archer, of the C. M. S., India, at one of the Summer Conferences at Ridley College, St. Catherine's Canada, and have been frequently quoted since to the blessing of many souls.

MANY VISIT TOMB OF LEE IN AUGUST.

Lexington.—(Special to The News Leader.)—Miss Nettie Stuart, custodian of Lee chapel and tomb, reported a registration of 14,990 visitors during the month of August. This number is in excess of any reported for any one month. The report stated that for three days in August the number of visitors at the chapel exceeded 700. On two days the number exceeded 600, and on nine days it exceeded 500.

The list of those registered included outside of the United States, residents of England, Scotland, Ireland, France, Canada, Japan and China.

"THERE IS NONE GOOD, NO NOT ONE"

By Ava Louise Wright

THE thought of sin is not popular in our day. Neither is the idea of sin popular. We justify many of our sins under the name of natural human instincts. There is a wing of the modern psycho-analytical school that teaches that the repression of certain instincts which we used to call sinful is harmful to the body and the mind. And being harmful, as they think, they would feel that the repression rather than the indulgence is sinful —that is, if they used so old-fashioned a term. Moreover, with many people who discredit the revelation of God as to things that are sinful, there is no authority left as to what is right or wrong. As the gentleman said who addressed the American Association for the Advancement of Science, "Sin goes into the limbo of ancient superstition such as witchcraft and sacrifice".

But even with so-called religious people there is a curious repugnance to the thought of sin. The writer thinks of a certain attractive young woman, quite blameless in her life, so far as current moral standards go, who said with considerable fire, "Indeed, I am not a sinner!" But she was an orthodox member of a church which Sunday by Sunday repeats its General Confession, "We have errod and strayed from thy ways like lost sheep"—a strange evidence of how meaningless and perfunctory ritual can become to many minds. If she were honest with herself she would not repeat that confession.

But, as a matter of fact, from the point of view of the Church, and of Christ on Whom the Church is founded, and of the laws which He enunciated, she is a sinner, and it is nothing short of tragedy for her soul's sake, that she does not know it. For whenever the soul, like the Pharisee, begins to thank God for the few virtues he possesses, totally unconscious of the many things he does not possess, he is in a more dangerous predicament than the publican who beat on his breast and asked for God's mercy, overwhelmed with a sense of sin. As the writer has often pointed out, the Pharisee in his smug self-satisfaction was done for—with his fasting and giving of tithes as his positive virtues, and not being unjust or extortioner or adulterer, as his negative virtues, he had reached the tainly, it happens because of some low standard of right-what he was he never saw what he was not.

But how does that fatal thing still happen to us in this modern day—that we don't see what we are not, and can say with indignation, "Indeed, I am not a sinner". Cersee the absurdity and the tragedy of measuring ourselves eousness that is ours.

The Pharisee thanked God for himself in comparison with a publican. Doubtless, the publican was everything that the Pharisee thanked God he was not. We can always find people in the moral scale lower than we are. The honest man prides himself that he is not dishonest, as is some man whom he knows. The virtuous woman takes pride in her virtue in comparison with the woman who strays from the path of right. The man who gives tithes feels superior to the man who does not. So it goes. Taking an imperfect standard by which to measure ourselves, we look very virtuous and good. And we do not see the absurdity and the trtgedy of measuring ourselves by a measure that is short of the mark.

For it is only in the moral realm that men ever allow such a ridiculous thing. In the human realm, in all our buying and selling, in all our dealing with each other, we measure by the perfect standard—twelve or sixteen ounces to the pound, thirty-six inches to the yard, and so on. It is laughable to think of our being satisfied with a yard of cloth measured by a fifteen-inch stick; and feeling gratified that it is a few inches longer. But in the moral and spiritual realm that is what men and women are doing every day. And if they do not indignantly deny that they are sinners, they are as smug and self-satisfied as a Pharisee.

On the other hand, there are great saints, like Paul, the Apostle, who says of himself that he is the chief of sinners; who makes the simple statement, "For I know that in me (that is, in my flesh) dwelleth no good thing—" And it is a readily observable fact that the closer men and women grow to what seems to us real goodness, they are without exception humble people, and deeply conscious of their imperfection. A curious anomaly! A man like St. Paul pouring out his life in the most intense, unselfish love for his fellows, calling himself a sinner, and a woman, who though moral and respectable and cultured, is noted for nothing of outstanding goodness, hotly denying that she is a sinner. But, of course, the explanation is that the saints have caught a vision of what righteousness is in the person of their Lord and Saviour, Jesus Christ. They measure their lives by a perfect standard and are humble.

Let us measure ourselves for a little while by this Perfect Standard. Let us take our Bibles on our knees, and turn to the Sermon on the Mount to hear something of Our Lord's standard of righteousness. And first He went back to ancient moral laws and enunciated them over again, "Thou shalt not kill," "Thou shalt not commit adultery." But He did not stop with them; they were not enough. A man, indeed, may not kill—he may have been taught enough self-control or enough fear of law not to raise his hand in murder, but at the same time he may hate, he may be angry with his brother, he may provoke his brother to wrath, and those sins of the spirit are the seeds of which murder is hatched. Sins of the spirit! Bitterness, unforgiveness, the ancient spirit of retaliation or of paying back the wrongs that others do us, the harsh spirit of judgment of others, greed for things or covetousness as Jesus called it—these are some of the things that He attacked. In His mind so great was the sin of the unforgiving spirit, that He made the stern pronouncement, "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses." And He said of the spirit of judgment, which we have toward our fellows, "With what measure ye mete it shall be measured to you again."

Sins of the spirit! And in face of them what one of us can say, "Indeed, I am not a sinner!" Rather when we contemplate the one new commandment that Jesus gave, "This is my commandment that ye love one another as I have loved you," and when we hear love analyzed by St. Paul in just its one element of kindness, how we must bow our heads in humility and shame at some of the things we have said and done to our human brothers. And realizing with St. Paul the weakness of our flesh and that there is nothing in us to accomplish these divine commands, we kneel on our knees to ask of God, the Giver, as Jesus, Our Lord, directed. For, said He, "If ye then, being evil know how to give good gifts unto your children, how much more shall your father which is in heaven give good things to them that ask Him?"

MUST I WAIT?

I have a life with Christ to live,
But, ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?

I have a life in Christ to live,
I have a death in Christ to die—
And must I wait, till science give
All doubts a full reply?
Nay rather, while the sea of doubt
Is raging wildly round about,

Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat,
And hear Thine awful voice repeat
In gentlest accents, heavenly sweet,
Come unto Me, and rest:
Believe Me, and be blest.
—John Campbell Shairp.

FAVORITE SCRIPTURE VERSER

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested that all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by Mrs. temperance." (Galatians 5:22, 23.)

> "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22, 23).

Who will send one from the far-away places as well as very near us?

GENESIS ON THE RACK

By the Reverend James W. Morris D. D.

THE critics of Bishop Gore's New Commentary assert very flatly and uncompromisingly, that Moses **could not** have written Genesis, indeed, that it is **impossible** that any one author could have done it.

To justify such language these critics should bring forward proof that is absolute. It should be proof that no reasonable man could honestly doubt. Such an age-long fact as the Mosaic authorship of Genesis, must be overwhelmingly **disproved;** no hypothesis, however ingenious or beautiful, will suffice. It is a fact that has thousands of years at the back of it. A family that has held the title to a great estate without contest for even one hundred years could not be dispossessed in favor of a number of obscure persons, except on grounds as conclusive as a proposition in Euclid. And no one can pretend with any degree of success that the substitution of the great Moses by a set of post-exilic authors has been established on any such evidence.

Why is it impossible that a man like Moses should have composed the book of Genesis? It seems from the language of some critics that we are required to show that Moses **wrote with his own hand** his books, or that we should have the original documents. Their requirements would play havoc with Livy or Tacitus, or any ancient historian.

Consider these facts:

1. The age of Moses was highly literary. Once the notion that writing was unknown in his time was a favorite objection against the Catholic view. It can no longer be held. As far as literacy is concerned, it certainly may not be said that Moses **could not** have been the author of Genesis.

2. Moses was confessedly a grand figure. It cannot be denied that he possessed capacities of mind and spirit of the very highest order. His is the greatest name in all history prior to the incarnation of Jesus Christ. What insuperable objection is there to his composing the book of Genesis?

3. It is acknowledged that Moses occupied a key position in the ancient world. He was near enough to the patriarchs and the post-diluvian worthies to be aware of the traditions of primeval times. Aside from his inspiration, he had, in all reason, quite as favorable opportunities to know the earliest traditions of the Creation and of primeval days as the idolatrous Babylonians. Why is it **impossible** that such a man, so circumstanced could not under God's guidance have recorded the beginnings of things? And when his account is compared with the childish and debasing heathen legends, much admired by our Critics (Pp. 40, 41 of the N. C.), the assertion of impossibility becames ludicrous.

4. That such a book as Genesis, with its unquestioned unity of subject and its lofty moral and theological tone, should have been composed by an unknown "Compiler", or even by a company of them after the exile, and that, too, by piecing together a number of old documents, by furbishing up ancient and doubtful folk-lore, and by editing silly Babylonian myths, would seem to be the real impossibility. All the probabilities, even aside from revelation and inspiration, are with Moses; the impossibilities are with the imaginary redactors.

We, therefore, look for some other reason that leads these Christian writers to abandon catholic traditions and to adopt theories that were hatched in the nest of naturalistic infidelity. It is to be found in the adoption of the evolutionary notion, supposed to be the last word of "science" and capable of being adapted not only to all the physical world, but to all the moral and religious world as well, namely: that every thing has been **evolved** from germs to worlds and from zero to infinity! It is this "science" that makes it **impossible** for Moses to have had in his day and time such true and sublime notions of God, as Genesis represents him as having. Such high ideas can result, it seems, only from long ages of striving atter God. And we are asked to believe that the Old Testament registers not God's revelations to man, but rather Man's discoveries of God. Our critics have swallowed that sort of science, and on it they base their impossibilities.

But is this thing science? Science in the proper sense of the word is **systematized facts.** A scientific theory, is a guess in regard to matters that may be facts, but are not yet so established. There can be nothing that deserves the name of science, that is not concerned with tested and established facts.

We are entitled to ask, What are the facts of science that make it **impossible** for Moses to be the author of Genesis? What established facts discredit and contradict the account of Creation? The Lord God's question addressed to Job, "Where wast thou when I laid the foundations of the earth?" applies here. Indeed, to men who pretend to say on the basis of science what was done, and what could not have been done at the beginning of the world, the whole divine rebuke to Job is applicable. That at the vast beginnings of the world and all in it, many divine energies and activities, were put forth that now would be classed as miraculous, is not merely probable; it is certain. Matter had to come from somewhere. Whence and how did it come? If it be said without proof that matter possesses the attribute of eternity, and so is a part of God Himself, still **life** must have come on the earth, and no genuine scientist can say, **as a scientist,** that matter of itself can produce life. Animal life must have somehow started, and no scientist that values his reputation can say that science anywhere shows that plant-life can of itself originate animal life. And the conscious, and responsible creature must have begun to be; for it is certain that man was not always on the earth, and when he began to be, no scientist, **speaking as such,** can affirm that it is scientifically established that the non-moral produced of itself the moral, or that the irrational of itself gave birth to the rational. Science must obey the scientific rule—**that every effect must have an adequate cause.** Only one cause can be conceived of as sufficient for the stupendous effect of the world and all in it, and that is God, almighty and all wise. Science, as science, according to the testimony of many of its greatest votaries, is ignorant of the origin of created things. No science, say these true scientists, does know or can know, **on the principles of science,** how God chose to effect the miracle of creating, ordering and peopling of the great world. Moses' account in Genesis is just as good science as any modern theory. **On the basis of science,** they all are past speculations. Only as God has chosen to **reveal** the facts, can they be known. As revealed in Genesis, we have a reasonable scheme; for it asserts an adequate cause for all earthly beings. So that it may be said without fear of contradiction, that no true science has anything to say as to the possibility or impossibility of the Moisaic authorship and the factual reliability of Genesis. These things stand or fall on the basis of a reliable and reasonable revelation from God.

But our critics, having adopted the theory of the **impossibility** of the truthfulness and authority of the book, set themselves to the task of making it conform to the theory at all costs. They make artificial "analysis" of the book, whereby its unity and reliability may be shattered, and its history classed with heathen folk-lore.

Chapter 7 of Genesis may be taken to illustrate the sort of work these men do.

This chapter, and indeed the whole account of the Flood, is divided into two parts and given to two sets of writers, supposedly centuries apart. The **P. or Priestly** writers are said to have lived in the time of the exile and afterwards: the **J. writers** are put down as of the age of Amos. The P. writers used the divine name, God: while the J. writers used the divine name of Jehovah, translated the Lord in the King James' Version.

So much prevised, we beg the reader to take the Bible, and note the extraordinary "analysis".

The first five verses are given to P. because the divine name in them is God. But verses six and eleven, **the last part of v. 17,** as well as v. 24, are also asigned to P. though no divine name occurs in them.

Then we are told that verses 7, 10, 12 and **the first part of verse 17** belongs to the J. school, though in them there are no divine names to guide us.

The critic seems to have some secret inner sense which enables him to do this wonderful chopping up of an old document. He lays it down as certain that v. 6 belongs to one age, and v. 7 to another; that v. 10 was written 350 years before v. 11; that the last part of v. 17 was written at the time of the exile; and the first part of the same verse, in the time of Amos. What can be more amazing than that? Is it possible that any knowledge of Hebrew and old Scripts, any learning or lore can confer such uncanny prescience? Do these men, indeed, claim a miraculous gift, if not of tongues, at least of documents?

But we soon discover a much less transcendental explanation. They very naively tell us that they are doing all this to solve a most serious "problem", thus stated: "In P. the Flood lasts one year and eleven days, whereas J's estimate is sixty-one days." We rub our eyes and say: "Why, we never saw that discrepancy." No, and the reason we never did, is because we did not know how to make the right sort of analysis. In the story as it stands, the problem does not exist; but if we only cut it up judicially, it comes out.

The problem is framed up, by giving just the right verses, or even part of verse, to one set of writers and the proper

sort to the other set, and then the divergency is beautifully made out.

The process is as follows: Assume that there are two documents three hundred and fifty years apart; give to each one of these assumed sources just the verses that will make them appear discordant, and then argue from this manufactured discrepancy that there must be more than one document, and that Moses could not be the author.

But our critics have still another "problem" to solve here. They say: "In P. all the animals are taken into the ark in pairs and no distinction is made between clean and unclean. In J. Noah is bidden to take in seven pairs of clean animals and only one pair of unclean."

According to the use of divine titles, a rule of thumb which the critics themselves acknowledge to be far from satisfactory, verses 2 to 5 are assigned to J. writers, and verses 15 and 16 to P. writers. Thus the formidable discrepancy is made to appear. J. speaks of seven pair of clean beasts, while P. only knows one pair of them all.

A poor uncritical creature might suggest that, even if we admit two different accounts, the one **supplements**, without necessarily **contradicting** the other. St. Matthew, for instance, mentions two Gadarene maniacs; St. Mark, only one. But both, in all reason, may be true. Besides, it seems strange that it is the secular or J. document, and not the priestly or P. document, that lays stress on clean beasts.

But now reading verses 8 and 9, we note that, though clearly a P. passage, it makes a distinction between clean and unclean beasts. So that P. as well as J. knew this distinction implying as it does a difference in the treatment of clean and unclean, and so the discrepancy would seem to disappear.

Not so, however. The critics with that superhuman prescience which is theirs alone, know and assert that verses 8 and 9 are the work of an "editor", a fictitious person conveniently called in to help, who inserted these verses for the purpose of harmonizing the P. and the J. documents!

On such principles, any document, ancient or modern, might be made composite and discrepant. To assume two sets of writers; to assign at will one part of a passage to the one, and another part to the other, so that the two shall disagree; to refer to an unknown editor any part that does not suit the scheme; to take such framed-up divergencies as proofs of double documents—all this is claimed to be much more reasonable than a common sense interpretation of the writing as it stands.

Another favorite example of our critics' work is given us in their analysis of Chapter 37, relating to the selling of Joseph by his brethren. This is regarded as an instance of disagreement of such importance that it is explained three times in our Commentary.

In this story two names, **Ismaelites** and **Midianites**, are given to the Nomads who bought Joseph; indeed, the two names are used together in one verse, the twenty-eighth. Immediately, the critics, with their mania for different documents, discover in the use of these two national names, a sure proof of two distinct writings. That fact being decided on, they proceed to make an analysis that shall fit.

This great find of the critics has not been overlooked by Bible students. It has been always thought sufficient to refer to Judges 8:24, where Ishmaelites are mentioned as part of the Midianite hordes. That these two Nomad people should be very much intermingled, is not at all remarkable. Even today, we may find British and English mentioned in the same context as referring to the same people. What a mare's nest the critics of 4929 may make of that fact! There is no good reason, therefore, why the narrative should not stand as it is. It should, indeed, be an axiom in the interpretation of ancient documents that any reasonable explanation of an apparent discrepancy is to be preferred to a radical dissection of the passage.

It is, moreover, very strange that these scholars should imagine that by making out of a plain and simple story, two, if not three, conflicting accounts, they are solving any problem. To destroy the historic verity of a passage, is no solution of its difficulties. As well might a surgical operation that kills the patient be taken as the cure of the malady.

The **Judah** story, they tell us, makes the brothers to sell Joseph to some Ismaelites, who take him down to Egypt and sell him **not to Potiphar, but to an Egyptian** (see, however, 39:1).

The **Reuben** story is that the men at Reuben's instance put Joseph into a dry pit, whence, without their knowledge, he is taken (kidnapped) by some Midianite merchantmen, by whom he is taken to Egypt and sold to Potiphar.

To get these stories out as separate and divergent, tricks are played with the text, even to the point of dividing v. 28 in half. For men who desire to destroy the reliability of Genesis, this is good work; but it certainly does seem a strange business for Christian men to be engaged in.

As showing the lengths to which writers in this Commentary allow themselves to go, we may well quote some of the dogmatic assertions made:

"The records of the prehistoric period are based largely upon Babylonian legends." "They express the current Hebrew ideas of the creation of man and of human origins."

(And so these records are no God-given revelation: just Hebrew and heathen legends!)

"The records of Genesis cannot claim to rank with Babylonian and Egyptian records, which are contemporary."

(Imagine that! God's Word less reliable than pagan myths!)

"The Hebrews, like the Babylonians, regarded the sky as a solid vault, confining the upper waters."

(Many Hebrews, like many Americans and English, have held all sorts of vain notions; but this "solid vault" slander has never been gotten out of this Sacred Record.)

"The origin of the Sabbath goes back probably to the early moon cultus of the Semities of Babbylon."

(Thus flouting Genesis 2:3.)

"This chapter (on the Fall) is undoubtedly based on Babylonian attempts to account for human mortality!"

(**Undoubtedly** is good!)

"It seems that the earliest form of Hebrew religion and worship of Jehovah was connected with the moon cult."

(God's solemn and repeated revelation of Himself made an outcome of **moon cult!** Profane speculation could scarcely go further.)

This Commentary on the Old Testament is full of such impious declarations. One's indignation waxes hot that such indel speculations, such setting of low, Babylonian myths above the oracles of God, should be thought appropriate in a Commentary for Christian readers. These crudely pagan statements so audaciously proclaimed as the results of unprejudiced criticism of the Sacred Volume, go beyond all questions of authorship. They impugn the Christian faith and the authority of our Lord—and will very much hearten and comfort the enemies of the Gospel.

THE CHURCH IN CUBA

By Frank Persons

THE Twenty-third Annual Convocation of the Church in Cuba assembled in Holy Trinity Cathedral, Habana, on the evening of June 14. Clergy and laity from five of the six provinces were present. There were absent and very much missed Archdeacons Lopez Guillen and McCarthy, both on leave in the States, and the Rev. Mr. Jauregui of Santiago. The Bishop, in his annual address, given at this service, gave a resume of the year's achievements, demonstrating that the Church is slowly but surely forging ahead and "rooting itself in the lives of the people" of Cuba.

The Bishop's Crusade was shown to be one of the important events of the year, helpful everywhere it was undertaken. Isolated missions received a new impetus; the rather remarkable success in Guantanamo was the result of careful preparation for and "follow-up" work after the Crusade. Three special tracts written by the Bishop were effectively used in the Crusade, indicating what could be accomplished if more good literature in Spanish existed for use in the Church Schools.

The Bishop spoke of the excellent work done in the Parochial Schools in various parts of the Island, whose object is not simply to make Episcopalians, but to inculcate a higher ideal of citizenship, both in Church and State. Would that these schools had more generous support! They make no small contribution to the life of the people. Despite terrible economic depression and the forced decrease in the teaching staff, these schools showed this year an increase, both in pupils and in fees. This in itself is sufficient evidence of the approbation of the Cuban people.

The business sessions of Convocation were held in the Cathedral School in Vedado, a beautiful building which commands a fine view of the sea. Unfortunately, the Church does not own it. Many of the clergy were entertained at the School. Few of our Northern friends realize the tremendous distances and difficulties of travel which make these occasional opportunities of getting together such delightful events for the clergy. One country parson trav-

eled several miles over bottomless roads behind a pair of mules, then had a trip of sixteen hours by train before he reached Habana; and his station is quite a distance from the end of the Island.

The Rev. Emilio Planas was felicitated upon the completion of twenty-five years of service in the ministry of the Church.

The routine business of Convocation precipitated many interesting discussions, all tending to recall the clergy from entanglement in parish routine to their real task of leading people to Christ and throwing the light of the Cross upon their problems: individual, social, economic.

The Bishop recommended that the parishes be assessed one thousand dollars more than the present quota, the ultimate ideal of self-support being constantly kept before clergy and people.

The present economic depression was shown to be causing much actual suffering throughout the Island, among both foreigners and Cubans. Convocation, realizing that the proposed increase in the sugar tariff would bring financial disaster to the Island, tend to break down the harmonious relations now prevailing between the people of Cuba and the United States and seriously handicap the work of the Church in Cuba, sent a unanimous protest to the government of the United States. In taking such action the Church is not invading the political field. She would rather be false to her high calling did she not seek to protect her people and her work from threatened disaster.

On Sunday morning the Cathedral was the scene of the ordination to the diaconate of Mr. Jorge H. Piloto. A goodly congregation and all of the visiting clergy took part in the service, which was particularly interesting to the visitor in that it was conducted in both languages. The Rev. Jose G. Pena presented the candidate and the sermon was preached by the Rev. Ramon C. Moreno. His oratorical ability and practical presentation, his grasp of his subject and beauty of diction, impressed all present with the excellent quality of our Cuban clergy.

Archdeacon Thornton preached an inspiring sermon at the Evening Service at Calvary Mission, Jesus del Monte, where Canon Barrios is doing a fine work. This work is carried on in an interesting old building, which originally housed the Seminary founded by Bishop Knight, and which Seminary gave to the Church some very able men.

The clergy remained for an extra day, which was spent in informal discussion with the Bishop of various problems. Harmony prevailed throughout, the only contest of the whole Convocation being over the subject of parish quotas.

In material growth the Church has made distinct advance, despite heavy financial handicaps. The purchase and improvement of the building for St. Cyprian's School in Guantanamo and the new home for the teacher insure the permanence of the work in that section of the city. A lot purchased on the beautiful Ivenido de los Martires in Camaguey for the long-needed Church there calls attention to the necessity for adequate representation for the Church in that large city. In Santiago the Rev. Juan B. Mancebo has begun the erection of a building for San Pedro Mission. The Cathedral Chapter has secured a new deanery in Habana. This charming old building, typically Cuban and ideally adapted to its present use, has attached to it sufficient ground for future needs. The small price paid for such a building in the best residential section of the city is a monument to the financial acumen of the Cathedral Chapter. This time of depression might well be seized by the Church for the acquirement of many advantageously located properties for School and Church use. It is a pity, with the crying need everywhere in the Island for land and buildings, without which the Work of the Church in Cuba cannot possibly expand or even meet present urgent needs, that adequate financial support cannot be had. Other Christian bodies are rapidly taking advantages of such opportunities. Are we lacking in business vision and foresight? The efficient ministry to visiting people from the States, in the Cathedral in Habana and in other parts of the Island, merits some such substantial expression of gratitude.

The Church in Cuba is wide-awake to her opportunities. She is slowly but surely growing in numbers and is assuming a place of leadership among the people. This is a tribute to the practical vision and statesmanship of her Bishop and the faithful work of her clergy and people. But this Work cannot expand normally or even maintain its present position without proper support. "Come over and help us."

MEMORIAL RITES HELD FOR PATRIOT

Berryville, Va., September 14.—The Masonic Lodge of Virginia unveiled a monument with befitting ceremonies in the old Chapel Cemetery yesterday afternoon in memory of Edmund Randolph, a past grand master of the lodge of Virginia, and a man prominent in both State and national affairs during the early days of America's independence.

The ceremonies were presided over by Most Worshipful John T. Cochran, master of the State Lodge, of The Plains, Va. The invocation was given by the Rev. Thomas W. Hooper, D. D., grand chaplain, and was followed by an address by Charles H. Callahan, of Alexandria, past grand master of Virginia.

Governor Byrd was expected to be one of the principal speakers for the occasion, but wired that he was unavoidably detained and would be unable to be present.

Relative Unveils Memorial.

The memorial was unveiled by Master Edmund Randolph Williams, of Richmond, son of Dr. Ennion G. Williams, of the State Board of Health, whose mother is a great granddaughter of Edmund Randolph.

Following the unveiling an address was made by Arthur R. Robertson, United States Senator from Indiana, who is a member of the Capital City Lodge, No. 313, Indianapolis, Ind.

Wreaths were placed on the grave on behalf of the Colonial Dames of America by Mrs. Granville G. Valentine and by Miss Rose McDonald on behalf of the Fort Loudoun Chapter of the Daughters of American Revolution.

The benediction was pronounced by the Rev. F. T. McFaden, deputy grand master of Winchester, Va. A large number of people and members of various lodges throughout this and nearby States were in attendance.

Among the lodges represented were those of Culpeper, Warrenton, Winchester, Brandy, Norfolk, Mount Jackson, Richmond, Clarendon, Lynchburg, Alexandria, Strasburg, The Plains, Front Royal, Potomac, Marshall, Staunton, Upperville, Philomont, Manchester, Pulaski, Charlottesville, Roanoke, Edinburg and Blacksburg, Va., Charles Town and Shepherdstown, W. Va.; Columbus, Ohio; Mexico City, Mexico; Jacksonville, Fla.; Indianapolis, Ind., and Waynesboro.

Shipped From Vermont.

The granite memorial is the largest stone in the historic Old Chapel Cemetery, where rest many of the members of Virginia's most prominent families. The old marble stone that has marked Randolph's grave for over half a century has been embodded in the granite stone and covered with heavy beveled glass for preservation. The inscription on the face of the memorial is:

Edmund Randolph

Born Tazewell Hall, Williamsburg, Va., August 10, 1753.
Died Carter Hall, near Millwood, Va., Sept. 13, 1813.

A bronze tablet on the base of the monument is marked Erected by the Grand Lodge A. F. & A. M. of Virginia, Alexandria Washington Lodge, No. 22; Richmond Randolph Lodge, No. 19; Staunton Lodge, No. 13, and other Lodges, 1929.

Another bronze tablet placed on the grave in front of the memorial bears the following inscription:

Edmund Randolph

Aide de camp to Washington, 1775.
First Attorney General of Virginia, 1776.
Member Continental Congress, 1779.
Governor of Virginia, 1786.
Grand Master of Masons of Virginia, 1786.
Member Constitutional Convention, 1787.
First Attorney General United States, 1789.
Secretary of State, United States, 1794.

The proposal to honor the memory of Randolph was made several years ago by Dr. George Hardesty, of Berryville. Following this Richmond Randolph Lodge announced plans for the memorial and submitted them to the Grand Lodge, which appointed a committee, composed of the following, to take charge of the plans: John B. Walsh, Richmond, chairman; Charles H. Callahan, Alexandria; C. Vernon Eddy, Winchester; P. L. Reed, Richmond; Dr. George Hardesty and L. H. Morgan, Berryville.

Was Disinherited.

Edmund Randolph was a son of John Randolph and Ariana Jennings, of Williamsburg, Va. His father was King's attorney, under Governor Fauquier, a staunch loyalist, and disinherited his son because of disloyalty to the crown during the period of the Revolution. Randolph was then adopted by his uncle, Peyton Randolph, president of the First American Congress, whose estate he inherited. He studied law and became one of the foremost members of his profession in that day. In the trial of Aaron Burr for high treason he was the chief counsel for the defense and won his case. He also was counsel for Joist Hite, when the land case between Hite and Lord Fairfax, which had been in court for fifty years, finally was settled.

Randolph served as aide-de-camp to General Washington during the Revolution. In 1786, he succeeded Patrick Henry as Governor of Virginia, and four years later was appointed the first Attorney General of the United States. In 1794 he held the office of Secretary of State, vacated by Thomas Jefferson.

Edmund Randolph was the founder of Richmond Randolph Lodge of Masons and was also grand master of the Masonic Lodge of Virginia.—The Evening Star, Washington, D. C.

Book Reviews

THE PRESENT CHRISTIAN RELIGION: By W. T. Orchard, D. D. Cloth. Pp. 281. Published by Harper and Brothers, New York City. Price, $2.50.

THE PLACE OF JESUS CHRIST IN MODERN CHRISTIANITY: By John Baillie, D. Litt. Cloth. Pp. 219. Charles Scribner's Sons, New York City. Price, $2.00.

WHAT DO WE MEAN BY GOD? By Cyril H. Valentine, Ph. D. Cloth. Pp. 248. Published by The Macmillan Company, New York City. Price, $2.00.

With the same aim and dominated by the same spirit, these writers seek to recapture the escaping souls who habitually find themselves in the mire of an unsatisfying philosophy of life. And the atmosphere is rank with such speculations as these books disclose. Those who have parted from "the faith once for all delivered to the saints", need just such stimulus as these artfully presented concepts offer. Men **must think hard** when they depart from the paths of truth in which fixed convictions become the habit of daily contemplation of the life "hid with Christ in God". Indeed, perhaps, it is because they have surrendered that exalted privilege, that they have to think themselves into something that will be in some measure a compensation for that which has been forsaken.

Dr. Baillie believes that "the new knowledge" must liberate men from the bondage of traditionalism; even though some of its conclusions are still doubtful. And yet, he cannot, as with Miss Kirtland in her "The Great Conjecture", erase from the page of history and the tablets of imperishable souls, what she calls the "inescapable Galilean". And this Person he reverently mentions as "our Lord". Now, we may stand with the Apostle, who declared that "No man calleth Jesus Lord but by the Holy Ghost". And so we accord to Dr. Baillie a kindly sympathy as he seeks to clarify the sky of darkening modern thinking.

We are charmed to have a contribution from Dr. Orchard. And one is amazed that amidst the multitudinous and complex demands made upon his time and vital forces, a volume so replete with deep study and painstaking research could possibly be even edited by him. He is sure there is a solution of the "present unrest". And fearlessly regards and treats the causes and operations of the trend which is carrying men away from the "old paths". With a heart big with compassion, for he is a lover of souls, he stands sympathetically with the doubter, to be nearer to his heart and the more clearly realize the problems with which he is beset. The longing to spend an hour over a consideration of this signal message is irresistible. But reviews must be brief. Dr. Orchard in substance believes that men will be brought back by the path of the hidden mystical which lies imbedded in every living soul. For we must agree that after all, thinking is but a fringe of the religious experience. It is feeling that dominates. And men in the main feel deeply and think shallowly. Herein lies the great question. And Dr. Orchard helps us see it.

Dr. Valentine goes to the root of the religious unrest by an appeal to the recognition of God as a Person; and that Christianity is a personal response to that fact. There is no other way to understand Jesus as the Founder of Christianity, save as the revealer of God to the spiritual consciousness of men. His chapter on "Divine Grace" is an appealing presentation of God as defined in the New Testament and confirmed by pure thought and personal experience.

One's library will be greatly enriched by these learned and winsome appeals. The man who is entrenched in the faith of his fathers, who finds God in the Bible to be the source of all supply and quite free of all need for explanation, will not need these spurs to thinking. And yet, the man next door may demand from the simple believer the kindly maturity of thought which these volumes extract. We may utilize their processes of reasoning, though we may not accept all they present. For as we have before said in this column, we should exercise a charitable and consistent appreciation of the other man's viewpoint. Drs. Baillie and Valentine have supplied a helpful index, which enables the reader to find essential points of contact. Dr. Orchard's contribution being more discoursive does not require this provision.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

"MADNESS OF WAR."

Mr. Editor:

I want to thank you and your correspondent for the article that appeared in the Southern Churchman of May 11, 1929, entitled, "Madness of War". It gave me a great deal of pleasure to read it and know there are still **Virginia women** who feel and write in that way.

It is history, and I want to preserve it! (So pardon me if I cut it out of my paper and paste in my copy of Mary Standard's book, "Virginia in the First Century".)

Perhaps I am wrong, but I think she makes a mistake in speaking of the war of Sixty-One as the "Civil War"—it was indeed a most uncivil war! I think Southerners and all daughters of the U. D. C. ought to follow the lead of Jefferson Davis, and speak of it always as "The War Between the States." If it was a "Civil War", then we were "Rebels"—which M. D. C. clearly proves we were not, but fighting for our constitutional rights. Your correspondent has shown a great deal of research in proving her case, and I thank her for introducing me to such writers as General Morris Schaff of Boston, and Dr. Littlefield of New England. It gives me a thrill to read **his words:** "The South though defeated really saved to America and we now see to the world all that was best in American nationality—the Constitution of the Confederacy furnishes ample proof of that. Lee's shrine at Lexington, not Lincoln's tomb, will become the shrine of American patriotism when once history is told correctly."

Thanking you in advance for publishing this letter—indeed, I am always thanking you for something whenever I open my paper.

Mrs. J. B. L.—"A Virginian of the Valley."

Charles Town, W. Va.

SPLENDID.

Mr. Editor:

I am sending my subscription for your splendid Magazine. I really enjoy reading it, and fully endorse all you say on many subjects. Thank you so much for your splendid editorials. I have been a subscriber for the last three years, as I remember, and I have been helped in many ways. Thanking you so much.

Columbia, Tenn. **Subscriber.**

CORRECTION.

Mr. Editor:

Will you kindly correct an important misprint in the last paragraph of my paper on "The Marriage Canon" (September 14)? "Eastern" Church should read "Western". Mention might also be called to the name, "Finton", which should read "Vinton" (fourth paragraph).

Summit, N. J. **Walker Gwynne.**

Church Intelligence

Annual Conference of the Archdeaconry Of the Blue Ridge.

Conferences are generally interesting only to those who attend them. But the selection of the Blue Ridge Mountains as a vacation spot by President Hoover has focussed the attention of the nation on that region. Churchmen will be interested to know of the work the Church is doing in the Blue Ridge Mountains.

The Annual Conference of the Archdeaconry of the Blue Ridge, held at Neve Hall, Charlottesville, Virginia, September 9 to 11, revealed this work to be one of the most important mission fields in the church. The territory covered is over ten thousand square miles. The work is seven counties, with over forty workers, and, when completely manned, with twelve clergymen. There are more than eleven hundred communicants, twelve day schools, and a preventorium for rebuilding undernourished tubercular children. This vast diocese within the Diocese of Virginia is a frontier territory, though only a hundred miles away from the National Capital at Washington, in many cases.

The conference opened with a celebration of the Holy Communion at which the Ven. W. R. Mason, Associate Archdeacon, was the celebrant, assisted by the Rev. D. Whittle, of Covington, Virginia. The sessions opened with addresses of welcome by the Ven. F. W. Neve, Archdeacon of the Blue Ridge, and the Rev. Noble Powell, of Charlottesville. The Rt. Rev. H. St. George Tucker, Bishop of Virginia, made an address, stressing the necessity for great faith and enduring patience in missionary endeavor. Mrs. James A. Hill, of Orange, District Secretary of the Woman's Auxiliary, pointed out the great work of the Woman's Auxiliary in the Parish.

The various phases of the work were discussed, including the Blue Ridge Industrial School, a fully accredited High School, and "Our Mountain Work", a monthly paper published by the Archdeaconry.

The Bishop of Virginia celebrated the Holy Communion to open the second day of the conference, assisted by the Rev. Frederick J. Warnecke, of Luray, Virginia. An address in preventive medicine and its relation to missionary endeavor was given by Dr. Ennion G. Williams, head of the Virginia State Board of Health. Dr. George Young, of Albemarle County, Virginia, gave an address on the work of the County Health Department. The relation of the social worker in the city to the rural missionary was discussed by the Rev. Cary Montague, City Missionary of Richmond.

The conference deplored the exaggerated and oftentimes false publicity given to the people of the Blue Ridge by newspaper reporters attached to President Hoover's Camp.

The fine spirit of optimism and consecration of the workers bids well for the future of the Church's work in an area which will be increasingly important to the nation.

F. J. W.

St. Luke's International Hospital.

The half-way mark of the construction fund for St. Luke's International Medical Center was passed on June 26, when a gift of $350,000 from Mr. John D. Rockefeller, Jr., was received—just on the eve of Dr. Teusler's sailing for Japan. Other generous gifts, including one of $25,000 from Mr. William G. Mather, of Cleveland, brought the total, as of July 1, to $1,404,000.

In Tokyo, Dr. Teusler will resume active direction of St. Luke's and will also be in consultation with the architects regarding details of constructing the new buildings. Foundations have been laid for the central unit and steel work is progressing rapidly. Mr. Rockefeller's gift, while unrestricted, makes it possible to begin construction of the wing of the College of Nursing, which, according to Dr. Teusler, is the most pressing need before the Hospital. The upper stories of the central unit and the wing for the Out-patient Department cannot be erected until the remainder of the fund is subscribed.

Meanwhile, in America, arrangements are being made to continue the effort to complete the building fund of $2,656,500. About $1,250,000 is still needed. Dr. Mabel E. Elliott will remain in the United States to speak on behalf of St. Luke's and it is probable that Bishop Charles S. Reifsnider will come from Tokyo to participate in the undertaking. Mr. Paul Rusch will also be available to cooperate.

A Good-Will Tour Through the Mid-Northwest.

Starting October 12, the Rev. H. W. Foreman, Secretary for Rural Work on the National Council, will make a "Good-Will Tour" through parts of the Fifth, Sixth and Seventh Provinces. Mr. Foreman expects to return to New York around Thanksgiving Day.

Purposes of the Trip: Where Mr. Foreman's itinerary does not permit of deep study of country life and work in any one diocese, he believes six weeks will give him much information concerning the Church's work in the almost limitless areas of the West. This should be especially true of the Province of the Mid-West, which will occupy most of the time allotted to the tour.

Trips similar to the one proposed give tangible proof that the Secretary for Rural Work is as vitally and personally interested in the bishops and clergy who are at work in far-away fields as in those who are near "the home base". Whenever possible, Mr. Foreman's visit to a diocese or district consists of a visit to some rural field and such conferences, both individual and group, with bishops, departments, organizations, clergy and laymen as local conditions will permit.

Tentative Itinerary of Mid-West Tour:

October 15-22—Visit to Diocese of Iowa, including meeting of town and country committee of the Home Mission Council.

October 17-18 — American Country Life Association meeting.

October 19-20—Visit to rural field.

October 21—En route to Ottumwa.

October 22-23—Synod of Sixth Province, Ottumwa.

October 24—En route.

October 25-27—Diocese of Quincy.

October 28—En route.

October 29-31—Diocese of Springfield.

November 1—En route.

November 1-3—Diocese of West Missouri.

November 4—En route.

November 5-7—Synod of Seventh Province, Topeka.

November 7-8—En route.

November 8-10—District of Western Nebraska.

November 11—En route.

November 12-14—District of Wyoming.

November 15—En route.

November 16-19—Diocese of Montana.

November 20—En route.

November 21-24—District of South Dakota.

Bishop Coadjutor of Pennsylvania to be Consecrated.

The election of the Rev. Francis Marion Taitt, S. T. D., as Bishop Coadjutor by the Special Diocesan Convention last June and his acceptance of the call to larger spiritual leadership, advances to the episcopate one whose entire ministry of more than forty-six years has been in the Diocese of Pennsylvania.

Of him it may be truly said he knows the diocese and its people. In preparing to meet the challenging opportunities and responsibilities of the years which, please God, lie ahead of him, the same love and loyalty he has inspired in the hearts of all our clergy and Laity during his more than four decades of consecrated service and undiminishing devotion to the advancement of Christ's Kingdom among men, will continue to go with him in all of his efforts to lead the Church to greater achievement in the Master's cause.

The Presiding Bishop having appointed Friday, October 4, for the consecration of the Bishop Coadjutor-elect, the several special committees of the diocese have proceeded with the necessary arrangements, and the various details have been virtually completed.

The consecration will take place in the Memorial Church of The Advocate, Eighteenth and Diamond Streets, Philadelphia, at 10:30 A. M., and will be followed by a luncheon and reception in the Bellevue-Stratford at 1 P. M.

In order to provide maximum accommodations for the service, the seating capacity of the Advocate will be increased to take care of approximately 1,600 people. All seats will be reserved until 10:30 A. M. Invited guests include all the Bishops of the church and their wives; the clergy of the diocese and their wives; the lay deputies to the convention; and ministers representing other communions in the diocese.

The Presiding Bishop of the Church, the Rt. Rev. John Gardner Murray, will be the consecrator, and the Rt. Rev. Thomas J. Garland, Bishop of Pennsylvania, and the Rt. Rev. William T. Manning, Bishop of New York, will be the co-consecrators.

The Rt. Rev. Philip Cook, Bishop of Delaware, and the Rt. Rev. Thomas F. Davies, Bishop of Western Massachusetts, will be the presenters; and the attending presbyters will be the Rev. Louis C. Washburn, rector of Christ Church, Philadelphia, and the Rev. Martin Aigner, rector of St. John's Church, Franklin, Pa., brother-in-law of the Bishop Coadjutor-elect.

The preacher will be the Rt. Rev. Wilson R. Stearly, Bishop of the Diocese of Newark.

The Rt. Rev. Philip M. Rhinelander, former Bishop of Pennsylvania, has been appointed to read the Gospel; the Rt. Rev. John C. Ward, Bishop of the Diocese of Erie, to read the Epistle and the Rt. Rev. George W. Davenport, Bishop of the Diocese of Easton, to read the Litany.

The Choir of St. Peter's Church, Phil-

adelphia, will lead the processional, which will assemble in the quadrangle north of the church and proceed east to Eighteenth Street and west on the north side of Diamond Street, entering the church by the west door.

The order of the procession will be as follows:

Choir of St. Peter's Church.
Assistant Master of Ceremonies.
Students of the Philadelphia Divinity School.
Representatives of other Communions.
Visiting Clergy.
Clergy of the Diocese.
The Master of Ceremonies.
Officials of the Diocese.
Standing Committees of the Diocese.
The Bishop Coadjutor-elect and Attending Presbyters.
The Bishops of the Church.
Officiating Bishops.

It is expected that upwards of one hundred and twenty-five Bishops will be present at the consecration, based on their being together at the meeting in Atlantic City the day before, thus making it possible for virtually all of those attending that session remaining over for the consecration.

The service will begin with the Holy Communion through to the conclusion of the sermon, when the Bishop Coadjutor-elect will be brought to the Choir Gate by the attending presbyters and will be presented by the presenting bishops. Then will follow the reading of the Testimonials by those appointed so to do. This will be followed by the Bishop Coadjutor-elect's Promise of Conformity, after which the Litany will be said.

Examination by the Presiding Bishop and the co-consecrators will come next; following which, the Bishop Coadjutor-elect will be escorted to the Sacristy, where he will be robed in the rest of the Episcopal habit. Upon his return all will kneel and sing the "Veni Creator". This will be followed by the Prayers and the Consecration, after which will come the offertory, and the remainder of the service of Holy Communion.

Approximately six hundred people will be present at the luncheon in the ballroom of the Bellevue-Stratford at one o'clock. Bishop Garland will preside. There will be brief addresses by the Presiding Bishop, General William G. Price, Jr., former U. S. Senator George Wharton Pepper and the Mayor of the city. There are also several presentations to be made to the Bishop Coadjutor, after which he will make an address and give the benediction. Following the luncheon there will be a reception in the room adjoining the ball-room.

On Sunday, October 6, Dr. Taitt will give his entire day to the congregation he served for more than thirty-six years at St. Paul's, Chester. The Church Club of the Diocese will give a reception to Dr. Taitt shortly after his consecration on a date to be determined and to which invitations will be issued.—Church News.

Meeting of House of Bishops.

The House of Bishops of the Episcopal Church will meet in special session during the first week of October in Atlantic City, N. J. Among the matters of business coming before the House will be the election of new missionary bishops for the State of Wyoming and for the Territory of Hawaii.

H. N. H.

Presiding Bishop Asks Prayers for National Council, October 8-10, 1929.

The first meeting this fall of the National Council and its Departments will be held at the Church Missions House, New York, October 8, 9 and 10.

I would be grateful if the clergy and people of our church would remember us in their prayers that the members of the Council and its Departments may be guided to deal wisely in the important matters committed to them by the Church.

John Gardner Murray,
Presiding Bishop and President of the National Council.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor.

Memorial to Dr. Lacy.

Howardsville, September 21.—As a tribute to the memory of the Rev. Thos. Hugo Lacy, D. D., for thirty years rector of Tillotson Parish, the membership of Emmanuel Church, Glenmore, dedicated a bronze tablet Sunday, September 15.

The services were conducted by the Rt. Rev. Beverly D. Tucker, Bishop of the Southern Diocese of Virginia. The ceremonies were simple. Bishop Tucker gave a short sketch of Dr. Lacy's labors in the church from the time of his graduation at the seminary up to his death, closing with a benediction.

The tablet, which was placed on the left wall of the church beside the chancel, bears the following inscription:

"In Memoriam, the Rev. Thomas Hugo Lacy, D. D., 1848-1928. For thirty years rector of Tillotson Parish, Buckingham County, Virginia. He exemplified—forgetful of self—the Christian virtues, patience, humility devotion, charity. 'Blessed are the Dead who die in the Lord.' "

Dr. Lacy was widely known and beloved throughout his parish, and these services in his honor were attended by residents of Buckingham County from every section and irrespective of denomination and religious affiliation.

Mrs. J. K. I.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

Interesting Clergy Conference in Roanoke.

On the call of Bishop Jett, the clergy of the Diocese of Southwestern Virginia met for an informal conference in Roanoke, September 16-18. In addition to the Bishop, thirty-three clergymen attended, these being all of the clergy in the diocese except four. Of those absent one is a professor at the Virginia Seminary, one on the retired list, and two were unable to be present on account of illness.

Monday evening the Bishop and Mrs. Jett entertained the visitors at supper. Bishop Jett presided at the conference and celebrated Holy Communion on Tuesday morning in St. John's Church. The sessions of the conference were held in the parish house of St. John's.

Among the subjects discussed were: "The Department of Religious Education and the Summer Conference," by the Rev. Alfred R. Berkeley; "Young People's Work," by the Rev. Richard H. Baker; "The Virginia Council of Religious Education and Its Relation to the Various Communions," by the Rev. Minor C. Miller, of Bridgewater, Virginia, General Secretary of that organization; "The Place and Value of Convocation in the Life of the Diocese," by the Rev. Dr. W. G. Pendleton; "The Church and Its Social Service Problem in the Light of the Present Industrial Development of Virginia," by the Rev. John J. Gravatt; "Parochial Evangelism," by the Rev. Roland Moncure; "Spiritual Healing," by the Rev. Dennis Whittle; "The Plans of the Diocesan Field Department in the Coming Every Member Canvass and The Financial Needs for 1930," by Mr. C. Edwin Michael, Chairman of the Field Department; "The Colored Work in the Diocese and the Reorganization of the Work at Roanoke," by the Rev. Charles L. Somers.

Miss Esther G. Fifield, one of the field secretaries of the Girls' Friendly Society, with headquarters in New York, described the various functions of her organization and its value in the life of the young girls of the Church. Several of the clergymen requested Miss Fifield to come to their parishes and make surveys to determine the feasibility and method of establishing Girls' Friendly branches.

When the Diocese of Southwestern Virginia was organized in 1920, two convocations were formed; the north and east part of the diocese being James River Convocation, and the south and west portion being New River Convocation. For some years a good deal of interest was manifested in the annual meetings of the two convocations but for various reasons this interest declined and the convocations gradually became dormant. As a result of the address of Dr. Pendleton, referred to above, and the discussions which followed, it was decided to revive the two convocations, and officers were elected as follows: James River Convocation, the Rev. C. F. Magee, of Clifton Forge, Dean; the Rev. Dr. Thos. D. Lewis, of Amherst, Secretary-Treasurer. New River Convocation, the Rev. Devall L. Gwathmey, of Wytheville, Dean; the Rev. John S. Wellford, of Abingdon, Secretary; the Rev. F. Ernest Warren, of Bristol, Treasurer.

The conference enthusiastically endorsed the action of the Bishop in purchasing the Detention Home in Wise County for the establishment of a diocesan school, and heard with the greatest interest the Bishop's discussion of plans and ideals for the institution.

At this conference two new clergymen were welcomed to the diocese: the Rev. Richard S. Martin, who took up the work at Blacksburg in the middle of August, and the Rev. Vincent C. Franks, who, in the midst of his moving from Berryville to Lexington, took time to attend the sessions of the conference on Tuesday and Wednesday.

Meeting of the Executive Board.

The Executive Board of the Diocese held its monthly meeting in the parish house of St. John's Church, Roanoke, on the afternoon of Wednesday, September 18. The most important action at this meeting was the adoption of the diocesan budget for the year 1930, amounting to $62,397, which includes the General Church quota of $17,100. This is the budget that will be laid before the parishes in the diocese, and it is confidently expected that the full

amount will be subscribed. The plans of the Field Department and the Publicity Department for the preparation and conduct of the Every Member Canvass were described by Mr. C. Edwin Michael, Chairman of the Field Department. Speakers, clerical and lay, will present the needs of the diocese and General Church in person to vestries at thirty-two churches in the diocese, and it will mean that in each case vestries of smaller, nearby churches will attend these local conferences. In addition to this the missionary work and needs of the Church will be forcibly brought to the attention of all the people by means of three miniature editions, and one special standard edition of the Southwestern Episcopalian, which will be mailed to all families and detached individuals in the diocese.

The Bishop added the Rev. Roland Moncure to the list of regular members of the Department of Religious Education and, upon nomination by the Rev. Alfred R. Berkeley, Chairman of the Department, and approval by the Bishop, the Board elected the Rev. Dr. W. G. Pendleton of Lynchburg, the Rev. Richard S. Martin and Mrs. Martin of Blacksburg, and Mrs. Thos. D. Lewis of Amherst as additional associate members of the same department.

Before the adjournment of the meeting prayers were offered for the Rev. Frank Mezick, who is ill at his home at Arrington, Va.; the Rev. W. A. Pearman, of Bedford, and Prof. O. C. Burkhart, a member of the vestry of Christ Church, Blacksburg, the latter two being patients in the Jefferson Hospital at Roanoke, and Mr. Robert L. Peirce, who is at present recovering from a severe illness at his home in Wytheville.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

The Jewell Pilgrimage.

The annual fall pilgrimage of the Laymen's Service Association will be made this year to historic Trinity Church, Hughesville, Charles County, Maryland, on September 22, and will be called the Jewell Pilgrimage, in memory of the late Commander C. T. Jewell, former President and active member of the Laymen's Service Association. Commander Jewell gave so unsparingly of his time, means and effort to the lay work of the diocese, that the Association is glad of this opportunity to honor him and their undertaking, in which he would have had an active part, if he were here. The pilgrimage will consist of an all-day service and a series of religious conferences. Luncheon will be served on the grounds or in the parish hall of the church. It is expected that five hundred laymen from Washington and the combined congregations of Trinity Parish will participate.

The Cathedral Schools.

The two Cathedral Schools, one for boys and one for girls, both of which are integral parts of the Washington Cathedral Foundation, will open this fall with changes of more or less outstanding nature.

The National Cathedral School for Girls will have for its headmistress Miss Mabel B. Turner, who assumes this position with the opening of the School October 2.

St. Alban's School for Boys will enter its new school year with a new headmaster and the use of a beautiful new lower school building, which has been recently completed at a cost of $164,000. The new headmaster, the Rev. Albert H. Lucas, will succeed William H. Church, who, after fourteen years of service, resigned the position last spring.

Mr. Lucas was former assistant headmaster at the Episcopal Academy in Overbrook, Philadelphia, and also saw active service in the World War, before he took holy orders.

The College of Preachers' Buildings, Washington Cathedral, have been practically completed, and will be dedicated some time in November.

Dr. Hubert Scott Smith, rector of St. Margaret's Church, is expected to return to his parish about October 1. His vacation, spent in Europe, has included a tour of Normandy, a visit of some length in Paris, and a trip through the Cathedral towns of England.

M. M. W.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan

The Church of the Holy Comforter, Burlington.

After serving the Church of the Holy Comforter as locum tenens for seven months, the Rev. Wm. A. Pearman, formerly rector of St. John's, Bedford, Va., has left North Carolina and gone to Bedford to visit his son and to enjoy a well-earned vacation. He and his family won the love and high esteem of the entire parish and community. The vestry extended them officially a vote of sincere thanks for their splendid work, in the absence of the rector, the Rev. Thomas F. Opie, D. D.

Miss Caroline Holmes, a daughter of the Rev. Wilmot S. Holmes, of Lexington, N. C., has accepted a position here as parish worker and instructor in the kindergarten, which has recently been reopened with about forty little boys and girls in attendance, representing practically every denomination in the city.

T. F. Opie.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

Wedding.

A wedding of much interest to Churchmen of the Lehigh Valley took place in Grace Church, Allentown, Wednesday, September 5, 1929, when Miss Ramola Rudolph, daughter of Mrs. Marguerite Rudolph, of Allentown, was married to the Rev. Gordon T. Jones, rector of St. John's Episcopal Church, East Mauch Chunk.

The ceremony was performed by the Rev. James Thomas, rector of St. Luke's Church, Germantown. The men were classmates. The couple was attended by the Rev. and Mrs. Frederic W. Trumbore, of Troy, Pa., who were also recently married in the same place. The ushers were the Rev. Messrs. George L. Grams, rector of St. Luke's Church, Ellwood City, Pa., and J. Herstin Travis, of Cranston, N. J.

Improvements.

Extensive improvements are being made to St. James' Church, Jermyn this summer. Two rooms for Church School purposes have been built, a new vestibule and tower added and the whole building put in good repair and then stuccoed, the Rev. A. K. Fenton is the rector.

To St. Paul's Church, Peekville, was added a vestibule, new electric fixtures and a new carpet. Mr. Fenton is also in charge of St. Paul's.

Memorial Issue.

The September issue of the Bethlehem Churchman was made a Memorial Number for the late much-beloved Editor, the Rev. S. Ezra Neikirk, who was the editor from 1920 to 1929, and made the paper a real diocesan institution, which went into every family.

H. P. W.

CHICAGO.

Rt. Rev. C. P. Anderson, D. D., Bishop.

Diocesan Headquarters.

The Offices of the Diocese of Chicago are now located at 664 Rush Street, Chicago. Office hours: 9 A. M. to 5 P. M. Saturdays: 9 A. M. to 1 P. M. The Telephone Number for all Departments is Superior 6410. The Rt. Rev. C. P. Anderson, D. D., Bishop; the Rt. Rev. S. M. Griswold, D. D., Bishop Suffragan; the Rev. E. J. Randall, S. T. D., Executive Secretary; Miss Vera L. Noyes, Supervisor Religious Education; "The Diocese of Chicago"; Mr. Joseph E. Boyle, Editor and Director of the News Bureau; The Church Club of Chicago; The Church Mission of Help; Miss Elise K. Walther, Executive Secretary; The Woman's Auxiliary Supply Department; The Brotherhood of St. Andrew.

WEST MISSOURI.

Rt. Rev. S. C. Partridge, D. D., Bishop.

At a recent meeting of the Executive Council of the Diocese of West Missouri, financial budgets for the year 1930 were adopted. The administrative budget calls for the raising of $15,800, and the missionary and education budget calls for $29,500. The field campaign for the meeting of these budgets will be inaugurated in the Episcopal churches the first of November and the Every Member Canvass will take place between December 1 and 15.

The Property Department of the Diocese of West Missouri is undertaking the repair and re-decoration of St. Paul's Church, Clinton. It is expected that services will be resumed in Clinton during the fall season.

H. N. H.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

St. Luke's, Ferndale.

A beautiful new church building for the Mission of St. Luke's, Ferndale, was formally opened and dedicated Sunday afternoon, September 15, by the Rt. Rev. Herman Page, D. D.

The building is of Norman style of architecture, and was designed by Muehlmann and Farrar, architects, of Detroit. Organized about nine years ago, St. Luke's has grown so rapidly in the last two or three years through the Church School that the expansion

(Continued on page 22.)

Family Department

SEPTEMBER.

1. Fourteenth Sunday after Trinity.
8. Fifteenth Sunday after Trinity.
15. Sixteenth Sunday after Trinity.
18, 20, 21. Ember Days.
21. S. Matthew.
22 Seventeenth Sunday after Trinity.
29. S. Michael and All Angels. Eighteenth Sunday after Trinity.
30. Monday.

COLLECT FOR SEVENTEENTH SUNDAY AFTER TRINITY.

COLLECT FOR EIGHTEENTH SUNDAY AFTER TRINITY.

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh and the devil; and with pure hearts and minds to follow Thee, the only God, through Jesus Christ Our Lord. Amen.

SAINT MICHAEL AND ALL ANGELS.

O everlasting God, Who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant that, as Thy Holy Angels always do Thee service in heaven, so, by Thy appointment, they may succour and defend us on earth; through Jesus Christ Our Lord. Amen.

The Morning Breaks.

Beyond the war-clouds and the reddened ways,
I see the Promise of the Coming Days!
I see His Sun arise, new charged with grace,
Earth's tears to dry and all her woes efface!
Christ lives! Christ loves! Christ rules!
No more shall Might,
Though leagued with all the Forces of the Night,
Ride over Right. No more shall Wrong
The world's gross agonies prolong.
Who waits His Time shall surely see
The triumph of His Constancy—
When without let, or bar, or stay,
The coming of His Perfect Day
Shall sweep the Powers of Night away—
And Faith, replumed for nobler flight,
And Hope, aglow with radiance bright
And Love, in loveliness bedight,
Shall greet the morning light!
—John Oxenham, in "All's Well!"

For The Southern Churchman.

Success and Religion.

Louis Deschamps.

There is a conception of success that winks at religious ideals. In grim business competition religion may seem superfluous if not burdensome. The golden rule requires the acceptance of both parties and often neither is willing to risk the first step lest his good faith deliver him into the hands of an enemy. Old wounds of betrayed confidence throb with pangs of suspicion. Idealism seems childish when contrasted with the cunning schemes of business self-seeking. Even a "righteous" hatred may seem more effectual than a motive of goodwill.

Many a young man has emerged from the hard-fought battle of character development and religious conviction only to find himself confronted with a conception of success that seems to demand the denial of treasured ideals. Some veteran of business battles may compare him to a lamb led to the slaughter, a "sucker" to be deceived by competitors, a college trained man too honorable to compete or too idealistic to detect the malicious selfishness of business success. Success is the goal of youth's self-esteem. It is essential to effect legitimate ambitions and wholesome aspirations. There is no test more severely and unsympathetically applied than that of a critical public to a young man or woman beginning the struggle for success. It often seems that the victory goes to those not quite so scrupulous or conscientious as the so-called "Sunday-school" youth. The result is often a violent reaction.

Sometimes religion then seems illusionary. Its ideals of faith and morals seem to expose the heart for ridicule. Its precepts may suggest the throwing of pearls to swine. Often the age-old instinct of self-defense surges through young blood, substituting battle for prayer. Even the spiritual experiences of personal piety may be questioned when wondering whether religion has anything to do with the problems of meeting the trickery of competitors, problems that require more and more of the time once spent in high thinking. Commonplace business associates may become lynx-eyed denizens of the commercial jungle, demanding the traits of savagery in self protection.

To teach humility and resignation under the circumstances of such an experience would be fatal. But religion is too resourceful for the devil's bag of tricks. There is the virtue of pride, as well as the sin of false pride; and also the virtue of battle as well as the sin of personal hatred. Success does not require a surrender of faith and idealism. Religion is not a hindrance, but the greatest inspiration to struggle. It does not mean that one should stand by humbly when imposed upon. But it does mean to resist the temptation to use the same unprincipled methods in depending manfully upon higher standards of conduct. Idealism must have the respect due a cause worthy of the devotion and defense of true manhood. The suggestion of failure must be met by the pride of an honorable ideal, and the suggestion of fear must be met with the courageous zeal of one who strives to overcome the wrong without hatred for the wrong-doer.

It is largely a matter of patience until the virtues that religion teaches prove their excellence. The greatest danger is within the individual. If the struggle for success is allowed to blight the conception of personal piety, success is too dearly bought. There must be retained the quiet hour when spiritual thoughts may replace the smoke of honest battle, and the finer experiences of the soul bring peace and rest. However necessary the zeal to struggle to the end that religious principles may prevail, pride should not result in self-satisfied attitudes. The chastening influence of frequent reflection upon inevitable death should not be lost. Although the championship of ideals fire the soul with defensive struggle, yet it is equally important to be aware of the sacred Presence when a beautiful sunset suggests the Eternal City or a sacrifice of love suggests the words: "Whosoever would find his life must lose it."

For The Southern Churchman.

OUR NEEDS.

F. B. Stone.

Our souls need the faith of Jesus;
'Tis waiting for you and for me;
To share in the faith that moves mountains
And bids them be cast in the sea.

Our souls need the strength of Jesus;
Our strength's a delusion and snare,
His strength is made perfect in weakness,
And comes when our lack is laid bare.

Our souls need the life of Jesus;
Within us He promised to live,
As unto Him we yield our being,
More abounding life He will give.

Our souls need the joy of Jesus,
That springs from our union with Him,
And grows with the sense of His presence,
Till no man its gladness can dim.

Lay Evangelism.

A correspondent asks if there is a place within the Church, for the labors of a layman who has had both a business and a college education and who at one time intended to offer himself for ordination, but from resentment at the discipline he received for some misdemeanor at the very end of his college course, abandoned the hopes in which his life had centred. Since this layman has had considerable practical experience in all branches of parochial activity including the taking of Church Services and preaching, since his work has always proved acceptable wherever he has served and since the longing that has persisted in his heart all these years to lead in the public worship of God and to bring men under the influence of the Lord Jesus Christ, can only be interpreted as a clear call from God, it would be an extraordinary thing if the Bishop of the diocese in which he is now living cannot find a way in which he can meet the requirements for ordination, and even at this late day enter upon the full time service of the Saviour whom he loves. Surely, it is only necessary for him to lay all the facts confidentially and clearly before his Bishop. But this letter to the Churchman raises a broader question. Are there not hundreds of Church people, men and women, who have given their allegiance to God who long as passionately as this particular layman longs to undertake definite work for God, and the extension of His Kingdom? Obviously the time which they can give is limited, but they do want to give some time. And the Church gives them little or no lead in the matter, and acts as though she is indifferent whether men and women whose hearts are ablaze with love for God are encouraged to attempt to win other men and women to the worship of Christ and to the fellowship of the Church.

For years electric energy was wasted because men did not know how to harness the water falls for the service of humanity. For years Christian man power and man energy have been wasted because the Church has not harnessed them for the services of God. The gifts possessed by church people which they have been willing that the Church should use have not been used, and the Church has been poorer in consequence and work which she could have accomplished has remained undone.

If, as St. Paul tells us, there are diversities of gifts, but the same Spirit,

shall not the Church use the gifts of one who does not hold the offices of a clergyman? True the Church does use to some extent gifts of administrators, of architects, of musicians and teachers and sometimes even has an understanding with medical doctors who respond without remuneration and with a little extra attention, to the needs of the poor, discovered by the parson. But are these Christians encouraged to feel a sense of vocation? Are they given to understand that they, no less than the minister of God, are ordained for service in the Kingdom of God? And what about the great multitude of Church people who are not administrators, architects, musicians, teachers, or doctors? Have they no gifts for the bringing in of the Kingdom?

No man or woman who has given his allegiance to our Lord, but feels impelled to be a witness to the Master first in the quality of his daily living and secondly in the persistence of his efforts to bring other men and women to an understanding of the Gospel. In assuming that consecrated Churchmen will desire through prayer and definite effort to bring others to Christ through His Church, the Brotherhood of St. Andrew rightly understands the consequences of a whole-hearted loyalty to our Lord. Of course it is not of consequence through what organization in the Church the work is directed, so long as of their Christian friendship makes these the Church must use the spiritual energy of our laymen and women now so largely running to waste, in gathering into the Church, people who are not now interested and in winning back others who have drifted away. Next to creating a genuine and warm fellowship within the Church which will welcome without formality or fulsomeness all newcomers, and by the continued sincerity of their Christian friendship makes these newcomers conscious of the richness of the communion of Christian belivers, Churchmen and Churchwomen can do more effective work for Christ than through lay evangelism.—From an Editorial in Canadian Churchman.

Freedom Necessary For Growth.

The apartment below me was rented. I realized this as I opened the lower hall door, for these words greeted me, "Daddy will slap you, John, if you touch his cigarettes again."

"A child!" I exclaimed to myself, "cooped up in that three-room apartment."

It was several days before I saw John. He stood on a chair looking out of the window trying to find something to interest him. His downcast little face lit up at my smile and he tried to hold me with some baby exclamations. I judged from the glance that I gave him that he was less than two years old, and had just mastered the art of walking—at the age when everything is new and interesting, the age when his own powers were just becoming known to him. I passed on my way with my heart full of pity for the child.

"But why," you may ask, "was this child to be pitied? Was he not the child of parents who could provide him with the proper food and clothing to make him comfortable and even give him many of the luxuries of life?"

Yes, but could you live with me a few days and hear, as one does hear living in such close proximity with neighbors, you would understand why, provided, of course, that you understood the needs of little children. From the time when I return from my work at four until I retire, I hear the same statement, with variations, that I heard the day that they moved in, "Daddy is going to slap you if you touch that," or, "Take your fingers off," or, "Stop bothering us," or "Go away".

With life just beginning with everything new and interesting, a child must touch something, must investigate, must do something to develop his new-found powers. In a three-room apartment, there is not much room to develop even the muscles of his little body without getting in some one's way, to say nothing of developing his intellectual powers through investigation, without trespassing upon some of the property of his parents.

Even the radio seems to have more rights than he, for its voice is heard all the time, disturbing the child's rest, wrecking his nerves and spoiling his disposition. In the evening when there is company, there is no place far enough from the chatter and the radio, in the small quarters, to allow him to sleep!

Occasionally the door into the hall is left ajar and then the child escapes, raises his voice to the limit and kicks up his heels for pure joy, like a colt that has been long tied in the barn. But it is a short-lived respite, for he is quickly caught and brought back with, "You know you must not make a noise here". For it is a rule that any one with a noisy child cannot remain.

Would not a wise and understanding mother wish to sacrifice her select neighborhood and janitor service for a little house on the outskirts where her child could have a yard in which to play? Would she not willing sacrifice her sense of ease and comfort and elegance for a home less pretentious but more roomy so that her child might have a place to keep his toys and to play with them unmolested in the daytime and where he could sleep undisturbed at night?—Elsie F. Kartack, in National Kindergarten Association Release.

Our Unattained Ideals Argue Immortality.

Life is just a lot of beginnings. We seem to complete nothing here to our satisfaction. Was it not so, in some respects, at least, even with our Lord? In the Acts of the Apostles Luke tells us that his former treatise, the Gospel according to Luke, gave only the beginning of Christ's work—what He "began to do and to teach until the day in which He was taken up". The Master laid the foundations while here upon earth, and now, through the Holy Spirit, He is carrying on to completion the work which He inaugurated while in the flesh. In the attainment of Christ-likeness of character and in achievements for the Kingdom of God, we make only a poor beginning here. In some future life we must look for the fulfillment of our ideals and the completion of our tasks. Henry Ward Beecher once exclaimed: "If this life were all I could have, I should weep, it seems to me, from the present hour to the very end. I must live again. I must make the experiment of life once more. I have made poor work here, but I have met with just success enough to feel that if I had a better chance I could do something. I am like a man that takes the first canvas to paint a picture. He does not know what he will do. He lays in forms in all sorts of ways without coming to any satisfactory results. At last he says, 'I cannot make anything of that picture; but I have a conception. Bring me a fresh canvas and I will try again, when I think I shall have better success'. I have long been trying to paint a true life, and have only partially succeeded; but if God Almighty will give me another canvas, I think I can paint better, and He will."—Dr. H. H. Smith, in The Richmond Christian Advocate.

QUIT YOU LIKE MEN.

Quit you like men, be strong;
There's a burden to bear,
There's a grief to share,
There's a heart that breaks 'neath a load of care—
But fare ye forth with a song.

Quilt you like men, be strong;
There's a battle to fight,
There's a wrong to right,
There's a God who blesses the good with might—
So fare ye forth with a song.

Quit you like men, be strong;
There's work to do,
There's a world to make new,
There's a call for men who are brave and true
On! on with the song!

Quit you like men, be strong;
There's a year of grace,
There's a God to face,
There's another heat in the great world race—
Speed! speed with a song!

—William Herbert Hudnut.

Love to Jesus.

The love which the early Christians felt towards the Lord was not a quiet emotion which they hid within themselves in the secret chamber of their souls, and which they only spake of when they met on the first day of the week, and sang hymns in honor of Christ Jesus the crucified, but it was a passion with them of such a vehement and all-consuming energy, that it was visible in their actions, spoke in their common talk, and looked out of their eyes even in the commonest glances. Love to Jesus was a flame which fed upon the core and heart of their being; and, therefore, from its own force burned its way into the outer man, and shone there.—Charles H. Spurgeon.

For The Southern Churchman.

ASTRONOMER.

William Allen Ward.

He knew the distance
From the Earth to the moon;
He spotted a comet in a
Remote corner of space;
He was awed by the beauty
Of the stars . . . .
But he overlooked a flower
Blooming at his door.

It is told of Thomas a Kempis that once during his student days his preceptor asked the class: "What passage of Scripture conveys the sweetest description of heaven?" One answered: "There shall be no more sorrow there." Another said: "There shall be no more death." Another: "They shall see his face." But Thomas, who was the youngest of all, said: "And his servants shall serve him."

Commit yourself then to God! He will be your guide. He Himself will travel with you, as we are told He did with the Israelites, to bring them step by step to the Promised Land. Ah! what will be your blessedness if you will but surrender yourself into the hands of God, permitting Him to do whatever He will, not according to your desires but according to His own good pleasure?—Fenelon.

For the Young Folks

"THEY LORD HATH NEED."

Peter lent a boat,
To save Him from the press;
Martha lent her home
With genuine kindliness.

One man lent a colt,
Another lent a room,
Some threw down their clothes,
And Joseph lent a tomb.

Simon lent his strength
The cruel cross to bear;
Mary spices brought
His body to prepare.

What have I to lend!
No boat? No house? No lands?
Yet, Lord, I gladly send
The labor of heart and hands.

—Selected.

For The Southern Churchman.

SPARROW'S SONG.

I. Getting Rid of Old Fox.

Adele S. Bailey.

All day long Sparrow flew back and forth from Jay's house to his own home. What in the world is he doing, thought Squirrel. I have never knewn those two to be so intimate before. Something's up. But Squirrel was not a busybody. He believed in minding his own business. He continued to work around his hole, rearranging his nuts, and never so much as asked a question.

As night approached and Squirrel could no longer see to work, he came out of his hole and sat upon the ground near the tree. Suddenly Sparrow chirped down to him.

"Come on up."

You may be sure Squirrel lost no time; in less than a second he was on the branch with Sparrow.

Sparrow was very excited; his tiny eyes sparkled.

"Tonight, when all is dark, before the moon rises, we are going to put one over on old Fox."

Squirrel was alert at once. "Put one over on Old Fox! How come?" he asked.

Sparrow looked around to be sure no one was in hearing, then he said: "Fox is planning to steal some of Hen's new baby chicks. Now I call that a mean trick, after poor Hen has sat for weeks, patiently waiting for the eggs to hatch, then to have—"

Squirrel interrupted: "But that is Fox all over; he is mean, just plain mean. I agree he should be taught a lesson. I shall be glad to help."

"I don't think we shall need you, but you may come and look on if you wish." Further conversation was prevented by Jay's appearance.

Silently the three made their way to the tree which overlooked the henyard.

They had not arrived a moment too soon, for in the distance they detected old Fox stealing toward the henhouse. A patch of white upon his tail gave him away. Stealthily he crept, picking his way alertly. He crawled into the henyard through a hole in the wire.

The watchers in the tree listened intently; then, when they heard a slight commotion in the henhouse, Jay gave one of his shrieks. Again and again he rent the air with it, and Fox dashed out of the henhouse in great haste, his chicken forgotten.

Then something happened that the trio had not planned. Fox fell into a pan of green paint, which was near the entrance of the henyard. For days and days the sight of him was enough to make one sick, for the green paint against his yellow fur had become a greenish-yellow.

Every time he came within hearing, Sparrow, Jay and Squirrel shrieked with laughter, and Sparrow composed a new song:

"Does It Pay to Be Mean?"

The Black Raider.

Lucy Elkins was sitting in the swing under the big locust tree, when something that looked almost like an emerald on wings flashed by her. In and out among the shrubbery it darted until it hovered above the great crimson blossoms of the Japanese quince. Lucy almost held her breath as she watched it.

"It's a bird," she whispered, as she saw the quivering wings, " a real humming bird. I must call mother and Ted and Thaddy so they can see it, too."

Very cautiously she tiptoed into the house. "Come quick," she cried. "I want to show you something."

"What is it?" teased Ted, who was nine years old and liked to pretend that he was quite grown up. "Is it a beetle or a toad? It can't be a worm, or you'd be afraid of it."

Lucy turned red. She was a good deal of a "fraid-cat", and Ted knew it. Once she had run from a big rain worm, thinking it was a snake.

"Stop teasing Lucy," Mrs. Elkins told Ted. "What is it you want us to see, Lucy?" she asked, as she took three-year-old Thaddy in her arms and stepped otu on the veranda.

"Right there by the Japanese quince," Lucy told them softly. "See that big red flower. Now look just above it."

"It is a real ruby-throated humming bird," said Mrs. Elkins delightedly. "See the spot of crimson under his throat. How very lovely he is."

Ted was as excited as Lucy. "I saw a picture of one once in a bird book," he said. "Do you suppose he'll stay?"

"If we're careful not to frighten him," answered Mrs. Elkins. "There he goes, but I think he'll come back for some more honey."

Mrs. Elkins was right. Every day the tiny bird came to the garden. Then one day he brought a mate with him, a lovely little green bird just like himself, except that her throat was a pale, soft lemon yellow.

"Oh, maybe they'll build a nest!" cried Lucy. "What is a humming bird's nest like, mother?"

"I don't know," said Mrs. Elkins. "I never was fortunate enough to see one, but I think it must be very tiny."

It was Ted who found the nest. He came rushing into the house so excited he could scarcely speak.

"I've found it," he panted. "I've found it! The humming birds have made a nest on a limb of the old apple tree, right close to the locust, where our swing is. And, oh, such a nest! It isn't much larger than a thimble. I'd never have seen it, if I hadn't been watching the humming birds."

"May we look at it, mother?" asked Lucy eagerly.

"Tonight we'll ask daddy to put up the step ladder and we'll all look into it just once," said Mrs. Elkins. "Then we won't disturb them again or they will leave the nest."

That night all the Elkins family could hardly wait for the step ladder to be put in place. Ted peeped into the nest first. "There are two eggs," he announced, "two tiny white eggs smaller than any eggs I ever saw before."

"Let me look," pleaded Lucy. "Oh, she breathed a moment later, "I never dreamed eggs could be so tiny! And the nest is all covered in lichens."

"I feel sure the humming birds couldn't have felt much afraid of us," said Mr. Elkins, "or they wouldn't have built their nest so near the swing. It really looks as if they came here for protection and to be near the garden."

Ted looked very earnest. "We'll take care of them, won't we, Lucy?" he said quickly as he gazed up at the tiny thimble-shaped nest.

"Indeed we will," returned Lucy, quite as quickly. She really intended to do so, too, as much as could be. The children never clambered up to the tiny nest again, but every day they watched to see the baby birds come out. Lucy was sitting in the swing one day watching the nest when she saw the father bird come darting back from the garden as if in great fear. Around and over the nest he hovered, then he swooped toward the ground. The grass near the garden path moved. Lucy gave a sharp little gasp. Only one thing could make the grass sway like that.

"It's a snake," she moaned, "and he's wiggling right this way!" She was right. It was a snake, and quite a large one. Lifting his black head, he looked about him. He seemed to think Lucy was harmless, as she sat so still. Again he wiggled along, apparently intent upon robbing the tiny nest in the apple tree.

"Oh, what will I do?" thought Lucy swiftly. "Ted has gone to the store, and mother is sleeping."

She had never wanted to run and scream so much in her life. It was all she could do to keep from doing so. Her heart fluttered almost as fast, she thought, as the wings of the brave little bird, who was still darting at the relentless enemy. The mother bird joined him, and both tried to drive off the intruder with all their pitiful little strength.

Lucy sprang to her feet. "I ought to be ashamed," she said aloud. "I can be as brave as a tiny humming bird, anyway. Get out of here, you horrid, crawling thing! You shan't have the baby humming birds."

She caught up a stick that Thaddy had been playing with and advanced upon the snake. It was not a large stick, but she brought it down in swift, stinging blows that made the snake turn and wriggle toward the stone wall as fast as he could go. Luckily for him, he was almost beside a hole and he was just disappearing into it when Ted came running into the yard. He was so astonished that he could scarcely believe his own eyes.

"Oh, Ted, if you'd only come a little sooner we might have killed the snake!" she said, when she saw Ted. "But I didn't have time to get a big stick, and now maybe he'll come back. Do you think he will, Ted?"

"No," said Ted, "I don't. I think from the way you were switching him, he'll make up his mind this garden is a good place to keep out of. Good for you, Lucy. I—I didn't really think you'd ever fight a snake and drive him away."

"I had to," said Lucy simply. "I

couldn't let him have our humming birds."

Ted was right. The snake never returned and one lovely summer day there were four humming birds instead of two flashing in and out among the flowers like living jewels.

"They seem somehow to belong to us," said Lucy, "because we've protected them and loved them."

Ted nodded. "They're ours," he said, "and we'll take just the best care of them we can so they'll come back to us next year. But I'll never call you a "Fraid Cat' again, Lucy."

Lucy's cheeks were pink with happiness. She gave a little skip. "Thank you, Ted," she said softly.—Junior World.

For The Southern Churchman.

REQUIEM OF THE FLOWERS.

Rev. Percy T. Fenn.

Hyacinths and Daffodils,
Violets and Pimpernel,
Pansies sweet, and Marigold,
Eglantine and summer Rose.

Dahlia, Iris, and Fox-Glove,
Mignonette and Golden-Rod,
Wall-Flower, Trillium, and Woodbine,
Verbena, Tube-Rose and Thyme.

Cowslips bending low with dew,
Daisies which the meadows strew,
Orchid, Pink, Forget-Me-Not,
Passion Flower, and Hollyhock.

Sun-flower, Snowdrop, Rosemary,
Tulip, Poppy, White Lily,
Heliotrope and Jessamine,
Blue-bell, Aster, Columbine.

Some have graced the bridal hour,
Some have decked my lady's bower;
Some God's altars have adorned,
Some paid tribute to the mourned.

All have breathed their fragrance sweet,
Filled the earth with beauty deep;
Now they go; to bloom again,
At the tender call of spring.

School Studies.

School will soon begin again and bring back all its rush of studies. Some of you will find the higher grades harder than you had expected, and, if one of the studies isn't made entirely clear to you, no doubt it will cause you considerable worry.

The thing to remember, when starting a new school year, is not to be afraid of the advanced school work, nor let your anxiety to make the grade ruin your health, which, in the end, counts more than all your learning achievements. Fear has been the cause of losing out in many a worth while endeavor. Just take it "slow and careful". Remember Aesop's famous old proverb: "Slow and easy wins the race."

One of the secrets of learning is to **listen!** When teacher is reciting, keep your ears and mind open. If the day seems dull, or if you have something more interesting to detract your attention at that moment, catch yourself in time and force yourself to listen for the words that come from your instructor's lips. Give every phrase its full attention, for one of these sentences may explain to you a difficult theme or text that has been puzzling you. At the same time, you may learn something entirely new, to help you in your future studies.

For some, memorizing is a hard task. During the waking hours the human brain is like a great sponge, constantly receiving impressions and information, which soaks in as readily as water does in a sponge, with the least bit of concentration. Psychologists say that poor memories are really nothing else than poor management of good memories. If a person reads something and does not remember it, it is because it is read in a blind, passive sort of way. The way to correct this is to read, then mentally review the portion read and analyze it. In other words, read a few paragraphs, then look up from the book and tell it over again to yourself as though you were explaining the lesson to some one else. It will help strengthen and develop your mental capacity for memorizing. Then, ask yourself questions pertaining to lesson and think out the answer. This will stimulate and act on your brain like a plow breaking up hard soil.

Just keep studying and scratching at your new studies, like the old hen who knew that worms were somewhere in the vicinity, and kept on working until she found them. With each scratch or dig into your schoolwork, you will gradually find yourself closer to good marks, and, if you have been distressed over some study, after it has once been mastered and becomes exceedingly easy, you will soon realize that you have been doing a $1,000 worth of worry over a ten-cent trouble.—Selected.

Mattie's Birthday.

Mattie had so longed for the day to come; yet now that it was here she had a sense of disappointment. It was beginning just like other days. She had to be washed and dressed, and, worst of all, have her hair combed.

Somehow she had thought there would be no disagreeable things on this day. For it was her birthday, and she was six years old. She was getting a big girl, big enough to think why things were pleasant or unpleasant.

She was going to have a party and she wished it would begin right off and last all day, but there was no prospect of that.

Mattie began to be cross and to bother her mamma; but mamma was wise and told her little girl that to others her birthday was like any other day, and only her own papa and mamma would remember and be glad that she came to them on that day.

"By being cheerful and helpful to those about you," said mamma, "you may make them also feel glad that you are here."

While mamma was talking papa came hastily into the room.

"Mr. Jones has just brought me word that Brother Ned has met with a dangerous accident, and we are wanted up there right away. I'll bring the team to the door, and we will leave Mattie at Aunt Ann's as we go along."

"But it's my birthday," said Mattie, beginning to cry. Papa was already out of the house.

"Hush," said mamma, "he said Uncle Ned was hurt."

Mattie loved her Uncle Ned, and her tears kept on falling for him. Her mamma hurried away and Mattie was left alone to think.

"No party, no fun; she would have to stay all night with Aunt Ann, who did not understand children very well. And that frosted cake! And those six candles!" It was too much, and she sobbed bitterly.

"I won't have to stay all night with Aunt Ann, will I?" she cried.

"I hope not," said mamma.

"Oh, what will we do with that lovely cake? The children will come, and can't they come to Aunt Ann's?"

"No, no!" said mamma hastily.

"Now, Mattie, I want to see how patient my little girl will be today, for this cannot be helped, and I will give you a party some other day."

It was a very sober little girl who was left standing at Aunt Ann's door as papa and mamma drove away. She watched the carriage as long as it was in sight; then opened the door and stepped into kitchen.

"Who is it?" some one called.

"It is Mattie."

"Come into the bedroom."

Mattie went in and there on the bed was Aunt Ann and the curtain was drawn.

"Are you alone?" she asked.

"Yes," said Mattie, "Uncle Ned's got broked and papa and mamma have gone and left me here, and it's my birthday, and the party cake will spoil—"

"Oh, hush," moaned Aunt Ann. "I have one of my terrible headaches. You must go into the sitting-room and keep quiet until your Uncle Rob comes; he has gone to the store. Now go, and don't touch anything but those magazines on the stool. You may look at those."

Mattie left the room on her tiptoes and went back to the kitchen; to herself she was saying: "I won't stay; I am going to Ethel's. She ought to know about this party being spoiled, and then we will go and tell the other children."

She put her hand on the door-knob, but did not open the door. Her mother's remark about helping those around her sounded in her ears. She went into the sitting room and sat down, thinking hard for a little six-year-old. She noticed Aunt Ann moaning, and not without some fear, she crept softly to the bedroom and to the bed. Aunt Ann had her eyes covered with one hand.

Timidly Mattie put forth her hand and laid it on her aunt's forehead; then she smoothed back the hair with a gentle pressure. Aunt Ann kept quiet and soon removed her hand from her eyes.

"Mamma says this makes her head feel better," said Mattie.

"Yes," said Aunt Ann.

When Mattie's arm began to ache she took her other hand; when that ached she thought she would rest, but as she took it away Aunt Ann asked:

"Can't you rub it a little more? It is doing so much good."

Mattie bravely went to work again, and in less than half an hour her aunt actually fell asleep. Mattie went back to the sitting-room and sat down by the window; she was tired, but when she saw Uncle Rob coming she forgot that and stole softly from the house and down the road to meet him. He got down and lifted her to a seat beside him.

"I saw your papa and mamma, and they told me about it," he said, "and you found Aunt Ann sick and must have been having a hard time."

But Mattie forgot all her trouble and grew merry helping her uncle, and when they went into the house Aunt Ann was awake.

"Where's that blessed baby?" she cried, when Uncle Robert appeared: "Will you believe me, she rubbed my head until I feel asleep, and now that terrible pain is gone. She is going to make people glad that she is in the world. And now, Robert, can't you do something for her? It's her birthday, and she had to give up her party."

Uncle Rob laughed, and what do you think he did for Mattie? He took his big carriage and went for all the children and the party cake, not forgetting the candy. Aunt Ann said she was well enough to have them there, so Mattie had her party at Aunt Ann's after all.

She stayed there all night, and wasn't

a bit lonesome, and when her papa and mamma came after her next day, she confided to her mamma that Aunt Ann was beginning to like children, and her aunt called after her as they drove away: "Good-bye, little Sunshine!"—Mary Peru Harding, in the Pacific.

For The Southern Churchman.

MY DEFENDER.

Jane Iredell Jones.

He'll defend me when I'm helpless,
When my earthly friends are few;
When my heart's in deepest trouble,
He'll defend me—He'll be true.

What are other friends beside Him—
Him, the King of Truth and Love?
They may change as they grow older—
Not so with the Friend above.

All the harsh words that are grating
To our souls dissolve in air
When the great Defender enters
And unloads us of our care.

Work thou for pleasure.
Paint or sing or carve
The things thou lovest,
Though the body starve.
Who works for glory
Misses oft the goal,
Who works for money
Coins his very soul.
Work for the work's sake,
Then, and it might be
That these things shall
Be added unto thee.
—Kenyon Cox.

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AN APPEAL

The little Episcopal Mission at Polloksville, N. C., wishes to call attention to its annual Bazaar which is to be held early in December. And again the Mission will be grateful for any contribution, no matter how small, either in money or salable article.

To those who have contributed in the past the Mission expresses its deep appreciation. And to new contributors it will feel deeply grateful.

The Polloksville Mission is small. Its numbers are few. But these few with the help of the Bishop and the rector of Christ Church, New Bern, N. C., are trying to establish a permanent foothold in this community, and are trying to carry His Message as exemplified in the teachings of the Episcopal Church.

The Mission is making slow but steady progress toward the building of a small Chapel to house its services. With the help of friends and those who are interested and willing to contribute to a worth-while work the Mission feels that it cannot fail.

Contributions should be mailed to Mrs. T. S. Bender, care The Polloksville Episcopal Mission, Polloksville, N. C., and should, if possible, be sent prior to December 1, in order to arrive in time for the Bazaar.



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Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

ACKNOWLEDGEMENTS.

To make up deficit in Alaska Mission Appropriations.

W. J. Lipsey	$20.00
Mrs. Mary G. Brown	15.00
Mrs. Andrew M. Kistler	10.00
Mrs. James Dunn	50.00
Mrs. Florence S. Vaughan	1.00

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

BOARDING—TIDEWATER, Va.

WANTED, IN REFINED COUNTRY Home, in Tidewater, Virginia, a couple of paying guests, or one, for winter. Address "Toddsbury", Nuttall P. O., Gloucester County, Va

RELIGIOUS TRACTS.

GOOD RELIGIOUS TRACTS MAY BE had by writing to LEVI C. SULLIVAN, blind tract minister, P. O. Box 43, Roanoke, Va. Some excellent tracts for prison work.

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WANTED, A COPY OF BISHOP WAINWRIGHT'S Collection of FAMILY PRAYERS Any one having a copy of this book for sale, please notify Southern Churchman, stating price.

VIRGINIA HISTORICAL MAGAZINE.

WANTED, FIVE NUMBERS OF THE VIRGINIA HISTORICAL MAGAZINE, dated January, July, October, 1894; January, 1895; July, 1898. Fair price paid. Address Mrs. S Knapp, Esmont, Va

BULBS FOR SALE.

TRUMPET MAJOR NARCISSUS, INSPECTED BULBS: 100 $1.50; 1,000, $10.00. Emperor: 12, $.75; 100, $6.00; 1,000, $50.00. White Narcissus: 100, $1.50; 1,000, $10.00. Fred B. Jones, Gloucester, Virginia.

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A CAPABLE YOUNG LADY OF REFINEment would like some occupation that will give her work in Richmond, Va. References given. Address "Episcopalian", care of Southern Churchman.

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Deaths

In Remembrance.

JULIA KEIM JOHNSON

It is rare indeed to meet a personality like JULIA KEIM (Weidman) JOHNSON, whose recent death at her summer home in Andover, has saddened a large circle of friends She was the daughter of W Murray Weidman and Mary May Keim Born into a family of great culture and high traditions, at Reading, Pennsylvania, where her father was a prominent and much-loved physician, much of her girlhood was spent in Baltimore, Maryland, with her uncle and aunt, Mr and Mrs Charles T Mayer She attended private school both in Baltimore and abroad and came out at the home of her uncle, Mr Mayer, who was then president of the Baltimore and Ohio railroad. Another uncle was at the same time president of the Philadelphia and Reading railroad. Her summers were spent largely at Bar Harbor, Me., and later, she met and married Mr. Graham Dove Johnson, of a well-known Massachusetts family, who died a few years ago At her death there was a short service in Andover and the regular service was said in Reading, Pennsylvania, where the burial took place.

Mrs. Johnson's sweet and lovable nature is described best by a friend who knew her when she was young and recently married and the same characteristics, together with her absolute and wonderful Christian trust and love remained with her always. "In those days," wrote this friend to her daughter, "she was a beautiful young woman, and her graces and disposition and her loveliness of character made all who knew her greatly attached to her. She had a distinction and grace of spirit all her own She has left upon my mind a permanent impression of gentleness, loveliness and nobility "

Throughout her life of great happiness, family anxieties and deep sorrows, her unselfishness, optimism and faith were living and touching realities.

Julia Keim Johnson belonged to the Colonial Dames of America, Chapter II, Philadelphia, Pennsylvania. She was greatly interested in the Garden Club of Andover and found some of her choicest experiences among Andover friends; but her chief interest and loving care, outside of her family, was in Christ Church, Andover, and her other Episcopal Church home in Reading, where her devoted membership is remembered gratefully And now she "walks with God", having "finished her course in faith", here upon this earth.

* * *

BESSIE SMEDES LEAK.

Entered into eternal rest on August 29, 1929, MRS BESSIE SMEDES LEAK, age 76 years Mrs. Leak was the eldest daughter of the late Rev. Aldert Smedes, D D., and Sarah Lyell; a descendant of a long line of distinguished clergymen Her father was the founder, and for thirty-six years Rector of St. Mary's School, Raleigh, N C. In early womanhood she was married to M. P. Leak, who preceded her to the grave many years. During the latter part of her life she was totally blind She is survived by a sister, Mrs W. A. Erwin, of Durham, and a number of nieces and nephews.

The funeral services were held in the Chapel of St. Mary's School, Raleigh, where she had been baptized, confirmed and married and were conducted by the Rt. Rev. Joseph Blount Cheshire, D. D., and Rev. S. S. Bost, of Durham. In a tribute to Mrs. Leak, Bishop Cheshire said:

"Few persons have been more widely known throughout the State than Mrs. Leak, and more highly esteemed, or more admired and loved by all who knew her. Handsome in person, intellectual and highly cultivated, with a charm and manner and an attractive personality characteristic of all her family, she added a spirit of unselfish love and goodness, which endeared her to all who came within the sphere of her influence. The physical darkness which obscured her latter years cast no shadows upon the highest of her spirit nor upon the cheerfulness and happiness of the social circle which she adorned. There was an inner light, drawn from an unfailing source whose supplies never failed her humble but brave and constant heart."

CHURCH INTELLIGENCE.

(Continued from page 16.)

in equipment was necessary. The Rev. Gilbert Appelhof, Jr., is the missionary in charge.

Visiting Preachers.

Visiting preachers in Detroit lately have included Dr. William Lyon Phelps, professor of English at Yale University, who preached at Christ Church, Cranbrook, Sunday, September 22; the Rt. Rev. James Wise, D. D., Bishop of Kansas, who preached Sunday, September 15, at St. Columba's Church, Detroit, and the Rev. Joseph Fort Newton, rector of St. Paul's Memorial Church, Overbrook, Philadelphia, who preached morning and evening at St. Paul's Cathedral, Sunday, September 22.

Memorials to Miss Mason.

St. Paul's Cathedral, Detroit, has recently lost by death one of its most valued members in the person of Miss Julia B. Mason, who died about the middle of August. Miss Mason was forty-five years a choirmother, beginning in 1844, under Dr. Clark's rectorship in old St. Paul's on Congress Street, when men and boys made their appearance for the first time (in that parish) in a vested choir, and continuing throughout the tenure of office of four consecutive deans. The services in the Cathedral on Sunday, September 15, were memorials to Miss Mason. Bishop Page made a memorial address at the morning and also at the evening service.

McE.

ARIZONA.

Rt. Rev. Walter Mitchell, D. D., Bishop.

Ordained Deacon.

Frederick A. McNeil, of Phoenix, was ordained a deacon during special exercises at Trinity Cathedral at eleven o'clock Sunday morning, September 15. Mr. McNeil was ordained by the Rt. Rev. Walter Mitchell, Bishop of Arizona.

The sermon was delivered by Dean Edwin S. Lane, of Trinity Cathedral. The Rev. J. R. Jenkins, Archdeacon, was the presenter.

Mr. McNeil is a native of Phoenix and grew up in this city. He was graduated from the Phoenix Union high school in the class of 1919. Following his graduation he attended the University of Arizona for three years.

After becoming a candidate for the Episcopal ministry, Mr. McNeil pursued his studies at the University of the South at Sewanee, Tenn., where he enrolled in the seminary courses offered by that institution. He was graduated from that university in the class of 1929, receiving his degree last June.

He is the son of Mr. and Mrs. H. H. McNeil, pioneer residents of Phoenix.

Mr. McNeil has been appointed a member of the staff of Trinity Cathedral and as a deacon he will serve as vicar of St. Andrew's Chapel on West Adams Street. He also will have charge of the services to be presented each Sunday in the Camelback Mission.

He will, during the next year, do a great deal of extension work in the Salt River Valley in accordance with the plan of the Church to establish a number of missions.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.
Rt. Rev. H. S. Congley, D. D., Coadjutor.

Ames!

The Rt. Rev. Theodore N. Morrison, D. D.

The cornerstone of the new St. John's Church and Parish House or Student Center was laid at four o'clock, Sunday afternoon, September 15.

This impressive service was not only the realization of a dream, it marked a notable day in the history of the Diocese of Iowa. The Diocese of Iowa has accomplished its purpose. It has demonstrated the strength of the Episcopal Church when an important and appealing work is undertaken and when there is general and cheerful cooperation.

In 1877 there was an Unorganized Mission at Ames. There were five families, twenty-five individuals, nine communicants connected with the Mission. The Rev. Chester S. Percival was the missionary, C. K. Shinner was the Warden; C. E. Turner, Treasurer; Prof.

Thomas E. Pope, Lay Reader; $373.67 was the amount of money raised.

In 1879 the Mission was organized under the name of Trinity Mission. Professor Thomas E. Pope was Warden and Lay Reader. There were fifteen families, sixty-two individuals, thirteen communicants connected with the Mission.

In 1883 Trinity is reported vacant. P. J. Kaynor was Warden. The Woman's Guild created a fund for the building of a church. This fund grew slowly and was used in the building of St. John's, Ames, in 1899.

There came discouragement. Trinity Mission became defunct. There was no work at Ames reported in the Diocesan Journals from 1885 to 1893.

In 1893 the Archdeacon of Davenport, the Rev. S. R. J. Hoyt, S. T. D., formally organized St. John's Mission, Ames. Dr. J. P. Kaynor was Warden and Treasurer. The Archdeacon held services once a month.

In 1896 St. John's, Ames, was admitted as a parish to union with the Diocesan Convention. In the parochial report the name of Charles Quade appears. Mr. Quade is one of the Wardens, and through all the years that follow, Charles Quade has been the loyal, courageous, devoted Christian Churchman. He would not be discouraged. He would never give up. Charles Quade joined in the service of the Laying of the Cornerstone of the new Church September 15.

Prof. G. W. Bissell represented St. John's, Ames, as a Lay Delegate at the Forty-sixth Annual Convention of the Diocese held in Grace Church, Cedar Rapids, November 29 and 30, 1898—the first time St. John's, Ames, had a delegate at a Diocesan Convention. Bishop Morrison was elected Bishop of Iowa at this Convention.

In this period the parish reports give the names of Wardens, Treasurers and Clerks, but not of Vestrymen. Dr. L. H. Pammel may have been connected with St. John's before 1900, but his name appears in 1900 as one of the Wardens of the parish. We all do honor to Prof. Pammel. He has never failed. Dr. Pammel or his family, in good days and in dark weather, when every one was full of hope and anticipation, when there were only the faithful undaunted few, Dr. Pammel has been strong, determined, self-sacrificing, a man of vision, a man you could not discourage.

It was Dr. Pammel, I am informed, who first lifted his voice in the Episcopal Church to urge the development of our work at great Colleges and Universities. His was for some time a voice crying in a wilderness, but he who went on his way bearing good seed; here, even in this world, Dr. Pammel comes again bearing his sheaves with him.

On September 17, 1899, at four o'clock, as I recall, I laid the cornerstone of St. John's, Ames, in what was then no very considerable town—I dare not say village, people are very sensitive. It is now the City of Ames. The church completed, the altar, pews and other furnishings all in place, cost about $1,700. There was a debt of $250.

We cannot follow the history further, but one thing must be said: A bright day dawned when in the good providence of God the Rev. Leroy S. Burroughs became rector of St. John's. That was ten years ago. What a record it is, a splendid record of faithful wise, patient work, creditable to both priest and people. Mr. Burroughs has been a devoted priest. He has labored untiringly, and so has devoted wife. The sacrifices they have made, their wonderful cheerfulness, courage and patience, are known to us all. Many a man would have given up in despair, taken advantage of the tempting offers which were made to him, but Mr. Burroughs had dreamed his dream. He had a vision of a church and student center out near the great institution of which Iowa is so justly proud, and now, on Sunday, September 15, Mr. Burroughs, a very proud man, a very happy man, and in his heart, I am sure, a very humble man, will thank God that his dream, his inspiration, born of faith in God and devotion to God's Kingdom, at last is materialized in stone and that he will soon stand at God's altar in the new church to break the Bread of Life to his people.

How are we coming out financially? Very satisfactorily. Cash, unpaid pledges, and the gift of $15,000 from the National Council, will see all contracts provided for, but—but—we need an organ, say $5,000, an altar, chancel furnishings, pews. What a fine opportunity for memorials or thank offerings.

Perhaps you have not made a subscription, or you would like to increase the subscription you have already made. Perhaps it is in your heart to give a memorial or thank offering. Write to Bishop Longley, or to the Rev. Leroy S. Burroughs, Ames, or to myself, or you can send a check payable to the Ames Fund, address the envelope to the Rev. Jesse D. Griffith, 411 Royal Union Life Building, Des Moines, Iowa.—The Iowa Churchman.

NEW JERSEY.

Rt. Rev. Paul Matthews, D. D., Bishop.
Rt. Rev. Albion W. Knight, D. D., Bishop Coadjutor.

Sixtieth Anniversary Celebrated.

The Rev. Charles M. Perkins, rector of Christ Protestant Episcopal Church, West Collingswood, N. J., Sunday, September 22, celebrated the sixtieth anniversary of his ordination to the priesthood.

Bishop Paul Matthews and Bishop Coadjutor Albion W. Knight, of the Diocese of New Jersey, celebrated Holy Communion at the morning service. On Monday special services marking the anniversary were held in the Pro-Cathedral, Christ Church, Trenton.

In the sixty years of his ministry, Mr. Perkins has made 63,000 pastoral calls, conducted 20,500 church services and has missed only six regular church services.

"Your Heavenly Father Knoweth That Ye Have Need of All These Things"

Matthew 6:32.

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33 NATIONALITIES are represented in this photo of students in the Winter Term, 1929.

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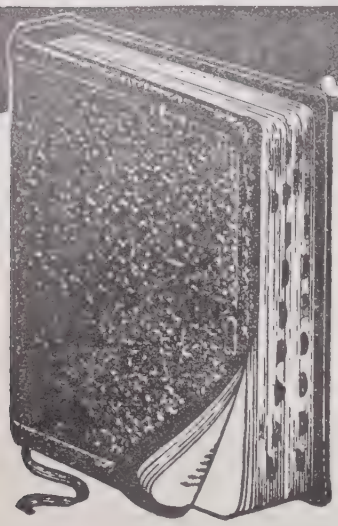
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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 94. RICHMOND, VA., OCTOBER 5, 1929. No. 40.

"The Lord loveth whom He chasteneth and scourgeth every one whom He receiveth."

Some time, when all life's lessons have been learned,
And sun and stars forever more have set,
The things which our weak judgment here had spurn'd,
The things o'er which we grieve with lashes wet—
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see, that, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end could see:
And, e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because He knows it good.

And if, some time, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser Hand than yours or mine
Pours out this portion for our lips to drink;
And as some friend we love is lying low,
Beyond the reach of human help and grace,
Oh, trust in Him from Whom all mercies flow,
And bear your sorrow in His wondrous peace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends His own,
And that sometimes the change which men call death
Conceals the fairest boon His love makes known.
And when we enter through the gates of life,
And stand within, and there God's workings see,
We may know all this mystery and strife,
And for each deep problem find the key.

But not to-day. Then be content, O heart;
God's plans like lilies pure and white, unfold;
We must not tear the close-shut leaves apart:
Time will reveal the calyxes of gold;
And when through His free grace we reach the land
Where tired feet, all journeyings o'er, may rest,
When we shall clearly see and understand,
I know that we shall say, "Our God knows best."

—*Selected.*

"I AM THE GOOD SHEPHERD."
"Come unto me all ye that travail and are heavy laden."

Not now, my child! A little more rough tossing,
A little longer on the billow's foam,
A few more journeyings in the desert darkness,
And then the sunshine of thy Father's home!

Not now; for I have wanderers in the distance,
And thou must call them in with patient love;
Not now; for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not now; for I have loved ones sad and weary,
Wilt thou not cheer them with My words of grace?
Sick ones who need thee in their lonely sorrow,
To carry My sweet messages of peace.

Not now; for wounded hearts are sorely bleeding,
And thou must teach those saddened hearts of Me;
Not now, for orphans' tears are thickly falling,
They need My Word, and this I give to thee.

Not now; for many a hungry one is pining;
Thy willing hand must be outstretched and free:
Thy Father hears the mighty cry of anguish,
And gives His messages of love to thee.

Not now; for dungeon walls look stern and gloomy,
And prisoners' sighs sound strangely on the breeze,
Wrecked lives, needing thy Saviour's grace and mercy;
Hast thou no ministry of love for these?

Go with the name of Jesus to the dying,
And speak that Name in all its living power;
Let not thy feeble heart grow chill and weary;
Can'st thou not watch with Me one little hour?

One little hour! and then thy Saviour's presence,
Eternal praises and the victor's palm:
One little hour! and then the Hallelujah!
Eternity's long, deep, thanksgiving psalm!

—*Selected.*

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
What Mean Ye By This Service?—Canon Dyson Hague	6
Favorite Scripture Verse	6
Friendship—H. L. R. Sheppard...	7
The Palestine Mandate	8
Address of General A. T. Goodwyn	8
An Appreciation—Rt. Rev. W. M. Green, D. D.	10
Book Reviews	10
Hudson Stuck	11
Letters to the Editor	11
Church Intelligence	12
Family Department	16
Children's Department	17
Personal Notes	23

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—Barbara Hollis.



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AN APPEAL

The little Episcopal Mission at Polloksville, N. C., wishes to call attention to its annual Bazaar which is to be held early in December. And again the Mission will be grateful for any contribution, no matter how small, either in money or salable article.

To those who have contributed in the past the Mission expresses its deep appreciation. And to new contributors it will feel deeply grateful.

The Polloksville Mission is small. Its numbers are few. But these few with the help of the Bishop and the rector of Christ Church, New Bern, N. C., are trying to establish a permanent foothold in this community, and are trying to carry His Message as exemplified in the teachings of the Episcopal Church.

The Mission is making slow but steady progress toward the building of a small Chapel to house its services. With the help of friends and those who are interested and willing to contribute to a worth-while work the Mission feels that it cannot fail.

Contributions should be mailed to Mrs. T. S. Bender, care The Polloksville Episcopal Mission, Polloksville, N. C., and should, if possible, be sent prior to December 1, in order to arrive in time for the Bazaar.

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Thoughts For the Thoughtful

To believe a business impossible is the way to make it so.—Jeremy Taylor.

Self-saving is a process of death; saving others a process of life.—Bishop Charles H. Brent.

Prayer is the opening of the doorway of the inner life that God may enter.—McIntyre.

To bear adversity with an equal mind is both the sign and glory of a brave spirit.—Quarles.

It is the one half hour which we cannot easily spare for which our Master is hungry.—Powett.

If your foot slips, you may recover your balance, but if your tongue slips, you cannot recall your words.—The Associated Magazine.

If you shift on to the shoulders of another the burden that belongs to you, you will find at last that you have also surrendered to him your crown.

It does not take a great man to do great things. It only takes a consecrated man, a devoted man, because God does everything and man does nothing except what God does through him.—Phillips Brooks.

Temptation comes with our choosing, but we decide whether it is to be an opportunity or a trap.—Rev. Wm. Porkess.

"Sometimes—nay, often—God grants the petition without letting us know that it is granted. The soul that we pleaded for is saved; let us believe it because it is not His will that any should perish; because He who creates the love in us will reward the love!"

Oh, what is the end of the highway of prayer!
How great is its measuring rod!
But no wisdom of man
Can know its full span—
For it ends in the bosom of God.
—H. W. Harper.

Jesus stands out of the pages of history as a modern of moderns, because He had a message for all time. A message of vital importance to our own day. If we preach that message, we preach the Christ. If we half bury it under an elaboration of ritual and ecclesiasticism, we leave men free to doubt whether we really believe the Gospel of the Son of Man.—Bishop E. W. Barnes.

All through life I see a Cross
Where sons of God yield up their breath;
There is no gain except by loss,
There is no life except by death,
And no full vision but by Faith,
Nor glory but by bearing shame,
Nor justice but by taking blame,
And that Eternal Passion saith,
"Be emptied of glory and right and name."



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EDITORIALS

Vol. 94. RICHMOND, VA., OCTOBER 5, 1929. No. 40.

CRITICS

One of the queerest of the many queer paradoxes of human life and character is that the most selfish people are those who give the least attention to themselves and the most to others—who study themselves superficially and always with friendly eyes and study everybody else in search for blemishes. None of us gathering courage to consider ourselves honestly, frankly, candidly, can be selfish, vain, intolerant or vindictively severe on other sinners and failures, however justly we may hate the sin. Philosophers of all the ages, nations and languages agree that the guidance for conduct and for right living and dealing with our fellow men is summarized in the two words, "know thyself", which impose the hardest of all human tasks. So far as records indicate, no uninspired philosopher giving that sound advice ever followed it exactly or illustrated in his career and writings the humility, restraint and wide and endless charity which obedience to it invariably brings. Those who faithfully try to know themselves, to search their hearts diligently and to learn from and profit by the knowledge so obtained gather rich and beautiful reward. They free and clear themselves of so much of the smallness, meanness, bitterness, sensitive and offense seeking vanity, snarling criticism of others, acute and unnecessary unhappiness, resulting from refusal of self-examination. The immunity is well worth the painful sackcloth and ashes consequent on honest facing and analysis of our innermost selves.

We must be our own mirrors. No two leaves in a forest are precisely alike, and there are no precise human duplications, externally or internally. Nobody has discovered an apparatus to show us how our respective minds and souls and hearts look and act. We can not judge ourselves by comparisons or contacts with others. Each of us is different from all others in spiritual and mental construction and conditions and influences. People whose welfare depends on physical appearance know they can not afford illusions regarding themselves nor self-deception. They must have and use truthful glasses and must look into them straight and realize what they see, defects to be cured or concealed, beauties to be accentuated and improved. A lamentably large proportion of us will not see ourselves as we are, as reflected in the impressions, opinions and judgments of us, which, however, unpleasant, usually are conveyed to us, one way or another, sooner or later. The player folk of the stage and the men and women naturally and properly intent on looking their best and being attractive, know they must know accurately their own faces and forms and realize the rights and wrongs, good and bad, of them. Innumerable thousands of us, engaged in the serious actualities of every-day life, steadily and absurdly deceive ourselves regarding ourselves. We cherish delusions of our own grandeur persistently and pitifully as any lunatic, apply to obvious villainies or weaknesses a little rouge touch of excuse or palliation or vague promise of future amendment and reform; so deceive and blind and befool ourselves, feel entirely sure of having deceived all spectators and go busily spying out and savagely criticizing the real or supposed misdeeds and shortcomings of others. From the self-appointed, self-decorated, censors pour lamentation and maledictions—shouted or whispered, as occasion allows—against everything, from the general course of the universe, governments and society to local administrations, management of churches, conduct of pastors and congregations.

Many communities and congregations are afflicted with virulent, probably all with modified, specimens of these critics of all but themselves. The Pharisees were of that kind; but more foolish and degraded than the Pharisees are those hypocrites who on pretence of avoiding hypocrisy betray their own hearts by dodging the responsibilities, duties and restrictions of religion and so are guilty of the basest and vilest deception. It may be that the sanctimonious hypocrite hiding iniquity behind disguise of piety is less offensive to Heaven than the blatant hypocrite masking evil design and desire with proclamations of unbelief or ostentatious aloofness from honor to the Almighty.

The direct interest of a Church paper in the unhappily familiar chronic critic, censor and fault-finder is because of the harm done by the type to Christianity and the churches. When the books of the Recording Angel are unfolded, they may reveal glorious, dreadful, soul-lifting chapters telling the beautiful long patience of devoted pastors and their families and the sincere church workers who are and always have been special objects and helpless victims of the carping explorers for motes blind to their own beams. A pithy French proverb says those who excuse themselves accuse themselves. It might be amended truthfully, to say that the most sanguine, energetic and persevering self-excusers invariably are the most rigid and relentless accusers of others. In Hudibras is a biting couplet describing those who compound for sins they are inclined to by damning those they have no mind to, but our constitutional, self-constituted critic of pastor, choir, congregation and congregational and church organizations will not confess to a sin to be compounded and concentrates on real or supposed sins of everybody else. It is an easy, alluring vice. Craving for sense of superiority is one of the most despicable, strongest and most universal of human instincts. It has caused crimes and sins follies and miseries of many grades, from the wild African perching a stove-pipe hat above his nakedness to usurpations of thrones and the pew-holder intently seeking flaws in the sermon. Unless resisted staunchly, it fastens constantly more viciously its poisonous and consuming tentacles. Like some habit-forming drugs, it arouses and stimulates all within us that is bad. Unlike the drugs, it gives no interval of calm or rest.

As the quality of mercy is twice blest, blessing alike giver and recipient, envy, hatred, malice and uncharitableness, from which we pray to be delivered, and the critical habit, growing from them and fostering them, carry double curse. Charity, St. Paul tells us, thinketh no evil. Vigilant and eager critics think and see nothing but evil. Love, kindliness, tolerance, faith, hope and charity, sacred and

pure and glorious emanations from the same Divine source, are the sweetest luxuries our lives and souls may know. They warm and strengthen when the body shivers with cold or privations, soothe and comfort and gladden when pain racks or fever scorches, give light and beauty through the fiercest and darkest storm. They are not spineless nor cowardly. The tenderest are the bravest. Those most reluctant to suspect and discern wrong are the sturdiest and boldest in resisting it, foremost in overthrowing it.

In the illimitable arena where the battles really vital to individuals and humanity are fought, invisible and soundless to our senses, victories over all temptation are won by unwearied watchfulness, stubborn valor, ceaseless prayer for help to know ourselves, to weigh and dissect our motives, purposes, the origin of each thought. If we imagine all the men and women in the world, even all members of Christian churches, faithfully waging such war with themselves, within themselves, we imagine the Millennium, the universal reign of the Christ spirit and of righteousness and peace. If we imagine it in our own communities and congregations, we imagine happiness and usefulness and unity surpassing the brightest hopes, pastor and people working joyfully together and achieving magnificent results; no longer the deplorable and disastrous fact of the singing of "Onward Christian Soldier" by those intending comment and conduct which, were they real soldiers, would subject them to summary execution for mutiny, cowardice and desertion to the enemy. We may hardly think possible such searchings and purging and valorous battling by all in even a small congregation. We can strive for it each for ourselves, to make the kind of charity described with such splendid eloquence and fervor in the thirteenth chapter of Corinthians being right at our own homes in our own hearts and souls. Each of us may reverse the way of the habitual critic, fault-finder, flaw inspector, and by very close and studious attention to our own sins and frailties and vigorously sweeping before our own doors be really and finely helpful to the supreme cause and know to the end the tranquil joy of giving and receiving loving and earnest good will.

Alfred B. Williams.

WHAT MEAN YE BY THIS SERVICE?

A STUDY IN CHURCH WORSHIP

By Canon Dyson Hague, Toronto, Canada

THE more one studies our Morning and Evening Service, the more one is convinced that its various parts were drawn up in accordance with a great spiritual ideal and that the men who compiled it had before them a great object which was to enable the people of the Church for all time to worship God in accordance with Christ's great Canon of Divine service laid down in John 4:23-24. Their general object was their own statement, to please God and to profit all the worshippers. But when we come to the detailed development of their own general scheme, we find that its devotional elements may be divided broadly speaking, into five main sections corresponding to the five great devotional aspirations and necessities of man as a worshipper. And the marvellous thing is, that the provision for these requirements is not only abundantly furnished, but that the sequence of the spiritual provision is in exact accordance with the demands of a truly spiritual and Scriptural philosophy. They realized in the first place that the great barrier to filial worship is the consciousness of unforgiven sin, and that before there can be any acceptable worship, there must be an accepted worshipper. The heart of the divinely revealed system of the Old Covenant, was that there must be acceptance before there is worship; and an acknowledgment of the sinfulness of man and the guilt of sin, and the need of forgiveness in the New Testament, as well as in the Old, is the first requirement. The Prayer Book compilers, therefore, planted in the very forefront of the Church of England system the necessity and the blessing of obtained forgiveness, and one is struck with the fact that every worshipper in our Church has to pass first of all through the portal of a very lowly and hearty confession of sin. In the Sentences, the Exhortation, the General Confession, and the Absolution and the Lord's Prayer, the precious promises of pardon and the earnest pleading for forgiveness and the blessed gospel of reconciliation, are put into the ear and mouth of all who participate. Thus the great entrance in the Anglican system of Divine worship, is the soul's confession and the soul's acceptance (Rom. 5:1; Ephes. 1:7; 1 John 1-9; 2-12). Now the natural expression of the soul that is reconciled is praise; and the instinct of jubilation is next provided for as the heart of God's accepted sons bursts forth in song. "The mouths that were silenced by sin and opened only by God" (Bishop Sparrow), now give their glory to the Father and to the Son and to the Holy Ghost, and in a happy unison call on all present to sing and rejoice and be glad in their God. In the Psalms, and the Te Deum and subsequent Canticles, this section of our service provides for the joy of the forgiven (Ephes. 5:19). We do not sing these praise-words at the beginning. But when we have got forgiveness, and taken the place of the sons and daughters of the Lord Almighty, and asked the Lord to open our lips, then, and not till then, we show forth His praise. But religion is not all emotion. The soul needs nutriment as the body. So next, the Church provides for her children the soul-building food of the Bible, "that the people might continually profit more and more in the knowledge of God", and gives chapter by chapter, "the very pure Word of God, the Holy Scripture". The Psalms, as well as the Lessons, might be included in this section. The next attitude is that of profession, for with the mouth confession is made unto salvation (Rom. 10:10), and the subjects of the Great King must never be ashamed as His loyal and loved soldiers to declare their faith. It was a fine spiritual perceptivity that led our Prayer Book compilers to place the declaration of our faith **after** the receiving of God's Word in the Lessons and the Psalms, and Scripture, hymns and songs, for faith cometh by hearing and hearing by the Word of God (Rom. 10:17). And then, last of all, we kneel as suppliants and in suffrages, collects, litany and prayers, we pray in His Name, following the divinely inspired order laid down by the Apostle Paul in his suggestion to "the first Bishop of the Church of the Ephesians" (1 Tim. 2:1-2). Truly, we can say as we look at it as a completed unit, that it reveals the expression of a great spiritual plan, a goodly order indeed and that Scriptural truth runs through it as the River of Life through the Garden of the Lord. As in the great Communion Service also, it fits every phase of the worshipping heart, because it makes us all do just the things we ought to do when we come before God, in just the order wo ought to do them. It puts first things first, and next things next. Or, to summarize and recapitulate:

Every person who enters our Church to worship in our Morning and Evening Service, draws nigh God in five successive attitudes; first as a **sinner** to confess guilt and receive **pardon**; second as a **son** to offer **praise**; third as a **scholar** to get **profit** by His Word; fourth as a **subject** to make **profession** of faith; and fifth as a **suppliant** to offer **prayer.** And thus in our Anglican service the consciousness of alienation, the craving for acceptance, the instinct of praise, the duty for confession, and the desire for prayer, one and all of these elemental and perennial necessities of the Christian's life, are amply and simply met in the successive sections of the service: Reconciliation; Jubilation; Instruction; Confession; Intercession.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invied to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by Mr. Berkleley Minor, of Charlottesville, Virginia:

"It is good for me that I have been in trouble.—I know, O Lord, that Thy judgments are right: and that Thou of very faithfulness hast caused me to be troubled."—Psalm 119:71, 75.

Who will send one from the far away places as well as very near us?

FRIENDSHIP

By H. R. L. Sheppard

THE longer I live, the more certain I get that one of the only things that matter in life is friendship. We simply cannot get on without a few friends, and if we have got as many real friends as we have fingers on one hand we may count ourselves mighty lucky. How many friends have you? I mean, how many people are there to whom you can go, pouring out all your troubles, exaggerated maybe at the moment, telling them all your fears and apprehensions, and having a real old "grouse" with complete confidence that at the end they will make allowances for your moments of weakness, and that they will try to cheer you up, not by orthodox bracing remarks, but by the presence of a hand, the gift of a cigarette, or a cup of tea? Later perhaps they will see you home, and you will return feeling that you have at least got one real friend.

This friendship is the loveliest thing in the world, and I doubt if men are ever perfect at it without contact with Jesus Christ. I think what Jesus Christ offers to do for you and for me is primarily to make us possible. He makes us possible from the other man's point of view, so that at home and everywhere, at our work or whatever our line of life may be, things may be easier for some one because we are running around. There will not be quite so much sarcasm, not so many bitter words, not so much unkind suggestion and talk.

I get tired of hearing the modern preacher saying that God cannot get on without you or me, or do His work without us. I feel sure God wants to work through us, but I hate the very suggestion that He cannot do anything if we fail, because we fail so frequently and so badly. God has not needed me for His mighty works; He did not need me to create the soul of Gandhi, or to bring into life again the spring flowers, or for His many other miracles of goodness. God can, as a matter of fact, get on perfectly well without us, though His home circle could never be complete unless we were within it. There is, however, one thing that I think He needs of us quite dreadfully—that is, that we should give off a kind of fragrance of the radiance of love in His Name to all who touch our lives. That is what friendship means in our relationship to our neighbors. I know all this Church attendance and services are very helpful at times—of course they are, they keep us true to our ideals and help us on the way; but what most of us need if we are honest in our conclusion, is to have some Christ-like person who really cares for us, and cares not merely for our souls but for us.

You do find who your real friends are when your luck is out, don't you? I have nothing to complain of, for while mine has been out I have met with amazing kindness, but it is extraordinary how some friends drop away when a man is down and out. We thought when we were in a good job that we were loved for what we were, apart from the office we held; but there came a day when the limelight ceased to play upon us and we had to step down—then suddenly, we found there were not as many ready to serve us as there used to be. Did they really care for us, or only for the crumbs that might have fallen from our table? Anyhow, which of you listening in, who has fallen on hard times does not realize the value of friends who stand by whatever be your circumstances?

* * *

I wonder what it would mean to some of those who once helped us if we suddenly began again to remember what we owe them—the woman who first taught us what decency was; the man who first gave us our chance and perhaps our first bit of business; or, still more important, the old people who gave us a welcome in this or that great City before we got as big as we are now, and whose homely comforts we have ceased to need? What about those people? They are ageing now, and it is a long time since we crossed their threshold. They are a little embittered, and can you wonder, because we were so ready to receive their hospitality once, but now they never see us. Is it because we no longer want anything from them? There is probably some one ill too, to whom we should realize we owe much if we thought back for a moment. What about paying a visit there?

May I talk to you for one moment about the art of friendship? By friendship, let us bear in mind that we can serve our generation better than by any other gift. I want to suggest that we should try not to be clumsy in our attempts to be friendly, especially with young people. We should try not to give the impression that we want to do them good. The person who thinks he is going to do good to some one is a most unpleasant person—self-conscious righteousness is an odious thing. We have all suffered, I suppose, from people who have wanted to do us good. I certainly have, and so no doubt have you. They are so heavy-handed. I am not referring to the older people who made life strong for us when we were young, and who were perhaps a little stern in our childhood, especially on Sunday. I confess that those who are always telling me how much they suffered from the number of services they were made to attend in their youth on Sunday, do not seem much the worse for it now. They like talking about it, but for the most part they retain some of that respect for religion and a great sense of the value of spiritual things which is lacking in those for whom Sunday is merely an extra day for games only. But there are people who do try to do us good—aunts are rather clumsy sometimes, at least some are! Sometimes an aunt has her favorite clergyman, the "dear Vicar", and she pushes him at us until we hate the man and his church, merely because she tells us how splendid he is. "I wish you had heard the dear Vicar this morning. He preached such a beautiful sermon." Under our breath we say how much we hate that dear Vicar, and thank goodness we were not at church.

* * *

I can't resist telling you that when I was very young, I was often sent to see an old lady who felt she ought to do me good. I remember one evening when she spent hours, as it seemed to me, talking of the evils of betting. As a matter of fact, horse racing has never been a temptation of mine, but the old lady kept me up so late and made me so angry that the next morning I gave 1s. to the butler, and asked him to put it on a horse!

If you would help people in a simple, strong and happy way, remember the advice on a match box—"rub lightly"—that is the only way to kindle a flame. Believe that our Lord will do most of the work, and commend those you love to the infinite wisdom of God. One thing further is needed—we should ask for the power to see what is now hidden from our eyes, and to hear the sounds that we usually miss because we are blind and deaf. We do not seem to see what is the matter with our neighbors; we do not realize that when they are cross and angry and irritable that it may be that things are very hard at home. If we knew of their trouble; of the weariness of their work, we should make so much more allowance than we do. Think of the sheer dull monotony of the lives of many thousands of men and women, girls and boys; the same old job is every day, the same old bus, the same old rush morning and night, and maybe in the evening nothing to do except sit at home, and wait for the rush to begin again next day, for there is not a penny to spend on fun. For many this goes on year in and year out—stitching the same old garments, hammering the same old typewriter, turning the same old wheel—with no hope, so far as they can see, of things getting better and easier.

Dare you make this prayer? "Lord, open my eyes that I may see and my ears that I may hear." It needs a good deal of bravery to make that prayer, because there are thousands of sights and sounds hidden from us now that if we should see and hear might drive us at times almost to despair. Yet there is no one in the world who helps so much as the person who has dared to make that prayer, and whose ears and eyes have been opened so that they can hear and see the sad and joyful sounds and sights of humanity at large. Christianity is so beautiful and radiant—it is such a wholly gracious thing if once we understand it. It is that which makes a man really love his neighbor, and run at all hours of the day or night to be of service if he can.

Since there is no purpose in these services unless some little acts of service follow from them, I want you tonight to think back over your life and ask yourself, "Who is there who once was good to me, for whom I have done nothing for many a long day?" Perhaps you could put that right this week. If you want still further to lead some one to our Lord, even while you feel that you need leading to Him yourself, just make this prayer for your friend, and then leave him at the feet of Christ: "O Lord, here is John, or Bill, or Mary. Please in Your own way and in Your own time, help them, and give me a chance of serving them, and of learning from them what they have to teach me."

If you know of some one who has lately taken a toss, and is out in the wilderness, right down on his uppers, who once did you a good turn, then even tonight on your way home drop in to see him. You may have a tobacco pouch on you, and perhaps it might end by both of you wanting to go on your knees and say together the "Our

Father." Lots of lovely things sometimes follow from a smoke.

* * *

Oh, my dears, it is only love that really matters. I feel sure that we shall find this when we get to the Other Side. It is only love really that God asks of you and me; not great successful ventures, but just that we should love and go on loving, and that we should dare to pray to Him that He would open our eyes that we might see, and our ears that we might hear as His dear eyes saw and His dear ears heard when He pilgrimed amongst men in Galilee.—St. Martin's Review.

THE PALESTINE MANDATE.

(From The Montreal Gazette, Sept. 17, 1929.)

To the Editor of The Gazette:

Sir—Lord Rothermere's recent denouncement of Great Britain's mandate for the Holy Land reveals on his own part a strange disregard of the prophetic Scriptures, and of the Divine will and purpose concerning the Hebrew people. In the light of the Scriptures, I reverently believe that a greater honor was never conferred upon Old England, than that the Living God should have chosen her to be the guardian of the people of Israel, and of the Land of Promise. It is also most significant that the United States should be standing with England in support of the mandate, while all the reactionary forces of the world are, secretly or openly, hostile both to the two great English-speaking peoples and to the Jews. For England to go back on the Mandate, because of the perilous nature of her charge, would be to her eternal dishonor in the Eyes of God and of all sincere Christians. Stainless honor is a glorious heritage for England to hand down to her children from one generation to another.

In the light of what I have thus far written, Lord Balfour's recent and unreserved assurance that England will not desert the Jews, is matter of strong consolation. Moreover Ramsay MacDonald, the present Premier of Great Britain, used language as long ago as 1923, which leads us to believe that we can rely upon his powerful support of the Mandate. The passage here referred to is so singularly beautiful, that I recorded it in my book of remembrance; from which I now transcribe it, in the hope that it may be circulated far and wide. Ramsay MacDonald thus describes his own experience in the Holy Land in 1923: "Another spirit is in the new immigrant . . . The deep wells of tradition in his soul flow again with a refreshing abundance . . . . Carlyle has praised, in tones that thrill our hearts, him who subdues both Earth and Heaven; and I thought I met such men that afternoon at Nuris, hard by Gideon's Spring, and later on Mount Carmel, with dim lamps lighting up their faces, near by where Samuel testified to the power of Jehovah. One goes through Palestine now with the verses of many a prophecy on one's lips. One hears them as though the hills whispered them. The camps on the sea-shore, by the way-sides, on the hills, seem to have come by the command of the Ancient of Days; seem to have been arranged long, long ago, when it was promised that He will assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. Time has brought forth the event, and the Land of Israel again receives her children. She is worn out, she is neglected, she is in bondage to a stranger; but she still retains the treasures of her motherhood, and her children can find peace and happiness in her service."

In conclusion, let me add that I am not an "Anglo-Israelite." I write simply as a British loyalist, and a devoted lover of Israel, rejoicing in the heartening words of the Prophet Isaiah: "In days to come Jacob shall take root, Israel shall blossom and bud, and they shall fill the face of the world with fruit" (Isaiah 27-6).

Let us not forget the striking words of Joaquin Miller, addressed "To Russia":

> "Who taught you tender Bible tales
> Of honey lands, of milk and wine,
> Of happy peaceful Palestine?
> Of Jordan's holy harvest vales?
> Who gave the patient Christ, I say,
> Who gave your Christian Creed? Yea, Yea,
> Who gave your very God to you?
> Your Jew! Your Jew! Your hated Jew!"

Surely we should pray for the peace of Jerusalem: for the friend of the Jew is the friend of God.

G. Osborne Troop.

Halifax, N. S., September 12, 1929.

"And it shall come to pass in that day, that I will make Jerusalem a burdensome stone for all the peoples; all that burden themselves with it shall be sore wounded: and all the nations of the earth shall be gathered against it" (Zechariah 12:3, R. V.).

ADDRESS BY GENERAL A. T. GOODWYN

Note: This address was delivered by the Commander-in-Chief of the United Confederate Veterans, at their Thirty-ninth Reunion, held at Charlotte, N. C., June 5, 1929. It will be carried in The Southern Churchman in three divisions, this being the first.

1. My Comrades: On this patriotic occasion our hearts are filled with gratitude to our Heavenly Father for our prolonged lives and many blessings. We are happy to greet each other in the spirit of fraternal love with many proud, sad memories of common dangers, common sacrifices, and also glad memories of duty faithfully performed. We are now joyfully realizing a present blessing in being the invited guests of the hospitable people of the great, historic State of North Carolina. Of this state it has been said in more eloquent words than mine, that "no organized community in America is more distinguished than North Carolina for conservatism, fidelity to engagements, sterling honesty and courageous devotion to liberty, that she was not in haste to unite with the Confederate States as she preferred more conservative and successful resistance, but when her faith was plighted no state surpassed her in sacrifices, labors, and courage." Let us not forget that this Reunion is made sacred to us not only by the valor and sacrifice of our brothers in arms, but sanctified by inheritance from our Revolutionary ancestors in their exemplary and heroic struggle for the principles of political self government and religious liberty, the foundation stones of all free, equitable and orderly government.

2. At our Thirty-Seventh Reunion you passed a resolution, unanimously, calling on every veteran to do his part in correcting the errors and falsehoods of prevailing history by writing his experiences and observations in order that future historians may be informed of the causes of the War Between the States, and the spirit in which it was waged.

3. Near the close of the war the Confederate authorities at Richmond issued a proclamation to the people of the South in which these two prophetic statements were made, anticipating our defeat:

4. "The Southern States would be held as conquered provinces by the despotic government at Washington."

5. "Failure will compel us to drink the cup of humiliation, even to the bitter dregs of having the history of our struggle written by New England historians."

6. We fought four years of military war against almost incredible odds, in numbers, equipment and resources, and now in sober retrospection, in prayerful introspection, in the words of another we can say, "We thank God that at Appomattox we were with General Lee and not with General Grant."

7. We fought ten years of political war to save our civilization after our Southland had been divided into military districts by a sectional despotism of selfishness, greed, deception and hate. The wisdom, endurance, courage and loyalty of a people were never more sternly tested than during those deplorable years—selfish, designing politicians were the malefactors of that period, as they are the menacing influence to law and order, today. Must not that be false which requires for its support so much imposture, so much tyranny?

8. Cicero said, "The first aim of history is that it should neither care to say anything that is false, nor fear to say anything that is true, for the establishment of truth is never wrong." The great Napoleon in Italy said, "Respect for property, humanity and religion is our animating principle". This was his policy while invading the enemy's country. Read General Lee's orders to his troops when invading Pennsylvania and you will be impressed with the same humane policy in our intranational war.

Again Napoleon said, "Give the masses a toy and they will play with it and allow themselves to be led, provided always the leader is adroit enough to hide his real aims". This declaration was illustrated when the authorities at Washington—by simulation and dissimulation, led a large per cent of the people of the North into the war by appeal-

ing to their loyalty to the flag, which was their toy. The most active influence was in Boston, from the same source that for selfish economic reasons opposed the War of 1812, at that time themselves threatening secession, and rendering practical assistance to the British.

It was at this time that Massachusetts was called on for her quota of troops. Her Governor, Caleb Strong, informed the President that these troops could not be marched beyond the limits of the state unless, he, the President, came for them and marched them. (See "Butler's Book", page 139.) Here you see an open defiance of the Government during the perilous time of foreign war.

9. Without asperity in my heart for any man, alive or dead—but with proud devoted loyalty to Southern traditions and history, I shall recall some facts provoking the war, and uncover some impressive and indefensible facts of the war—doing my mite in promoting the full truth to aid scholarship in giving us an American history that will do justice to all concerned. Such a history would clearly show that it was a veiled economic war of industrial greed against the agricultural South.

10. The great mass of people in every section of our vast country are honest, patriotic and fairminded, and when rightly informed will stand for righteous justice in all relations and activities of life. Man cannot more impressively illustrate exalted patriotism than in freely offering his life in the perils of the battlefield in response to his sense of duty.

During our deplorable war such patriotism was proclaimed on hundreds of battlefields by volunteers in gray and by volunteers in blue. This combined courage is an assurance of safety from any foreign enemy. Do justice to all and all hearts will be one in patriotic spirit and purpose.

11. "Justice cannot be done to the people of the South if the acts of 1861-1865 are to be interpreted by the standards of today in the interpretations of past documents, even of the Scriptures. The critic should not be preoccupied by assumptions, nor prejudice questions and interests of a former period, nor be bereft of an apprehensive sympathy with the environments of those whose conduct and opinions are criticised. The impartial critic or historian must learn to put himself in his place—and cling less dogmatically to the present if he would accurately and justly portray the past. The series of reconstructive measures in bald usurpation, in mad tyranny, in the essence of diabolism, in the deliberate purpose to give supremacy to negroes in some states (as South Carolina, Mississippi and Louisiana, where, by the census, they had the majority in population), and to Republicans in all, has no parallel in the annals of the Borgias and the Caesars", so declared our lamented comrade, Dr. Curry, whose statue is in Statuary Hall of our Federal Capitol.

12. When President Lincoln was inaugurated on the fourth day of March, 1861, the border States of Virginia, North Carolina, Tennessee and Arkansas, having approximately two-thirds of the Southern population, had refused to secede, and their official delegates were pleading for a national convention, confidently hoping to adjust political differences and restore the Union. The three ex-presidents, Tyler, Pierce, Buchanan, were active in calling for this convention ,without avail. The authorities at Washington decided on war, and by duplicity and prevarication secretly organized a military force to capture and hold the forts on the Southern coast. The foremost of these forces was a squadron of men and supplies for Fort Sumter, a fort essential to the protection of the City of Charleston in the State of South Carolina. As these vessels appeared in view our soldiers did not count the mighty odds against them, but like their Revolutionary ancestors responded with open defiance and the Confederate flag waved over Sumter.

13. I now read to you an account by a learned and accurate English historian, Percy Gregg, of a premeditated purpose leading to this eventful day: "The Confederates had obviously done their very utmost to postpone or avert hostilities. Mr. Lincoln, Mr. Seward and their colleagues intentionally and deliberately forced on the collision, determined to leave the South no choice but between surrender at discretion and instant war. They gained their end. Northern feeling would not sanction an offensive war till every effort at peaceful settlement had been exhausted. Hence it was imperative if Lincoln's presidency was not to be signalized by the immediate dissolution of the Union, and to bring the Republican party into universal odium and contempt, or the Chicago platform to be ignominiously retracted, that the North should be hurried into war on false pretenses. The authors of the collision, the men who had publicly pledged themselves to peace while secretly preparing war, profited by their own duplicity, and concealed the transactions which had rendered the reduction of Sumter an instant necessity of self defense. The North was persuaded the South had struck the first blow—had fired on the uniform—had insulted the flag. The imperious self-will of a dictatorial democracy was successfully inflamed to fury; and from this point it would be as profitable to trace the sequences of fancies in a fever dream as to follow the unreasoning impulses of a deluded people. The double policy of the Republican cabinet—the peace negotiations—the war measures of Lincoln and Seward, had served their double purpose; had baffled the earnest efforts of the Confederates to keep the peace, and hidden those efforts from a great majority of the Northern people. The South had been forced, the North tricked into war. The players of that double game have gone where all hearts are open, all desires known. Their secrets cannot long be hidden from the scrutiny of biographers and historians; already, enough is known to reveal, not perhaps their individual intentions, but their collective responsibility."

Frazier's Magazine, published in London, represented a large body of foreign opinions when it said:

Abraham Lincoln is responsible to humanity and humanity's God for all the blood that has been shed in this unholy war, for every life and limb that has been lost, for every widow and orphan that has been bereft (see Wm. E. Dodd's "Lincoln or Lee, Pp. 157-158).

14. Now, I will read to you the words of Lord Wolseley, Field Marshal of the British Empire, in a letter to Capt. Gordon McCabe, a distinguished Confederate Veteran and educator of Virginia:

Farm Haven,
Glyne via Lewes,
Dec. 8, 1902.

Dear Col. McCabe:

x x x x x x

Anything about your war must always have a deep interest for me for many reasons. I shall refer only to one and it is this: that of all wars with which I am acquainted since classical times, your great war stands out as the most remarkable event. It certainly was the most remarkable event during the time that I have been on earth. I do not go into the question as to whether the South was right or whether it was wrong in what she did, but at any rate her struggle was for a great principle which she believed to underlie the Constitution of the United States, to be in fact the basis upon which that great government was formed by its illustrious founders. It is a point upon which, however, I feel great diffidence in expressing my opinion, but, I can as a soldier say, that no struggle for liberty was ever fought with greater daring, energy, knowledge of war, or more devoted patriotism, or in a more chivalrous fashion than the campaigns which will always make the Southern struggle a remarkable event in military history. All who took part in it have every reason to be proud for having done so."

15. It will be a proud and happy memory to the end that I was among the soldiers who faced the enemy at the threshold in the battle of Sumter. The first gun was fired early on Friday morning, April 12, 1861, and I now clearly recall the impressive incidents of that notable day. I see vessels with troops and supplies for the besieged fort at anchor in the bay, just beyond reach of our shells. I see and hear the thundering cannon continuously all day Friday and Friday night until noon Saturday, when flames begin to leap from the smoking fort, greeted by cheers from Confederate forces—for they knew the end was near. In a short while the big guns cease their horrible roar and we heard loud cheering as the white flag waved over Sumter—succeeded by more cheering as the wonderful news was heard that not a drop of human blood had been shed on either side. Terms were arranged whereby the commander was to salute his flag before hauling it down, and he and his garrison were to be transferred to the vessels in the bay. On Sunday, the fourteenth, when the flag was being saluted one or two men were killed, and a few wounded by the bursting of a gun. As the steamer with the garrison on board moved from Sumter to the receiving vessels in the bay, the Confederates along the shore stood in line with hats off, in honor of their gallantry in defense. Non-exploding shells were used by both sides in this bombardment.

16. At our annual Reunion held in Tampa in 1927 the convention unanimously passed the following resolutions:

RESOLVED:

1—We bow in grateful reverence to our Heavenly Father for prolonging our lives with many blessings and for His providence in bringing us together in a spirit of fraternal comradeship reviving many proud and happy memories of our patriotic struggle for the hallowed principles of local self government and constitutional law.

2—We appeal to each veteran to do his part in recording his experiences by speech, by letter and by facts that the future historian may be informed of the causes of the deplorable war, and the spirit with which it was waged. We prayerfully hope for the truth, the whole truth and only the truth of the tragic years of 1861-65.

3—When the war closed we returned to our homes and

fields and found them desolated. Under military impositions we were confronted with such trying economic and racial conditions as never before had tested the wisdom, patience and endurance of a stricken people; conditions that in historic review, would bring a blush of shame to intelligent people throughout the whole country. While our duties were calling us to meet these serious conditions, partisans were writing history largely sectional, malicious and false. We appeal to fair minded scholarship for a truthful history that will do justice to all involved.

4—We congratulate ourselves that the thoughtful people of all sections are beginning to see what we have always known, that in pursuing our course we have been within our constitutional and moral rights as taught and exemplified by our Revolutionary ancestors. These facts are clearly illustrated in Statuary Hall of our national capitol, where the statues of Washington and Lee stand side by side, Washington in his Revolutionary uniform and Lee in his Confederate uniform, high exponents of the same sacred principles. We are proud of our leadership. We confidently hold it up for the contemplation of the historian as typical of the highest manhood. The four heroic figures in the administration at the sunset of the Confederacy, were Jefferson Davis, Commander-in-Chief ;Robert E. Lee, Commander-in-Arms; John C. Breckenridge, Secretary of War, and Judah P. Benjamin, Secretary of State. We challenge the student of the ages to produce their equals, in cultural graces, in unselfish patriotism, in patient endurance, in inflexible integrity, in nobility of character. We point to them with pride as exemplars for future generations.

17. It was this rich heritage that enabled our dear Comrade Sam Davis to symbolize to the world that honor is more sacred than life. I challenge the student of military history to recall such supreme self sacrifice to exalted duty as displayed by this martyred hero. It was this rich heritage that has given us the sublime memories of our comrades blind to fear on the battlefield, pale with hunger in camp, still standing bravely by the colors and faithful to the end. It was this rich heritage that inspired and sustained a son of a Confederate Veteran, as President, to carry on the mightiest war of ages without a breath of scandal, Woodrow Wilson. It was this heritage that placed a son of a Confederate Veteran at the head of the Federal military forces today, General Summerall.

(To be continued.)

AN APPRECIATION.

Rt. Rev. William Mercer Green, D. D.,
Bishop Coadjutor of Mississippi.

The announcement that the fourth and last Course of "The Church School in the Book of Common Prayer," by the late Bishop of Alabama, Dr. Beckwith, is now off the press, suggests an appreciation of the really great contribution that he made to the cause of Christian Education.

More than thirty years ago he published "The Trinity Course of Church Instruction," the fruit of years of study and practical experience. It was appreciated by many, but did not receive the generous and general use which it deserved. With infinite patience, great courage, and, indeed, heroic sacrifice, Bishop Beckwith gave himself to the expansion of his system.

He worked on the principle that the Bible is the Source-Book of the Church's instruction in faith and life, and that the Book of Common Prayer is her interpretative Text-Book. His four volumes or courses of instruction are an unfolding of the Church's process of Christian Nurture as set forth in the Book of Common Prayer. The first lays the foundation in a study of the Church Catechism. The second shows it in operation in the Church Year. The third shows its expansion in the services of worship and the offices in the Book of Common Prayer. The fourth, just issued, deals with the teaching as made through the Collects, Epistles, Gospels and Lectionary. It is perhaps true that none but well trained and splendidly informed teachers can bring to their use effectiveness and impressiveness. I am convinced, however, that the essence of his principle is inescapably sound.

The greatness of the contribution made by Bishop Beckwith fills me with gratitude. His gift as a teacher, his deep loyalty to the Church, his fine perception of the essentials of her life, his appreciation of her Sacraments, the philosophy of her Orders, and her essential contribution to the training of character through her faith and morals, combined to make him and his work a genuine inspiration. I have never seen his equal, certainly not his superior, in the rare combination of evangelical prophet and impressive instructor.

In the preparation of the last Course, completing the work planned by Bishop Beckwith, but left unfinished by his death, Bishop Bratton, of Mississippi, collaborated and is named as one of the authors. A friendship and intimacy of many years permitted Bishop Bratton to know his mind and purpose better than any other man could know it. No one but he knows just the extent of his labors in putting the final touches on the Course. He deserves our gratitude for giving the Church the opportunity to see the whole as planned.

No good and true work can fail of its reward. No good and true man can labor in vain. I can but believe that time and experience will justify the sacrificial and devoted work of Bishop Beckwith in holding before the eyes of the Church her Book of Common Prayer as her best Text-Book and finest interpretation of Faith and Morals in the Nurture of her children.

Book Reviews

THOMPSON'S CHAIN REFERENCE BIBLE (Revised Edition.) Edited by Frank Charles Thompson, D. D., Ph. D. Published by B. B. Kirkbride Bible Company, Indianapolis, Indiana.

Those who are already familiar with the Chain Reference Bible, edited by Frank C. Thompson, know what a valuable aid it is to Bible Study, and will welcome the announcement of a Second Revised Edition.

The Chain Reference System remains practically the same as in the former edition, but in the New Testament, which is naturally used more than the Old Testament, one will find a combination of the Chain Reference System with a new Numerical System which directly links up all of the Comprehensive Helps with Scripture Text.

It cannot be too highly recommended to Bible students generally and especially to the inexperienced student who so often complains that he would like to study the Bible, but does not know how to go about it. This book seems to meet just that need. With the references printed out and in sequence one can immediately follow a particular line of study without the interruption of looking up the references throughout the Bible.

As a leader of a Bible class I would like to see this edition in the hands of every member, and shall recommend it most enthusiastically. **N.**

THE RELIGIOUS EDUCATION OF ADULTS: By Leon C. Palmer, General Secretary of the Brotherhood of St. Andrew. With Foreword by John G. Murray, Presiding Bishop of the Church, and Introduction by Theodore R. Ludlow, Executive Secretary of the Department of Adult Education, National Council, approved by the Teacher Training Commission of the Department of Religious Education of their children. The real problem in religious Adults. Cloth. Pp. 115. Price, $1.25 (in paper, 75c.)

If adults properly appreciated religious education themselves, they would provide adequately for the religious education of their children. The real problem is religious education is not a child problem, or a youth problem, but a parent problem—an adult problem. Education in religion, even more than in secular subjects, is a life-long process, never completed this side of eternity. In the Church today, perhaps more than ever before, we need to emphasize adult religious education; and Bible study is naturally one of the chief elements in adult religious education. But a loyal Churchman is or should be a well-informed Churchman. He will know something of the history of the Church, its doctrines, worship, organization, and work. Then the religious problems of the day, such topics as the inspiration of Scripture, the religious bearing of the theory of evolution, the Sacraments, prayer, miracles, the missionary task, marriage and divorce, the Church in relation to industry, world peace and international relationships, etc., these problems are included in the scope of adult religious education, as of course is, too, the individual difficulties of Christian living.

Mr. Palmer's book is meant for, and should be seriously used by the leaders of the Church, rectors, vestrymen, Sunday-school superintendents, and leaders of Bible classes generally. We recommend it in the highest terms, for its simple directness, its balance, clearness, thorough practicalness, and spiritual values. The Synopsis classifies the whole subject with the logic, precision and clarity that is apt to make an enduring impression on the reader. If the principles and methods of this little book are made the basis of adult religious education on a wide scale through the Church, the dynamic of the Church's life will be vastly increased, and her contribution to society and the individual correspondingly abound. Get it. Use it in your parish.

E. L. Woodward.

TIDEWATER TALES: By William Garnett. Price, $4.

I am sitting in the sunlight on the porch of the Virginia Cottage, overlooking the lake—nestled between two mountains and fringed by laurel bushes and fir trees—at Mountain Lake in Giles County, where some think that Poe wrote (or put the finishing touches on) his immortal work of art, "The Raven". At any rate, I know of no surroundings in which one thinks of literature more naturally than here and especially of books which he has recently enjoyed. Such a book I found "Tidewater Tales," by Professor W. C. Garnett, to be. It is largely a picture of life in the Rappahannock Valley of yesterday and today, and is full of local color and romance.

Near the beginning is found a brief history of Essex County, where the author has spent practically all of his life, by Henry Wise Garnett. Then follows a detailed account of Professor Garnett's observations during an automobile trip through the most interesting portions of Essex, in which he tells, among other things, of the homes of the statesmen: Thomas Ritchie, R. M. Hunter and Muscoe Russell Garnett. The best of all are the stories, at once humorous, true to life, well told, and at times full of real pathos, drawn from life along the Rappahannock. What could be more entertaining or well expressed than the account of Professor Bentley's method of teaching a pupil what is meant by "inverting the divisor"? The boy "got the idea" at last when the teacher took him by the ankles and stood him on his head (literally). This same teacher, according to the author, had been deprived of salt herring for nine long months, while away in Louisiana. When he finally reached his Virginia home, he ate nine of the fish for supper. Then he went to bed, but soon was aroused by an awful thirst. Finding no water at hand, he walked, in the moonlight, down the path to the old spring and "drank and drank and drank, until he drank her dry"!

"Sora shooting on the Piscataway" is highly picturesque and realistic. But here I differ with the author on one point. The scientific books say that the sora are migratory and if the large numbers we find in the marshes remain all the year, why are not more of them seen in non-sora seasons, especially when the marshes are burned? I think the few which remain in winter are cripples. Migratory birds instinctively prepare in advance for their long flights—the sora doubtless by reducing their fat—and they have in their bodies infinitesimal air sacks, which they fill before "hopping" off. Of course, the sora rest at intervals between, say the Piscataway and Louisiana, in which State Mr. Garnett has shot (or shot at) sora in winter. If I did not know the author so well, I should be disposed to dissent from another of his statements. He tells us that he once killed at a single shot a woodcock on the wing and a rabbit on the run, and that the woodcock fell on the rabbit. He is careful to name his witness (witness not actually adduced). However, whether you know the author or not, this experience is matched by that of George Taylor, who told me he once shot from a blind at six wild turkeys and killed seven.

I have read from "Tidewater Tales" to friends, from time to time: "Arch, the Fiddler," "Bob Beazley's Coon Hunt," "Bob and the Panther" (the panther, when seen in daylight, turned out to be a small bull), and others of the sketches it contains, including that describing fox hunting before the Civil War and the other telling of the pathetic longing of an old darky, whom the author accidentally met up with in Louisiana, to return to the home of his youth on the Rappahannock. Mr. Garnett comforted him by explaining that all things in this world change—I have found that even the Dragon marshes change—and that conditions at his old home would be very different from what they were when he left it.

"Tidewater Tales" contains a number of pictures, including one of Porfessor Bentley standing the boy on his head. If you want to enjoy the book, write the author at Dunnsville, Virginia.—Alfred Bagby, Jr., in Free-Lance Star.

HUDSON STUCK.

The Ven. Hudson, Priest, Missionary Pioneer, Entered Into Life, Sunday, October 10, 1920, Fort Yukon, Alaska.

I know a man who walked, but you shall ride.
At his left side
A cross-hilt sword invisible he bore.
Whenever he came you could half hear
The clash of unseen golden spurs he wore.
Often when he was nigh, you heard nearby
Somewhere, a white horse stamping as it stood.
And that all this was so he did not know,
Thinking himself a poor priest far from good.
But I, who hear in part and dimly see,
Knew him for one of Heaven's chivalry.
For oh; my King has captains, and they stand

On either hand
In long, bright rows, and one by one they bring
The new men armed aright from the good fight
To stand among the captains of the King.
And neither you nor I shall ride thereby,
As not found worthy; but we sometimes mark
Men faithful unto death, to the last breath,
Out of the great waste spaces, or the dark,
And know that they are grown his chosen men
To ride behind Him when He comes again.
And so I dreamed the Knights of the Most High

As they rode by
On great white horses, and they came and came,
And, reining past the bed when he lay dead
Saluted him with swords of cold, pure flames,
Tested and true and tried and side by side
The long ranks stood and watched him face to face.
Wherefore he roused and rose; whereupon those
His peers and equals made for him due place.
And rode with him to where we cannot be.
West-over-sea they went: West-over-sea.

—Louise Tucker in The Living Church.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

BEFORE IT IS TOO LATE.

Mr. Editor:

It is hardly necessary to say that I agree with everything Mr. Thom says.

Analyzing the situation, as I see it from my correspondence as National Secretary (or membership secretary) of the League, and from the correspondence I receive from all over the country, it is this:

1. I have **definite and positive** information (from one of our loyal Protestant Episcopalian Bishops) that it is the purpose of the majority of the Bishops to do their utmost to prevent any agitation or discussion of the "Anglo-Catholic" invasion of the Church, their idea being **to preserve peace at any price.** They do not want any disturbance, regardless of the consequences.

2. I do **not** have definite information that the Bishops have instructed their clergy to keep down agitation or discussion of the matter, but it is perfectly clear to my mind that this is the fact. I **know** it is true in Tennessee, because one of the leading clergymen in this diocese plainly told me so.

3. The Bishops do not intend to take any steps to put down the "Anglo-Catholic" movement, regardless of the extent to which it goes, as **evidenced** by the fact that the "Confraternity of Unity", which plainly says that it accepts all of the dogmas of Rome and is endeavoring to bring about corporate union with the Roman Church, is operating right in the very diocese of the Presiding Bishop of the Church, with no objection from him, and with the logical deduction that he approves of it. It even has members in California!

4. The Bishops, as a whole, have therefore deserted the **Protestant Episcopal Church** and are willing to stand by and see it undermined and destroyed.

5. The parochial clergy, in view of the attitude of their Bishops, are afraid, for obvious reasons, to come out and take a stand.

6. The law of the Church needs to be amended so as to provide to the laity certain remedies which they do not now

possess, but the only way to do this is through legislation in the General Convention, and it will be impossible to secure such legislation unless the people in the pews all over the United States are informed **and** aroused to the situation.

7. In the process of informing and arousing the laity we are confronted (a) with the determination of the Bishops to suppress information and discussion as to what is transpiring in the Church, and (b) by the apathy and indifference of the laity.

8. The only hope we have of saving the Church is to get the information out to the laity—information couched in such simple language that they can and will understand it. And in this connection, as I see it from my correspondence with the people all over the country, what is needed is a statement, in pamphlet form, somewhat along the lines of the pamphlet I wrote a year or two ago, telling the people what the situation is, what the "Anglo-Catholic" party is trying to do, telling them of the refusal of the Bishops to take action, telling them of the necessity of rising up against that movement in their respective parishes and telling them of the necessity of remedial legislation and how to bring it about. The difficulty now is that this takes money and lots of it, and the question is how to get it. The League is sending out fragmentary information, with blank applications for membership in the League; but what they need is more complete information for them. It was said that my pamphlet was too long and that people would not read it, but this proved untrue, because that pamphlet went through ten editions, and about 30,000 were sold and distributed. The people **did** read it. It was directed at the resolution to do away with the Articles of Religion, and, notwithstanding that fight is over, I still receive requests for copies of that pamphlet, because of the **general** information it contained.

The situation is more acute than most people realize. Every day or two I receive a letter from somewhere telling of people leaving the Church. Right here, let me say that just as I wrote the last sentence, the postman handed me a letter from a prominent clergyman in the Western Diocese of New York, in which he says, "Furthermore, our parishes will be constantly torn and the Protestant element in our Church gradually drift out into other Churches, **as they constantly are at this very writing**". We had just as well "take stock" and realize the conditions as they actually are—unless there is, at an early day, some vigorous and concerted action by a very large number of Protestant Episcopalians, our Church is **gone.** I am neither an alarmist nor a pessimist, but I cannot shut my eyes to reports coming to me from all parts of the country. The reason so many people are leaving, rather than remain and fight is that they say that to remain and fight means stirring up a controversy in their parish; that this means alienating personal friendships and probable adverse consequences in their business relations, hence they feel that the best thing to do is to simply slip out quietly and go elsewhere. And they are leaving in large numbers; make no mistake about that. I see that a number of Bishops have notified the National Council that they cannot raise their apportionment for the work of the National Council for 1929, and that the aggregate of these deficits is right now more than $677,000! Is it possible to believe that the defections due to the "Anglo-Catholic" movement play no part in this deficit?

There is no escaping the stubborn fact that the time has come for concerted and vigorous action, otherwise our Church will surely be taken from us. If any man thinks I have overdrawn the picture, let him read the correspondence in my office, coming from all parts of the country.

C. L. Marsilliot.

Church Intelligence

Rural Life Plays, Posters and Programs.

In order to stimulate interest and provide materials for use in building up the Church's rural work, the Division for Rural Work of the National Council offers the following

Awards!

$25.00—For the best play or pageant on "The Church and Rural Life", suitable for use during the Rogation Days.

$15.00—For the best poster on "The Church and Country Youth".

$10.00—For the best actual or possible "Program for a Parochial Celebration of the Rogation Days".

Rules.

Plays and pageants may depict the main theme or some phase of the same. They must be original and must not have been previously published.

Full length plays should require not more than two hours to present: one-act plays about thirty minutes.

Posters may depict either the main theme or some phase of the same: they must be original and inspirational.

Programs for parochial celebrations of the Rogation Days may describe celebrations already held or suggest programs possible in the future.

Plays, pageants and programs must be typewritten on one side of the sheet and must contain the author's name and address.

Posters should be made on one side of the sheet only, and be in the colors intended for the finished poster.

All plays, pageants, posters and programs submitted for award are to become the property of the Division for Rural Work, and must be sent to the Rev. H. W. Foreman, Secretary for Rural Work, 281 Fourth Avenue, New York, on or before the fifteenth of December, 1929.

The Commission on Pageantry and Drama, of the Department of Religious Education, will co-operate with the Executive Committee of the Joint Commission on Rural Work in judging the plays, pageants and Rogation programs.

The staff of the Publicity Department of the National Council will co-operate with the Executive Committee of the Joint Commission on Rural Work in judging the posters

Awards will be made as soon as decision is made by the judges.

What Price Pioneering?

Rt. Rev. A. S. Lloyd, D. D.

Dr. Teusler is back in Japan, cheered by the knowledge that the crest has been reached and confident that those who understand the meaning and value of the Medical Centre will establish it.

In a way that is almost unique, St. Luke's is the expression of the personality behind it. Only real courage and perseverance, coupled with the vision of what modern medicine as we know and apply it might mean to the people of Japan, could have brought St. Luke's from its almost negligible beginning to what it is today—generally acknowledged as the most influential institution of its kind in the Orient.

That the spirit of its founder pervades the hospital is demonstrated by the fact that through the contagion of his own example, the staff of Japanese physicians and surgeons choose to receive for their devoted service the modest stipends provided by the hospital while they pour into the treasury the earnings from their private practice.

It is a matter of common knowledge that St. Luke's has been a pioneer in establishing the first College of Nursing in Japan, blazing the way in public health work and preventive medicine, in carrying on the first "well-baby" clinic, the first tuberculosis clinic, the first public nurse service in the empire. What, perhaps, is not so generally known is that almost every nurse who has been graduated from St. Luke's has gone to her work as a Christian woman; that every woman in the first class in the College of Nursing asked for baptism; that so Christian is the atmosphere of the hospital, with its daily services in the chapel and the constant ministrations of its chaplain, that year after year St. Luke's presents as many candidates for confirmation as any Parish in the Diocese.

These facts are almost details in the daily round of the hospital; yet nothing could more surely indicate that while he has given his life to the practical application of scientific medicine for the benefit of the people of Japan, Dr. Teusler has never himself lost sight of, nor allowed those working with him to lose sight of, the very purpose which makes it all worth while.

That the people of Japan appreciate what St. Luke's has done and will do for them is proved by the steady pressure upon Dr. Teusler to inaugurate additional undertakings of a public health character; by the contributions of the Japanese themselves; most of all by the gift from the Emperor's private purse.

Surely it is an investment offering unquestionable security in its record of past accomplishment and of waiting opportunities for usefulness. Why is it that some one to whom has been given the ability to invest large sums without seeking dividends in dollars, has not appeared who will covet the privilege of saying to Dr. Teusler, "Stay in Japan. Give to St. Luke's as only you can the leadership and supervision and inspiration needed at no time more than in the day of transition from hospital to modern medical centre. Here are the funds. Make perfect the demonstration of that to which you have given your life."—The Springfield Churchman.

Million Testaments Campaign.

The Million Testaments Campaign for Latin American Lands, according to most recent reports, is progressing in a wonderful manner. Already 200,000 Spanish Testaments have been printed, and are being distributed; while 300,000 more Spanish and Portuguese Testaments have been ordered, and the funds are largely in hand to pay for them.

Mr. George T. B. Davis, Secretary

for the Campaign, writes that the other half million Testaments are sorely needed in Latin America, where darkness and desolation reigns through the people being deprived of the Word of God for more than three hundred years.

Prayers and contributions for the success of the Campaign are earnestly requested.

Archdeacon Goodman on Furlough.

Bishop Rowe of Alaska sends us the following news of one of our missionary heroes on the Arctic frontier:

Archdeacon Fred W. Goodman has just come out from Tigara, or Point Hope, St. Thomas Mission, on the Arctic coast, for a furlough, after four years' service. It took him forty-five days to make the journey. He is a representative of Trinity Church, New York, where he served as assistant until he offered himself for Alaska.

He came on the U. S. Cutter Northland when the cutter went to the rescue of sailors, whose ship was crushed in the ice on the Siberian coast. So the Archdeacon had a visit among the Eskimos of Siberia, where a Soviet functionary ordered the U. S. cutter to get away from the Soviet region.

The Archdeacon reports his people as being well, but he had to leave them to themselves, though under care of the teacher, but it is strange that in our great Church, of many clergy, not one clergyman could be found willing to take the Archdeacon's place for a year, care for a large congregation of Eskimos, while he was on a furlough, deserved and necessary. The Archdeacon will, during the year that he is out, tell to many the story of our Arctic work and the interesting life and character of our Christian natives.

English Editorial Comment.

We have learned, with mingled feelings, of the acceptance of the Archbishopric of Melbourne by Canon Head of Liverpool. The Church of England loses one of her most influential and valued sons, and Melbourne gains as its chief ecclesiastic a man of strong intellect, great personal charm, fervent piety and boundless energy. Of a brilliant Cathedral Chapter he is the outstanding member, for his sanity of judgment, persuasive candor and charm of manner, breaking down opposition by sheer conviction that the man knows what he talks about and has no personal end to gain. We lately reviewed his Pastoral Theology Lectures, "Six Great Anglicans", and advise all who wish to appreciate the frankness and ideals of the Archbishop-Designate to read a book which will tell them much of interest concerning men who influenced Nineteenth Century Christianity and, at the same time, give them a mirror in which they may see the writer. The Church in Australia receives a leader who will not be afraid to lead, and we are thankful that at the Lambeth Conference next year there will be another Archbishop who understands the Reunion question and sees clearly what is at stake. We ask for the prayers of our readers for a man, who at the call of duty, undertakes a great work for Christ and His Church.—The Record.

For loyal Churchmen controversy about the new Prayer Book and the old should be settled at last by the Message from the Archbishop of Canterbury. In effect this historic document accepts the book of 1928 as representing the mind of the Church of England and therefore as a standard by which the bishops ought to be guided in their direction of public worship. But it also accepts the decision of Parliament, and lays down that no minister is entitled to use the book in whole or in part "at his own discretion". It is for the bishops to use their discretion; and the Primate, while authorizing the use of the non-controversial forms and orders, definitely forbids the general practice of perpetual reservation. We welcome the Message, not because it endorses the policy of The Guardian, but because in our judgment it points the road to peace in our time.—The Guardian.

Winning Youth For God.

A Practical Effort: The young people's services on Sunday mornings in the crypt of St. Martin-in-the-Fields Church, London, were resumed last month. Last autumn the crypt was renovated, and so equipped with loud speakers connected with microphones in the church above that it can accommodate an overflow congregation.

The Sunday morning services at 11:30 for young people are, however, entirely independent of the regular morning service. The congregation is largely composed of students from the various schools and colleges in London.

Writing in regard to the services in the St. Martin's Review, the Rev. Pat McCormick says: "Our chief aim has been to develop a service in which they could take a real part, and find expression for their aspirations in a form of worship that is their own rather than what we felt they ought to need. We believe that we are gradually evolving something, although we have not already attained.

One Theme Only: "The main points that have received emphasis are that there should be the one theme running through the service; that the Bible reading and talk on the given subject should be at the beginning; that the group leaders should themselves offer subjects for thanksgiving and prayer such as their groups feel meet their needs each week, and that the service should culminate in a corporate offering of worship followed by two minutes' absolute silence.

"On entering each person is given a small writing pad on which he or she can make any suggestion, or give subjects for addresses, or ask any questions; these we somewhat audaciously try to answer the following Sunday. It is interesting to note that the young people quite know their own minds, one suggestion which we, in our middle-aged wisdom, really thought rather a good one was ruthlessly turned down as quite hopeless in their eyes, and we cheerfully submitted because it is their service, not ours.

What Others Want: "May it not be good for us clergy to be told what others want and for us then to try to do it willingly, even when our mentors are not half our age? Thank God, if we can learn, because there is much that they have to teach us; it may be given to them to see visions which are hid from our eyes and which the Spirit of God can only reveal to each generation in turn. Has not the Church lost a younger generation's vision at times through lack of elasticity and imagination?

"Today we have a younger generation more wide awake, more able to hear God's voice than probably ever before; it is for us to help them to hear that voice and to encourage them to listen. It is our hope that such services as this may help towards this end. At any rate, even after so short a time, we are convinced that the effort is eminently worth while. No doubt critics will say: Would not almost all of these young people be attending the ordinary service of the Church if you did not supply this extra one, and is it not therefore superfluous, and is there not also a danger in letting young people experiment for themselves in the matter of worship?

The Reply: "Our reply would be that statistics alone are enough to show that the rising generation is not showing any signs of regular attendance at the ordinary Church services, and that unless experiments of this kind are made it is difficult to see how we can fail to miss the contribution which they can undoubtedly make to the life of the Church."—The Church of England Newspaper.

Province of Washington.

The Eleventh Provincial Synod of Washington will meet in the city of Harrisburg, in the Diocese of Harrisburg, on Tuesday, Wednesday and Thursday, October 15, 16 and 17, 1929.

The headquarters will be at St. Stephen's Church, North Front Street, near Locust Street.

T. J. B.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.

Interdenominational Missionary Institute.

The fourth annual Interdenominational Missionary Institute opened a three-day session in Holy Trinity Parish House, Philadelphia, Monday, September 23. It was conducted under the joint auspices of the Federation of Churches, and the Woman's Interdenominational Union of Philadelphia and vicinity.

The Institute was divided into three groups, with afternoon and evening classes, and a supper conference each day. The evening classes were subdivided into studies for young people and studies for adults. Dr. William P. Shriver, director of industrial and immigrant work for the Presbyterian Church, conducted the evening adult classes, and Rev. Walter Getty, of the Missionary Education Movement of the United States and Canada, conducted the forum discussions for young people.

St. Luke's Church, Germantown, was bequeathed $500 in trust to devote the income toward the education of young men of the Parish for the priesthood, by the will of Mrs. Ida Houston Twining, who died August 11, in the Germantown Hospital. She also gave $25 to William Schmidt, sexton, and $50 to St. Luke's ward of the Confraternity of the Blessed Sacrament.

Chimes.

The chimes of St. Matthew's Church, Francisville, Philadelphia, were dedicated Sunday morning, September 22. Rev. C. Herbert Reese, the rector, conducted the service and preached.

No Gretna Green.

In a period of three years, the Rev. Dr. W. Herbert Burk, rector of the Valley Forge Memorial Chapel, has married seven hundred and twenty-two couples. And in that time he has only married one divorced person, whose marriage was sanctioned by the Bishop under the laws of the Church. Further, insofar as he has been able to learn, only six marriages performed in more than thirty years have ended in divorce.

Valley Forge is not a Gretna Green, he says. They can't just walk into the chapel as two, and out again as one. Before any ceremony is performed the couple must subscribe their signatures to a questionnaire.

Dr. Burk won the Philadelphia Civic Award for his accomplishments in building the Memorial Chapel. He is now planning the Washington National Memorial Church, to cost $10,000,000.

R. R. W.

Brotherhood of St. Andrew.

A Diocesan-wide extension campaign was launched by the Brotherhood of St. Andrew in the Diocese of Pennsylvania at a supper conference on September 19, for the purpose of organizing a chapter, if desired by the rector, in each Parish not already organized. The campaign is in charge of a committee composed of representatives of the national and Diocesan Brotherhood organizations, with Rev. W. N. Parker, of the Church of the Epiphany, Sherwood, as Chairman; E. H. Bonsall, Vice-Chairman, and Leon C. Palmer, Secretary. The Diocese has been divided into ten districts for the purpose of this campaign, and each district is represented by a clergyman and a layman on the general committee.

During the next four weeks, a district supper conference will be held in each of these districts, to which the rector of each Parish, and two key laymen, selected by him are invited. At these conferences the new plans and opportunities of the Brotherhood will be presented by its national officials, and those rectors who desire to do so will be given an opportunity to arrange similar meetings in their respective Parishes for the purpose of presenting the plans and enlisting their laymen.

It is expected that a similar plan will be followed by the Brotherhood in several other large cities.

The Rev. Charles Alfred Ricksecker, minister-in-charge of All Saints' Mission, Darby, Pennsylvania, died Friday, September 20. The burial service was held at the church on Tuesday, September 24, at 2:30 P. M.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Clergy Conference.

That the Diocese of Virginia is giving less than half as much to the national missionary work now as was given in 1920, was one of the facts brought out by Dr. Lewis B. Franklin, Vice-President and Treasurer of the National Council, in an address before a gathering of the clergy of the diocese in Mayo Memorial Church House, Richmond, September 24. The all-day meeting was called by the bishop for the purpose of discussing plans for the fall financial campaign. Dr. Franklin said, however, that this "cooling off" of the churches toward the missionary program is not peculiar to Virginia alone, but is true of other dioceses as well. He attributes this to a lack of information of the work in the churches and stressed the need of a campaign of education in the missionary work for the church membership.

The day began with a service of the Holy Communion at All Saints' Church, following which Bishop Tucker delivered an address. He stressed the importance of meeting the quota for the mission work of the diocese, which he deems of transcendent worth, and explained the purpose of the meeting as being the consideration of the whole question of the support of missionary work of all kinds outside the strictly parochial. He cited the mountain work as an example of the finest in the missionary work of the Church.

The need for a realization of the fact that business can never take the place of spiritual things in the church was pointed out by the Venerable Frederick W. Neve, D. D., veteran of mountain mission work, in a brief address, in which he said that the Church should "get out of the subjunctive mood and into the imperative mood".

Dr. Franklin spoke at the afternoon session.

Addresses were also made by the Rev. George P. Mayo, D. D., head of the Blue Ridge Industrial School, and the Rev. Fred Goodwin, D. D.

The Rev. Churchill J. Gibson, D. D., rector of St. James' Church, Richmond, and chairman of the field board of the diocese, presided, and conducted an open forum at the end of each session for the discussion of the plans and suggestions for the campaign.

This campaign, with its goal the raising of the $190,000 quota of the diocesan budget for 1929, will include a series of regional missionary days to be held throughout the diocese and will close with an every member canvass on November 24.

The missionary days, which are for the purpose of arousing the interest of the laity in the missionary program, will consist of two sessions, either a morning and an afternoon session, or an afternoon and night session, and will be held as follows:

Monday, October 28 — Richmond, Grace and Holy Trinity Church.
Tuesday, October 29—Leesburg.
Wednesday, October 30—Warrenton.
Thursday, October 31—Charlottesville, Christ Church.
Friday, November 1—Harrisonburg.
Tuesday, November 12—Alexandria, Christ Church.
Wednesday, November 13 — Fredericksburg, St. George's.
Thursday, November 14—Warsaw.
Friday, November 15—Gloucester.

Accepts Call.

The Rev. Charles W. Sheerin, rector of St. Paul's Church, Waco, Texas, has accepted a call from Grace and Holy Trinity Church, Richmond, and will assume his new duties November 15.

The call to Mr. Sheerin followed a recent announcement made to the vestry by the Rev. W. H. Burkhardt, D. D., the present rector of Grace and Holy Trinity Church, to the effect that due to continued ill health, he wished to be relieved of active parochial duties. Dr. Burkhardt will become rector emeritus of the parish after November 15.

Dr. Burkhardt has served his parish for a number of years, and his illness necessitating his retirement, is the cause of great regret to his parishioners. He was first associate rector and later rector of the church when the two congregations of Grace Church and Holy Trinity Church merged to form the present Grace and Holy Trinity Church.

Mr. Sheerin is well known in Richmond. He has for the past two summers supplied for the rector of St. James' Church, for a month, while visiting with his wife, the former Miss Maria Williams, at the home of her parents, Mr. and Mrs. Lewis C. Williams.

After graduating from the Virginia Theological Seminary in 1924, Mr. Sheerin became rector of Trinity Church, Fredericksburg, Virginia. He left there in January, 1928, to become rector of St. Paul's Church, Waco. It is a source of great pleasure to his friends in this part of the world that he is now returning to his former diocese. A fact worthy of note is that just five years out of the Seminary, Mr. Sheerin is coming to Richmond to take charge of a church with the third largest communicant list of any church in the diocese.

Convocation.

The fall meeting of the Rappahannock Valley Convocation will be held at St. James' Church, Montross, the Rev. Thomas P. Baker, rector, October 8-10.

The Rev. W. D. Smith, D. D., of Richmond, will be the preacher at the opening service Tuesday evening. The Rev. John F. Burks will preach the convocation sermon Wednesday morning. Wednesday evening, the Rev. Churchill J. Gibson, D. D., Chairman of the Diocesan Field Board, will be the preacher.

On Thursday morning, there will be a Corporate Service of the Holy Communion for the Woman's Auxiliary and the Laymen's Association. This will be followed with an address by Miss Margaret K. Montiero, Field Secretary of the Diocesan Board of Religious Education.

At noon Miss Louisa T. Davis will preside at a meeting of the Woman's Auxiliary, and Mr. James M. Lewis at a meeting of the Laymen's Association. The Rev. Churchill J. Gibson, D. D., will address the latter gathering.

It has been requested that all delegates and visitors notify the host of the Convocation, the Rev. Thomas P. Baker, Oak Grove, Virginia, the expected time of their arrival.

Piedmont Convocation will meet in St. Timothy's Church, Herndon, Rev. Alexander Galt, rector, October 22-24.

NEWARK.

Rt. Rev. W. R. Stearly, D. D., Bishop.

Memorial Dedicated.

At the early service on Sunday, August 25, the Thirteenth Sunday after Trinity, members of the parish presented a beautiful brass communion rail to St. John's Church, Avon-by-the-Sea, New Jersey. The presentation was made by Arthur E. Barlow, the senior warden of the parish, the rail being received and consecrated by the Rev. James T. Lodge, rector of St. John's Church, Montclair, New Jersey, in charge of the Avon Parish during August. A bronze mural tablet bears this inscription:

> This rail is dedicated to the Glory of God, for use in St. John's Church, Avon-by-the-Sea, N. J., in loving memory of Frank Bolles Adams, 1855-1928; Anna Guild Adams, 1862-1928, for many years benefactors of, and devout communicants in, this parish. Erected August 25, 1929.
>
> "Blessed are the dead who die in the Lord. . . . Their works do follow them."

Both the rail and the tablet are from the studios of Thomas Brabson, Inc., Newark, N. J.

J. T. L.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.
Rt. Rev. E. T. Demby, D. D., Suffragan.

Meeting of Executive Council.

The October meeting of the Executive Council will be held on the second Tuesday in October, October 8, in-

stead of the first Tuesday as provided by the by-laws. The change is made by reason of the fact that the first Tuesday falls on the first day of the month and it is felt that possibly this might prevent a full attendance of the lay members of the Council.

This is the most important meeting of the Council for the year as the by-laws provide that at this meeting the Department of Finance shall present to the Council a budget adequate to meet current expenses of the Diocese and General Church program for the succeeding year. The members of the Finance Department for the year 1929 are, Mr. J. D. Barlow, of Hope, chairman; Mr. S. A. Pernot, of Van Buren, and Mr. C. E. Ratcliffe, of Little Rock, and it is estimated that each member of this Department be present.

The meeting will be held in Christ Church Parish House, Little Rock, Tuesday, October 8, at 3:15 P. M.

SPOKANE.

Rt. Rev. E. M. Cross, D. D., Bishop.

Clergy Conference.

"Not five per cent of college students fail to attend church because of intellectual doubt or misgivings. It is extra-curricular and social activities that are responsible for students failing to attend church. Thus declared the Rev. H. H. Mitchell, rector of St. Mark's Church, Moscow, Idaho, and student pastor for the University of Idaho, in an excellent paper on "The Priest and Pastor in the Church of God", delivered before the full clergy conference of the Missionary District of Spokane, which was held at All Saints' Cathedral, Spokane, Wash., September 17 and 18.

Each morning Holy Communion was celebrated by the Rt. Rev. Edward M. Cross, S. T. D., Bishop of Spokane, who delivered a meditation. After the laying of preliminary plans for the opening of the new Cathedral of St. John the Evangelist, Spokane, on October 20, conferences and discussion about the Every Member Canvass and the reviving of the district paper occupied the balance of the time.

Bishop and Mrs. Cross entertained the clergy at dinner each evening at All Saints' Parish House. All the active clergy of the district were in attendance.

T. E. J.

QUINCY.

Rt. Rev. Edward Fawcett, D. D., Bishop.

Seventieth Anniversary.

Grace Church, Galesburg, Illinois, Rev. R. Y. Barber, rector, celebrated its seventieth anniversary September 20-22. The first evening was devoted to a historical program. The mayor of the city, Hon. M. J. Mack, told of the founding and growth of Galesburg, and with it was related the founding of Knox College. It was interesting to see how much the church in the community has to do with the growth of the city, and how its members served in many official positions.

The Parish history was written by Miss Williamson, dean of women at Washington University. The war chapter days were interesting from a political angle.

The tea at the rectory and the smoker at F. E. Sperry's residence gave time for the reading of letters from former rectors and far-away members. All of the letters contained an offering to be added to the Endowment Fund which was started last All Saints' Day. The Parish has been noted for its fine boy choirs, and many of them came back for the celebration. A number of choir medals were given. The first medal ever given to a choir boy was turned over by the owner, Albert Block, Bloomington, Ill., to the rector to be given away each year to some choir boy who has the best record. At the early Communion sixty-eight members received. The evening service was devoted to giving the Parish an idea of its outside responsibility. After Dean Wm. P. James, a former rector, had brought the Parish the greetings from the Cathedral, Mr. Heiligstedt spoke on the Diocese as our opportunity, and Mr. Essex on the National Program as our privilege.

The Parish has had twenty-nine rectors in the seventy years. No rector has stayed over six years. There have been six hundred and eighty-three baptisms, five hundred and forty confirmations, two hundred and twenty-seven marriages and three hundred and thirty-eight burials. The Parish is fortunate in having so complete a set of records, which must have been due to the faithful service of Thomas a' Becket Martin, who was lay reader from 1877 to 1924, and senior warden for a long time.

A booklet has been prepared giving a list of the memorials and gifts, with some information about the Parish, and the rector will be glad to mail one to any interested person.

The big need of the Parish is a rectory on the beautiful lot next door to the church, so that the work can all be centered at the church.

R. Y. B.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Memorial Service.

A service in memory of the late Rt. Rev. George Walpole, D. D., Bishop of Edinburgh, will be held in Christ Church, Georgetown, on Sunday morning, October 27, at 11 A. M.

Rt. Rev. Philip M. Rhinelander, D. D., of Washington Cathedral, and warden of the College of Preachers, will be the preacher, and Rev. E. Pinkney Wroth, rector of the church, will have charge of the service.

Bishop Walpole conducted a mission in Christ Church several years ago, and is remembered affectionately by all who came under his influence. This service will be the church's tribute to his memory.

Visiting Preachers.

Rt. Rev. Irving P. Johnson, Bishop of Colorado, and Rt. Rev. James Wise, Bishop of Kansas, who have been attending the conference of the seventy clergymen appointed by the General Convention to carry on evangelistic work, remained in Washington over Sunday, September 22, and were heard in sermons at the Cathedral both morning and afternoon. Bishop Johnson also preached at St. Thomas Church. The morning sermon at the Church of the Epiphany on that day was preached by the Rev. Robert E. Browning, of Baltimore, formerly associate rector of Epiphany Parish.

Rev. E. Pinkney Wroth, rector of Christ Church, Georgetown, accepted an invitation to be the preacher at a homecoming service in his old home Parish on Sunday, twenty-second, and the sermon at Christ Church on this date was preached by Mr. John Wright, of the Diocese of Georgia and the Virginia Seminary. The service was read by Mr. Albert Rhett Stuart, of the Virginia Seminary and student assistant of Christ Church Parish.

Bishop Celebrates Anniversary.

Bishop Freeman, in accordance with his custom since his consecration, returned to the Church of the Epiphany on St. Michael's and All Angels' Day, September 29, to celebrate the anniversary of his consecration in the church where it took place. He preached the sermon at the eleven o'clock service.

M. M. W.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

Rev. Dr. Frank M. Gibson.

The Rev. Dr. Frank Markey Gibson, seventy-two, for seventeen years librarian of the Maryland Diocesan Library, died suddenly on Tuesday, September 24, at his home at 235 West Lafayette Avenue, Baltimore.

On Monday, Dr. Gibson was at his usual place in the Library. He had suffered an attack of grippe, but apparently had recovered. On Tuesday morning his wife found him unconscious and he died shortly afterward.

In 1879 he was admitted to the bar and practiced law for four years. He then entered the ministry of the Protestant Episcopal Church and was made deacon in 1883 and ordained priest in 1884. For two years he served as curate at Emmanuel Church, then was called to the Church of the Holy Innocents, where he served one year. He then went to Grace Church, Elkridge, and served seven years. He then became curate of St. Paul's, St. Andrew's and Trinity Church, Washington, until 1904, he was called to the rectorship of Ascension Church, Westminster, where he stayed until 1912, when he was made librarian of the Maryland Diocesan Library.

From 1912 to 1914 he was editor of the Maryland Churchman, and from 1890 to 1899 he was one of the examining chaplains of the Diocese of Maryland and Washington. He was also a member of the Ecclesiastical Court from 1897 to 1898.

Dr. Gibson is survived by his widow, who was Miss Mary Plummer, and a son, Alexander Stuart Gibson.

The funeral services were conducted at his residence by the Rt. Rev. John G. Murray, D. D., and Rt. Rev. E. T. Helfenstein, D. D., and the Rev. Benjamin R. Lovett, D. D., and burial was in Loudon Park Cemetery, Baltimore.

N. E. P.

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

Council of Colored Churchmen.

The twentieth annual Council of the Colored Churchmen of the Diocese of South Carolina met at St. Augustine's Church, Sumter County, September 19-22, and held a convention, said by many to have been the most pleasant as well as profitable session they have ever attended in that body.

The convention was well attended by clerical and lay delegates from nearly all of the stations in the Diocese. Of the fifteen only four failed to have a representative present.

As is customary, the Council opened its meeting with the celebration of the

(Continued on page 22.)

Family Department

OCTOBER.

1. Tuesday.
6. Nineteenth Sunday after Trinity.
13. Twentieth Sunday after Trinity.
18. Friday S. Luke.
20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28. Monday, SS. Simon and Jude.
31. Thursday.

COLLECT FOR NINETEENTH SUNDAY AFTER TRINITY.

O God, forasmuch as without Thee we are not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ Our Lord. Aen.

I WILL NOT TELL THE WORLD.

I will not tell the world my woes.
It has full measure of its own.
Deep with its tear the time stream flows,
For man must reap what man has sown.

I will not tell the world my woes,
Nor wear my heart upon my sleeve.
There is a God Who loves and knows,
A heart that grieves with all who grieve.

And I will trust Him and be still,
Keeping the secret of my soul,
Knowing that as I do His will,
I shall appear before Him whole.

A man complete, from sin redeemed,
The struggle o'er, the sorrow passed,
I shall be all that I have dreamed.
God keeps His good wine to the last.
—G. A. Studdert-Kennedy.

Engineering Skill at Kirjath Sepher.

To the eyes of the archeologist, the walls of Kirjath-sepher hardly need explanation, they stand out so plainly. But to the eyes of visitors, all is not so simple and manifest. So we determined to clear a strong stretch of the stone revetment of the great wall that every one might see: "put our goods in the windows", so to speak, that even the most casual visitor may be impressed with the formidable greatness of this old fortress.

Our clearance of the houses of the city had progressed over all the section that we had marked off for first examination. We had gone down to the floor depth of the first period from the surface, Early Iron Two, reaching back from 600 B. C. to 900 B. C., about the time of Rehoboam. Before going down to the next period, Early Iron One, from Rehoboam back to the time of the Conquest, it was necessary to photograph all these walls found and then clear them away. While this is being done, we have put our whole force of workmen on the great wall south and west of the east gate. They are stripping away all the rubbish that has accumulated from the destruction of the parapet of the wall and from the dust which has blown in during a thousand siroccos. Thus the wall in its greatness and all its engineering skill, with all its curves and re-entrants and bastions may appear to every observer. Some two hundred feet along the wall have been almost entirely cleared and another day will add perhaps another hundred feet.

Some things noted two years ago may well be recalled, as we have now more fully confirmed them on this long stretch of the wall. The skill of the engineering appears more and more clearly as we proceed. The great stone Canaanite work at the bottom of the revetment is strangely characteristic. The stones were always laid in the skillful way described in 1926, being pointed in ward and downward toward the focus of an ellipse in such fashion as to get the advantage of the principle of the arch. Thus year by year, even century by century, the wall was pressed together and became stronger. A curved and wavy character was necessarily given to the wall by this use of the arch, requiring as it did the selection frequently of a new focal point toward which to point the stones in laying them. This was sometimes exaggerated until the curve amounted to a re-entrant in the wall, giving a still greater advantage of enfilading fire of weapons by the defenders. On the out-curve of one of these re-entrants, about halfway up to the top of the wall, still may be seen the base of a buttress, like the spring of Robinson's Arch at the temple area in Jerusalem.

* * * *

A curious turn of the wheel of life is going on right under our eyes. As we sort out the pottery, taking the few bits really useful for our purposes, and carry the rest away in baskets, a great help was growing up of those seemingly worthless old potsherds. The heap threatened to grow to great proportions. But not so; an Arab came with camels and great gunnysacks and loaded up those sherds and drove his camels away, the potteries to be crushed into powder and made again into pots! Good clay is hard to obtain and this is a pure source. Thus, the people of Judah under the kings, and back in the history of Israel in the Conquest, and even the old Canaanites before the Conquest, are made to serve modern industry. Is there anything that is not made to serve modern industry in this materialistic age of money-making?

Another portion of the wall is just now claiming our attention, and arousing renewed interest. The great motto underneath the city discovered in 1926 was never completely clear of debris. While waiting for our surveyer to finish surveying, leveling, and plotting the series of house and factory walls in the section of the city that we have this year uncovered, preparatory to clearing away these walls and going down to the next earlier level, Early Iron One, we set a few of the men under a sub-foreman to work at the grotto and the portion of the wall east of the east gate which adjoins the entrance into the grotto.

Whether this grotto was used only as a place for storing grain and water, as by the Israelites it was, or whether also it was earlier used by the Canaanites as a place for tombs is something we wish, if possible, to determine. We broke into the grotto in 1926, but there is a hint that there may have been at, or near, the same place a regular entrance to it. At any rate, there is a curved wall in front of the place at which we broke in that seems to have had no other purpose than that of a court before the entrance.

As we finish our work upon the walls and the section of the houses within the walls, the clearance of which has thus far been undertaken this year, it is becoming increasingly evident, perhaps we may say conclusively evident, that the final destroyer of the city was not Nebuchadnezzar, as suggested last year, but Sennacherib. In 701 B. C., while besieging Lachish, he attacked Jerusalem; according to his own report, shut up Hezekiah "like a bird in a cage". But he prudently refrains from saying that he possessed himself of the bird or of the cage. The Bible tells us no more of the siege of Lachish or of its outcome. The Egyption inscriptions and pictures represent the capture by storm of that fortress. The Bible does tell us, however, that Sennacherib destroyed the fenced cities of Judah. This one, as near Lachish and one of the most important, would certainly not be passed by.

Now the evidence that Sennacherib actually did destroy Kirjath-sepher is this: the jar handles with royal stamps came into use with Hezekiah and continued very common until the end. Thus far not one of these stamped jar handles have we found among the many hundreds coming out of the debris continually. This can hardly mean anything else than that this fortress was finally destroyed in the time of Hezekiah by the raid of Sennacherib.

This is most important for the history of civilization and culture of the period ending with Hezekiah, and reaching back to the time of Rehoboam and the previous destruction of Chishak. The constant representation of the advanced critics is that the high culture reflected in the prophets is much later and hence the prophets themselves are later and the whole fabric of revelation is brought down to a much later age, and the representation of the books at their face value is to be discredited. But here we find thus before Hezekiah the high culture and great industrial development shown by the ruins here, and exactly corresponding to the picture given in the prophets for the time they ostensibly represent. The scores of loom weights coming out of nearly every room in the houses certainly represent the advanced textile industry which we showed the last season from the textile factory then discovered of about the time of Rehoboam or just after. Added to this is now the certainty that the dyeing industry also was established in Israel contrary to former general opinion, but as evidenced by the completely equipped large dye house found this year. These industries together with the great engineering skill displayed on the walls and gates, not only confirmed, but advanced by additional evidence this year as we clear the walls, make it certain that the industrial life of Israel in the Age just preceding the great prophets was all it is represented to be by the writings of those prophets and any excuse for dating their writings later is wholly annulled. Obadiah, for example, whose date is concededly uncertain, and who has been thrust down even as far as the second century B. C., fits exactly into the seventh century.

If our work here does nothing else, and we hope for still greater things, the establishment of the high state of civilization at these early periods is well worth the expenditure. It is exactly in accord with the conclusions of Professor Sellin, conclusions that compelled him to reverse his views on the civilization of the land and to carry the earliest books back again to the Mosaic Age to which they have always claimed to belong.—Condensed from an article by M. G. Kyle, D. D., in S. S. Times.

The Efficacy of Prayer.

The young man who had been examining the row of shining instruments that lined the operating room turned abruptly to the great surgeon.

"Of course you do not believe in the foolishness called prayer," he said.

"And why not?" the surgeon asked, as he held a delicate instrument critically to the light.

"What! A man with your scientific training!" the younger man exclaimed in surprise.

"And why not?" the keen-faced elderly man repeated.

"Oh, come now, doctor," the young man said, smiling. "Surely you cannot believe that God would upset all the laws of nature to grant the request of some one of His creatures. You know how inexorable are the laws of nature."

"That's exactly why I believe so strongly in the efficacy of prayer." The words were spoken quietly but with evident seriousness.

"Explain the riddle, please," the other demanded, and his manner was grave now.

"Why, that's easy enough to do," the surgeon said. "Prayer—or rather faith which is the motive of prayer—is just as much a force of nature as gravity. The skeptics seem to think that if a prayer were answered all the laws of nature would be smashed to pieces. That is not necessarily the case. Let me illustrate: Why does this instrument that I hold in my hand not fall to the floor?"

"Why, because you are sustaining it!"

"Exactly. And yet the law of gravitation is not wrecked nor denied. It is merely superseded for the moment by a higher law—the law of life.

"Now, as we ascend in nature we find this—the basic laws of a higher plane have just this power of over-ruling some of the laws of a lower palne.

"Gravity is the great law of the inorganic world. It is still a law in the organic world, but the great law of the organic world—the law of life—is superior to it. The plant thrusts its stem upward in the face of gravity; man walks about in defiance of it.

"Then why may there not be a law in the next plane of nature—the spiritual—that, just as naturally, supersedes some of the laws of the organic world? The plant reaches down into the inorganic world, and grasping the dead atoms there endows them with life and the ability to rise superior to the force of gravity. May not the spiritual world do as much for the material world without outraging a single law of nature?"

"Why—why, I guess it could," the young man stammered.

"It not only could—it does!" the surgeon declared emphatically.

"Then there is something in prayer, after all?"

"'The effectual fervent prayer of a righteous man availeth much,'" the doctor quoted. "I tell you, my friend, prayer changes things." And the young man knew from the light on the older man's face that here was one man at least for whom prayer had changed things—many things.—Youth's Companion.

As the welcome of the multitude for Jesus diminished in proportion as they learned the claim of the cross on Him and His; so, too often, does our lip-service diminish before the demand of real self-sacrifice for His sake. Let us then, think how far we welcome the true Christ with His command of redemptive self-sacrifice to the citadel of our hearts.—Exchange.

For the Young Folks

For The Southern Churchman.

TALKING TO GOD.

Maude F. Mumma.

When I talk to God He answers me,
In bird and flower field and tree;
In murmers soft and accents low,
As tiny streams to brooklets flow.

In smiles and sunshine that I see
Each day poured out so lovingly;
In raindrops sent to cool the earth,
He speaks to me in Death—in Birth.

New lessons that I fain would know,
Each day as seasons come and go;
To newer life to higher power,
E'er leading me from hour to hour.

And when I ask He speaks again,
In loving deeds through hearts of men;
And when I cry I seem to hear,
His loving voice speak in my ear—

Whate'er betide, whate'er befall,
I will hear my children's calls.

"Greyfriars' Bobby."

Among all the noble monuments that adorn the beautiful city of Edinburgh there is one of modest pretensions, that rivals in popularity, among children, the proudest of them all. It stands on George IV Bridge, and is dedicated to the memory of a faithful dog, called "Greyfriars' Bobby". In 1858 the owner of this little terrier was buried in the churchyard of Greyfriars, that historic spot where, two hundred years before, the Scottish Covenanters had signed, many of them with blood drawn from their own veins, the famous Solemn League. For three days after the funeral, Bobby, the chief mourner disappeared. On the day following a spectacle of woe and hunger, he entered Trail's restaurant where, with his master, John Gray, he had been a regular mid-day visitor. On two successive days, and punctually at one o'clock, each day when the loud gun booms out the hour from the historic castle, Bobby came for his meal, which consisted of a bun and a bone. The interest of Mr. Trail having been aroused, he followed the dog to discover his whereabouts, and found that he had taken up his abode on the freshly-made grave. Frequent attempts to lure him away, and even to chain him up were unavailing, for piteous howls indicated that such methods were a mistaken kindness. For nine long years Bobby received his daily bounty, and became the favorite of friends at the resturant, and of visitors in the churchyard. Then a tragedy almost happened. Mr. Trail and Bobby were summoned to the Court, and in due course brought before the magistrate, Bobby for the crime of "vagrancy", and his benefactor for "harboring". If Mr. Trail must feed a masterless dog, the Law enacted that he must pay the license, or the animal must be shot. Justice, however, was tempered with mercy, and both offenders were set free "with commendation". For five years more, the wonderful vigil was kept at the silent grave, interrupted only by the severity of weather, during which Bobby would creep under one of the flat tomb stones. Then he, too, was laid to rest beside his master, and the spot, marked by a rose bush, is visited by numerous admirers. One of these was the Baroness Burdett-Coutts, who was so impressed by such a fine example of fidelity that she erected a monument in the form of a drinking fountain, surmounded by an image of the dog, taken just before his death. It bears the following inscription, which is read with pride by visitors from all parts of the world:

A Tribute
to the affectionate fidelity of
"Greyfriars' Bobby."
In1858 this faithful dog followed the remains of his master to Greyfriars' Church, and lingered near the spot until his death in 1872.

—The Presbyterian Messenger.

Finding Four-Leafed Clovers.

Oh, Grandma, I can't find a single four-leafed clover!" cried Nettie. And she looked as if she were just ready to cry. There were little tiny bits of tears away down in the corners of her eyes just ready to come out. And her lips twitched at the corners—you know—just like when you feel real badly about something.

"And I found seven. Just see, Grandma," said Nellie, the other twin. Then she ran away into the clover to find some more.

"Now I will have to tell you some four-leafed-clover secrets," said Grandma to Nettie. "Come with me and I will show you how to find four-leafed clovers."

Grandma and Nettie went into another part of the field away from where Nellie was.

"Now," said Grandma, "you know there are two kinds of clover. The red clover that has the big deep pink balls on it and the big leaves and stems. Then there is the white clover that does not grow nearly so tall as the red clover nor have such big leaves and stems; and it has little white balls on it.

"Oh! yes, I know the two kinds, Grandma," answered Nettie. Why, she had known that ever since she was a teenty weenty girl.

"Now, in a place where both kinds of clover are growing," Grandma went on, "they will mix a little and you will find clover with larger leaves and stems than the white, but not so large as the red, and with pinkish white balls on them. Four-leafed clovers are what you might call a freak of nature and there seem to be the most of them where two kinds of clover are mixing."

Then Grandma and Nettie went along the edge of the clover field. There was white clover close to the fence and red clover out in the field and along by the path was some clover of the kind Grandma had been telling about, mixed from two kinds.

"Oh! Oh! Oh!" cried Nettie, "there's a four-leafed clover the first time." And she ran and picked it and ran on to another clump of the mixed kind of clover to look for more.

"Come, come," called Grandma. "Come back and look all over the plant where you got your four-leafed clover and you will probably find more." Nettie came back and sure enough, there were a lot more of the four-leafed clovers in the same clump where she got the first.

"That's another secret about four-leafed clovers," explained Grandma. "When you find one, you will generally find several others in the same place, because they seem to grow in clusters."

And what do you think? In about half an hour, Nettie found twenty-two four-leafed clovers. And Nellie didn't find nearly so many, because, you see, she didn't know Grandma's two secrets, but Nettie told her, of course.—Lissie C. Farmer, in The Methodist Protestant.

The Little Dog That Went to School.

There is a little dog living in New York City whose name is Bum. He seems to like his name, but it must be that he does not understand the meaning of it. Even so, he was the most interesting speaker at a big school meeting during "Be Kind to Animals Week". He didn't shake hands, but he actually appeared on the platform of a school auditorium, where he faced seven hundred school children in behalf of stray and homeless dogs.

No one knows where Bum was born, nor where he lived when he was a puppy. He is not the kind of dog whose ancestors ever took prizes at dog shows. But he knows a lot, and has feelings.

Once when he was cold and hungry and friendless, he did a sensible thing. He trotted to a police station and most politely asked for food and shelter. The police adopted him then and there. E'en though his coat was soiled and ragged, they could see that he was a gentle loving dog, and that all he needed was a good home. They fed him and bathed him, brushed his coat, patted him on the head, and told him he was a good dog. They named him Bum. And Bum almost wagged his tail off, he was so glad.

Then came a day when Bum was invited to go to school. His favorite policeman went with him.

The children sang and spoke pieces all about kindness to animals. One little girl went up on the platform, made a bow, and read a composition that she had written on "Be Kind to Animals". Then she was given a prize of five dollars because hers was the best composition in her class.

After that a teacher told the children the story of Bum. She seemed to know a great deal about how it felt to be a homeless dog, shivering, and hungry, and unloved. Next, the children presented gifts to him. Of course they had known that he was going to be there that day as the most important speaker for homeless dogs.

They gave him a basket in which to take naps and to sleep in at night. He didn't know what to think of a dog basket, but when his policeman friend told him to climb in and lie down, he wagged his tail and did so, because he is such a polite, good dog.

The children also gave him a license to wear round his neck, and blankets to keep him warm in cold weather.

Bum made a short speech when his policeman friend advised him to do so. Of course he didn't say much. He had never before faced seven hundred children, all glad to see him; so he may have been a bit bashful. Anyway, he gave a few friendly barks of gratitude and didn't seem to know what to think when the children clapped and clapped their hands.

After that there was singing and more speeches.

Bum behaved perfectly until a newspaper man tried to take his picture on the platform, and Bum wouldn't stand that. He didn't care to have his picture in the newspapers, and said so. Three times he ran off the platform and to be dragged back. It made the children laugh and shout to see how badly Bum behaved about having his picture taken.

At last Bum ran off the platform straight to his friend, the policeman. Perhaps the kind policeman understood how Bum felt about letting a newspaper man take his picture in school. Anyway, when Bum said to his friend, "Let's go!" they went. Besides, the policeman knew that Bum might not like to stand on the platform and shake hands with seven hundred children after the meeting. So, while the children laughed long and merrily, Bum and the policeman made their good-bye speeches to the teachers and went home to their police station as fast as they could travel.

Perhaps you know by this time that this story about Bum is strictly true. You must know, too, that New York City is not the only place where there are unfortunate dogs and cats who should be treated kindly.—Margaret Fox, in Christian Register.

CHILD OF GOD.

Dear child of God,
Be still and know
He walks with you
Where'er you go.

Dear child of God,
You need not fear;
His power to help
Is always near.

Dear child of God,
Know all is well,
Since in His love
You safely dwell.

Dear child of God,
Trust Him today;
If dark the path
He lights the way.

Dear child of God,
From worry cease;
He is right here,
Rest now in peace.

—Greenville Kleiser.

For The Southern Churchman.

Imitations.

Rev. Alan Pressley Wilson.

"Whatever you do, or are, my boy, never be an imitation!" The speaker was Robert Bond's father and the occasion was a discussion that father and son were having over George Williams' failure to make the school athletic team. George recently had moved into town and claimed that during his residence in a town in another state he had taken several medals for athletic work. In the preliminary tryout the physical director found that George knew nothing of athletics and the lad was forced to confess that he adopted this method in order to be allowed to take part in the game.

"Never pretend to be what you are not: never be an imitation! Be your real self, whenever it may be. Your father has seen many years of life more than you have, my son, and his judgment is to be trusted.

"I remember some years ago, when I followed the sea, that I was invited to dine at the home of a prominent Englishman. Seated at the table opposite to where I sat I noticed a gentleman who had in the buttonhole of the lapel of his coat a most beautiful carnation. Its color surpassed anything I ever had seen and one or two others, seated near me, remarked the same.

"Looking at the flower more closely, I noticed that it had been freshly watered and that some of the drops had fallen on the wearer's immaculate shirt front. Imagine my surprise when I saw that, wherever a drop of water fell, it left an ugly, pinkish splotch on the bosom of the shirt. The owner soon noticed this and startled the diners by making a public confession. He said that he had neglected securing a boutinnier until the flower marts were closed and that he therefore had been compelled to resort to a very clever imitation flower. Had he not overdone the matter by putting water on the imitation carnation his deception never might have been discovered.

"As I thought of this embarrassing situation, I was reminded that some who profess religion are like artificial carnations. The profession is creditable enough but, sooner or later, they are found out and the counterfeit exposed. The profession of Simon Magus was artificial and Peter was not long in detecting and exposing it. (Read about this in the eighth chapter of Acts, verses 9 to 24.)

"So, my son, I would rather have you be your real self than to be an imitation. For, no matter how clever you are, your artificiality will show itself; quite likely to your discomfiture.

The Scout Who Played Traffic Cop.

He was trudging down the street, in his khaki shirt, cotton puttees and stiff-brimmed Scout hat with the three dents in the crown. He was wondering what "good turn" he would find to do that day, as I stepped alongside of him, and got in step with him.

"Hello, Harry!" I greeted him; he lives around the corner from me and is patrol leader to the Scout troop in our church. "What's up today?"

"Don't know yet; going to see. Got to be there at two. Got a blister, too."

"Why do you go? No idea what they want?"

"Go 'cause it's orders—blisters don't count. I've done most everything, sold Liberty bonds; distributed bills; kept the Fourth of July crowds back in line; carried suitcases for the C. E. girls; stopped a man's artery from spouting—I, crickets! what's wrong here?"

At the downtown street intersection ahead, the traffic was in a tangle at the busiest hour, and no traffic officer on the spot.

"Say, she's tied up in forty bow-knots," said Harry. "Why don't the cop come?"

That's what every one was wondering. Then a portly man brushed up—the mayor. He took in the situation; his eye lighted on the sturdy Scout.

"See here!" he snapped at Harry, something's happened to the cop; next best thing's a Boy Scout. Snap into it and unsnarl this mess; you can do it; it's orders."

"Yes, sir," responded Harry, saluting, sober as a deacon. Orders were orders. People stared at first as they caught sight of the drab-colored youth taking the missing traffic cop's place.

Then, in the matter-of-fact way of one used to doing whatever he is ordered to do, in the best way he knows, Harry began blowing his patrol leader's whistle, and windmilling his arms. He was perfectly cool, and master of the situation. And the tangle began to untangle. Steady, ordered streams were flowing first this way and then that, when the belated cop arrived.

The Boy Scout had made good where it took steady nerve and manly grit. He's a neighbor boy, in our Scouts.—Pittsburgh Advocate.



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October 1, 1929

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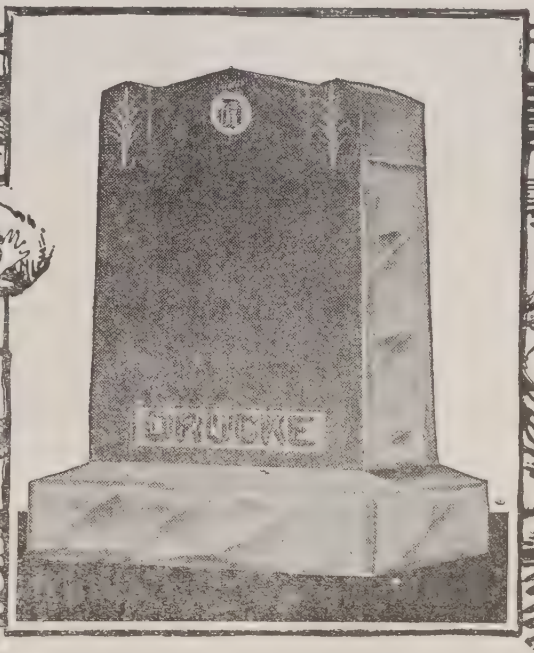
RICHMOND, VIRGINIA



"That this may be a sign among you, that when your children ask their fathers in time to come, saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.



JUST as Joshua commanded the twelve men, one from each tribe of Israel, to take from the bed of the river Jordan, where the feet of the Priests stood firm, each man a stone and with these stones build a monument to commemorate the passing over Jordan—So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

Specify WINNSBORO GRANITE

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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BOOK WANTED.

WE WISH TO PROCURE A COPY OF the book, "Faith of Our Faithers", by Stearns. Any one having a copy of this book for sale please notify Southern Churchman, stating price.

SITUATION WANTED.

A CAPABLE YOUNG LADY OF REFINEment would like some occupation that will give her work in Richmond, Va. References given. Address "Episcopalian", care of Southern Churchman.

CHURCH INTELLIGENCE.

(Continued from page 15.)

Holy Communion, at which service, the Rt. Rev. A. S. Thomas, D. D., Bishop of South Carolina, was celebrant and speaker. In the place of the sermon, the Bishop read his report of the work among the colored brethren, and at one place caused all to stand as he paid a beautiful tribute to Bishop Guerry and the other faithful departed.

During the session of the Council, Archdeacon Baskervill also made his report of work done by him in the Diocese and elsewhere. It was a most thorough and painstaking report in every detail, and well received by the Council along with several recommendations made therein.

The papers assigned were ably and profitably discussed both by writers and followers, showing careful preparation. Among these papers may be mentioned "Why Every Member Canvass?" by Rev. W. H. Brown, Jr., and "Historical Aspects of the Book of Common Prayer", by Dr. C. W. Birnie.

Dr. R. S. Wilkinson, of State College, Orangeburg, and Professor J. E. Blanton, of Voorhees N. and I. School, Denmark, were present, and made splendid and helpful addresses. The Rev. W. B. Crittenden, field secretary for colored work, was expected and had a prominent place on the program, but was taken ill en route to the Council and forced to return home.

Of course, the women of the Auxiliary were present in some force, and held their business and public meeting with every show of enthusiasm for the work in which they are engaged. Among those who delivered instructive addresses were the president, Mrs. E. L. Baskervill, Mrs. M. E. Callen, nurse, and Mrs. S. Mitchell.

The evening services during the week and all the services of Sunday were well attended by the people of the community of all denominations, and altogether it was a most enjoyable and profitable meeting. Bishop Thomas preached Sunday morning.

This was the first colored Council presided over by Bishop Thomas, and to say that the Council was highly pleased with the Bishop would be expressing their feelings towards him very mildly.

The Council adjourned to meet next year in September at the Church of the Redeemer, Pineville.

C. A. H.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop.

Conferences at Frontenac.

A firm determination to reverse the downward trend of giving in this diocese to the Church's Program both without and within the diocese was evidenced at a conference of the clergy held under the auspices of the Diocesan Field Department at Frontenac Inn, Frontenac, September 19-20. Forty-four of the parochial and missionary clergy of the diocese were present at the conference, which was held under the leadership of the Rev. C. E. Snowden, Executive Secretary of the Field Department of the National Council.

After an opening address on "The Purpose of the Conference," by the Rt. Rev. F. A. McElvain, D. D., the Rev. Mr. Snowden spoke on "The Leadership of the Priest." "Our Lord was never on the defensive," he asserted, emphasizing the importance of an aggressive attitude on the part of the clergy in inspiring their people with the world vision of the Church's program.

This was followed by a conference on "The Evolution of the Kingdom of God", in which Mr. Snowden presented "The Existing Work of the Program", and the Rev. D. H. Atwill presented the Diocesan Program for 1930. Mr. Snowden's remarks aroused much interesting discussion of methods of personalizing the Program so that it might capture the imaginations and inspire the generosity of Church people. Mr. Atwill dwelt on the fact that two-thirds of the diocesan missionary budget was expended for rural work. He adduced several effective illustrations of the value and importance of this work and much gratifying evidence of recent growth in the Minnesota rural field.

The evening session continued the discussion of "The Evolution of the Kingdom of God." Mr. Snowden, addressing himself to the topic, "Life or Stagnation?" spoke of the new policy which the National Council is about to initiate in regard to the Advance Work of the Program. Mr. Atwill applied the question to the diocese and aroused a very interesting discussion of the necessity of organized city mission work in the Twin Cities, Hospital work at the Mayo Brothers' clinic in Rochester, and the Church's mission among the deaf.

The conference was continued the following morning after an early celebration of the Holy Communion in Christ Church, Frontenac. Mr. Snowden, speaking to the topic, "Strengthening the Stakes", presented the most effective means of an educational campaign in the parish, leading up to the Every Member Canvass. He stressed the fact that there was no adequate substitute for the Every Member Canvass carefully prepared for and conscientiously carried out. The Rev. A. E. Knickerbocker, Chairman of the Diocesan Field Department, spoke on the topic, "Lengthening the Ropes", and the Bishop, summing up the conference, expressed the gratitude of the clergy to Mr. Snowden and sounded the note of advance for the entire diocese.

This conference was preceded by a conference of the rural clergy, under the leadership of Archdeacon E. W. Couper, which resulted in certain definite findings for the strengthening of the rural work. It was followed, on the twenty-first and twenty-second, by an important conference of lay representatives from the various parishes, led by Mr. Snowden and Messrs. C. B. Lyon and H. S. Gregg, of Minneapolis.

E. H. E., Jr.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

Annual Conferences.

Springfield has just concluded its Annual Conferences of the Clergy and Laymen. The clergy met at St. John's Church, Decatur, September 24, and the laymen September 25, in the same church. There were twenty-four clergy present with Bishop White, and about sixty laymen. The principal leader on both of the days was the Rev. Frederick G. Deis, of the National Field Department of the Church.

The clergy conference was opened at 7:30 with a celebration of the Holy Communion. Reports were made as to the financial outlook of the parishes and missions for the present year, and the prospects of their closing 1929 with a balance on the right side, including the payment to the diocese of the amount for the General Church.

In several splendid, inspirational addresses Dr. Deis made it clear that the way to get money for the Church was to make sure that the rank and file of the people of the parishes knew what the whole thing was about. If you can tie up the Church's work with intimate stories of things that the Church is doing for humanity and so make the average person in the parishes see the reality of the Church's work, the pocektbooks, as he said, would be turned inside out.

The Rev. Robert H. Atchison, rector

The Rev. Robert H. Atchison, rector of St. Paul's Church, Alton, who is the Chairman of the Diocesan Field Department, told of the efforts that his Department had made in arousing the parishes and missions to a deeper sense of their obligation towards Diocesan Missionary work and the program of the National Church. Seldom has the diocese ever been more alive in these

matters than it is at the present time, and this has largely been due to the splendid leadership of its chairman.

Mr. Spencer, as Executive Secretary of the Diocese, presented in detail the figures covering the financial necessities of the diocese as proposed by the Finance Department of the Bishop and Council for the year 1930. These were carefully considered by the clergy and with one or two minor exceptions the proposed financial program for the next year was adopted.

The clergy were much interested in The One Day's Income Plan, which it was expressed was going to be put up to the laymen the next day to help the diocese raise its quota in full for New York this year.

The Laymen's Conference opened about 3:30 with an informal gathering in charge of the Rev. Robert H. Atchison, who told of the efforts that the Field Department were engaged in at this time in making sure that the parishes and missions were going to close the year in good shape, and urged the importance of everything being done to insure a real Every Member Canvass this fall for funds for 1930.

The Rev. Dr. Deis told interesting stories, bringing out the work that the Church is doing in justification of the money it is spending.

Mr. Dan G. Swannell, of Champaign, spoke on The One Day's Income and the work that a layman could do. The Rev. Herbert L. Miller was another leader who spoke for the One Day's Income Plan and urged that the parishes and missions do everything possible to raise their full quota this year. He also stressed the importance of the parishes and missions raising their quota for St. Luke's Hospital, Tokyo. The Diocese of Springfield has raised half of what is expected of it.

St. John's Church was most hospitable in providing for these two conferences, having provided breakfast and luncheon for the clergy on Tuesday, and a most excellent dinner, splendidly served on Wednesday.

Mr. Pascal E. Hatch, of Springfield, the Chairman of the Department of Finance, presided at the dinner. The Rev. Mr. Deis brought the greetings of New York Headquarters.

Mr. Swannell urged the men to renew their efforts in the work of the Church and to try to make their parishes and missions come up to the mark as set before them by the diocesan leaders. The Rev. Herbert L. Miller gave an interesting description of how a real Every Member Canvass should be put on. Mr. Spencer, the Diocesan Executive Secretary, told something of the financial outlook before the diocese.

The Bishop closed the meeting with a few words of appreciation of what had been accomplished by the laymen the past year, and urged them to go forward to the doing of even greater things in the days to come. He was particularly outspoken in his desire for another Laymen's Conference, and he sponsored almost entirely by the laymen. He said he longed for the time to come when more laymen of ability would give leadership to the work of the Church. He said he knew there were such laymen in the diocese and he asked them to come to the front.

The laymen were very much interested in the proposed One Day's Income Plan, and the effort is going over the diocese in good sharp, and it is expected that a splendid sum of money will be raised through this, which will be given to the work of the Church beyond the Diocese of Springfield.

F. H. S.

Personal Notes

The Rev. W. D. Smith, D. D., rector of St. Mark's Church, Richmond, Virginia, has accepted a call to become minister-in-charge of Christchurch Parish, Middlesex County, Virginia.

The Rev. A. C. Tucker, formerly minister-in-charge of Christchurch Parish, Virginia, is now minister-in-charge of Scott Parish, Gordonsville, Virginia.

The Rev. Charles W. Sheerin, rector of St. Paul's Church, Waco, Texas, has accepted a call to become rector of Grace and Holy Trinity Church, Richmond, Virginia, the change to become effective November 15, 1929.

The Rev. W. H. Burkhardt, D. D., rector of Grace and Holy Trinity, Richmond, Virginia, owing to ill health, is resigning as rector November 15, 1929, and will become rector-emeritus of the parish.

The Rev. John W. Schmalstieg, formerly curate of the Pro-Cathedral of the Nativity, Bethlehem, Pennsylvania, is now rector of Trinity Church, Athens, his address being Athens, Pennsylvania.

The Rev. Milton B. Williams, Ph. D., rector of the Church of the Incarnation, Chicago, Illinois, has accepted the appointment to the charge of Trinity Church, Marshall; Christ Church, Lexington, and St. Paul's Church, Carrollton; with charge also of missionary and extension work in the counties of Saline, Lafayette and Carroll. The Rev. Dr. Williams will take charge of the new field on Sunday, October 6. He will reside and have his office in Marshall.

The Rev. Wm. Gerow Christian, rector of churches in Mecklenburg County, Virginia, has accepted work with the Rev. L. Valentine Lee at the Church of the Incarnation, Dallas, Texas, beginning November 1. Mr. Christian has been in charge of churches at South Hill, Palmer Springs and Baskerville, Virginia, since 1928.

The Rev. Thomas L. Ridout, rector of Galilee Church, Virginia Beach, for the past four years, will leave the thirteenth of October to become rector of St. Andrew's, Mount Holly, in the Diocese of New Jersey.

The Rev. Joseph T. Williams, rector of the Church of the Advent, Washington, D. C., has been elected rector of St. John's Church, Bethesda, Maryland, to succeed the Rev. Mr. Parker.

ORDINATIONS.

The Rev. Thomas Simons Clarkson was ordained deacon by the Rt. Rev. Edwin A. Penick, in Trinity Church, Mount Airy, North Carolina, on Sunday morning, July 14. The ordination sermon was preached by the Rev. Daniel Allen. The candidate was presented by the Rev. Milton A. Barber.

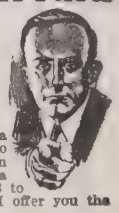
Mr. Clarkson is a son of Justice Heriot Clarkson, of the Supreme Court of North Carolina, and Mrs. Clarkson, daughter of the late beloved Civil War veteran and clergyman, the Rev. E. A. Osborne. He attended the Theolofical Seminary in Virginia, at Alexandria, and is a graduate of the University of North Carolina. He has been placed in charge of Trinity Church and Galloway Memorial, Elkin, by Bishop Penick.

Mr. Paul D. Newell was ordained deacon by the Rt. Rev. Edwin W. Saphore, D. D., in Trinity Cathedral, Little Rock, Arkansas, September 6, 1929. The Rev. W. P. Witsell, D. D., and the Rev. C. F. Collins presented the candidate, and the Rev. John Williamson preached the sermon.

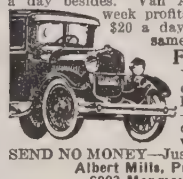
The Rev. John Arthur Klein was advanced to the priesthood on Friday, September 6, 1929, in Gethsemane Church, Minneapolis, by Bishop McElwaine. The sermon was preached by the Rev. Don Frank Fenn, and the ordinand was presented by the Rev. H. C. Wrinch.

The Rev. Mr. Klein will work on the Rosebud Mission, Niobrara Deanery, in the Missionary District of South Dakota, with headquarters at Oak Creek.

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Bishop Murray—Rev A. B. Kinsolving, D. D.	6
Constitutional Union—L. S. Bell	6
I Was Sick and Ye Visited Me—A. N. Hoath	7
Address by General A. T. Goodwyn	8
Favorite Scripture Verse	11
Meeting of the House of Bishops	9
Gifts to God—All Come From His Gifts—K. J. Hammond	11
Bishop Murray	11
Book Reviews	12
Letters to the Editor	12
Stratford Day	13
Church Intelligence	14
Family Department	18
Children's Department	19
Personal Notes	23

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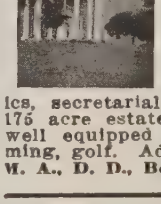
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Thoughts For the Thoughtful

No pure and simple life, true to itself, true to its Maker, was ever lived on this earth, that was not a voice on God's behalf, however still and small; and that did not, in its sincere and humble way, declare a hope and reveal a faith which might well be the evidence of things unseen.—A. Gordon.

"Love ever gives—forgives, outlives—
And ever stands. And, while it lives, it gives,
With open hands. For this is love's prerogative—
To give—and give—and give."

"God does not command us to succeed, but to work."

"A joy in the heart will be pretty sure to write its name on the face."

Our safety is in having lofty ideals and in constant labor to secure their realization. Let the getting of money be a man's ideal, and he will of necessity grow toward the dust.—Selected.

What is the Gospel of Jesus Christ for, if it is not a power to make men keep their hands clean, to make men honest, true, upright, and to keep them so.—Mark Guy Pearse.

I am glad to think
I am not bound to make the world go right;
But only to discover and to do
With cheerful heart the work that God appoints.
I will trust in Him.
That He can hold His own; and I will take
His will, above the work He sendeth me,
To be my chiefest good.

P. J. Bailey.

Let not thy praises be transient—a fit of muisc, and then the intrument hung by the wall till another gaudy day of some remarkable providence makes thee take it down. David took this up for a life-work: "As long as I live I will praise thee!"—Gurnall.

The shores of the ocean are the secret of its depths. A shoreless ocean would degenerate into a shallow pond. It is the restraint of the shore that gives majesty and power to the great blue sea. It is even so with life. A life without restrain is a shallow life. It wastes its resources by spreading out too far. We need the restraint of God's will in our lives to make them deep and strong.—Exchange.

One of the most concise arguments for immortality is the undying appetite of the soul for knowledge, love, progress. As we approach the turn of life it never occurs to us that it is time to fold our arms, close our eyes, and bid farewell to nature, poetry, art, friendship, busines. . . . . We build houses, begin books, undertake operations, just as if we were to live forever, which shows, I think, that the sense of immortality destroys all sense of death as we grow old.—J. F. Clarke.



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EDITORIALS

Vol. 94. RICHMOND, VA., OCTOBER 12, 1929. No. 41.

SOULS

Maybe we are seeing now one of the most tremendous and solemn moments in the history of the human race. We may be at the verge of fullfilment of the promise given us thousands of years ago by the Almighty and Everywhere and Always Present Ruler of the Universe. We may be standing at the beginning of a new life, of change and development unprecedented and conditions we cannot yet imagine.

More than nineteen hundred years ago the old promise of peace everywhere on earth and good will among all men was reaffirmed and proclaimed by legions of angels, amid glorious, heavenly light shining upon lonely and lowly shepherds watching and guarding their flocks on a plain in Palestine. The confident hope brought with the light and proclamation has lived through centuries of tumult and strife, of the shrieks of the persecuted and suffering, groans of the dying, the smoke and dust of battle, all from the crafty reasoning, the intellectual processes serving the greed and passions and ambitions of men. Amid it all the indefinable, ineffable, deathless, thing we call the soul has survived. Illumined and inspired, glorified and strengthened by the light that banished the darkness and the chanting of the legions in the skies, it has revealed more and more, little by little. Prime Minister MacDonald, of Great Britain, went straight to the fundamental truth in his short speech in New York. Not the skyscrapers, nor the prosperity, wealth or numbers of the American people make their greatness, he said. Their real power is in their soul.

So, a few days ago two men talked by a fireside in Virginia mountains—the same Virginia on the soil of which, at Yorktown, came climax and virtual end of the war of British and Americans, at Appomattox came the end of the war of our sections. One of these men represents a nation which, when the light and voices came over the plain in Palestine, was a confusion of remote, obscure, unconsidered, tribes of barbarians. The other represents a nation holding a land unknown and unsuspected in the country where the Annunciation was given. The two represent more than two hundred million people, composing the mightiest, richest, freest, most farspread powers the world ever has known. The two have risen from obscurity, like their nations. They have risen by force of character and strong, broad, active, vigorous, incisive minds. They did not meet to plan alliance of numbers, wealth and strength, for extension of dominance. They met to use and subordinate mind and thought to the impulse and aspiration of the soul, to plan for making the enormous and unparalleled potence of their empires obedient to the purpose for which the baby was born to the humble virgin mother in the stable of the poor inn at Bethlehem.

Surely there is profound meaning in the fact that in these two nations, their combined power excelling that of all other nations combined, striving now to combine that power for peace on earth and good will among men, the Cross is everywhere. Over log cabins and rude structures of green planks in the crudest settlements of the pioneers in America, gleaming high over stately, time hallowed cathedrals in the old country, it has typified the kindred soul, the spirit, hope and faith, of the peoples, drawn them together now for shared intent to use their power for blessing to mankind and the future and to do the will of God. There is beautiful and inspiring, yet humbling, thought in the fact of these two peoples, unconquered and unconquerable, victors so many times by land and sea, supreme and leaders, putting aside all lust for gain or vengeance to yield to the gentle teachings of the Nazarene who meekly submitted to scourge and derisive crown of thorns and crucifixion amid the scoffing of the rabble. The crucifixion was the Divine triumph of the soul over self and fear. The glory of it, coming across the long and troubled and changing centuries, the gleam of the light and the splendor of the music that aroused the shepherds to seek the stable, may be with us now. The time when the battle flags shall be furled and the war drums shall throb no longer may be here. It is entirely possible, with radio and telephone and cable, that our congress and legislative bodies of other countries may confer and debate freely together on world peace and establishment and maintenance of it. The parliament of the world, foretold by the poet, may become a daily, customary thing by means of which he did not dream and very soon.

It is a time for fervent prayer for full success for the peace conferences and for the cleansing and uplifting of the hearts of all engaged in them; for the victory of the souls of leaders and rulers and the peoples behind them. "Thy kingdom come"—the kingdom of peace and righteousness and good will among men—"Thy will be done on earth as it is in Heaven." These noble petitions should be uttered with special earnestness now from all hearts. Along with them should be prayer, also, that if the new test comes—universal and assured peace, when all will feel secure and prosperity and comfort and safety are everywhere—our souls shall continue to rule, to guide us to real brotherhood and lead all nations and peoples to escape the dangers of safety and ease and steadily to seek God's continuing mercy, with gratitude unfailing to serve Him faithfully and strive ceaselessly to deserve and attain place in the haven of the soul, where it shall be cleansed forever and know endless peace.

Alfred B. Williams.

BISHOP MURRAY

By the Reverend Arthur B. Kinsolving, D. D.

THE Rt. Rev. John Gardner Murray, Bishop of Maryland, and for the past four years Presiding Bishop of the Episcopal Church in the United States, died suddenly beside the altar of St. James' Church, Atlantic City, on Thursday, October 3.

He had just presided over an executive session of the House of Bishops and was about to declare the adjournment when an attack of angina pectoris caused him to sink down in collapse. Before his devoted wife could be summoned from their hotel, death had supervened.

He died as he would have wished in full harness at his post of duty.

Bishop Murray was a man of very unusual personal traits and of masterful leadership. He had a fatherly spirit, and a keen human interest. He could call his clergy and hundreds of his laity by their first names. His diligence and energy, his tremendous capacity for work, were noted by all who knew him.

Born of Scotch parents in a small Western Maryland mining town, with limited early educational advantages, he was a shrewd and apt learner in the school of life. Starting life as a business man and in another communion, he was confirmed at twenty-nine and ordained at thirty-five, going steadily up by swift gradations until he was made the Presiding Bishop and head of the National Council.

As Bishop of Maryland, he has left a remarkable record of wise and telling accomplishment. No man in high position is at all times infallible in his judgments. Some of his ablest and sincerest friends could not follow him at times in what he deemed the proper and wisest course. But you were always conscious of dealing with a strong and earnest man.

He knew where his own gifts for service lay, and he put them to use with an unflagging energy and a profound sense of stewardship.

His missionary leadership and the devotion of the clergy and lay-people of Maryland brought him prominently forward at New Orleans in 1925 for the office of Presiding Bishop. In the difficult and arduous post he did all that a man could do to arouse the Church to a sense of its wider duty to the millions in our own land and abroad who are without a saving knowledge of our Divine Saviour.

Without doubt this double responsibility of diocese and the National Council has cut short his life. But he has left us all a high example of devotion to duty and readiness to spend and be spent in the Master's service.

But perhaps the thing for which those who knew him best will remember him is the fact that he had a great deal of simple, old-fashioned religion. He was an apostolic man. He had learned through experience the power of the Gospel of the Grace of God. There was fire and fervor in his religion. He was a man of child-like faith, a man of prayer, a man who had learned the power of love and knew how to bring and hold together men of different schools and parties in the Church. Then he was unaffected, democratic, a good mixer, and a kindly, broadminded and charitable man.

What a beautiful way for such a man to die—on duty, in God's sanctuary, having given the last syllable of strength to extend Christ's Empire over the hearts of men! Shall we not each try to pray and work and give more to the great cause of Missions, for which this servant of God toiled till he was stricken and fell upon the shield of faith and into the arms of Love?

CONSTITUTIONAL UNION

By Landon C. Bell, Columbus, Ohio

September 30, 1929.

L. M. Williams, President,
Southern Churchman,
Richmond, Va.

Dear Mr. Williams:

I thank you for your interesting letter. I have received quite a number of interesting letters with reference to the "Historic Tablets" article which appeared in the September 21 issue of the Churchman. With a single exception (and that was from New York), all the writers emphatically approved the position taken in the article.

You tell me of a correspondent who writes you that he agrees that the word "Federal" would be a misnomer to describe the armies which made war upon the Southern people, and the Southern States; but that he defends the use of the term "Union" as being the correct term to employ.

He declares the word "Federal" is a misnomer for the army of the Northern States, because he says, "the Southerners were more Federal than the Northerners". That is very true. It is also and equally, and for the same reasons, and upon the same facts, true that the Southerners were more Union than the Northerners, if the term Union is used to signify the Union under the Constitution—the **Constitutional Union** of the fathers.

It was the South and the Southerners who were satisfied with the Union—the Constitutional Union. It was the North and the East who were dissatisfied with the Union—the Constitutional Union. The well-known historian, Professor William E. Dodd, of the University of Chicago, may be here quoted:

"Who," asks Dr. Dodd, "were dissatisfied? the South?" And he answers: "No, the radicals of the North and East, who declared the Constitution 'a league with hell and a covenant with the devil', were the complainants; they warred upon the Supreme Court, upon the States, upon the existing order, ... and they deserved the punishment of traitors."

So, if the term "Federal" as applying to the Northern army is to be rejected, as it should be, and as your correspondent concedes it should be, because "the Southerners were more federal than the Northerners", so the term "Union" as applying to the Northern army should be likewise rejected, for the Southerners were more Union than the Northerners—for they supported the Constitutional Union, while the Northerners made war upon it.

Your correspondent, it seems to me, shows a strange lack of logical consistency in the position he takes. He really admits that the Northern soldiers did not fight for the true, the historic Union, the Constitutional Union, for he concedes that the North fought for

"an enforced union",

but still he says it fought for

"a union of all the states".

This correspondent is fair enough to concede that "if one goes into the whole history of the thing one might indeed accuse the North of being responsible for the breaking up of the Union by causing the Southern States to secede", and he says "the South had excellent reasons for disuniting", but he concludes "it is obviously impossible to enter upon lengthy and abstract discussions in road markers".

If it had been confessed that the use of the term "Union Army", was a mere convenience, there might be some point in defending its use. I do not think it could be justified, but it might be defended with some show of plausibility. But to defend its use as accurate historically cannot be done successfully.

It may at once be conceded that it is difficult to find a word or short phrase which will exactly and adequately designate and describe the invading military forces. I freely admit that difficulty. But to my way of thinking no term that could be employed could be more inaccurate, be more offensive, and less justified than "Union".

The position of your correspondent, having made the concessions above mentioned, in still defending the use of the term "Union Army", can, it seems to me, result from but one thing. He can see no reason for the preservation in history of the distinction between the Constitutional Union, the creature of the states acting upon the instrument formulated by the Convention of 1787, and the "Union" that resulted from a repudiation of that instrument by the people and the states of the North—the "Union" made by bayonets and swords, at the behest of those who repudiated the Constitution, but still desired to keep all the states under one government.

To treat those two things as one and the same is a monstrous outrage upon historical facts. To do that is to make of the term "the Union", a catch phrase meaning anything or nothing, according to the whim of the user.

No true use of the term "the Union", can disassociate

it from the Constitution and the laws validly passed pursuant thereto. The Union was nothing but the Constitution and the laws.

If the term "Union Army" as used on the markers conveyed the idea, which your correspondent suggests, that is to say, that it was an army fighting not for the Constitutional Union of the fathers, but for a different and "enforced union", under which the Constitutional rights of Southern people, and the Southern States would be ignored, denied and trampled in the dust; if—I say—the use of the term carried that significance, if that is what is meant, if that is what those who read it would understand, I would have no objection to the term.

But, surely, no one will contend the term is understood in any such way.

The plain and simple implication of the term is that the invading armies were fighting for the Union under the Constitution, the Constitutional Union; but that is not the truth, they were fighting for no such thing. They were fighting for, as your correspondent puts it, "an enforced union", which being translated means:

They were fighting, in violation of the Constitution, to keep the Southern States and the Southern people under the government in control of the authorities directing the invasion; a government which would and did revolutionize the Constitution and the governmental institution.

Again the plain implication of the term is that the Southern soldiers fought against the Union as made by the Consitution of the United States. That implication is unjust, it is unhistorical. All authorities, of any sort of respectability, now agree that if the Southern States and the Southern people had been accorded their rights, as plainly written in the Constitution, there would have been no cause for war, and there would have been no war. It was the Southerners who were the ardent champions of the Constitutional Union. Yet the implications of the term used upon these markers is that they were the enemies not the friends of true Constitutional principles, and of the Constitutional Union.

If the implication of the term were that the invading army holding the Constitution of the United States to be a league with death and a covenant with hell, deserved to be destroyed, and that the Union under it was a thing to be despised, and that that army was intent upon destroying both, and that having done that, they then proposed to create by the sword and the bayonet

"an enforced union",

under such an organic instrument as the invaders might make, and in this "enforced union" glory as "a union of all the states", then I would not object to the use of the term.

If that is what would be understood when one reads the tablets or markers, I would not object to the term, for that would be a substantially accurate version of the matter.

But no one can contend that the average person interprets the term to mean any such thing.

Your correspondent thinks that neither you nor I are "familiar with the terminology of American history".

I freely confess I may not be. It can hardly be said that there is a standardized terminology everywhere recognized and used. I may not be familiar with all the terminology of American history, but I know, because I almost daily hear, some of it. I hear about the "Rebellion", and the "Rebellion of the Southern States", about the "Rebels and traitors", Lee and Davis and Jackson. I hear about that "arch pirate Semmes". I have become familiar with some of the terminology of "Civil War" history because these terms glibly and naturally fall from the tongues of those who are taught their history, where I presume "the terminology of American history" is known; and where **Uncle Tom's Cabin** is used and taught in the public schools.

While again conceding that it may be difficult to find a single term or phrase conveying adequately a correct idea of the invading army; yet it does seem to me that hardly any term could be worse, or less accurate in its implication than to call the invading army, the "Union Army". That certainly seems to me so objectionable that some thought and effort could be well employed in an endeavor to get a more accurate designation of the forces. "The Invading Army," "Grant's Army," or "McClellan's Army," "Butler's Forces", or the forces under this, that, or the other, officer, could be used, and while avoiding historical inaccuracy would be a sufficient identification for practical purposes.

I may know little about "the terminology of American history," but I feel I know something about some of the facts of that history. And the "terminology of American history" (as accepted by some), to the contrary notwithstanding, I am unwilling to concede that Robert E. Lee was a Rebel, that Jefferson Davis was a traitor, that Admiral Semmes was a pirate, or that the Northern armies invaded the South to guarantee to Southerners and the Southern States their rights under the Constitution of the United States, and their rights as members of the Constitutional Union.

Nor can I believe that the facts justify designating as the "Union Army" the armies which invaded the Southern States for the purpose of subduing them by force of arms, after they had been denied their rights as members of the Constitutional Union.

It is only at your earnest solicitation that I write this amplification respecting the matter, in view of the communication you have received. I have had my say, and while thanking you for the privilege of your columns, I hope I may not be further drawn into the discussion. I do feel, however, that the point you and I have thus raised is worthy of the attention of gentlemen who are familiar with "the terminology of American history", for the "terminology of American history" ought to have some relation —a speaking acquaintance at least—with the facts, and the truth of American history.

"I WAS SICK AND YE VISITED ME"

A MESSAGE FOR ST. LUKE'S DAY—

By Arnold N. Hoath

AS we approach the feast of St. Luke the Evangelist, the patron saint of physicians, it is natural and proper that our thoughts should be of the interest which the Church has always taken in the care of the sick. Living at a time when there was no general sympathy or concern for the physically afflicted St. Luke's humanitarian instincts rebelled against the callousness which regarded sickness as an unwelcome burden on the healthy. With him the work of ameliorating the bodily distresses, so common in an ignorant and unsanitary age, rose high above mere professional interest. Hence, no doubt, began his attraction to the teaching of Jesus with its emphasis upon the healing of the body. And all down the ages the Christian Church has rightly felt that there is no more distinctively Christian work than endeavoring to obey the commands of the Master whose instruction to His followers were that they should preach the Kingdom of God and heal the sick. Nor is there a more solemn parable than that which makes our future woe or blessedness depend upon the consideration which we have shown to the unfortunate and the needy.

Since so much of the ministry of Jesus was concerned with the sick and suffering, to relegate the consideration of the "shut-ins" to a relatively unimportant place in parish work is to fail to put the emphasis of Christian service where Jesus put it. We are not, however, to think that calling on the sick is an easy undertaking, requiring no preparation, and little expenditure of energy. It was not so with Jesus, nor is it so with any one who is a worthy follower of Him who "took our infirmities and bore our sicknesses". Familiar as Jesus was with the sight of suffering His sympathetic love, touched as it was "with a feeling of our infirmity" never lost its freshness and sincerity. Moreover, His ministry among the sick left Him weary and exhausted, for any service of this nature must drain one of energy and strength. Probably a clergyman has no more wearying work than his sick-room visitations, for if his calls are to have any permanent value he must identify himself with each sufferer in turn and yield up all his reserves of nerve-force and spiritual vigor. Here is work that will require careful preparation, for it would be iniquitous to undertake so holy and so important a task carelessly or hurriedly. No greater challenge is offered the intelligence, courage, strength and religious reality of the individual clergyman than the challenge which is presented to him in the name of Jesus by the presence of sickness within his parish.

If these visits are not undertaken prayerfully and thoughtfully, with a full realization of the problems involved and the motive and purpose of sick-room visitations, there is serious danger that they may be spiritually fruitless and physically harmful. Who has not had experience

with the boisterous visitor whose idea of being cheerful is to be noisy and mirthful and whose excessive optimism and joviality does the patient as much good as a bull would do in a china shop. If the patient is too sick to be slapped upon the back the visitor slaps his own knees for his exuberant energy demands some outlet as he loudly declares that the sick one will soon be running foot races. Such a noisy display of the visitor's health and happiness so wearies and exhausts the patient that if the latter does not suffer a reaction afterwards he is fortunate. Not far behind the boisterous visitor in the amount of harm which he does, is he of pessimistic and melancholy endowments whose lugubrious countenance is matched by the dolefulness of his voice and the gloom of his conversation. Had Job's unhappy friends sought the presence and guidance of God in prayer before they set out on their well-intentioned ministry their visit would not have become a by-word for depressing and discouraging "comfort". Next comes the conceited visitors whose purpose appears to be to impress the sick man with the visitor's importance and whose discourse centres in the sayings and doing of "I". How pathetic that the "shut-in" longing for something to grip by which he may rise above his present miseries is so often "cheered" by frivolous talk of an egotistical and self-opinionated nature! There is as much sincerity in such a visit as there was in the character of Mr. Stiggins whose regard for Mrs. Weller so exasperated the honest and ingenuous Tony. Finally the clergyman who undertakes his sick visits merely from a compelling sense of duty will accomplish nothing save the easing of his conscience. Listless will be his discourse, and his principal concern will be for an opportunity to take his departure. Not so was the manner of Jesus who gave to each sufferer with whom He talked the concentrated and compassionate attention of His whole mind and spirit, and was in no hurry to withdraw until He had accomplished in full measure whatever He could do.

For the purpose of visiting the sick is not merely to bring a little happiness into an unfortunate life, although that ought to be one of its results, nor is its purpose to create a feeling of good-will towards the Church, although that also is unfailingly effected, but to seek, in the spirit of Jesus, for the healing of the soul. In all of our Lord's ministry among the sick the religious motive was paramount for His supreme solicitude was to bring the patient into right relationship with God. How sad a commentary upon the reputation which much of our sick-room visiting has earned is the frequent refusal of relatives to allow the clergy to see a patient who is critically ill, for fear that the sight of the clergyman will suggest to the sufferer the seriousness of his condition, and so frighten him into the hopelessness of despair! That there are a few ministers who justify these suspicions on the part of watchful relatives is undoubtedly true. These are men who have not studied their problem, nor prayed sufficiently for the touch of the Master. For, if a minister of God is unable to talk naturally of the Father, if he creates fears instead of allaying them, if he does not leave in the sickroom the quiet and serene courage of the peace of God, he had better take stock of his methods, his prayers and his faith. There is something tremendously wrong.

There is, however, a more common danger, than that of upsetting the patient the clergyman should minimize or forego altogether the religious opportunity with which he is confronted. How many hungry souls have failed to secure spiritual sustenance because both patient and minister were too timid to talk of God and eternal realities will never be known! There is one clergyman who never misses any opportunity for prayer and frank talk about God. Years ago he learned his lesson while visiting in a public ward of a hospital. It was his custom to nod to each patient as he passed him, but to stop only at the bedside of members of his own congregation. Always before leaving the bedside he had a simple and appropriate prayer. On one occasion as he was walking away after his prayer he overheard one of the other patients saying, "Doesn't he think I've got a soul, too?" Here was a man who was longing for just the guidance which the clergy are set aside to give, but he was being missed out because no one guessed at his craving.

As we approach another St. Luke's Day let us ask ourselves, "Are we obeying the command of Jesus, who said to His disciples, 'Heal the sick'?" Are we faithfully trying to obey Him?

ADDRESS BY GENERAL A. T. GOODWYN

Note: This address was delivered by the Commander-in-Chief of the United Confederate Veterans, at their Thirty-ninth Reunion, held at Charlotte, N. C., June 5, 1929. It will be carried in The Southern Churchman in successive divisions, this being the second.

OUR distinguished Comrade, Dr. Curry in his history of the Confederacy, gives these figures furnished by the Federal war records.

"The U. S. Army enrolled a total of 2,788,304. This total included: 720,000 European foreigners, and 150,000 Negroes. It also included 350,000 whites enrolled from the Confederate States.

"At the close of the war 999,704 were on Federal rolls.

"The maximum estimate of Confederates from first to last was 700,000.

"Secretary Stanton estimated the Confederate forces at the end of the war as 174,223.

"The reader may conclude these were very great odds. The experienced Confederate knew they were almost negligible when considering the odds in equipment and resources. At the battle of Chickamauga the odds were approximately six to four in numbers. The Confederates were armed with muzzle loading muskets to meet an enemy armed with revolving breech loading rifles. I speak from personal knowledge as my own company captured a number of prisoners so armed in this battle.

"President Davis' proclamation outlawing General B. F. Butler in the main for his order of insult to the patriotic women of New Orleans was enthusiastically commended by the army and people throughout the South. General Butler's order was not condemned by the authorities at Washington, and the voice of the best people in the North was suppressed by the despotic means of military rule. Here is the disgraceful order:

"Headquarters of the Gulf, New Orleans, May 15, 1862. Generals Order No. 28.

"As the officers and soldiers of the United States have been subject to repeated insults from the women (calling themselves ladies) of New Orleans, in return for the most scrupulous non-interference and courtesy on our part, it is ordered that hereafter when any female shall by word, gesture or movement, insult or show contempt for any officer or soldier of the United States, she shall be regarded and held liable to be treated as a woman of the town plying her avocation.

"By command of Major General Butler, Geo. C. Strong, A. A. G., Chief of Staff.

"This 'order' was received with resentful indignation by the Southern army and the people. In marching into battle you would often hear the cry 'remember Butler—'

"General Butler in his book tells of the contempt and indignation the people of the whole South felt for him, dwells upon it at great length, hoping thereby to exalt himself still further with the war groups, especially as he now found himself in great favor with the administration. He pretended to feel himself persecuted, and was posing in the role of a martyr hero.

"After issuing this shameful order General Butler returned North and was received by the war party with enthusiasm. In his book—page 67—he says: 'The glory and high honors of my reception by the Northern people cannot be more fully described than it was set forth in an extract from The Richmond (Va.) Examiner, as follows:

" 'After inflicting innumerable tortures upon an innocent and unarmed people; after outraging the sensibility of civilized humanity by his treatment of women and children; after placing bayonets in the hands of slaves; after peculation the most prodigious, and lies the most infamous, he returns, reeking with crime, to his own people, and they receive him with acclamations of joy in a manner that befit him and becomes themselves. Nothing is out of keeping; his whole career and its rewards are strictly artistic in conception and in execution. He was a thief. A sword that he had stolen from a woman—the niece of the brave Twiggs—was presented to him as a reward for valor. He had violated the laws of God and man. The lawmakers of the United States voted him thanks, and the preachers of the Yankee gospel of blood came to him and worshipped him. He had broken into the safes and strong boxes of merchants. The New York Chamber of Commerce gave him a dinner. He had insulted women. Things in female attire lavished harlot smiles upon him. He was a murderer, and a nation of assassins have deified him. He is at this time the representative of a people lost to all shame, to all humanity, all honor, all virtue, all manhood. Cowards by nature, thieves upon principles, and assassins at heart, it would be marvelous indeed, if the people of the North refused to render homage to Benjamin Butler—the beastliest, bloodiest poltroon and pickpocket the world ever saw.'

"That President Lincoln did not disapprove this order

is shown by the following letter in his own hand writing published in Butler's book.

" 'Executive Mansion—Washington,
February 11, 1863.

" 'Whom It May Concern:

" 'Major General Butler, bearer of this, visits the Mississippi River and localities thereon at my request for observation. The military and naval commanders whom he may meet will please facilitate his passage from point to point and make him as comfortable as possible during his stay with them, also to impart to him such information as they may possess, and he may seek, not inconsistent with the military service.

" 'A. LINCOLN.'

"The following letter from Abraham Lincoln belongs to the Pierrpont Morgan collection in New York City. It was photographed with other articles from this collection in many newspapers. It is in the author's own handwriting:

" 'Executive Mansion,
" 'Washington, March 26, 1863.

" 'Private.

" 'Hon. Andrew Johnson,

" 'My Dear Sir:

" 'I am told you have at least thought of raising a negro military force. In my opinion the country now needs no specific thing so much as some men of your ability and position to go to this work. When I speak of your position I mean that of an eminent citizen of a slave state and himself a slave holder. The colored population is the great available and yet unavailable of, force for restoring the Union. The bare sight of 50,000 American drilled, black soldiers on the banks of the Mississippi would end the rebellion at once, and who doubts we could present this sight, if we but take hold in earnest. If you have been thinking of it, please do not dismiss the thought.

" 'A. LINCOLN.'

"Why black troops of the most backward race, with the crudest views of life and the least self-control? Why should the bare sight of such troops end the 'rebellion'? Why would the bare sight of 50,000 black troops do what it took millions of white troops to accomplish? The answers to these questions are clear and conclusive. Here we have the real Linclon, speaking for himself, not the mythical Lincoln of designing historians, vindicating Napoleon's definition of history as a fable agreed upon. When the essential postulate of this indefensible letter is fully comprehended it cannot conceivably be justified.

(To be continued.)

MEETING OF THE HOUSE OF BISHOPS

ONE hundred and five dignitaries of the Protestant Episcopal Church in the United States gathered in Atlantic City, New Jersey, on the first of October for the first regular annual meeting of the House of Bishops.

Among those attending the meeting were our Missionary Bishops from Liberia, Brazil, Japan and the West Indies; Bishop Peter Trimble Rowe, of Alaska; Bishop Boyd Vincent, Bishop Beverley Dandridge Tucker, and the latter's son, Bishop Henry St. George Tucker of Virginia, who was formerly Bishop of Kyoto, Japan, and many other outstanding figures in the Church.

The Opening Service.

The day began with the Celebration of Holy Communion in St. James' Church at ten o'clock. The Presiding Bishop was the Celebrant, assisted by Bishop Matthews of New Jersey, who read the Epistle, and by Bishop Gailor as Gospeller. Also in the Sanctuary were the Rev. G. Warfield Hobbs, Chaplain to the Presiding Bishop, and the Rev. W. W. Blatchford, rector of the Church. The service was preceded by a procession of the Bishops, vested, from the nearby Y. W. C. A. Building. At the request of the Presiding Bishop the Epistle and Gospel used were those for St. Michael and All Angels' Day. On the Sunday preceding Bishop Murray celebrated Holy Communion in the same church, the occasion being the twentieth anniversary of his consecration. The Bishop was rector of St. Michael and All Angels Parish, Baltimore, when elevated to the episcopate and was consecrated on the patronal day of the parish, which has remained a gala day there ever sine, Bishop Murray never before having missed attendance as celebrant. Only a few near to him understood the significance of the use of Collect, Epistle and Gospel, not ordinarily repeated. Something of the Bishop's mood beyond his usual democracy was evidenced in a second innovation when, following communication of the House of Bishops in a Corporate Communion, the Bishop invited the entire lay congregation which filled the Church to participate in the Sacrament.

The business session immediately followed the celebration of Holy Communion, its scene, the Viking Room of Haddon Hall. Bishop Murray presided, and delivered a brief but gracious welcome, after which the House proceeded to business.

To Greet the Prayer Book.

The outstanding feature of the first session was the adoption by the House of a proposal made by the Presiding Bishop that the First Sunday in Advent, being December 1, be adopted as a day for the formal introduction of the revised Prayer Book. Bishop Murray read to the House a communication he had drafted, which, with the concurrence of the House, now becomes a formal call to the Church in the name of its Chief Pastor as follows:

My Dear Brethren of the Clergy and Laity:

The publication of the new Prayer Book marks an epoch in the history of the Church. It is the result of many years' work of the highest legislative body of the Church and the patient, pious labors of learned men. It carries on the great tradition of the Book of Common Prayer as probably the noblest expression of Christian worship in all the centuries.

It is fitting that such an achievement should be emphasized in some special manner.

I, therefore, with the approval of the House of Bishops, have fixed Sunday, the first day of December, the opening day of the coming Christian Year, as the date on which I suggest that all our congregations begin the use of this Revised Book of Common Prayer.

I earnestly request all communicants of the Episcopal Church, and all those who habitually attend its services, laying aside other things, to attend the forenoon service on this Advent Sunday of the first of December, in order that this whole Church may offer to Almighty God, through our Lord Jesus Christ, praise and thanksgiving for the completion of this new Book, together with prayer for His blessing upon us in its future use.

I ask the Bishops to distribute this letter, with an appeal of their own, to all rectors and other incumbents, requesting them meanwhile to inform their people of this appointed day and service.

Wherever approved by the Diocesan, I suggest the following Prayer for use upon the occasion:

Almighty God, our Heavenly Father, we praise Thy Name for the direction of Thy Holy Spirit, to Thy servants, who through the years, have endeavored to perfect the worship of Thy Church. We yield unto Thee unfeigned thanks for the loyalty, devotion, and unity of spirit, which, by Thy mercy, have attended them in their task.

Grant, we beseech Thee, that, through the Book now enriched under Thy guidance, multitudes of Thy children may enter into the fellowship of Thy Son Jesus Christ and worship Thee in Spirit and in truth.

And finally we pray that all Thy people may so faithfully employ the words of this Book that our lives may show forth Thy praise, and that, day by day, lifting up our hearts, we may continually dwell with Thee in Heavenly places; through Jesus Christ our Lord. Amen.

Faithfully and affectionately yours,

John Gardner Murray,
Presiding Bishop.

Two Resignations.

The House received and accepted the resignations of the Rt. Rev. Boyd Vincent, D. D., Bishop of Southern Ohio, and the Rt. Rev. LeRoy Harris, Bishop of Marquette. It was announced in connection with the Diocese of Southern Ohio that a Convention will be called in the near future to elect a Coadjutor. The following Bishops consecrated since the meeting of General Convention a year ago were presented to the House:

The Rt. Rev. Albert S. Thomas, Bishop of South Carolina;

The Rt. Rev. H. P. Almon Abbott, Bishop of Lexington;

The Rt. Rev. Thomas Jenkins, Missionary Bishop of Nevada.

The Rt. Rev. J. I. B. Larned, Suffragan Bishop of Long Island.

Announcement was made to the House of the death since its last meeting of the Rt. Rev. Charles Henry Brent, D. D., Bishop of Western New York, prayers for whom were said at the celebration of Holy Communion.

Bishop Cook, of Delaware, presented to the House on behalf of the Rev. Dr. Charles N. Lathrop, Executive Secretary of the Department of Christian Social Service, a resolution calling the Church to a more vital interest in the cause of world peace. This resolution, which, among other things, urges special stress upon Armistice Day was as follows:

Whereas, the present outlook for permanent peace between nations gives greater hope than ever before in history; and

Whereas, this situation calls for the united support of all people of good will and places a responsibility especially on the followers of Him, who is called the Prince of Peace;

Resolved: That we, the Bishops of the Protestant Episcopal Church in session at Atlantic City, express to the President of the United States, our commendation of his great efforts to gain world peace and assure him of our devoted support in the measures he is taking for reduction of armaments and in his effort to carry into practice in the reduction of army and navy forces, the practical implication of the Paris Peace Pact;

Resolved: That we present our greetings to the Prime Minister of Great Britain and assure him and our President of our continued intercession that under God's guidance they may bring the English-speaking peoples they represent into complete accord and understanding in this issue and unite upon a method of procedure in which all nations may hopefully join to secure an enduring peace among the peoples of the world;

Resolved: That we commend to the attention of our people the observance of Armistice Day and suggest that on Sunday, the day preceding Armistice Day, the subject of world peace be remembered in our Churches, and that where possible our people cooperate with the citizens of their community in a community observance, considering on that day the program of peace;

Resolved Further: That we suggest to the Bishops of this Church that each authorize an appropriate Collect or other form of service or intercession for use at this time, and that the Presiding Bishop be requested to prepare and send out to all the Bishops, together with a copy of these resolutions such a Collect or form of intercession which may with his authorization be used for this purpose.

The Junior Brotherhood.

The House of Bishops gave cordial greeting to Mr. Douglas Turnbull, of St. David's Parish, Baltimore, Maryland, who brought a message from the Junior Brotherhood of St. Andrew, adopted at their Convention held at Geneva, New York. This was the first entirely separate convention of the Juniors. One hundred boys attended. It happened that one hundred Bishops were in attendance in the room. Mr. Turnbull cleverly personalized his message by suggesting that each Bishop was being addressed by one particular boy.

Following the presentation of the message the Presiding Bishop, upon motion, named a Committee with Bishop Ferris as its Chairman to serve as a helpful link between the Bishops of the Church and the lads of the Brotherhood. The message from Geneva was as follows:

To the Bishops:

The Junior members of the Brotherhood of St. Andrew in National Convention assembled at Hobart College, Geneva, New York, desire to thank the Bishops, the Clergy and the Laity of the Church, for their hearty cooperation in the work of the Brotherhood of St. Andrew in the United States.

We believe, however, that we shall have failed in our duty if we adjourn this Convention without issuing a stirring challenge to every young man, clergyman and Bishop, not only to continue this cooperation, but to increase it so far as may be done.

To the young men of the Church we make the challenge to support and cooperate with their rectors in all the work of the Church, so that in increasing numbers these young men shall be given definite tasks to perform, such as serving at the altar, helping in the Church school services, calling on absentee Church school pupils, and the like, in order that they may grow in the work, worship and study of the Church and help other young men to do the same.

We ask the members of the Senior Brotherhood to set a strong, vigorous example, each in his own life and work in the Brotherhood, so that we may be helped by such example and leadership.

Of the clergy we ask for a growing place in the program of the Church, assuring them of our interest and hearty cooperation.

Of the Bishops, our Fathers in God, we beg for a larger sphere of usefulness in every diocese, especially through the organization and work of the Brotherhood of St. Andrew.

We desire at this time heartily to thank the Presiding Bishop for his kindly, generous and sympathetic word of encouragement sent to this Convention in the name of the Church.

We respectfully petition the Bishops to lead us in our endeavor to form Brotherhood Chapters, so far as possible, in each parish and mission of the respective dioceses.

The National Junior Convention of the Brotherhood of St. Andrew,

(Signed)

Thomas Compton Walsh, Jr., Secretary.
J. Osgood Hart, President.

The Church Army.

Cordial appreciation of the work of the Church Army was voiced by a number of the Bishops in a discussion concerning the possibility that evangelists of the Army be licensed as lay readers. Bishop Remington, of Eastern Oregon, Bishop Weller of Fond du Lac, Bishop Hall of Vermont, all testified to admirable work done in their jurisdictions by the Army. Bishops Remington and Weller urged the most liberal attitude in the matter of licenses, Bishop Weller declaring that the limitations in the Canons were unnecessary and in his judgment should be abolished by General Convention, so that Bishops might have the utmost liberty in encouraging laymen to preach the Gospel.

Interest in Evangelism.

The House of Bishops was informed by Bishop Darst of recent steps taken with respect to the Evangelistic Movement throughout the Church. The Bishop reported that "The Seventy" had been selected by a group of the National Commission on Evangelism, had been duly appointed by the Presiding Bishop, and had organized. He stressed the fact that these are merely centers for the development of evangelistic interest and do not take from the whole priesthood of the Church responsibility for the major business of their ministries.

Miscellaneous Matters.

On motion of Bishop Barnwell of Idaho the Presiding Bishop was requested to consider a central location for future meetings of the House of Bishops. Bishop Hulse reported progress in the preparation of the Book of Common Prayer in Spanish.

The House unanimously adopted a resolution congratulating the Rt. Rev. Arthur Seldon Lloyd, D. D., for many years a leader in the missionary life of the Church and at present Suffragan Bishop of New York, upon the occasion of the twentieth anniversary of his consecration to the Episcopate.

Advance Work Program.

The Advance Work Program as organized in accord with the action of General Convention was the topic of an evening session. Dr. Lewis B. Franklin, Vice-President and Treasurer of the National Council, reported the steps that have culminated in the preparation of a list of 167 foreign and domestic missionary projects, totalling $1,517,500, which presently will be presented to the Church. Dr. Franklin expressed great satisfaction with the fact that the program can be presented in items of work rather than quotas of money. He gave a history of the development of budget making, since regular apportionments were adopted at San Francisco in 1901. He told of the omnibus budget which included maintenance and advance work, of its failure as unreasonably large, of the division of the budget into separate maintenance and advance work sections, and the subsequent scant recognition which the latter section has been accorded. He urged that workers sent into the mission fields by the provisions of the maintenance budget be given tools with which to work, by loyalty to the items in the new advance work schedules. In answer to a question, Dr. Franklin said that four or five months would elapse before definite information would reach the Church. The plan was, he said, that an educational campaign would be conducted through 1930 with the culmination of the project in 1931. Steps, he said, toward realizing all of the details of the plan were now being taken. The discussion which followed produced references to many phases of the fiscal life of the Church. There was pro and con with respect to the "Pay-as-You-Go-Plan". Bishop Perry, of Vermont, made an earnest plea for the return in the Church of courage to face adventure for God in contrast with the policy founded, he said, upon a "mere eagerness for security". Bishop Garland suggested that business men of the Church had cooperated in the payment of the deficit five years ago, upon the understanding that steps would be taken to prevent a recurrence. Such steps, he felt, were represented by the "Pay-as-You-Go-Plan". Dr. Franklin, in a brief supplementary statement, in addition to answering

occasional questions, expressed the belief that if the ideal were desired, all quotas should be abolished and that the whole responsibility of the Church to spread the Kingdom of God in the world be approached in a spirit of loyal consecration, and of faith.

Thursday, October 3.

On Thursday, October 3, the House met in executive session in St. James' Church. The Rev. Elmer N. Schmuck, D. D. of Lansdowne, Pennsylvania, was elected as Bishop of the Missionary District of Wyoming, and Dean Harry Bean, of St. Paul's Cathedral, in Los Angeles, of the Honolulu District.

The question of revoking the action of the day before in accepting the resignation of Bishop Boyd Vincent, of Southern Ohio, came under discussion. Doubt had been expressed as to the ability of the Rt. Rev. Theodore I. Reese, aged coadjutor of Bishop Vincent, to carry on the work of the diocese, and this suggestion developed from the fact that the immediate purpose in Southern Ohio was to convene a convention for the election of a bishop coadjutor; and it was suggested that Bishop Vincent hold office and himself convene such a convention.

It was upon the constitutional questions involved that Bishop Murray rendered his last service to the Church. He had been sitting beside his Assessor, Bishop Burleson, but rose and stood before the altar and, with all of his usual clarity of voice and diction, rendered his decision that such rescinding was unconstitutional. With his last breath he cited Article and Section. But he could go no further with the explanation of his decision.

Suddenly he collapsed and fell to the floor before any one could reach him. It was a stroke of apoplexy.

The Bishop never regained consciousness from the time of the collapse to the time of his death, a very few minutes later, at 1:15 P. M.

An ambulance interne and a passing physician interrupted the prayers of the bishops for Bishop Murray's recovery to inform them that our presiding bishop was dead.

The Bishop's wife was the only member of the family in Atlantic City. She was rushed from her hotel two streets away to the church. Her husband had been pronounced dead before she arrived. The body, clad in the robe of the bishop's office, lay directly before the altar, head nearest the cross. Mrs. Murray protested her husband was not dead and pleaded with those about her to "get a doctor".

The ambulance was returned from the hospital and the interne made a new examination which brought a repetition of his previous pronouncement.

Dr. John Gardner Murray, Jr., son of the Bishop, a member of the staff of Johns Hopkins Hospital, was telephoned in Baltimore and arrangements made for the return of the body Thursday night.

After a prayer, the House of Bishops adjourned until 2:30 P. M.

Within two hours of the death of Bishop Murray, the House met in special session in the same church on call of Bishop William Andrew Leonard, of Ohio, senior member of the House of Bishops, and set November 13 in Washington as the date for the election of a new head to serve until the next General Convention. This takes place in two years.

The Canons of the Church provide that in case of the death of the presiding bishop that the senior bishop shall call a special meeting to be held within two months to elect a new head of the Church to hold over until the next general election.

The House of Bishops named a committee including the Rt. Rev. Theodore DuBose Bratton, D. D., Bishop of Mississippi; the Rt. Rev. Philip Cook, D. D., Bishop of Delaware, and the Rt. Rev. Edward L. Parsons, D. D., Bishop of California, to prepare a memorial to the late Presiding Bishop.

The following committee was designated to attend the funeral in Baltimore: Bishops Freeman, Cook, Gailor, Tucker and Burleson.

Further business was dropped, and the tragic session came to a close.

Preliminary Meetings.

Preliminary to the meetings of the House of Bishops, both the Continental and Domestic Missionary Bishops, and the Bishops of Dioceses which are aided by the National Council, held sessions. The principal business was to prepare the budgets, which are suggested by the Department of Missions to the National Council for final action. For this purpose the groups met separately. Other sessions found all of the Bishops considering matters of common interest.

The probable disappearance of the missionary district as now constituted, seems evident in the adoption of a resolution by which it is proposed that "hereafter there be two groups of dioceses, known as Dioceses and Missionary Dioceses". This change involves important problems in the election of Bishops from the Missionary Districts which are to become dioceses and in connection with their representation in General Convention. A Committee from the Joint Conference, consisting of Bishops Burleson, Longley, Wise, Howden, and Casady, was appointed to consider the plan and to report at the next Annual Conference. In the meantime, the Council of Continental Domestic Missionary Bishops, which for a number of years has acted in accord in many matters affecting their work, determined by resolution to continue their organization.

An outstanding feature of the gathering was an earnest and optimistic address by the Presiding Bishop. He called attention to the fact that the people of the Church generally are giving more generously today to all causes than ever in our history. "The one cause for concern," he declared, "is the manner in which this money outpoured so generously is being spent". He cited the fact that an ever-increasing proportion in the aggregate is being spent for diocesan purposes, while the cause of general or the missionary work of the Church throughout the world suffers.

He made a plea that there be less selfish distribution, more loyalty to the will of God revealed in Christ that His message of redemption be borne gladly to all the world.

BISHOP MURRAY.

(The Baltimore Catholic Review Editorial.)

The Rt. Rev. John Gardner Murray, Protestant Episcopal Bishop of Maryland and Primate of the Protestant Episcopal Church in the United States, was a prelate who combined deep piety with a humility and gentleness which won him the esteem of men of all classes and creeds.

As a Churchman he loved his God and served Him faithfully. Modernism as is known, had no place in his own views; nor did it ever find place in his administrative office, either as head of his Church in this State, or as Primate of his Church in this country.

Bishop Murray believed in the Divinity of Christ. He believed in the Virgin Birth, in the Incarnation, in the rewarding of the good and the punishment of the evil. He considered the Ten Commandments as ever new. The way for men to be saved, he preached, is for them to do what God tells them to do and not what modern discoverers of so-called religions suggest that they do. He preached the doctrine that men cannot be dragooned into virtue by man-made laws. The State has its own proper sphere, distinct from and independent of the Church, and must not dare to encroach on the prerogatives and duties of the Church.

Bishop Murray was a good man. He was a kind man. Handsome physically, his countenance mirrored the gentleness of his heart. He was a citizen of whom Maryland and Baltimore had a right to be proud. He was an honor to the State and to the city.

Many years of goodly deeds and helpful service crowned his life. He was a friend of the rich and the poor; the friend of many who differed with his own religious teachings, but who gave him wholeheartedly that esteem and even personal affection to which his splendid manhood and sympathetic soul entitled him.

His death brings deep sorrow to the members of his Church, to his family and his host of friends. To them The Review extends its sympathy.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which so appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by Miss Mary Vincent, of Charlotte, North Carolina:

> "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Romans 8:32).

Who will send one from the far-away places as well as very near us?

GIFTS TO GOD---ALL COME FROM HIS GIFTS

By the Reverend Kensey J. Hammond, D. D.

THE question was once asked, "What advice would a kindly disposed man give a youth starting in life?" The answer was, "Never treat money affairs with levity." Indeed, the world usually asks seriously, "What is a man worth?" Money may be under-valued by the poor and proud as well as the spendthrift. A man who cannot swim floating with the current beyond his depth cares not if the river farther down be twice as deep. Money is over-valued by the poor, and the miser, though perhaps able to swim, he will close the outlet of the lake that the smallest possible stream may flow, and in his hydrophobia, stay, then, as far as possible from the current.

Widespread interest in this subject is natural. We are glad to believe the miser's interest is the sin of the minority. The universal interest is due to a worthier reason. Money represents power to provide more than support, more than food and raiment, even material aid to refinement, education, comfort, benevolence. Thousands highly value these things who do not love the dollar for its sake. God uses these things for His purposes, and gives His children more than "food and raiment", where He sees money would not ensnare. David is speaking in this connection of his own use of money, his provision for Solomon's lifework of temple building, so we are warranted in finding a lesson on money in our text.

(1) The obligation to use money, for God may be most easily recognized when it comes as a gift. Joseph's brethren, of course, received their gift returning from Egypt, when they found it in their sacks' mouth. Providential gifts help one more thankfully to cry "All things come of Thee, O Lord". This should include inheritance. We recognize a child's right to these, but the child should ask, "Who decided that my parents should be able to leave me an inheritance? What moves their conscience or heart to do so?"

Others cannot recall such good fortune. They can tell whence and how every cent of their present property was earned. These will say, "I have to thank my strong arm, skilled hand, trained eye, unwearied feet, common sense, or good judgment for all of it" (Gen. 3:17). True! yet every loaf of bread, or cent of dollars is a Divine Gift. Is it impossible that in any community one wage earner lies on a bed of suffering, while family expenses go on? In another home a blind man, under his limitations earns with trained touch only, his living. Yet another may be found always busy, but never successful. Eyes should not be shut to the testimony. How is it, there has been no sickness in some homes, or a prompt recovery after illness, and no loss of either five senses? Whence came good judgment in business matters? Eyes should be opened, and hearts also, to the truth that "All things come of Thee, O Lord."

The Bible says, "Riches certainly make themselves wings". Yet some seem able to clip these wings. They are not wealthy, and yet they have property. Neighbors once well off are not now. Careful investments, watchfulness, necessary purchases only, self-denial are responsible. Whence came financial ability? Whence came self-control? God gave the power to earn money, and can give wisdom to take care of it.

(2) God's providential gift of means needs careful consideration. Money kept by disobedient servants with eyes shut to plain duty can only bring condemnation, but the servant may do his whole duty by God and conscience, and yet prosper. In so many ways God can take money from His servants, that where He does not, it becomes surely a gift from the hands of Providence. One neighbor is making monthly payments reducing a physician's bill, another is reducing burial expenses by degrees, a third, with brother-in-law dying, willingly undertakes the care of widow and children. These cease their visits to the savings bank, while another or others make regular contributions, or meet their payments in building and loan association. Is the health of the family no providential gift? Or these sums providing for the future, are they not also a providence? Surely of what one keeps as well as what one earns or receives, it is true that "All things come of Thee, O Lord."

(3) Is wealth a proper subject for prayer? Being plainly a gift of God, can He be asked for it? We may remember a loving Heavenly Father desires above all things the happiness of His children, and their greatest usefulness, money being power, St. James says (James 4:3): "We should not ask for what we may consume upon our lusts." True prayer also is always submissive. If selfishness or appetite prompt this prayer, God can in mercy withhold the answer. Such prayer must be only from purest motive. Christ taught prayer for daily bread. Where a servant can serve Him more sincerely, more largely, with larger income, let him sincerely pray for it, but God knows best the effect of an increased income. It is wise to pray for the state of life most free from temptation. Here the servant is weakest. It is best to pray for equipment for larger service, leaving God to determine the equipment. A wise man claiming liberty of conscience here for all men said: "While in spirituals we should both ask and trust: in temporalities (beyond necessities), we should trust and not ask."

(4) By all means thanks should be given for God-sent wealth. When grace comes with it, it can be a blessing. The thanks may be with trembling when its dangers are known. Yet, it may be accepted and used with watchfulness, because He sent it. God tempts no man but (Psalms 11:4): "His eyes behold, his eyelids try the children of men." Satan will gladly turn the trials into an enticement. He is an experienced gardener with this famous, "Root of all evil" (1 Tim. 6:9, 10). It was hard to find a man unwilling to take this risk. With offered frace welcomed and used, one may thankfully receive God-given wealth. For with grace used, the trial can be met, and faith and courage increased. The temporal blessings wealth brings become marks of a Father's love to those whom He can trust with things. Money represents power, and one pound gaining ten pounds means more opportunity for the consecrated servant. The devoted servant can even thank God for increased responsibility.

(5) The grateful servant will give to God of His (own). David's example, as well as prayer, can be followed in a direct offer of money to God's service. This is a real test of one's consecration. This is an effective acknowledgment of wealth as God's gift. Neglect may occur here under the pressure of personal luxuries, fancy necessities, or unbelieving fear of future want. So real calls from God in recognition of His gift of money may go unheard. Parish subscriptions, community charity calls may be met; and the personal gift, even where the heart is directly touched, may be neglected. "Let not the left hand know what its right hand doeth," but "let each hand do what it findeth with its might." Christ said, "Inasmuch as ye have done it unto one of the least of these, my brethren," and money is one way, though not the only way. So the fulness of God's gift is realized.

While a portion is devoted directly to God's service, there can be a conscientious consecration of "All things" to Him. Thoughtfulness here need not be miserly. It can lead to daily prayer for promised grace in the use of wealth. A dear Christian mother said, "I pray much for my eldest because he is poor, much for the second, an invalid, most of all for the third, rapidly growing rich." Dr. Guthrie received a handsome sum for his ragged school, he promptly thanked the giver for his interest in the school, the giver replied, "You would not thank me for my real motive. I fear harm from my money in a selfish use of it." The sin of the rich man of the parable, Christ described as self-indulgence. Christ loved the young man in His presence as He looked on him, but the youth's wealth separated him from his Lord, notwithstanding his obedience to the second table of the law of his youth. Only by a consecrated use of wealth can one prove worthy of it, and say in a day of account, "Lord, Thy pound hath gained", when one makes his returns to the "Judge". Only thus can one thoroughly enjoy it now in the "blessedness of a giver" (Acts 20:35). "Money is character," said Lord Lytton. The epitaph of Attolus of Reims is worthwhile, "He exported his fortune to Heaven, and is gone hither to enjoy it." The testimony of St. Paul is to be desired, "Laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. 6:17).

STRATFORD DAY.

Honoring the memory of General Robert E. Lee, who distinguished himself in the armies of the United States and of the Confederacy, memorial services, in which more than a third of the states of the union will join will be held on the day following the fifty-ninth anniversary of the great leader's death, October 12, which has been set aside by the Robert E. Lee Memorial Foundation, as "National Stratford Day".

Services will be held October 13 in many states. "Stratford Day" has been proclaimed in the schools of Mississippi by Superintendent of Education, Dr. W. F. Bond. Special services will be held there.

The center of National Stratford Day will be at Stratford Hall. State Directors from every organized State will be present with their delegations. Governor Byrd is expected

and the governors of other states have been invited.

The program has not been announced, but it will include prayer, addresses, music, and possibly a pageant.

Stratford Hall is being purchased by the Robert E. Lee Memorial Foundation, and immediately after October 13, there will be conducted an intensive campaign to raise the balance needed to purchase the famous Lee home and its eleven hundred acres of land, to restore the manor house and gardens, and to provide for their preservation. The amount needed is $500,000.

"Stratford Hall is in no sense a sectional shrine," said Mrs. Charles D. Lanier, chairman of the Robert E. Lee Foundation, "for in it lived the great statesman of the revolutionary period, Richard Henry Lee; the Revolutionary General "Lighthorse Harry" Lee; two signers of the Declaration of Independence; two Continental Ambassadors to European Courts, and other great men, including General Robert E. Lee, to whose memory, upon the anniversary of his death, we will devote National Stratford Day."

Virginia is organized under the State Director, Mrs. Ambrose C. Ford, of Clifton Forge, and is taking a great interest in the Foundation's work.

Stratford Hall is in Westmoreland County, Virginia, in that gracious country known as the Northern Neck. It sits back from the road, and overlooks the blue Potomac, twelve miles wide. The massive house was built by Colonel Thomas Lee, first native-born governor of Virginia, with money given him by Queen Caroline. It passed to his children and came to Lighthorse Harry Lee through his cousin, Matilda, whom he married. She died, and later "Lighthorse" Harry Lee married beautiful Anne Carter. One of their children, born at Stratford, was Robert E. Lee. Misfortune drove "Lighthorse" Harry from Startford, and he died in poverty.

Sixteen States, one of them California, have been organized with State Directors and Committees appointed. In all of them the work of "Saving Stratford" is to begin in full force after October 13, which will be devoted to the memory of General Lee.

General Robert E. Lee descended from opulence and strength to age and suffering, died at Lexington, where he lived while President of Washington College, afterwards called Washington and Lee. One of the world's most famous sculptures, Valentine's recumbent statue of Lee, marks his grave. It is appropriate to the character of the man that upon his tomb is no word of praise, no explanation of his life, only the simple words: "Robert Edward Lee; Born January 19, 1807; Died October 12, 1870."

The National Stratford Day memorial services for General Lee have been delayed one day because it was desired they should be held on Sunday. This will mark the first widespread memorial services for General Lee and on the next day will begin the effort to secure funds needed to restore the home in which he was born and which he loved and longed to possess as his family's home.

John T. Goolrick.

Book Reviews

ADDRESSES DELIVERED AT THE CENTENNIAL CELEBRATION OF THE DIOCESAN MISSIONARY SOCIETY OF THE P. E. CHURCH IN THE DIOCESE OF VIRGINIA, held in St. John's; the Monumental and in St. Paul's Churches, Richmond, Virginia, May 14 and 15, 1929. Cloth. Pp. 122. On sale at the Book Department, the Diocesan Offices, 110 East Franklin Street, Richmond, Virginia. Price, $1.00.

The desire of the editor that a Northerner, ever a lover of Virginian Churchmanship, should have the pleasure as well as privilege of this review is not a slightly conferred honor.

Herein is history, bristling with points of interest; the alluring recital of cherished ideals long waiting for realization, brought at last to birth and fruitful living; the heroism that has always made Virginia conspicuous; the internal struggle which marked the invasion of the Oxford Movement into this conservative and tradition-loving diocese; the allurement, on the other hand of the elements that eventually gave existence to the Reformed Episcopal Church: the strife, meanwhile, which, our most unhappy Civil War centered in this favored spot of the nation, concerning which every loyal-hearted Northerner has the longing to forget; the new adjustment following the peace of 1865, more difficult than that which issued from the Revolution—all this is borne upon the mind and soul of the reader with an appeal which generates a fresh affection for this commonwealth.

One thinks with devout gratitude of the missionary character of the Virginia Seminary. What wonderful men went forth from its portals to far-flung regions of the earth, "to tell them of the Saviour's dying; of the life He died for them to win!" How tempting is the wish to list the conspicuous preachers and leaders of the age of Dudley, Penick and Brooks!

And the Church-at-large must not forget that Virginia set the example of missionary giving in the new era of the Nation-Wide Campaign. Surely, this expression of abounding consecration was not lost upon the other dioceses. For Virginia has always been able "to give a reason of the hope that is in us" with no uncertain sound. Weak faith always generates paltry gifts to God.

One element is so appealingly present in these messages that the reader must feel the force of their winsomeness. It is the spirit of downright sincerity and dedication. One loves to find in any testimony, not only the details of the witness, but the personality which lies behind the offering. And these men from the distinguished Bishops of the three dioceses represented, to the saintly Neve, convey to us a heart-warming love for old Virginia and themselves.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

THE LEADERSHIP OF JESUS CHRIST AND THE PROTESTANT EPISCOPAL CHURCH LEAGUE.

Mr. Editor:

There was recently sent to all the members of the Protestant Episcopal Church who signed for the Retention of the Thirty-nine Articles, an appeal from Judge C. L. Marsilliot of Tennessee, Secretary of the League. We trust this appeal is in the hands of every Protestant Episcopalian in America. In fact, every **Protestant Christian** could read it with profit, for it is significant, and presents very forcibly certain weighty matters which must be settled, if the Christian Church is to go forward under Christ's leadership, in Christian progress and efficient work. Indeed, the most important question involved in this whole controversy, forced by the "Anglo-Catholic Party", is the Leadership of **Jesus Christ**, the only ackonwledged Spiritual Head of the Christian Protestant Church. And it is of intense significance and portent, not only to us, but the whole world, for 'tis very certain we shall get nowhere, nor make any real spiritual progress toward Truth in the Christian Church under a false leadership.

The question directly involved then, and which must be answered by every man and woman in the Christian Church, is the "Spiritual Primacy" of Jesus Christ! Is Christ the only Spiritual Head of His Church? (to whom only is given "all power and authority" on earth, according to Scripture), as **Christian Protestantism** teaches or does He **divide** His authority with the Pope at Rome?

We are told that this Anglo-Catholic Controversy involves such things as "The Romish doctrine of the Mass, Purgatory, Veneration of Images and Relics, Invocation of Saints, including worship of, and Prayers to the Virgin, and auricular confession". Where is the **Living Christ**, in all this maze of false doctrine, and rubbish and caporings of men's minds? Answer, Men and women of the Christian Church! For above all it involves the power and authority of Christ, your only acknowledged Head and Spiritual Primate. And He divides His authority with none: we want no other, nor need any other! We are informed that this Anglo-Catholic Party quite openly and unashamedly defies the authority of the Protestant Episcopal Church, and flouts its doctrine and ritual, and yet it **remains in it!** It would seem that common Christian courtesy and goodwill, would prompt all Christians to **worship** where they can do so with most ease to their **own conscience**, and with the least offense to others, recognizing the Divine Right of all men of a free conscience to **choose.** This they have not done! They have not recognized or respected the rights of others in the Church, in which they insist upon remaining, while defying and flouting its ritual and authority. It is quite evident, therefore to all, that there can be but one motive in their presence, and that is of forcing this Church, if possible, to its **own Belief and Form of Worship.** They have made the mistake common to all Papists, that of supposing that in order to be a true Catholic one must be also a Romanist,

not recognizing that true catholicity of spirit, which unites Christians, members of the one "Church Universal" everywhere, **in a divine** fellowship, which follows and acknowledges one Spiritual Head, Jesus Christ. It is only under this Head and leadership, can **His prayer for unity** in the Church be answered.

Only this **true** Catholicism **can** live, and survive, and dominate! Is it not time we recognize this?

Shall we forget the unbroken unity of the Christian Apostolic Church, for near three hundred years after His Ascension? Was it not then that the Christian Church forsook its true Leadership and went after "strange gods"? Today the greatest disturber of world peace, is the Papacy, with its false claim of "Spiritual Primacy", which no intelligent mind, outside of Rome, accepts, and pursuing the myth of "temporal power" and political control, which has caused so much trouble in the world, and which is entirely opposed to Christ's own teachings. His claim brings only unrest, revolution and trouble to the world. Mexico is a fine example of how this disturber of Christian peace works to gain its end: that of self-glorification and the elevation of the Papacy—**not** Christ! and the establishment of a bigoted, intolerant politico, religious monarchy, which recognizes no right, civil or religious, but its own. Go forward! Church of God! Under your only true and acknowledged Head! "Come ye out from among them" (idolaters) "and be ye separate," said the Lord, "and I will receive you." We must not stop at defense of this Leadership, but go forward boldly acknowledging it, not blindly, but prayerfully, by light of Holy Spirit, our promised Guide into all Truth. As if we turn back we shall be entangled again in this "yoke of bondage", which "binds men's souls and consciences in purgatory, whom **Christ hath delivered**" once for all! The worst part of bondage is **Spiritual bondage**, of the soul and mind! It is hopeless. This is the bondage, which has kept the race bound to its sins, its sickness and diseases—spiritual and material. Follow the Holy Spirit, our only promised Guide, and Christ our "only Mediator" suffered "once for all". It would seem that **these**, and **this** Scripture, forever settles the question of the doctrines of "purgatory, invocation of saints, worship and prayers to the Virgin, and auricular confession". Our High Priest, who has "entered in" the Holy of Holies and **no other** can understand and **heal** the woes and diseases, and infirmities of humanity. The Healing Christ! The Best and only true Interpreter of God the Father, is Christ the Son, whose promise is: **"I am with you always"**. Our indwelling Lord! "Father, we thank Thee, that **we**, Thy children, **need** no other Interpreter to show us Thee." It is not a question of Creed or Ritual then so much as a question of the **Right of True** Leadership. It would seem that the Divine Right which is bestowed upon you by Christ Himself to **withdraw** from **all** disturbers of Christian unity, peace and harmony, calls you now, gives you the **right** to "go apart" to separate yourselves from all who **deny** this Leadership, and "spiritual Primacy", and who "set up" idols **of any sort** in His Place! Please read 2 Cor., Chap. 6, vs. 14 to 18; 1 Tim., Chap 6, vs. 3-5; Col., Chap. 2, vs. 18, 19; 2 Tim., Chap. 4, vs. 3-4; Titus, Chap. 2, vs. 1. Why does the Protestant Episcopal Church allow any man within its communion to prepare for, and enter its ministry, or any teachers, men or women, who defy its authority and ritual, to teach and preach Romish doctrines instead? Has it not the right and power within itself to decide these things for itself? When true catholicity is established in the hearts of all men, that which recognizes all Christians as belonging to the true Church Universal, and when we have that perfect understanding of truth, which He alone reveals, then and then only, will the Mission of Christian Protestantism (with Christ its founder and Head) be fulfilled. For all men shall then "Know the Truth" and be "free" from all that binds. Until then, its sacred duty, bestowed by Christ Himself, is to stand guard, defend and protect His truth and the free conscience of His Church.

M. G. Bateman.

"THERE IS NO FEAR IN LOVE."

Mr. Editor:

I wish to thank you for publishing the Athanasian Creed, as I asked, and also for your copy of it on August 31.

The Southern Churchman is a wonderful paper. Although I do not subscribe, my mother has always been a subscriber, and I enjoy reading it after her.

I feel I must tell you that I love the Episcopal Church, and would indeed hate to see it follow in the footsteps of Rome. Yet, I am sure it is the only Church that will eventually bring Romanism and Protestantism to a better and complete understanding of the other; this must be done. It cannot be done with fear and suspicion of each other, but "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." In this spirit I believe our bishops are right, for, after all is said and done, force does not bring union, Christ does not force any man against His will.

J. G. Holladay Mitchell.

Petersburg, Virginia.

Church Intelligence

Funeral Services for Bishop Murray.

The instinctive dignity and simplicity which were characteristic of the Rt. Rev. John Gardner Murray throughout his long varied and distinguished career, marked the funeral services in Baltimore and the interment of his body in that city on Monday, October 7. The scene was at St. Michael and All Angels Parish, of which the Rev. Charles P. McAllister is rector, and of which Bishop Murray likewise was rector when, in 1909, he was elected Bishop Coadjutor of the diocese. At the express wish of Mrs. Murray and her family all that might seem ostentatious was omitted from the plan. Eight bishops and two priests occupied the sanctuary. These were: Bishop Helfenstein of Maryland; Bishops Burleson, Reese, Cook, Freeman, St. George Tucker, Gailor and Fiske; and the Rev. Mr. McAllister, rector of the parish, and the Rev. C. Warfield Hobbs, Chaplain to the late Presiding Bishop, and a secretary of the National Council of the Church.

Bishop Helfenstein read the sentences and the Scripture Lesson; Bishop Fiske took the Psalter, and Bishop Reese the Prayers; Bishop Burleson, present as Assessor to the Senior Bishop, pronounced the Benediction.

Interment was made in the family lot in Druid Ridge Cemetery, Baltimore. Bishop Cook read the sentences and prayers, and Bishop Helfenstein made the committal.

The members of Bishop Murray's family were eager that so nearly as possible all who had sought to do with these last rites be personally very near Bishop Murray, and so far as possible to have received ordination or consecration at his hands. As a result of this wish the honorary pallbearers were surviving bishops who participated in Bishop Murray's consecration twenty years ago and Bishops of the Church who have been consecrated by him. In the first group were:

The Rt. Rev. W. L. Gravatt, Bishop of West Virginia; the Rt. Rev. James H. Darlington, Bishop of Harrisburg; the Rt. Rev. J. N. McCormick, Bishop of Western Michigan; and the Rt. Rev. F. F. Reese, Bishop of Georgia.

The second group, made up of bishops consecrated by Bishop Murray during his tenure as Presiding Bishop, included the following:

The Rt. Rev. Walter Mitchell, Bishop of Arizona; the Rt. Rev. Frederick W. Creighton, Bishop of Mexico: the Rt. Rev. John T. Dallas, Bishop of New Hampshire; the Rev. Edward T. Helfenstein, Bishop of Maryland; the Rt. Rev. Thomas Casady, Bishop of Oklahoma; the Rt. Rev. Albert S. Thomas, Bishop of South Carolina; the Rt. Rev. Norman Binsted, Bishop of North Tohoku, Japan; the Rt. Rev. Thomas Jenkins, Bishop of Nevada; the Rt. Rev. Frank E. Wilson, Bishop of Eau Claire, Wis.; the Rt. Rev. H. B. Almon Abbott, Bishop of Lexington.

Active pallbearers were the last eight men ordained by Bishop Murray as folcon-in-charge of Christ Church, West con-incharge of Christ Church, West River, Md.; the Rev. F. Eric I. Bloy, rector of All Saints' Church, Reisterstown, Md.; the Rev. Tolley Le Roy Caution, deacon assistant in St. James' First African Church, Baltimore; the Rev. Claude H. Layfield, assistant rector St. Paul's Church, Albany, N. Y.; the Rev. James McNeal Wheatley, rector St. George's Church, Dundalk, Md.; the Rev. David Henry Croll, priest-in-charge, St. Philip's Church, Annapolis, Md.; the Rev. J. Moulton Thomas, deacon-in-charge of St. Thomas' Church, Hancock, Md.; the Rev. Charles A. W. Brocklebank, deacon assistant, St. Michael and All Angels, Baltimore.

The body of the Presiding Bishop remained in the Chapel of Remembrance of St. Michael and All Angels Church. Members of the family only were admitted with the exception that constantly from Friday evening until shortly before the funeral on Monday morning, clergymen of the Diocese of Maryland in pairs maintained a guard of honor.

Report of Committee on the Junior Brotherhood of St. Andrew.

In accordance with a resolution adopted by the House of Bishops, October 2, the Presiding Bishop appointed the following committee on the Junior Brotherhood of St. Andrew:

The Bishop of Western New York, the Bishop of Northern Indiana, the Bishop of Delaware, the Bishop of Lexington, the Bishop Coadjutor of Southern Virginia. This committee reports as follows:

The appeal for cooperation with the young manhood of this Church in their efforts to deal with their problem, as presented by the representative of the Junior Brotherhood of St. Andrew appearing before this House today, is one that we must answer in an affirmative and practical way.

The Church is lacking in effective national organization in its work among boys, but possesses in the Junior Brotherhood an excellent agency through which to work for larger and better results.

Therefore, be it Resolved:

(1) That the House of Bishops at this session assures the Brotherhood of St. Andrew of its continued interest in and appreciation of the work of the Brotherhood among men and the fostering care which has been bestowed upon the Junior Brotherhood.

(2) That it strongly commends to the leaders of the Church's work, the Junior Brotherhood of St. Andrew, locally adapted, as a basis of organized work among boys.

(3) That in view of the program of evangelism now before the Church the Brotherhood of St. Andrew, Senior and Junior, be given the opportunity to render the service implied in their very name, and that to this end the Bishops be and are hereby requested to consider the claims of the Brotherhood for organization, reorganization, or further development in their dioceses or jurisdictions.

(4) That this committee be continued in order to cooperate with the Brotherhood and Junior Brotherhood of St. Andrew in the furtherance of work among boys.

Signed:

David L. Ferris,
Bishop of Western New York.
Campbell Gray,
Bishop of Northern Indiana.
Philip Cook,
Bishop of Delaware.
H. P. Almon Abbott,
Bishop of Lexington.
Arthur C. Thomson,
Bishop Coadjutor of Southern Va

Consecration of Bishop Coadjutor of Pennsylvania.

The consecration of the Rev. Dr. Francis Marion Taitt, rector of St. Paul's Church, Chester, Pennsylvania, and Dean of the Convocation of Chester as Bishop Coadjutor of the Diocese of Pennsylvania, took place October 4, in the Memorial Church of the Advocate, Philadelphia, before a gathering of bishops, priests and laymen from many sections of the country.

The sudden death the day before in Atlantic City of the Rt. Rev. John Gardner Murray, Presiding Bishop of the Church, made necessary one important change in the program for the consecration ceremony. Bishop Murray's place as consecrator was filled by the Rt. Rev. Thomas J. Garland, Bishop of Pennsylvania, who was to have served as one of the co-consecrators. Bishop Manning, of New York, and Bishop N. S. Thomas were the co-consecrators.

The consecration ceremony started at 10:30 A. M., with a procession which formed in the quadrangle north of the church and moved in front of the parish house into the west door of the church. The procession was shortened because of the weather.

Order of the Procession.

The Choir of Saint Peter's Church, Philadelphia.
The Assistant Master of Ceremonies.
The Students of the Divinity School in Philadelphia.
The Ministers of Other Communions.
The Clergy of Other Dioceses.
The Clergy of the Diocese of Pennsylvania.
The Master of Ceremonies.
The Standing Committee of Pennsylvania.
The Bishop Coadjutor-elect and Attending Presbyters.
The Bishops.
The Officiating Bishops.
The Gospeller—The Rt. Rev. Charles Fiske, S. T. D., LL. D., L. H. D.
The Epistoller—The Rt. Rev. John Chamberlain Ward, D. D.
The Preacher—The Rt. Rev. Wilson Reiff Stearly, D. D.
The Litany—The Rt. Rev. George William Davenport, D. D.
The Presenting Bishops—The Rt. Rev. Philip Mercer Rhinelander, D. D., LL. D., D. C. L., and the Rt. Rev. Philip Cook, D. D.
The Attending Presbyters—The Rev. Martin Aigner, D. D., and the Rev. Louis Cope Washburn, S. T. D.
The Registrar—The Rev. Charles L. Pardee, D. D.

The consecration service was preceded by a brief memorial service for Bishop Murray.

Immediately after the service, Bishop Taitt was the guest of honor at a luncheon and reception in the Bellevue-Stratford. The speakers included Bishop Hall, of Vermont; General William G. Price, Jr., senior warden of St. Paul's Church, Chester; George Wharton Pepper, Mayor Mackey of Philadelphia, and Mayor Samuel E. Turner, of Chester. Bishop Garland presided. An Episcopal ring, the gift of the clergy of the diocese, and a pectoral cross, the one worn so many years by Bishop Brent, the gift of the Convocation of Chester, were presented to Bishop Taitt.

R. R. W.

A Swift Glorious Ascension Tide.

The Rt. Rev. John Gardner Murray, D. D., Presiding Bishop of the Church, and Bishop of Maryland, collapsed suddenly in the chancel of St. James' Church, Atlantic City, N. J., at 1:15 P. M., October 3, while presiding over the annual meeting of the House of Bishops. Subsequent examination indicated that Bishop Murray had died instantly from a heart attack, not wholly unexpected by physicians and others near to him. He had just delivered a decision of historic importance which, at the moment, seemed only to affect the life of the Diocese of Southern Ohio. Once rendered, however, it determined the channel through which much of the life of the National Church is to flow since upon that decision not the Venerable Bishop of Southern Ohio, but the Rt. Rev. William A. Leonard, D. D., became the senior bishop, and thus has been vested with something of the authority of a Presiding Bishop until a successor to Bishop Murray can be elected.

The Presiding Bishop died as he would have willed it. He was in full possession of every faculty. He was presiding with vigor and skill over the House of Bishops, displaying all of that tremendous untiring and consecrated eagerness for service which has been a dominant note throughout his life. He stood in a chancel; he was within a few feet of an altar where a few hours before, he had celebrated the Holy Communion; thus surrounded by every factor that enriched his ministerial life, and lacking only the presence of one of his own family, he experienced a swift glorious Ascension tide.

There was uncertainty, then consternation, as the Bishop faltered. Many thought as he cited Article and Section of the Constitution that his hesitation and the droop forward of his head had only to do with a search for notes or the Constitution itself. Bishop Burleson seated beside the Bishop sensed the increasing collapse and took the Bishop in his arms. Others, perhaps first among them, Bishop Remington, sped into the choir, cushions were found and the Bishop made comfortable upon them. A search for a physician produced a visitor from the neighborhood, "I can do nothing," he said.

In the meantime the Bishop Coadjutor of Maryland, Bishop Helfenstein, at the first sign of the Bishop's illness, had sped to Haddon Hall to seek Mrs. Murray. Soon in the midst of a sympathetic group she was on the way to the church. Meantime the House of Bishops had recessed, not however, until the venerable Bishop of Vermont, his brethren kneeling around him, had read prayers first for the ill, and then for the departed.

Mrs. Murray asked that physicians, friends of the family in Atlantic City, be summoned to speak the final word. Dr. Fisher presently entered the church only to confirm the tragic news, now universally accepted.

Bishops Fulfill Constitutional Requirements: At 2:30 P. M. the House of Bishops reconvened after its recess. The Rt. Rev. Hugh L. Burleson, D. D., Bishop of South Dakota, Assessor to the late Presiding Bishop, called the meeting to order. He referred to his own and their sorrow and, while, as he explained, he had no status, having received his authority entirely from the Presiding Bishop and lacking that because of the death of the Presiding Bishop, nevertheless, did call the House to order and ask its pleasure. Bishop Hall, of Vermont, as well as Bishop Burleson explained the situation now confronting the House. According to the Constitution, upon the death of the Presiding Bishop, the responsibility for convening the House for the election of a successor devolved upon the senior bishop. With the acceptance of the resignation of the Rt. Rev. Boyd Vincent on the day preceding, seniority fell to the Rt. Rev. William A. Leonard, Bishop of Ohio, and Bishop Leonard took the chair.

Bishop Leonard explained that by reason of his age and infirmities, it would not be possible for him to assume any of the active responsibilities devolving upon him. He therefore announced the appointment of Bishop Burleson to be his Assessor. To clarify any uncertainty as to his authority, the House adopted a motion calling upon the senior bishop to fulfill all of the functions normally falling to the Presiding Bishop pending the election of a successor to Bishop Murray. Bishop Hall explained in detail to the House the constitutional provisions as well as the Rules of Order of the House of Bishops, concerning such election. The constitution provides that the senior bishop shall within two months give notice of a meeting

for the purpose of electing a Presiding Bishop with the proviso in the Rules of Order that the date of election shall not be less than forty-five days after the issuance of the call.

It became necessary, therefore, to fix a time and place for a meeting of the House of Bishops. Bishop Wise urged that Topeka, Kansas, be chosen and suggested the dates in November, when the Synod of the Province will meet there. Bishop Johnson of Colorado called attention to the fact that in Washington November 14 next, the new building erected for the College of Preachers there would be dedicated in the presence of a score or more of the bishops of the Church. The development in Washington of the College of Preachers, he declared, in his opinion, to be "the most interesting and important enterprise at this moment to be found in the American Church". He urged that the Bishop of Washington extend an invitation to the House of Bishops for the day preceding November 13. Bishop Freeman of Washington immediately accepted the suggestion and in a few cordial sentences offered Washington as the scene of the necessary gathering. The named date violated rule of order concerning a forty-five-day interval but, by unanimous consent, the rule was waived and the senior bishop formally announced his call for a session of the House of Bishops at Washington on November 13, next, to name a Presiding Bishop for the Church.

A Sailors' Day Message.

To have a share in a Christmas celebration at the Seamen's Church Institute is a blessed experience. A bountiful dinner; cheerful music; presents for every one; a Christmas party with a real atmosphere of home. The Chaplain asks for a show of hands: how many were at home the previous Christmas? There are pitifully few. How many were at sea? A vast number. It all shows how true it is that the life of the sailor is the life of a wanderer. It is the price that is exacted from him for engaging in his important calling. The Seamen's Church Institute of America provides a home for him in our great ports. It brings cheer and friendliness during days of loneliness. It saves him from drifting easily into unworthy amusements and illicit pleasures. It provides the atmosphere of religion without cant.

Most of us can recall instances when we have been strangers in a great city. A city may sometimes seem the loneliest place in the whole world. When every one seems to be busy with all kinds of activities and blest with friends and places to go, the lot of a stranger is not a pleasant one. It is something of this sort that our seamen face in every strange port, and it is not surprising if sometimes they are brought under the wrong influences.

The Institute offers all of the things which men crave. When the sailor enters the Seamen's Church Institute he finds friends. He has the opportunity of securing lodging and food at a reasonable price. There he receives his mail; there he can leave his money and his possessions. For him it combines all of the comforts of church, home, club and hotel. What other Institution in all of our organized Christianity touches the life of a man so effectively at so many different points? Sailors are no different from any of the rest of us. We may associate with the sea a certain romance, but the romance is largely in story books. The sailor endures privation; he sacrifices home comforts that the humblest laborer enjoys; he is the prey of exploiters and yet, his work is absolutely essential to the proper functioning of human society. We owe much to the workers on the ocean and we make a very inadequate return for our indebtedness. One way, however, of recording our gratitude is by supporting the Seamen's Church Institute. It is a magnificent institution. We should be proud of it; more than that we should give it our cordial support.

The fourth Sunday in October has been set aside by General Convention as Annual Sailors' Day. It is an opportunity for the clergy to proclaim the importance of this fine expression of Christian love and for the whole Church to rally to its support with sacrificial giving.

Faithfully yours,
W. Bertrand Stevens,
Bishop of Los Angeles.

A Prayer: Almighty God, our Heavenly Father, we beseech Thee to bless the Seamen's Church Institute of America now engaged in ministering to the needs and welfare of all those Thy servants, who find their occupation on the great deep. Endow with strength and courage those who have been called to carry on this work: be to them a shield and defense when the power of evil worketh against them; comfort them in the hours of loneliness and despair; give them a strong faith in Thy ever abiding presence and so bestow upon them such a measure of Thy grace, that they may lead that innumerable host of Thy wandering children into the way of peace, and make clear to them the path that leadeth to their Father's house and eternal life.

Grant this, O Lord, for the love of Thy Son, Our Saviour, Jesus Christ. Amen.

House of Bishops Adopts Minutes.

The House of Bishops appointed a committee to draft a memorial in its name expressing its sense of that House in connection with the death of the Presiding Bishop. The committee included the Rt. Rev. Theodore DuBose Bratton, D. D., Bishop of Mississippi; the Rt. Rev. Philip Cook, D. D., Bishop of Delaware; the Rt. Rev. Edward L. Parsons, D. D., Bishop of California.

The memorial follows:

Our revered and beloved Presiding Bishop, Dr. John Gardner Murray, was called to his eternal rest in the chancel of St. James' Church, Atlantic City, while presiding at the annual meeting of the House of Bishops. Just before the close of the morning session on October 3, the Bishop had delivered his clear, incisive decision upon an important and difficult problem when the call came; and in quietness and peace he fell quickly asleep in his Father's house in attendance upon his Father's business and surrounded by his brethren of the Father's Household.

Bishop Murray had been the Presiding Bishop of the National Church for four years. He brought to the duties of his office the devotion of consecration and gracious wisdom from constant communion with God. To the responsibilities of the administration of a Church whose activities circled the globe, he brought the experience of a business man whose early years were crowned with accumulated successes—years devoted to God as he looked forward through them to the offering of his trained and ripened life to the ministry of his Lord. The ministries of the lay reader, the missionary in rural districts, the rector of the two important parishes which claimed his years of maturer powers, are full and rich chapters in the history of Alabama, his chosen, and Maryland, his native diocese.

Twenty years as Bishop of Maryland have woven his life into the religious and social fabric of the diocese he lived in, while preparing him for the greater position of chief shepherd of our national fold. Into this task he has thrown his splendid powers unstintingly and to it has given unsparingly his life, so singularly prepared, both spiritually and temporally, the strong balanced, steady character of the Christian gentleman, the self-forgetting, untiring, painstaking devotion of the Church administrator; the lofty, consecrated, loving generosity and fellowship of the shepherd of shepherds and of the flock.

These are the dominant characteristics which have won the abiding confidence of his people, which have commanded the admiration and loyalty of his brother Bishops, which have entwined about him the love of all.

For the House of Bishops and by their appointment we would voice for them and for the whole Church of which he was the chosen executive head, our common sorrow that we shall see his face no more. We thank God for him as in loving trust and confidence we commend his spirit to our risen and ascended Lord, who is the resurrection and the life."

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Dr. W. D. Smith Leaves St. Mark's, Richmond, to Take up Work at Christ Church, Middlesex.

It has been announced that the Rev. William D. Smith, D. D., the rector of the new St. Mark's Church on the Boulevard, Richmond, Virginia, has resigned in order to take charge of Christchurch Parish, including Christchurch School, Middlesex County, Virginia, on November 1.

Just ten years ago Dr. Smith was called from Winchester, Va., to take charge of old St. Mark's Church, then on the corner of First and Clay Streets. The church, at that time reduced to a mere handful, could not remain where it was, and, under Dr. Smith's able leadership, the small congregation secured a valuable lot on the Boulevard, and, in the face of many and great difficulties, erected a strikingly handsome church. In four years the congregation was worshipping in a completed church building. Bishop William Cabell Brown said that he had never known so large and difficult a task to be done so well, in so short a time, as the rebuilding of St. Mark's Church.

Since then St. Mark's has grown into a large and most active church, one of the outstanding churches of the city, and at one time the church home of Bishop Brown and Governor Byrd.

Dr. Smith is a man of remarkable intellectual and business ability, and a rare clarity of mind which he has devoted wholeheartedly to the work of his Church and to the service of the diocese in the many difficult problems which he has been called upon to help solve. He has been a most diligent and faithful pastor to his people, and a preacher with few equals and no superior in Virginia, in the judgment of a very large circle of hearers, for his sermons have been broadcast over WRVA every Sunday night for the last year. He has been greatly beloved and admired by a multitude of friends. His

going away from Richmond will be deeply regretted by his many friends.

A Parishioner.

The Seventh Annual Provincial Conference of Churchworkers among Colored People in the Third Province, met at St. Philip's Church, Richmond, Va., the Rev. J. L. Taylor, rector, October 1-3. Sixty-one delegates were present. The conference opened on Tuesday, at 8 P. M., the sermon being delivered by the Ven. James S. Russell, D. D., LL. D., principal of St. Paul's Normal and Industrial School at Lawrenceville, Va., followed by addresses of welcome by the Rev. G. MacLaren Brydon, D. D. (representing the Rt. Rev. H. St. George Tucker, D. D.), the Rev. Wm. L. Ransome, A. M., D. D., the Hon. J. Thomas Hewen, and responded to by the Rev. E. C. Young, A. M., D. D., President of the Conference.

The Wednesday sessions began with a celebration of the Holy Communion at 7:00 A. M. Several papers touching upon various phases of church life and work were read, and much discussed on Wednesday and Thursday. Thursday began with the Corporate Communion of the Woman's Auxiliary, the Rev. G. F. Bragg, D. D., being the celebrant, assisted by the Rev. C. R. Dawson. The Rev. Scott Wood, D. D., of Pittsburgh, delivered the morning sermon, after which the entire conference motored to the Virginia Industrial School for Boys at Hanover, Va. The closing session of the conference was Thursday night.

The entire staff of officers were re-elected for the ensuing year. The Rev. Messrs. E. C. Young, president; J. L. Taylor, vice-president; E. B. Trotman, secretary; E. S. Thomas, necrologist; and Theodore Richardson, treasurer.

One of the important actions of the conference was the unanimous endorsement of a memorial, which had been sent to the House of Bishops requesting that in amending the constitution, the three words "race," "color" or "racial-line" should not enter therein. There was also sent a request to the Provincial Synod of Washington that some experienced priest of our group be appointed to part-time service in the visitation of all the literary institutions in the Province and to act as adviser to the several Diocesans in the initiation of new work among our group.

Rev. T. L. Caution.
Rev. S. H. White.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop

Evangelism.

Under the able Chairmanship of the Rev. John S. Douglas, rector of St. Andrew's Church, Louisville, the Diocesan Commission on Evangelism has begun active work with a well filled week. On Monday, September 30, a Quiet Day was held for the clergy, beginning with the celebration of the Holy Communion, and after breakfast in the parish house, continuing with a series of meditations and prayer, conducted by Bishop Woodcock, throughout the day till 2:00 P. M., broken only by a silent luncheon. On Thursday evening, a similar service was conducted by the Bishop, for laymen, preceded by dinner, to which the men came direct from business. On Friday, a Quiet Day followed for women, beginning with the Holy Communion, the Bishop as celebrant, and also conducting the meditations, till the afternoon, a quiet luncheon again alone breaking the series. Gratifying attendance marked all the services, and the most helpful instructions and forceful flow of thought for which the Bishop of Kentucky is so widely and happily known.

Executive Secretary.

Mr. John D. Alexander, for several years Executive Secretary or the Diocese, having resigned that office, the Rev. Humphrey C. Dixon, late of St. Ignatius' Church, Antioch, has been appointed as successor, assuming his duties October 1. During the period of his faithful and efficient service, Mr. Alexander has become widely known and universally beloved throughout the diocese, and though now to be busied with more secular work, his interest and labors in the advancement of the Church are not to be wholly suspended, as he has consented to take temporary cnarge of Emmanuel Mission, under the direction of St. Andrew's Church, the Rev. J. S. Douglas, rector, and one of the most active and promising Missions in the Diocese.

L. L. R.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Mr. Charles J. Bell.

The death of Mr. Charles J. Bell, removed from the Diocese of Washington an outstanding figure in the life of the Church, and the community in almost every field of work for good.

Mr. Bell was seventy-one years old at the time of his passing away and had spent the last forty years of his life in Washington. The Community Chest, so recently adopted in Washington, owes much of its success, it is said, to the interest and aid of Mr. Bell. His home was the well-known "Twin Oaks", on Woodley Lane, and it was here his body was brought from New York. Funeral services were held October 3, in Bethlehem Chapel, at 3:00 P. M. The Very Rev. G. C. F. Bratenahl, dean of Washington Cathedral. officiated. Interment was in Rock Creek Cemetery.

Resolutions passed by the Washington Chamber of Commerce show his standing in the community and are as follows:

"In the upbuilding of this our Capital City, the personalities of certain individuals stand out in high relief as typifying far-sighted vision, unselfish motives and efficient civic service.

"Outstanding in this group was the personality of Charles J. Bell, who it has pleased divine Providence to take from us to his just reward, leaving behind him a record of accomplishment which will remain as the proud heritage of his fellow citizens in the National Capital.

The "board of directors of the Washington Chamber of Commerce desire to record in this formal resolution their deep sense of the loss which Washington has suffered through the death of their fellow member, who was one of the founders of the Washington Chamber of Commerce and its vice-president during its first and subsequent years, and to express thus collectively their appreciation of his services to the Chamber and to Washington.

"To the members of his family the board extends its deepest sympathy in a sorrow which is shared by every Washington citizen."

Preachers and Lecturers.

The Rt. Rev. James E. Freeman, D. D., Bishop of Washington; Dr. Anson Phelps Stokes, Canon of Washington Cathedral, and Hon. George Wharton Pepper, Chairman of the National Executive Committee of Washington Cathedral, were joint lecturers on Monday evening, October 7, on the Story of the Development of Washington Cathedral in Greenwich, Connecticut. The lectures were given at a meeting in the home of Mr. and Mrs. Herbert L. Satterlee, where the three lecturers were house guests. While in Greenwich, Bishop Freeman was the preacher on Sunday morning, October 6, in Christ Church.

The preachers at Washington Cathedral on that Sunday were the Rev. Bernard Iddings Bell, Warden of the St. Stephen's College, Annandale-on-the-Hudson, New York, at the morning service, and Dr. G. Freeland Peter, Canon of Washington Cathedral in the afternoon.

Pray for Rector's Son.

The entire Parish of Christ Church, Georgetown, and many friends in the diocese, have been much saddened recently by the critical illness of the young son of the rector of the church, the Rev. E. Pinkney Wroth, Pinkney Wroth, Jr., eight years of age, a fine sturdy boy, who is universally loved by all who know him, and his illness has been a shock to every one. Conscious, through all his suffering, he has been brave and plucky and has shown the fine "stuff" of which he is made. On Sunday, October 6, when this letter was written, it was thought that there was a slight change for the better and constant prayer has been offered for him, since the onset of his illness.

M. M. W.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

A Parochial Mission of many hopeful auguries has just been held (September 22-29), by tht Rev. Edmund P. Dandridge, D. D., rector of Christ Church, Nashville, in the beautiful little church of St. Barnabas, Tullahoma. A singularly capable and winning speaker, Dr. Dandridge's instruction and sermons were full of interest. He was in nowise disturbed by the fluctuating congregations—very good for the size of the place—and gave his best to a people whose heart and courage and patience will always be the stronger for his help.

Such warm cooperation with the smaller places on the part of our clergy with large parishes is a happy augury for the newly constituted Archdeaconry of Middle Tennessee, of which the Ven. James F. Plummer has been made Archdeacon, with residence at Tullahoma.

J. F. P.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.
Rt. Rev. E. T. Helfenstein, D. D., Coadjutor

A Minute to the Rt. Rev. John Gardner Murray, D. D.

In the good Providence of God, the Diocese of Maryland has enjoyed a noble line of men in the sacred office of Bishop. But no one of them has given the diocese a more effective, loving or successful administration than the Rt. Rev. John Gardner Murray, who suddenly entered into Eternal Rest on Thursday, Octoger 3, while presiding over a special meeting of the House of Bishops.

(Continued on page 22.)

Family Department

OCTOBER.

1. Tuesday.
6. Nineteenth Sunday after Trinity.
13. Twentieth Sunday after Trinity.
18. Friday S. Luke.
20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28. Monday, SS. Simon and Jude.
31. Thursday.

COLLECT FOR THE TWENTIETH SUNDAY AFTER TRINITY.

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul may cheerfully accomplish those things which Thou commandest; through Jesus Christ, Our Lord.

COLLECT FOR ST. LUKE'S DAY.

Almighty God, Who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; May it please Thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son, Jesus Christ Our Lord. Amen.

OUR GREAT REWARD.

The very glorious Lord,
  At whose step Carmel shivers,
Shall be our great Reward,
  Our place of streams and rivers;
He, where no candles are
  Shall be the Sun that shineth,
Our bright and morning Star,
  Our moon that not declineth.

O God, our Help, O God,
  Our painful furrow keeping,
May we so turn the sod,
  So cast the seed ere sleeping,
That we may have such reaping,
  Such laughter after weeping,
Have harvest-home and God!

A. Bunston:
"An Eternal Excellenceq."

For The Southern Churchman.

The Religion of the Strong.

Louis Deschamps.

It is sometimes argued that religion is primarily a refuge for victims of misfortune, a solace for the wretched and inefficient. Sophisticated modern may find too strong a suggestion of helplessness and submission in the subject of religion. Young people especially are skeptical of the possible "inferiority" tendency of personal piety. Brute psychology is taken for the rules of human conduct notwithstanding they do not account for spiritual qualities.

For all who look at religion condescendingly from the little sand hills of self-satisfaction; for all who are so engrossed in luxury and success that they are vaguely aware of religion as a mild, social custom of church attendance once a week; for all who spurn finer impulses because apparently inconsistent with their pride based upon worldly wisdom and self-preservation—for all these there are a few thoughts of helpful significance:

No individual's character, however strong by discipline of will or of experience, is a match for all the blows of life that often come quite unexpectedly and indiscriminately. A reserve strength is a practical necessity.

The difference between a wrecked life and a resourceful defiance of circumstance is a matter of religious experience in character building.

Religion does not mean submission to suffering in the sense in which it is taken by the superficial observer. It means an acceptance of the challenge of suffering, which is a very different thing.

Religion enables one to acquire the highest type of self-reliance, because self has been allied with spiritual forces of invincible power.

The great men and women of history were not scoffers at religion. The example of the personal piety and faith of a Washington or a Lee are worthy of consideration. Every great movement toward the betterment of mankind is closely related with the leadership of some man whose religion was the source of the power he displayed.

Religion is necessary for that most helpful consciousness of the universal nature of humanity, its cultural past and helpful traditions that give a romantic background to the little span of individual life. There can be no vital consciousness of the brotherhood of man without a corresponding consciousness of the fatherhood of God.

If the throes of the competitive struggle for success demands a philosophy of battle, religion is as necessary for the attack as for the retreat. Without religion strength may become cruelty and victory may degenerate into bigotry.

The relationship of religion to morals is like that of patriotism to the requirements of citizenship. The Ten Commandments are both the product of social wisdom and the dictates of divine law.

However great and prosperous, independent and self-sufficient an individual may become, the final fact of death remains beyond the power todeny. It is better to die with a religion than without one.

Men I Know—21 Types.

Those who know their own weaknesses better than any self-appointed detectives may point out.

Those who have tasted of success without being intoxicated.

Those who have money but know full well it is not the greatest possession.

Those who have faced hardship and come out of the fight stronger in spirit.

Those who have experienced disappointment without becoming soured.

Those who enjoy life's pleasures and yet work effectively and worship God sincerely.

Those who seek to really live before their children.

Those who render service without any thought of material reward or social recognition.

Those whose decisive policy is to worship God as often and not as little as possible.

Those who regard the Lord's Day as a golden opportunity for inspiration and not mere relaxation.

Those who read the Bible not primarily as a text book but as the Book of Life.

Those who practice the Art of Prayer as a basic thing and from which everything belonging to life's finest emanates.

Those who have sounded the depths of Christian giving and therefore experienced the joy of resulting from definite money investments in the Church's work.

Those who positively know the superiority of transformation over information.

Those who can and do readily adapt themselves to God's revealed Will as naturally as to the call of progressive business.

Those whose interests have a wide sweep, taking in other men's varied need, even to the point of touching their souls.

Those who have so proved themselves that Christ can absolutely depend on their loyalty to His eventual Salvation of the whole world.

Those who know, unhesitatingly, when to say "Yes" and when to utter "No".

Those who have enough sporting blood in their veins to "play the game", and not remain in life's grandstands as mere spectators—to participate in the things that demand the purchase price of faith, courage, intelligence and money.

Those who see to it that their personal stock-in-trade has Real Religion as a main asset.

Those whose deaths would create a distinct gap in the Church's ranks as well as in our own hearts.—Rev. Wm. Porkess, D. D., in Parish Bulletin.

Willingness Begets Willingness.

Patricia is fifteen years old. Her mother has despaired of ever again getting a glimpse of the little "Patsy" of six years, running errands for every one, always ready to help, begging to wash the dishes and water the flowers.

"Really," she says, "sometimes I wonder what has become of my Patsy! She is such a different creature at fifteen! I must beg her to do the smallest service. That sweet spirit of willingness has given place to one of the greatest reluctance."

It happens that I have been so closely associated with Patricia "in the making", that every time her mother speaks of this failing which is too often, there flashes before me an incident in her childhood. To me, at the time, it was a danger signal, but I am sure it escaped her parents' notice. Often our close relationship with our children seems to rob us of proper prospective.

On this occasion her Daddy was washing his automobile. Patsy brought him polishing cloths, chamois skin—everything he requested—with the utmost eagerness, while she watched the car emerge from its bath, bright and shining. I heard not so much as a "please" or a "thank you" from her Daddy. He was too much absorbed in his task to think of either, or perhaps he felt them unnecessary. When he had finished, he settled to read the news and had scarcely done so when Patsy made a request of him.

"Daddy, will you please fasten a washline for me? I'm washing my clothes now."

"Now, Patsy, you know Daddy has just finished his work and wants to rest and read. You run along like a good girl and find something else to do. Daddy will fix a line for you some other time."

There was a long moment's hesitation.

I wondered what Patsy's little brain was turning over as she stood watching Daddy settle down to his reading again. She said nothing, however, turned in a moment and presently found some other play. She was Daddy's "good girl".

She probably helped Daddy the next time just as eagerly as before in spite of his refusal to help her. But, of course, there were other times in her climb to fifteen years when both Daddy and Mother must have failed in a similar manner—when a willing heart encountered an unwilling one in return.

At fifteen Patricia has new contacts, new interests, which in great part account for her lack of enthusiasm for home duties. She enjoys helping prepare for the school play more than washing the dishes for Mother, now. Some such change was inevitable. But there is something more than new interests accountable for what Mother calls Patricia's "slackness at home". Mother should remind herself that at every turn Patricia finds her teacher and enthusiastic school-mates showing a sympathetic and willing spirit, while for a good many years Mother and Daddy have failed to do this.—Pauline Thomas, in National Kindergarten Association Release.

For The Southern Churchman.

PSALMS 16:9.

E. C. M.

Where roll the sands of Araby
To meet the azure sea,
The little ships cast out their toll
From pearling-fishery.

From off the sands of Araby
There ebbs a fetor-breath,
As though it drew from hateful pit;
The vapor-wreath of death.

But now the rightful hour comes,
And tides of traffic rise:
Repelling heap, a treasure-house,
Unveils prize, after prize!

So, when I'm thrown on sands of time,
And power knows decay,
Shall I be one to yield a gem,
Or just a castaway?

I trust the King of Merchant Men,
Who barters life for me,
May find some tiny pearl of hope.
Of faith, or charity.

We Shall Know Then.

How good a thing it is to be able quietly to wait! The thoughts of God come up from eternity and to eternity they stretch. It may be that not until I enter the world of light shall I know all that God is doing to me and for me now. Then He will tell me why the way was so long and hard; why I had to part with much I loved, with all my love; why other men were rich and I was poor; why some seed never came to blade or ear or full corn in the ear. His thoughts are very deep, but His love is most tender in thought. I cannot follow Him, but His love shines and sings and comforts on every hand.—Dr. Joseph Parker.

We are often troubled because even faith cannot draw His features nor imagine how He appeared in the flesh when He went in and out among men. But we shall be satisfied. We shall see what attracted the twelve, gave Peter his boldness, drew forth John's love, excited the faith of sufferers, and encouraged the timid and brought sinners to His feet. We shall see Jesus, realize what He was and is, and ever shall be, the Son of Man.—J. A. Hodge.

For the Young Folks

SOME LITTLE THINGS TO LOVE.

Sometimes I wonder how people can live
Without the glad friendship that animals give.
Some little thing, no matter how small,
To love you is better than nothing at all.
Some little kitten, a stray, humble thing,
Or some little bird with a droop to its wing;
Some little something, no matter how small—
Isn't it better than nothing at all?

Feed the lame bird and then bind up its wing—
Soon it will perch on your finger and sing!
Tuck the starved kitten up under your chin—
Hear it purr, "Thank you" for letting it in!
So many tables and so many scraps;
So many timid paws begging for laps!
Some little something, no matter how small—
Isn't it better than nothing at all?
—Our Dumb Animals.

Penny Forget-Me-Nots.

Jackie Sanders looked with shame upon his dirty hands and feet, then straightway he went in search of his mother.

"O Jackie!" sighed the mother when she saw him, "I was hoping you were going to add another penny to the forget-me-not account today, you had stayed clean so long!"

"I'm sorry, mother," the little boy admitted, "but seems I just can't remember things, as I should."

"I think, perhaps," interrupted Father Sanders, "if we would change our penny account, it might work better."

"How, father?" asked Jackie interestedly.

"Well, suppose, instead of putting a penny in our forget-me-not box every time we went through the day remembering the things we were told to do and keeping our resolutions as we should, that we put in a penny every time we forget anything."

"I—I guess that might make a difference, father," answered Jackie; "but I'm afraid the forget-me-not penny bank would get all my pennies."

The forget-me-not bank was a little metal bank that Jackie's best-beloved Aunt Sara had given him, when he was a little boy, and, while he was still a little boy, the bank was about his most treasured possession.

Almost ever since he could remember he had been putting pennies into the little bank for the things he did that pleased his parents. For instance, if he went all day without crying, they gave him two pennies to put in the bank; if he went all day without fussing, one penny went in; and when he went all day without soiling his clothes, three pennies was the reward. And now father was suggesting that the old method be done away with and a new one installed; and since both his parents agreed to it, naturally he must.

Realizing that the pennies that would go into the bank under the new system would come from his own pocket, Jackie went to bed that night feeling very blue, and perhaps he had a right to, because the next morning, before he got away from the breakfast table, he realized that he had forgotten a very important thing, which he should have done. He had forgotten to wash his face. And before night came down again he had left off two other important things; consequently that night three pennies from his own savings went into the bank.

"I say, dad," he said presently, "what shall we do with the money we contribute to the forget-me-not bank?"

"I think, since it's all due to our carelessness," answered father, "that we should give the money to some charitable cause."

At first the little forget-me-not bank flourished. Every day it seemed to Jackie that it called on him for every penny he could beg or earn, but by and by he began to get up in the mornings thinking about the things he was going to do that day. He began to listen to the things that mother and father told him to do and then doing them, and after a while father noticed that the little bank was growing slim.

Twice flowers had been paid for out of it for the charity ward in a big hospital, once it had bought a chicken for the washerwoman's birthday, and three times it had been emptied for missions, all for good causes. But somehow, Jackie thought he'd rather do these things differently; so he kept remembering and thinking and doing until the little bank was completely emptied.

"I say," exclaimed father when he discovered the condition of the little bank, "I guess it's time we were going back to the old method. It seems that our little boy never forgets anything any more, and he's nice and clean when supper time comes and so polite I'm almost scared of himself."

Jackie slipped onto his father's knee and looked up into his face lovingly. "I just couldn't let auntie's gift be filled with my forget pennies, father," he said slowly. "You know that little bank was a forget-me-not bank, and I think I've learned a lesson by it."

"So do I," laughed the father pleasantly. "In fact, I'm most sure my little boy has learned a great lesson; so we'll lay aside the custom of banking our forgotten duties and keep it just for love's sake."

An that night Jackie felt as though he was the happiest little boy in the world, for no longer was the little bank a reminder of something he had left undone, though it was a long time before he ceased to save his pennies in the forget-me-not bank.—Alice Montgomery Barr, in Christian Advocate.

Boys Who Succeed.

Thirty years ago Mr. H——, a nursery man in New York State, left home for a day or two, says the "Springfield Republican". It was rainy weather and not a season for sales, but a customer arrived from a distance, tied up his horse and went into the kitchen of a farm-house, where two lads were cracking nuts.

"Is Mr. H—— at home?"

"No, sir," said the eldest, Joe, hammering a nut.

"When will he be back?"

"Dunno, sir. Mebbe not for a week."

The other boy, Jim, jumped up and followed the man out. "The men are not here, but I can show you the stock," he said, with such a bright, courteous

manner that the stranger, who was a little irritated, stopped and followed him through the nursery, examining the trees and left his order.

"You have sold the largest bill that I have had this season, Jim," his father, greatly pleased, said to him on his return.

"I'm sure," said Joe, "I'm as willing to help as Jim, if I'd thought in time."

A few years afterward these two boys were left by their father's failure and death with $200 or $300 each. Joe bought an acre or two near home. He has worked hard, but is still a poor, discontented man. Jim bought an emigrant's ticket to Colorado, hired as a cattle driver for a couple of years and with his wages bought land at forty cents an acre, built himself a house and married. His herd of cattle are numbered by the thousands, his land has been cut up for town lots and he is ranked as one of the wealthiest men in the state.

"I might have done like Jim," his brother said lately, "if I'd thought in time. There's as good stuff in me as in him."

"There's as good stuff in that loaf of bread as in any I ever made," said his wife, "but nobody can eat it. There's not enough yeast in it." The retort, though disagreeable, was truth. The quick, wide-awake energy which acts as leaven in a character is partly natural. But it can be inculcated by parents and acquired by a boy if he chooses to keep his eyes open and act promptly and boldly in every emergency.—Exchange.

For The Southern Churchman.

Owl's Trouble.

Adele S. Bailey.

Sparrow was swinging high up in a tree, and Squirrel was cracking a nut with his sharp little teeth.

Squirrell called up to Sparrow: "Let's old Owl. He has been perched in that old Owl. He has been preched in that tree all day long, and glum as glum can be."

Sparrow was willing, so they went over and called upon Mr. Owl.

"What's the trouble?" Sparrow asked. "Heard bad news; had bad luck?"

"I have been thinking," Owl replied, looking very wise. "Yes, thinking the whole day long."

Sparrow looked at Squirrel; both seemed surprised, however neither volunteered a remark. Owl continued:

"I have been thinking how the sun scorches my back and hurts my eyes; I have been watching that cloud in the distance, and thinking about the rain that is coming soon. Then, too, winter will soon be here—food will be scarce—to make a long story short, I have been thinking about what a terrible place this world is; the people in this forest, too, are bad—killers, thieves. I—"

But Sparrow and Squirrel echoed together: "Enough, no wonder you look glum! Better get in reverse gear! Think about something pleasant for a time."

Then they hurried away, for they, too, were beginning to feel glum and miserable.

"Let's get home quick," said Sparrow, "before we, too, turn into black clouds." And so they left poor old Mr. Owl with his gloomy thoughts.

Safe at home again, with Sparrow on his favorite branch overlooking the water, and Squirrel peering out of his hole, they discussed the Owl's predicament.

"He thinks too much," said Squirrel.

"No," Sparrow replied, "it is all right to think; but one should be careful what he thinks."

"Why," said Squirrel, "I never thought about that before."

Then Sparrow composed a new song—"Happy Thoughts Make Happy People".

How Fred Found Fuzzy-Wuzzy.

"I wish we had a dog, a little fuzzy dog to play with," said Freddy wistfully. "Hero takes care of the yard all right, but I just want one to play with. Couldn't we have one, mother?"

"Some day, perhaps," said mother doubtfully. "I don't know just where we could get one like that, but we will try to hear of one, and in the meantime, Hero is a good friend to us all."

Freddy knew that, and he loved old Hero dearly, but he held on to his idea of a small dog for a playmate.

Daddy came in one day and asked if we would all like to go with him for a long drive in the new car. He had to go to the next town on business, and we might go for pleasure, if we liked. Of course we did, and in we piled.

After a while we stopped at a garage for more gas, and as we were sitting in the car looking about us at the new sights, suddenly a little dog jumped up on the running board and looked into the car in the funniest way as if he were hunting for something. Freddy called out: "O Mother, look! Here is my dog, looking for me!"

"Why, he isn't yours, Freddy," said mother. "He belongs to somebody here, and he has lost his people. I wonder if he lives here?"

"No ma'am," said the man who was

Traffic cop gets summons

Even he can't get away with it



"DON'T try to put anything over on Nature," is the way a cop would express it. "Sooner or later she'll get you. Give you a ticket and lay you up in a place where you'd rather not be. Even cops can't get away with it. Like everyone else, if they don't pay attention to the warnings they get a summons that lands them in the doctor's office.

"What the doctor advises is Nujol. Says Nujol will regulate you just like *you* regulate traffic. Keep things from getting in a jam. And the doctor is right. Just ask the healthiest men on the Force. If *they* need Nujol—with all the exercise *they* get—what about the fellows that roll by in their cars?

"Just take a tip from me. You may have the best intentions in the world. But everybody gets tied up at times. Nature can't always take care of things without help.

"Our Medical Chief tells me that Nujol isn't a medicine. It contains absolutely nothing in the way of medicine or drugs. It's simply a pure natural substance (perfected by the Nujol Laboratories, 2 Park Avenue, New York), that keeps things functioning at all times as Nature intends them to. Normally. Regularly. It not only keeps an excess of body poisons from forming (we all have them), but aids in their removal."

Nature's law O. K.

Start Nujol today. It won't cost you much—not more than the price of some smokes. Worth a try, isn't it?

You'll find Nujol at all drugstores. Sold only in sealed packages. Get some on your way home today.

BOYS GIRLS **EARN XMAS MONEY**
Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c. a set. When sold send us $3.00 and keep $2.00. No Work—Just Fun. St. Nicholas Seal Co., Dept 513-S.C., Brooklyn, N. Y.

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pouring gasoline into the machine. "He came here in a big car all the way from Michigan going to Florida a few weeks ago. He jumped out of the car to run about a little, while it was standing still, and when they were ready to go on they forgot him. We thought maybe they would come back for him, but they never did."

By this time Freddy was calling and talking to the dog, and he suddenly jumped into the car and right into Freddy's lap. He rubbed his head against him and seemed so friendly that Freddy begged: "Please let us keep him, mother! If his own people didn't care enough for him to come and get him, couldn't we take him home; and if they ever wanted him, they could get him."

Daddy thought a minute. The little brown, curly-haired dog appealed to him, too, I guess. At last he said that he would leave his name and address with the man, so that, if the dog's owner ever did come looking for him, he would not think he had been stolen. And the man said that would be all right, and he did not think they would, anyway. So Fuzzy-Wuzzy, as Fred calls him, stayed with us just as contentedly as if he had known us all his life, and I guess he will stay as long as he lives.

And you never saw such friends as he and Freddy are!—J. L. Glover.

MY DADDY.

There's a man I know,
Who's great and fine,
Whose heart is true I trow,
He loves me and I love him
And he's my daddy.

He has his trials, pains and tears,
His sorrows great and small;
But his heart's the same thro' all the years,
His courage does not fail
And he's my daddy.

He's always smiling, bringing cheer,
He doesn't fuss and frown,
He makes you happy when he's near,
He's the best old pal to have aroun'
And he's my daddy.

But best of all of him to say,
He's a faithful man of God,
He gives his strength and soul each day
In labors great and good
And he's my daddy.

—Agnes Walker Cree.

A Friendly Bunny.

About Easter time we moved to our new home in the suburbs, beyond which were old fields and woods. The children took with them their pet mother bunny, giving it a wire chicken coop for a home.

Just after sunrise the next morning, one of the children looked out the window and cried excitedly, "Oh, run and see a strange little bunny feeding 'Molly!' "

Behind the curtains we witnessed an interesting bit of life from nature. During the night little wild flowers had sprung up over the grass. The wild rabbit carried these in his teeth and pushed them through the wire to the tame bunny who ate them greedily. After numerous trips, some sudden noise startled him and he scampered away, and we never saw him again.—Our Dumb Animals.

St. Paul teaches that our faith in Christ as our righteousness is to be followed by our faith in Him as our life from the dead.—Andrew Murray.

Half a Million Tourists *in* 1929

THE Chamber of Commerce estimates this number for Richmond this year. Double the population of the city.

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

RELIGIOUS TRACTS.

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BOOK WANTED.

WE WISH TO PROCURE A COPY OF the book, "Faith of Our Fore-Fathers", by Stearns. Any one having a copy of this book for sale please notify Southern Churchman, stating price.

SITUATION WANTED.

YOUNG LADY WANTS POSITION AS companion to a lady, or gentleman. Am free to travel. Can give good reference. Address M-2", care of Southern Churchman.

Deaths

CAPEHART: Entered into life eternal at Southall, near Kittrell, Vance counconty, N. C., September 3, 1929, THOMAS TUCKER CAPEHART, son of the late Captain Thomas Capehart, C. S. A., and Amelia Epps Tucker. 2 Timothy chapter 4, verse 7.

"I have fought the good fight; I have finished my course, I have kept the faith."

DR. THOMAS WILSON WHITE.

DR. THOMAS WILSON WHITE, for 13 years a specialist in pediatrics in Detroit, Michigan, died n Harper Hosptal, at 6:30 P. M., Wednesday, October 2, 1929, following an operation. He had been ill two months.

Dr. White, who was 45 years old, and lived at 7834 Van Dyke place, was a member of the American and Wayne County Medical Associations, and the Detroit Pediatric and Central States Pedriatic Societies. He was chief of the pedriatic staff of Providence Hospital, and also was a member of the staffs at Woman's and Harper Hospitals.

He was born in Abingdon, Va., February 19, 1884, and was married in 1909 to Lucy C. Skelton, of Richmond, Va. He attended the Abingdon Male Academy and the Virginia Military Institute, being graduated in 1903. He received his doctor's degree from the University of Louisville in 1910.

Dr. White served in the reserve corps during the World War, and was a major in the Florida National Guard, by appointment as commander of cadets, in 1904 and 1905. He was a member of the Detroit Country Club, the University Club and Indian Village Club.

Before coming to Detroit in December, 1916, he was a resident physician at the New York Nursery and Child's Hospital, and at the Willard Parker Hospital, New York.

TESTIMONIAL TO DR. KLIPSTEIN.

Adopted by the Vestry of St. Paul's Church in Memory of Dr. George Taylor Klipstein, at a Special Meeting of the Vestry on Sunday, September 15, 1929.

GEORGE TAYLOR KLIPSTEIN, M. D., passed into eternal life in Los Angeles, Calif., on Thursday, September 5, 1929 aged 74. St. Paul's Church thus loses from its earthly membership a life-long, most devoted member. He had been a vestryman since Easter, 1901, and a warden since April 20, 1926.

His colleagues of his honored profession in our city and hospital will testify to his medical and surgical talents, attainments and achievements; and a host of patients in Alexandria and all the surrounding countryside are mourning because, as one of them writes, "He was not only our physician, but a dear friend who has been with us in all our troubles and sorrows".

In St. Paul's we have known him affectionately as always and unfailingly deeply interested in the best welfare, material and spiritual, of our work. He was a constant, regular and devout attendant at our services. The Sunday School, the Chapel of the Good Shepherd and other organizations were near to his heart, and received generous aid in times of special need. He was good to those in affliction, and was frequently obedient to the Scriptural injunction "to deal thy bread to the hungry and that thou bring the poor to thy house". He was a daily and reverent student of the Holy Bible; and family and personal prayer beautified his domestic life. That Jesus Christ crucified and risen, is the only Saviour of mankind, was his whole-hearted convction; and he lived and died in the comfort of that inspiring faith.

Our sympathy is heartily extended to every member of his family in their bereavement and ours.

For the Rector and Vestry,
JAMES S. SMYTH,
Registrar.

CHURCH INTELLIGENCE.

(Continued from page 15.)

The Standing Committee of the Diocese, which has always borne an intimate relation with the Bishop, placed on record its deep and sincere appreciation of the unselfish and unswerving service which Bishop Murray has given to the diocese during the twenty years of his episcopate, and greatly mourn the loss of his fatherly care and guidance.

Well-grounded in his faith and well-rounded in his character, John Gardner Murray filled the various offices of his ministry with signal success. As Deacon, as Priest, as Bishop of Maryland, and as Presiding Bishop of tht Episcopal Church, he adorned the doctrine of Christ and advanced the cause of His Church. He was ever ready for every task and fully equal thereto; and he has left the memory of a strong and valiant manhood to be cherished by all who knew him.

The sudden call to "Come up higher" found him at his post of duty, ready for the summons. Full of years, full of good works, and full of honors, Bishop Murray's record here on earth is one for which many thousands, in Maryland and elsewhere, will devoutly thank God and take renewed courage.

Arthur Chilton Powell, President.
Benjamin B. Lovett, Secretary.

SOUTHWESTERN VIRGINIA.

Rt Rev. Robert C. Jett. D. D., Bishop.

Meeting of Department of Religious Education.

On Friday, September 27, the Diocesan Department of Religious Education met in the parish house of St. John's Church, Roanoke, with ten of the fifteen members and associate members present. The Rev. Alfred R. Berkeley, Chairman of the Department, presided.

Especially interesting were the addresses of three representatives of the Provincial Commission on Religious Education who attended as guests; the Rev. Doctors Edwin R. Carter of Petersburg, Virginia, and Robert Nelson Meade, of Pittsburgh, Pennsylvania, and the Rev. Frederick E. Seymour, of Ardmore, Pennsylvania.

These gentlemen described the plans and ideals of the Commission and the several ways in which it can cooperate with the Departments of Religious Education in the various dioceses of the Province. Mr. Seymour spoke particularly from the standpoint of the education and Church training of children. Dr. Meade took up the problem of work among youth and college students. Dr. Carter discussed possibilities in the way of providing regular religious instruction for adults.

The Department adopted a resolution requesting the Executive Board to employ, as soon as the financial situation is such as to make it possible, an Executive Secretary for Religious Education who will devote part or full-time to work for the Department in the Diocese.

The questions of summer conferences and work among young people were important topics in the meeting. Several present stressed the value of local training institutes for Sunday-school teachers and cooperation with other denominations, especially in the smaller towns, in the conduct of such institutes.

An interesting point was brought out by Dr. Meade in discussing Church Preparatory Schools. Speaking of the very proper and natural effort to furnish educational facilities of this kind at the lowest reasonable cost, he said it is the feeling of the Provincial Commission that the best way to meet this problem is not to attempt to operate "cheap schools", but to have schools that conform to the highest standards in every respect and then to secure considerable endowments, etc., that will provide scholarships of various kinds for students who deserve and need such aid.

T. A. S.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.

Cornerstones Laid.

The Rev. Dr. Francis M. Taitt of the Diocese Saturday afternoon, September 28, at four o'clock, officiated at the laying of the cornerstone of the new St. Giles' Church, Stonehurst, and the next day, Sunday afternoon, at the same hour Bishop Garland, laid the cornerstone of the new Church of the Holy Sacrament, Highland Park, which parish immediately adjoins that of St. Giles to the west.

For more than twenty-five years Dr. Taitt has been Dean of the Convocation of Chester, which includes all the Episcopal Churches and missions in Delaware and the greater portion of Chester Counties. In officiating at St. Giles it was his last official act as Dean of the Convocation before his Consecration as Bishop Coadjutor on Friday, October 4. The new St. Giles Church is being built in Locust Street between Hampden and Richfield Roads, about one square west of Sixty-ninth Street. For a number of years St. Giles has been located at Sixty-ninth and Chestnut Streets. Due to the rapid development of the neighborhood into a business district, it was decided to move the church further south, and plans have been completed for an outstanding group of church buildings of early Colonial design to comprise a church, parish house and rectory. The Rev. Walter C. Pugh is minister-in-charge of St. Giles.

The new Holy Sacrament Church in Highland Park is to take the place of the old parish building, in which the congregation has been worshipping for many years. The new church will be built alongside of and connected with the parish house. The Rev. George W. Barnes is minister-in-charge of Holy Sacrament.

The New Bishop Coadjutor, the Rt Rev. Francis M. Taitt, will make his home in Chester in the same parish house he has lived as rector of St. Paul's Church, the property having been given to him for his continued use by the vestry and congregation. They have announced their intention of providing another house for whomever they may call to succeed Dr. Taitt as rector. The new Bishop Coadjutor will have his offices in the Church House of the Diocese, at 202 South Nineteenth Street, where Bishop Garland has his offices.

R. R. W.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

Fall Convocations.

For several years past the clergy of the Scranton and Reading Convocations have given the time of the sessions to the Field Department. The Rev. Arthur R. McKinstry, of St. Paul's Church, Albany, N. Y., and formerly a member of the Field Department of the National Council, presented the National Church Program and how it can be worked out in the parish. The Archdeacon presented the Diocesan program. Much enthusiasm was engendered and the diocese is looking forward to a good campaign.

Endowment Fund Started.

Mrs. E. B. Jermyn, Jr., has just presented to the vestry of the Church of the Epiphany, Glenburn, a check for one thousand dollars as the beginning of an endowment fund for the parish in memory of the late rector, the Rev. S. Ezra Neikirk.

General Theological Seminary.

The Seminary hopes to receive $25,000 from the diocese towards the fund they are now raising for endowment and repairs. The Bishop appointed a committee to secure this amount. Dean Howard W. Diller, of Trinity Church, Pottsville, was elected as the chairman of the committee and the Rev. J. Lyon Hatfield, of St. Mark's, Dunmore, as the secretary. There are twenty-two General men in the diocese.

The committee planned to have a joint session of the two convocations when they meet next January and then launch the campaign.

H. P. W.

WEST TEXAS.

Rt. Rev. W. T. Capers, D. D., Bishop.

The Annual Clergy Conference and meeting of the Executive Committee of North Texas were held at the Macie Hotel in Sweetwater September 17. An early administration of Holy Communion and an evening service, including Baptism and Confirmation, were in St. Stephen's Mission, Bishop Seaman presiding.

Dean Chalmers, of St. Matthew's Cathedral, Dallas, and member of the National Council, was the chief speaker at the Executive Committee meeting, and the preacher at the evening service.

Every clergyman of the district was present and made an address on some phase of the Church's Program, or the Every Member Canvass as discussed during the spring meeting of Diocsan Executives at Racine. Two of the lay members of the Executive Committee came to the meeting and Thomas R. Smith made an address on the Budget Quota.

The Rev. J. Hodge Alves reviewed Dr. Block's book, "Our Common Life".

Mrs. A. B. Hanson, Director of the Little Helpers and Birthday Thank Offering, and Miss Ruth Rix, Educational Secretary of the District Branch of the Woman's Auxiliary, both member of the District Department of Religious Education, were present in the interest of their respective duties.

Financial reports were received from the District Departments of Publicity, Missions, Religious Education, Christian Social Service and the Field Department.

A budget of $6,000 was adopted for 1930, including National Council quotas, both budget and advance work, and District budget quotas. The latter included $500 for student work at Lubbock, and a like amount for student work at Canyon, both places having State Colleges.

Plans were adopted for the completion of the Every Member Canvass by December 15.

Mr. Will Stith and Rev. W. P. Gerhart, both of Abilene, were authorized and requested to hasten to a completion the erection of a monument in Callahan County near Abilene, commemorating the first services of the Protestant Episcopal Church in this part of Texas, in 1878, by the late Bishop Alexander C. Garrett, first Bishop of the Missionary District of Northern Texas, afterwards first Bishop of the iocese of Dalwards first Bishop of the Diocese of Dal-Texas for he most part was created in 1910.

L. G. H. W.

MICHIGAN.

Rt. Rev. Herman Page, D. D., Bishop.

Cornerstone.

Bishop Page laid the cornerstone of the new St. Peter's Church, Detroit, Sunday morning, September 29. At the Easter service in the old church last spring, two members of the congregation agreed to provide the funds for the erection of the new church, when the parish had erased the indebtedness on the present building. Their anonymous gift was announced a short time later, and the construction of the building is to be started next week. The undercroft of the church was finished some time ago. The parish has been using the church basement as a social hall. It is hoped to have the new church, which will cost about $225,000, completed for dedication by Easter 1930. The ceremony on the twenty-ninth was attended by a large congregation.

Dedication.

On Sunday afternoon, September 22, Bishop Page dedicated the new All Saints' Mission, Seven Mile Road and Holmur Avenue, Detroit. All Saints' is a parochial mission of old St. John's Church, Woodward Avenue, Detroit, of which the Rev. R. W. Woodroofe, D. D., has been rector for a number of years. The new mission is in one of the finest residential sections of Detroit. The land was acquired some years ago and a mission congregation established. The Rev. Berton S. Levering, formerly rector of St. Luke's Parish, Ysilanti, has been called as vicar of All Saints. The present building is the first unit of a group which has been planned, and it is felt that the establishment of All Saints' will prove to be a most successful venture, not only for the mission itself, but also for the community.

McE.

Personal Notes

The Rev. Frank Warfield Crowder, D. D., the rector of St. James' Church, New York City, resumed his duties on Sunday morning, October 6. Dr. and Mrs. Crowder have just returned from a three monthhs' trip in European countries where they visited many of the Cathedral cities.

ORDINATIONS.

Dr. Theodore O. Wedel was ordained by Bishop McElwain on September 24, 1929, in the Oratory of Seabury Divinity School, Faribault, Minnesota. The sermon was preached by the Rev. Dr. F. L. Palmer, and the candidate presented by the Rev. V. E. Pinkham.

The Rev. Dr. Wedel is professor of English- at Carleton College, Northfield, Minnesota, and will continue his work in that institution for the present. He is alsa locum tenens at St. John's Parish, Mankato, Minnesota.

Robert Morgan Redenbaugh, of Long Beach, California, who for the past year has been a member of the clergy staff of the Church of the Heavenly Rest and Chapel of the Beloved Disciple, New York City, was ordained to the Diaconate in that church by the Rt. Rev. Harry S. Longley, D. D., Coadjutor Bihop of Iowa, on Sunday, on Sunday, October 6.

The rector, the Rev. Dr. Henry Darlington preented Mr. Redenbaugh to Bishop Longley, who came to New York especially for this service. Dr. Darlington delivered the sermon.

Mr. Redenbaugh will graduate in June from Union Theological Seminary.

In connection with his duties at the Church of the Heavenly Rest and Chapel of the Beloved Disciple, Mr. Redenbaugh is at present officiating as the Acting Director of the Church School.

NO PACT.

They have no pact to sign—our peaceful dead.
Pacts are for trembling hands and heads grown gray.
Ten million graves record what youth has said,
And cannot now un-say.

They have no pact to sign—our quiet dead
Whose eyes in that eternal peace are drowned.
Age doubts and wakes, and asks if night be fled;
But youth sleeps sound.

They have no pact to sign—our faithful dead.
Theirs is a deeper pledge, unseen, unheard,
Sealed in the dark, unwritten, sealed with red;
And they will keep their word.

They have no pact to sign—our happy dead.
But if, God if WE should sign in vain,
With dreadful eyes, out of each narrow bed,
Our dead will rise again.

—Alfred Noyes.

"I was sick and ye visited me."

"He that saveth his life shall lose it, and he that loseth life for my sake shall find it.'

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Miss Greenhow considered that no small part of the success was due to the unfailing kindness of the Richmond press.

There are two auxiliary boards, the Mary Thomas, and the Sarah Allen, both making valuable contributions.

Church services by different denominations are supplied for each Sunday afternoon, and many entertainments are given by organizations and individuals. There is a well-equipped workroom in which splendid work is done by the patients, providing means for them to earn, in many cases, tidy sums for their personal needs and pleasures.

Some of the rooms are endowed and some cared for by interested friends. Many checks are received in honor of a loved one's anniversary; a sacred trust are those sent in memory of those gone before.

A distressing feature of the work with which the Board is constantly confronted is the long waiting list, always exceeding the number of the patients being cared for.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

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Southern Churchman

DOMINUS ☧ FRUSTRA NISI 1835

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DO WE WANT A NEW GOSPEL?

By Dyson Hague, Toronto, Canada

So many people think we do. The talk of the hour, in newspaper and journals, is an adapted Gospel. We must adapt the Bible, they say, to the spirit of the age. The times have changed. Everything is different. The watchword of the day in the circles of theological modernism is: "A new Gospel for a new age."

Of course, the times have changes, but one of the ablest thinkers of modern days, a university professor of eminence, pointed out not long ago that men who think and speak in this way completely mistake the difference between the absolute and the accidental. The truths of the Bible are absolute. They have no more to do with the developments of man through the ages than have the axioms of mathematics and geometry. The changes of the centuries make no difference in them. Five thousand years from now two and two will still make four; a straight line will lie evenly between two points; water will freeze at 32 degrees Fahrenheit and boil at 212 degrees Fahrenheit; children will still laugh and be merry; boys still romp and be mischievous; men and women still smile and weep, eat and drink, grow and die.

And so it is with the absolute truths of the Bible. God, the Almighty, Creator and Father; Christ, the Son of God, Saviour and Redeemer; man, created in the image of God, sinful, suffering, sorrowing, dying, needing salvation and comfort, able to cry to God, and crying to Him by the mystic power of faith—these will ever constitute the underlying elements of the immutable Gospel. And that is why the Bible and the Gospel of Christ will go on and on from age to age, ever old and ever new. Because men know a little more, have a little more, travel a little more, does not alter the fact that they are what they are. They are and they always will be sinners guilty, souls immortal, sons prodigal. What, after all, are such secondary things as the invention of railways, telephones, telegraphy, airplanes, submarines, radios, compared with those everlasting facts that concern the whole human race; of life and death, of sin and sorrow, of the hunger and thirst of the human soul for the divine; and the marvelous satisfaction of the Word of God, which, like bread, nourishes my soul, and, like water quenches the thirst of my spirit? Almost the last public word of that famous British labor leader, Mr. Keir Hardie, were these: "My friends and comrades, I often feel very sick at heart with politics, and all that pertains thereto. If I were thirty years a younger man, with the experience I have gained during the past thirty-five years, I would, methinks, abandon house and home, and wife and child, if need be, to go forth among the people to proclaim afresh and anew the full message of the Gospel of Jesus of Nazareth. We are all of us, somehow or another, off the track." And then he went on to say that what is wanted is a fresh inspiration, a fresh vision of the Gospel of Christ, the salvation of the individual and collective soul. Yes, the times have changed; fashions have changed; customs have changed; but not the heart and soul of man. The world is still a world of need and want, of souls that struggle and hearts that need, and lost sons longing for home. Still this weary world, underneath all the glamour and dazzle without, within is wistful for its God and Saviour. The word is not changed. The Gospel is not changed. It is still the power of God unto salvation. Christ absolutely necessary; Christ exclusively sufficient; Christ instantaneously accessible; Christ eternally satisfying. O, believe it; O, receive it; or, better, receive Him, believe Him. (John 1:12; 3:16; 3:36; 5:25; 6:37; 7:37; 8:12.)

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Not Merely a Matter of Dollars and Cents—Lewis B. Franklin	6
We believe That Thou Shalt Come —Kenneth Mackenzie	7
Athleting for Christ—C. C. McIntire	7
Are They Loyal Churchmen?—J. J. Clopton	8
Lines by Dr. Matheson	8
Favorite Scripture Verse	8
Gifts to God Could Interest Jesus Christ Personally—K. J. Hammond	9
"Stonewall"—Alfred B. Williams	10
Book Review	11
Letters to the Editor	11
Church Intelligence	12
Family Department	16
Children's Department	23
Personal Notes	

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Thoughts For the Thoughtful

"God knows His servants by their souls and not by their salaries."

"Rules are useful until principles are understood."

"Those who live with us have the greatest power to lift us."

A man may have to pay for sympathy, he may have to cry for bread, and he may have to beg for love, but a man can command respect.

If we see to it that we have living grace while we are alive and well, God will see to it that we have dying grace when we need it."

We witness the Gospel in the Acts taking its flight from Jerusalem and starting out from the uttermost parts of the earth. The eagle, having been released from its shell, cannot be confined to its nest or to its native crag, but commits its wings to the boundless blue and flies in the face of the sun. Christianity was no local cult or racial religion to be tethered on its mountain top in Jerusalem.—Selected.

When I am driving on a street
Where little folks I'm apt to meet,
Who dash across the street in play,
I hope I'll drive in just the way
That I would drive if mine were there
Upon that crowded thoroughfare.
—Exchange.

God's judgment is not simply something we need fear and cringe before as before a tyrant's lash, but it is truth and goodness and is our best friend when we stand before it in penitence and faith.

Heaven doth with us as we with torches do;
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touched
But to fine issues.

It is stated that La Salle, the most popular confessor of the Middle Ages, has left it on record, that of the tens of thousands who confessed to him their sins, no one ever confessed to a love of money.

God's niche for us will always require that we fully extend ourselves to fill it.—Rev. Dr. Wm. Porkess.

Zeal is not a certain mark of piety. To the hypocritical scribes and Pharisees, the Master said: "Ye compass sea and land to make one proselyte." And what stirring missionaries are the Mormons!

Rembrandt's counsel to his pupil Hoogstraten when the latter teased him with questions might well be borne in mind by such as are troubled with doubts. "Try," he said, "to put well in practice what you already know. In so doing you will, in good time, discover the hidden things which you now inquire about."



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EDITORIALS

Vol. 94. RICHMOND, VA., OCTOBER 19, 1929. No. 42.

FARM RELIEF

Farmers, dirt and theoretical, politicians, practical and idealistic, individuals blest with ordinary, common horse sense and Superior Persons afflicted with intellects, have been busy through weary years with plans to make the farmers prosperous and happy, regardless of weather, methods, management, trade conditions and the laws of supply and demand. The Rev. Dr. Warren H. Wilson, of the Division of Church Extension, Board of National Missions of the Presbyterian Church (Northern), proclaims that he has found the solution. It is to teach all farmers the doctrine of evolution. Dr. Wilson does not say which special theory of evolution he would have installed and instilled. Six were in sight at last count, each more or less contradictory of all the others. Two of the six seem to concede that there was, or may have been, some kind of directing intelligence in creation. As the doctor is a clergyman of a denomination officially recognizing the existence of God and, presumably, draws a salary for his officiations—office, New York City—we may suppose that he adheres to one of these two, or, perhaps, slightly to each. He announced his elucidation at the recent Institute of Public Affairs at the University of Virginia. His announcement did not disturb the monotony of dreary, daily dribbling of drivel exuded into newspapers from that august assemblage, appearing to many of the uncultured, unintelligent and unenlightened as a kind of solemn convocation of cloistered cranks; but it suggests observations and suppositions.

The vehemently expressed conclusion of the enthusiastic and learned doctor is that the United States Government, with agents of the department of agriculture, should sow in the farmer breast the seeds of evolution and develop them to ripening and fruitage. He was derisive and sneery at waste of time and effort, under prevailing systems in teaching such inconsequential and unimportant trivialities as culling poultry, breeding cattle and selecting seed. The agents, Dr. Wilson scornfully asserted, were shamefully derelict in teaching the farmer "to make money instead of teaching him to think"—think on evolution and learn to adopt and love one of the six varieties, or, maybe, a mixture of all of them. What might become of the farmer and his family while he learned to think on evolution and disregarded the sordid detail of making money and food evidently does not appeal to Dr. Wilson as a matter worthy of his consideration. Perhaps he is of that school of progressive thinkers which holds the family to be a musty, frayed, outworn tradition and relic of the much derided Victorian era.

The farmer's personal experience may tell him that the most useful or beautiful plants deprived of discipline, direction and care, relapse to weeds within a few years; the most valuable animals neglected through three or four generations go wild and become valueless. Yet he is to be taught to think to the extent of deciding that the process of evolution, of natural selection and survival of the fittest, will develop perfection inevitably. If the farmer's children, supposing him to cling to old notions so far as to care at all about them, are emancipated from the ancient iniquity of limitations on their freedom and intrusion on their inclinations with restraints, control, admonition and occasional punishment; he may look confidently to see them rise to the glorious intellectual liberty and dignity and noble and untrammelled moral standards of the Hottentots and the Australian Bushmen. These peoples have been in course of evolution, natural selection and survival of the fittest, unhampered by knowledge of or belief in God, making their own gods to suit their own tastes and preferences, through untold centuries. We may suppose, logically, that they have attained conditions ideal in the view of the Rev. Dr. Wilson, of the Board of National Missions, Northern Presbyterian Church, and to be envied and emulated by American farmers, under guidance of the United States Department of Agriculture.

Dr. Wilson's proclamation, enunciation, denunciation and exhortation give a curious, somewhat interesting and delightfully ridiculous illustration of the chaos of confusion, and contradictions in which our liberal, advanced and progressive free thinkers feebly wander and from which they emerge quite frequently with scintillant suggestion, to be displayed under startling headlines in the nastier and more anxious newspapers. One element emits moans and shrieks of horror and protest against reading of the Bible or any touch on religion in our schools. Dr. Wilson and his element seem to demand that irreligious and distrust of the Bible be drilled into the American farmer by the government, that acceptance of ape ancestry be made as obligatory on the American citizen as fidelity to the Constitution. Very recently some of these learned leaders of liberal thought have burst into print with pronouncement that relations of the sexes as established in civilized countries—not including Russia—are altogether wrong and retrogressive and must be revolutionized, especially by abolition of the institution of marriage, fettering natural selection and right of choice and change. Yet others inform us that the moral code founded on the Ten Commandments is tyrannical invasion of individual rights of determination, repugnant to modern intelligence and requirements. Another representation of the heavy thinkers and profound philosophers discovers and voices that the love of man and woman, allegiance and devotion of husband and wife, are exploded superstitions and delusions. Competing uplifters deride belief in anything we cannot detect and examine with our physical senses, omitting, however, to indicate how or when we may see, smell, taste, touch or hear the attraction of gravitation or the magnetic current. So the advanced advance and essay to turn us in our tracks

and conduct us back to barbarism, heathenism and universal anarchy.

To the vast, excited and rhetorical indignation of the Rev. Dr. Wilson of the Board of National Missions, Northern Presbyterian Church, the United States Department of Agriculture has failed to implant in the American farmer such thoughts and perceptions as these, denying him, in Dr. Wilson's words, "the intellectual awakening that the universities have had". Also, again quoting Dr. Wilson, the department has given the farmer "exhortation to profit" —which, as a matter of cold fact, the average farmer would welcome rather gleefully—but has "given no large thoughts, such as stir the imaginations of teachers". Unfortunately, Dr. Wilson omitted to indicate the large thoughts, stirring the imaginations of teachers, he would have the department of agriculture inculcate in the farmer. He does not confide to us whether they include rejection of intelligence and purpose in creation, substitution of lust for love, on the principle of natural selection, destruction of all conjugal and family ties and obligations, contemptuous condemnation of the Holy Scriptures, or acceptance of them in spots. We are not told whether he is one of the sleek, safely and comfortably cared for students arriving by superficial analysis of Hebrew periods and language variations and Greek roots at conclusions that the saints, heroes and martyrs who strove, suffered and died for their Christian faith were forgers and liars, putting into the record inventions and interpolations. Apparently his idea of the supreme function of government is to cure the ills of the farmer by obliteration of his love for and hope in the religion by which the builders of this country who made its power and beauty and glory have lived and died. His gorgeous conception is to help the farmer by teaching him evolution, throwing aside Matthew, Mark, Luke, John, St. Paul and the Old Testament and luxuriating in Freud, Schopenhauer, Kant, Voltaire and Paine, thus illuminating himself with the "intellectual awakening". In the estimation of Dr. Wilson, the farmer who makes two blades grow where one grew, who feeds millions of hungry people, adds billions to the national wealth and supports hundreds of churches and many missions to all parts of the earth wastes his time and talents. He is a poor and deplorable figure compared with Dr. Wilson and the various brands of fancy theologians and professors who produce ceaseless cateracts of words, assiduously cultivating their vanity while suppositiously cultivating their suppositious minds, devising for the newspapers many varieties of fallacies, heresies and lunacies. Food crops, self-support, self-respect, care for families, are trivial matters compared with learning to think heavily and comprehending and adopting evolution, says this exponent of one kind of theology.

By government agencies and activities the farmer is to have his faith in the Bible unsettled, to have taken from him in trouble and affliction, the consolation of looking forward to the time, after the ending of life's labors, of rest for the weary and heavy laden and the wiping away of tears from all eyes. He is to absorb some larger thought, "such as stir the imaginations of teachers", than universal peace and good will among men and the bearing of one another's burdens. He is to be forbidden to take to his heart the words of David—farmer boy, tending his father's sheep—"The Lord is my shepherd; I shall not want;" and "Though I walk through the valley of the shadow of death, I will fear no evil." Belief in evolution is to be the stay and blessing of the farmer, in the view of the Rev. Dr. Wilson.

Earthly courts inflict the death penalty for murder of human bodies. For spiritual murder they have no jurisdiction. That is elsewhere. Let us hope, humbly, that in the Eternal and Omnipotent Court before which all of us must go, there will be mercy at last for those who, seeking cheap, side show, publicity and sensation, deliberately attempt the degradation and desolation of human hopes, the wholesale assassination of human souls.

Alfred B. Williams.

NOT MERELY A MATTER OF DOLLARS AND CENTS

By Lewis B. Franklin

Vice-President, National Council Ex-officio Chairman, Department of Finance.

It is five o'clock on the afternoon of Wednesday, October the ninth. The National Council has recessed until the following morning to allow the Department of Finance time to determine upon the budget of the Missionary Society for the year 1930.

In a room on the top floor of a nearby hotel four laymen and one bishop meet to do this work. Tonight they are without the leadership of their beloved Presiding Bishop, gone to his reward. In spite of their sorrow, there is important work to be done; they must carry on.

The task with which they are confronted is to bring down total askings of $4,395,855 presented to them by bishops, missionaries and other leaders as their minimum needs, to the limit of $4,224,670 set by General Convention. A simple task, if it were merely a matter of figures. Cancel this, reduce that, and the balance is struck.

One by one the possible reductions are considered, each bringing to that little group of earnest men a picture of the work that lies behind that dollar sign and that row of digits. Here appears a group of splendid young Churchmen, lifted out of the religious environment of home and parish and transported into the maelstrom of a modern university. Some are thinking of the ministry, some are lukewarm in their trust in God, all need sympathetic guidance. On the other side of a river stands a young, enthusiastic clergyman, yearning to give himself to help these boys. The bridge over the river which divides them can only be built of dollars. The dollars are not available, the bridge is not built.

From an almost inaccessible corner of Utah appears another vision. Nine thousand Navajo Indians, practically without religion save for their pagan rites, some with bodies racked with the pain of sickness, stretch out their pleading hands to a priest of the Church, who after surveying the field is studying to be a doctor of medicine in order that he and his wife may leave home and friends and minister to these forgotten children of God. It will take $3,600 a year to give this missionary a small salary and some simple medical supplies and equipment. It is a new item. There is no leeway. Out it goes.

Another picture!

Scores of thousands of poor, illiterate Mexicans living on our Southern borders, alienated from the Church of their birth, groping in the darkness. A Spanish-speaking priest could bring the message of salvation to large numbers of these people. For house rent, salary, rent of chapels and travel, $4,880 a year is needed. With sorrowing hearts, this bright opportunity is rejected. From the far-off Philippines, from Japan and elsewhere, other pictures appear, each brilliant with the light of opportunity, each doomed to fade away under the blight of necessity. "There was no room for them" in the budget.

Eight hours of hard work, except for the brief respite of the dinner hour, brings the painful task to an end. At one o'clock in the morning the budget is ready for the National Council, but at what a sacrifice!

To the mind of every man appears then a dreadful specter of the day in February next on which this same group must meet again, meet to balance this budget, built with such travail of soul, such destruction of glorious visions, with the expected income under the "Pay-As-You-Go Plan". "What further destruction must be wrought?" "What work for the Master, now being done, must stop?"

Surely the people of our Church, if they but know, will see to it that in the Every-Member Canvass, soon to be held, every parish and mission will do its share. Nay, more! Surely there will be generous men and women who in every diocese will say voluntarily to their bishop, "Call on me for any deficiency there may be in the parish pledges, in order that none of the work in this already reduced budget may be stopped".

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

XVIII.

Poets and philosophers, from Plato to Edward Bellamy, have longed for and apprehended the golden age in which right should triumph over wrong and joy should replace sorrow. Scripturally, that wonderful epoch is faithfully depicted in outline and detail. The devout believer absorbs its thrilling prospect, accepts its challenge to faith. A time when war shall be no more; when the pangs of humanity shall cease; when the days of childhood shall be unmitigated by the ills and pains of physical growth; when poverty shall not stalk through the land; when the will of God shall be truly "done on earth as in heaven".

God Cannot Be Frustrated.

He formed this earth for His pleasure (Rev. 4:11), and pronounced it "good" (Gen. 1:10, 12, 18, 25). In His creation of man His joy was increased; for He then, gazing upon His handiwork, declared it to be "very good" (Gen. 1:31). No one can affirm that God is pleased with the subsequent history of the human race or of the earth on which that race has written its annals of heartlessness, injustice, brutality, lust and crime. The evident work of the Son of God is

A Restoration of All Things.

The term has a simple etymological significance. To restore a thing is not to destroy it, but to bring it back to its former condition. We note this in view of the popular impression that that which awaits us is but the terrific cataclysm in which the earth shall pass through the fires of extinction. We shall be able in course of time to clarify to thinking minds the real Scriptural intention. The flame of our Lord's approach (2 Thess. 1:7-10) is that of judgment upon the sins of men, not of the destruction of things material. His mission, inaugurated in the land of His birth, was outlined by Isaiah in Isa. 61:1-3. He refers to it in His address at Nazareth (Luke 4:16-21) and that which He did then in His benign ministry was a portraiture of the world-wide restoration which He is to effect when the forces of evil which He had to combat and which finally put Him on the Cross, shall no longer resist His loving purpose. Wherever He went He did "preach good tidings", "bind up the broken-hearted", gave liberation to those enslaved by the shackles of sin and proclaimed the acceptable year of the Lord. See also 2 Cor. 6:2.

The New Earth

will not be formed at His coming again. There is a place for that for which we may patiently wait. It were well for us to hold a well-balanced concept of all these eschatological nuances. We remind ourselves again of the ancient saying, "Distinguish the periods and the Scriptures will harmonize". That is our part, if we reverently and obediently trace what is written; and as being written how it is to be understood. A restored earth then is our present goal in this series of studies. Changes there may be in the surface of the globe (such as the older of us recognize as we visit former haunts where we find the hills lowered and the valleys lifted and the horizon not as we used to behold it), but essentially this old earth renewed and beautified by the presence and administration of the Creator of it (Jno. 1:1-3; Col. 1:16; Heb. 1:1-3). In His humility He sought to confer blessings upon the poor, the afflicted, the depraved, as the earnest of that glad day when the entire face of the earth shall shine with the glory of His benevolent aim to make universal what was then essentially and limitedly local.

The Purging of the Present Order

is not outlined for us. We have discerned the judgment of the nations, the removal of the refused company whom He condemns to the fire prepared for "the devils and his angels" (Matt. 25:41). There will be other forms of "house-cleaning", we may also imagine. And in that regime our part will be to unite with Him in preparing the world for the great day. We need not be hesitant as to our participation of this ordering of things. Here we have been hindered by hostile forces; our appeals have fallen on dull or dead souls; humiliation has been rendered us for our best intended motives; our culture has been along the "via dolorosa". But now expectant ears will listen to our message and hungry hearts receive our revelation of His power. And there will be need of this ministry. For our Lord beheld in the dim future the growing rejection of "the faith" as we have noted in a previous section (Luke 18:8). If Satan has had great wrath and worked his final attack upon "the truth as the truth is in Jesus" (Eph. 4:21), so that infidelity shall have run rank and rampant, we may be certified that then our ministry will meet thirsty souls as water from the spring.

Our Lord's Forty Days on the Earth

have a significance for us in the connection. As He was, so shall we be in our resurrected or translation bodies. A few indications of this will be sufficient to enlighten our minds. He could eat the food of earth (Luke 24:30, 41-43; Jno. 21:12), yet was not essentially dependent upon it. In this connection we may discourse upon the statement He made to His own the night of His betrayal, "I shall not drink of this fruit of the vine until I drink it new with you in the kingdom of my Father" (Matt. 26:29; Mark 14:25; Luke 22:18). We may be sure that the Synoptics would not so uniformly declare this intention were there no vital ground for its prediction and fulfilment. Turning to Isa. 25:6, we discover a "feast of fat things and wine on the lees, well refined". As this section of the prophecy deals with the coming of the Jehovah of verse 9, there is ground for uniting the Gospel revelation with that of the prophet. It will be a day of our joining with Him in the consummated celebration of the Holy Communion through the glorious realization of the fulfilment of His own words and the anticipation of the Apostle, "As oft as ye eat this bread and drink this cup ye do show forth the Lord's death until He come" (1 Cor. 11:26). We pause to observe that though He may have eaten bread, probably did, there is no mention of His drinking wine. Then we may affirm that our bodies being like His (Col. 3:4; Phil. 3:21; 1 Jno. 3:2) we shall be superior to the laws of nature, still operative to those who are in the flesh, for we shall have dealings with men, women and children who are on the mortal plane, as we are now. So that our thoughts and aims, subservient to His sweet will, may carry us with the swiftness of desire anywhere we may be disposed to go; and we shall be able, as He was, to make ourselves visible or invisible; the earth cannot hold us down by its gravitation. Men are now thinking of devices which shall liberate the human body from the density of weight; and we may be sure there will be such with us as we enter into His glory. So we do not exaggerate nor tread the precincts of wild fancy if we conjecture our exalted part on the earth in that wonderful dispensation.

To Sit at Meat and Hold Converse

with appreciative human beings, to tell of our own struggles in the culture of the divine life, to instruct the eager souls who would know the truth, to pour out upon them the bright beams of love with which our glorified faces shall shine; this will be our estate, if we rightly divine the Word of truth regarding our coming exaltation with Him. Let us not be chary of anticipating this prospect. We know we are not worthy; and He knows it too. But worthiness is not the test. Do we believe that the Scriptures unfolding His sufferings and glory (Luke 24:25, 26, 44-46) are to be taken as He meant they should be by those to whom He addressed His post-resurrection addresses? In our zeal to shy from fanaticism, we are all too apt to forsake the realm of honest faith. If we accept the challenge of present-day thinking that "religion is a great adventure", why not throw our confidence into the manifestly clear unfolding of His design and make of it all we are able without disturbing the balance of the rounded whole of the prophetical vision?

"We Shall Reign on the Earth"

as we have noted (Rev. 5:9, 10) is the qualification of the redeemed. And this royal prerogative must embrace anything and everything that is normal to our glorified Lord; for the Word of God so places us. Humble we may be; but distrustful of our coming estate with Him in glory? God forbid. Let us cast ourselves with eager zest into the evident plan which He most longingly anticipates for us.

So then, we discern a restored earth, yet bound by the laws of nature, but undoubtedly wonderfully equipped with the marvel of His provision for its maintenance and beatification; the present order of achievement in invention, utility and enjoyment enhanced by His wisdom and power; we with Him entering into the experiences of the people of the earth with deep appreciation of the value of life and spiritual assets.

The term millennium, with which we are familiar, gets its meaning from the word "chilia", the Gk. for thousand in Rev. 20:2, 3, 5, 6, meaning nine hundred and ninety and nine and one numerically; and not the same word for thousand in other places, "muriados", a myriad. So that there is a distinct limit to the glorious age; but it will be a long time, as we may well estimate, if we look back upon the space of time in history already written, within that period.

ARE THEY LOYAL CHURCHMEN?

By the Reverend J. J. Clopton

ALMOST unfortunate condition exists today within our beloved Church. The efficiency of solidarity of purpose is greatly reduced by necessary controversy. In spite of the fact that comprehensiveness is a large note in the Church's life, a comparatively small minority are aggressively at war with some of the fundamental beliefs of this Church. Already without legislative consent, they reject the legal name of the Church, services, nomenclature, pulpit and open propaganda, are using practices and terms which are not found in the authorized standards of this Church. Evangelism is sacrificed to ritualism and the clear passage of an open sea cluttered by the barnacles of theological puerility.

When the spiritual renaissance of the Church occurred at the Reformation, retrospect was darkness — prospect light and vision. In the intellectual rebirth of the times, spiritual freedom walked with even steps. The glory of the Anglican Reformation was its profoundly spiritual note. Had no Continental Reformation occurred, the Anglican Church would have redeemed herself. The publication of Wycliffe's Bible in the mother tongue, and the preaching of Wycliffe's "Preachers" in the fourteenth century, were penetrating beams amidst the dense spiritual darkness. They were as distinctly signs of a new day, as are the beams of morning's sun.

Erasmus' Greek New Testament opened a glorious vista; and the various translations of the Holy Scriptures into English, beginning with Tindale's New Testament, as well as translations of parts of the ancient Liturgies—all pointed to a larger spiritual day.

When the second Prayer Book of Edward VI appeared, it marked a completed spiritual revolution. The best of the past was preserved in stately, reverent, English—freed from the prisonhouse of an unknown tongue.

Definite statements of the faith, in addition to the Liturgy, are found in the Articles of the Church. Now, it is historically true that the Church of England at that time set its zeal on Catholic and Primitive Principles, which both the Liturgy and the Articles so clearly set forth. These standards are evangelical-protestant, and affirmative. The unscientific and uncritical age gave way to a larger knowledge, and so to Scriptural interpretation. Erasmus, Luther, Cranmer, Ridley, Latimer, were to the spiritual world what Bacon was to the natural. Under the inspiration of this new spiritual knowledge, which was due to unlocking the Word of God, myths were discredited. Purgatory, Transubstantiation, Maryolatry, Worship of the Saints, were shown as irreconcilable with "The Faith once delivered to the saints". To seek to bring these beliefs into the Church is to repudiate her teaching. It is to return to beggarly elements. Paul was a protestant against Judaism. Why label these myths as part of the primitive faith, when they were unknown in those days. "Why seek the living among the dead?"

The Faith of the Church is comprehensive, but if that faith is to be interpreted by her standards, myths must be rejected.

Words have meaning, nomenclature is a key to interpretation. The English Church at the Reformation purged itself of Romish errors and of Romish nomenclature. Transubstantiation was denounced by name.

A few days since appeared in the Living Church the following news note:

"Orange, N. J.—The Feast of Corpus Christi was observed with due solemnity at All Saints, Orange, in connection with the annual conference of the New York and New Jersey Province of the Confraternity of the Blessed Sacrament on May 30. Solemn High Mass was sung by the Provincial Superior, the Rev. W. M. Mitcham, the Rev. Paul F. Hoffman being deacon, and the Rev. Alexander N. Keedwell being sub-deacon," etc.

"The outdoor procession of the Blessed Sacraments was most impressive. Some forty priests, dozens of acolytes, blue-veiled girls, and white veiled "flower girls", preceded the canopy, under which the Rev. Lawson Carter Rich carried the monstrance, supported by his deacons, the Rev. Frank Damrosch, Jr., and the Rev. John Whiting Crowell—the whole congregation following.

A "station" was made at a specially erected altar on the spacious lawns of the church, where prayers were said and hymns sung. On the return to the church, solemn Benediction was given."

Article 25: "Of the Sacraments", in part reads, "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them."

Article 28: "Of the Lord's Supper," in part reads, "The Sacrament of the Lord's Supper was not by Christ's ordinance; reserved, carried about, lifted up, or worshipped."

Is there any jury who, if it were trying the case of these brethren as to their loyalty to the Protestant Episcopal Church, if they decided on the evidence contained in the Prayer Book, would not bring in a verdict of guilty? Where are the loyal Churchmen of New Jersey? Where is its Bishop? Every priest of the Protestant Episcopal Church at his ordination, and every Bishop of this Church, at his Consecration, promised to drive from the Church what these brethren are bringing in. In the former case, the Bishop asks the priest and he promises: "Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word?" and in the Consecration of every Bishop, he promises to do the same. The Presiding Bishop, "Are you ready, with all faithful diligence, to banish and drive away from the Church, all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?" Answer: "I am ready, the Lord being my helper."

In the service above noted at Orange, the writer is free with words unknown in the Liturgy, Articles and Canons of the Church, Bishops, Priests and Deacons, but no sub-deacon. There is no "Festival of Corpus Christi" in the Prayer Book Calendar. The word "Monstrance" cannot be found in the Communion Office, nor anywhere in the Prayer Book. Articles and Canons of this Church. The word, "station" is distinctly a Romish term. Is not this Service borrowed from the Romish Calendar? Could any Bishop of the Anglican Communion authorize such a service without violating the Consecration Vow? Could any priest of this Church be party to such a Service and still be loyal to Ordination Vow? Men are slaves who sit quietly and tolerate such things in the Church. The controversy involves the preservation of our spiritual heritage.

The Laity are charged with a great responsibility. The question resolves itself into loyalty or lawlessness. No man will ever know how much the Church has failed to attract multitudes because of these unscriptural, unlawful, reactionary, additions to our truly catholic and reverent services. To a decadent Church Christ declared, "I came not to bring peace, but a sword on earth." Loyalty today demands that there shall be neither addition or subtraction in the Church's order and standards. Loyalty demands tolerance in unessentials, defense in essentials. Loyalty moves within clearly defined termini. Our deluded Anglo-Catholic brethren have declared that Protestant and Catholic can not live in the same spiritual home. True, if Romish and Catholic are made equal terms. But Catholic does not mean Romish superstitions, and a true Catholic is an equally true Protestant.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Miss Sally Williams Strother, of Culpeper, Virginia:

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Corinthians 2:9.

Who will send one from the far-away places as well as very near us?

LINES BY DR. MATHESON.

"Make me a captive, Lord,
And then shall I be free:
Force me to surrender up my sword,
And I shall conqueror be.
I sink in life's alarms,
When by myself I stand:
Imprison me within Thine arms,
And strong shall be my hand."

Above lines were quoted to me by a courageous, suffering friend, as I sat by his bedside in a hospital recently in Montreal. How slow we are to learn that it is the beaten man who wins the victory. Witness Jacob in his mysterious wrestling, and St. Paul with his thorn in the flesh.

"When I am weak, then am I strong."

G. O. T.

GIFTS TO GOD COULD INTEREST JESUS CHRIST PERSONALLY

By the Reverend Kensey J. Hammond, D. D.

THE gifts of the wealthy, reporters consider headliners. Five thousand dollars for sixty-five Carnegie libraries in New York City and more for libraries elsewhere. Six hundred thousand dollars from Mrs. Cornelius Vanderbilt for Vanderbilt Hall at Yale. Two hundred and fifty thousand dollars for the St. Bartholomew Parish House, New York. Easter offerings at St. James, Philadelphia, twenty-nine thousand dollars. Two hundred thousand dollars from Mr. Shelton from Montreal, for missions. Three hundred and fifty dollars the children Lenten offerings from Holy Trinity, Vicksburg, Miss., with its quiet, modest efforts in self-denial, and pennies from many homes. Does the Lord see all of these? Why not, when once willingly, He "sat over against the Jewish treasury, and saw how the people cast money into the treasury"?

On the busy Tuesday of Holy Week, Christ left the temple porches, where His enemies tried to outdo Him in argument. He passed through the beautiful gates of the Temple to a point where He had the Court of Women in full view. Here He sat (nowhere else was it lawful), and watched the multitude. In the area of the court with room for 15,000 worshippers, were arranged chests for various offerings. The givers gave these offerings as they passed. "Many that were rich cast in much." A law of that day allowed no gift over a certain proportion over the giver's property; yet, in the time of Pompey the treasury with all its expenses paid, had nearly one million dollars in money, and vessels valued at over ten million dollars. "There came a poor widow, and she threw in two mites which made a farthing." (Three-fourths of an American cent.) A mite was the smallest lawful contribution.

(1) This story suggests the general duty of generosity that belongs to all worshippers. The Jewish chests were in the Temple. Our offerings are made at the time of worship. We worship with our hearts, consecrating them, with our bodies in homage, with our prayers in Christ's Name, with our "alms and obligations", the result of our energies. "Ye shall not appear before the Lord empty-handed", Jehovah commanded the Jewish Church. In that crowd, under Christ's eyes, were regular worshippers contributing systematically to the Temple's support. The Christian today must recognize this duty to parish and church at large. In the temple crowd that day were probably occasional worshippers using their opportunity. Impulsive giving that interferes not with just obligations, gives the heart opportunity for expressing love for Christ. Some good schemes would suffer seriously but for the response their appeals draw from warm hearts. Thank offerings, enable the soul to show gratitude in a way it refers to verbal thanks. Christians today, as Jesus of old times, may open their pocketbooks where their hearts open, above the least amount conscience requires for systematic giving.

(2) This story also suggests Christ valued the gift in its relation to the givers' abilities. He noted two extremes, "abundance," "all one's living." Between these two extremes all gifts lie. "The size of one's offering depends not on what you take out of your pocket, but upon what you leave in it." Remember our Lord is not giving a command here, simply criticising facts. The man with an income of forty thousand a year may give four thousand. He with four hundred may give forty. The latter is giving more than the former, though each is tithing. Had the widow done wrong we are sure Christ would have said so. In giving no command, Christ leaves the whole matter in the region of heart action. He does not condemn large gifts "out of abundance". They come from the heart or would not be given. They do not reach the point of personal self-denial, as did the widow's. The Lord was impelled to notice; and in God's Kingdom, the size of the gift, is in proportion to one's means. Baron Hirsch, Austrian Jew, in 1890, sent ten thousand dollars a month to New York for Russian brethren, and ten million dollars that year to the Argentine Republic for the same charity. But a poor Jewish woman in a New York tenement, feeding a starving neighbor day after day, would outdo him in generosity. Does this exclude the rich from receiving the Lord's commendation of the widow, by no means. If he desires such commendation let him give to the point of actual self-denial. Let him give not of that which costs nothing in giving. The civilized nations of two continents in 1901 opened their eyes at the gifts of one rich man out of his abundance. Did all Christians put themselves in this position to their Lord, what a sermon the world would have. The kingdom for which we pray would come.

Ought any one give at this rate? Would it not cripple the poor man and scatter the rich man's means? Remember our Lord's words are a criticism, not a command. The story seems to illustrate giving from income, not capital. Surely God gives a Christian common sense, as well as a heart to be touched in his pocket-book chord. He expected both to be consecrated and used to the greatest advantage of the kingdom. Do not lose sight of the principles in bewildering details of varied circumstances. This principle makes giving a matter of love to God, and its gifts will be felt in self-denial. This giver is not ashamed for the Master's eyes to see him.

(3) The story contains a third lesson: all gifts pass under the eye of the Lord. On this last day of Christ's public life, with the cross and Gethsemane before Him, is it not wonderful that Christ should give time and thought purposely to the generosity of temple worshippers, even indeed "a certain poor widow". But "the eyes of the Lord are in every place", and "all things are naked and open before Him." Amid thoughts of judgment on Calvary on sin, the overthrow of that temple, and destruction of the Holy City, amid words of tearful warning, this criticism of varied givers brings a lesson for today. The Lord sits over against the modern treasury. He is able to hear excuses, and weigh dollars given where dozens should be; and dimes offered where dollars should be. The offerings fall upon the contribution plate, and also into Divine scales, which the Lord is able to use.

For those who need not be ashamed of their gifts, our Lord's criticism brings encouragement. Our Lord selected one of the absolutely helpless classes in the East. A certain widow, alone, possibly without friends as well as husband, poor casting in two mites, she might have kept one. Ah! the All-Seeing Eye! Imagine her blushes had He spoken to her what He said behind her back. No harm to know the Master's eye is on the modest, generous steward of gifts; no weakening of confidence in the Lord's love, that the Lord will accept and bless and use the gift, when the heart's prayer goes with the purses' tribute; no trifling pleasure in the Day the Judge declares in all just judgment, "she hath done what she could."

(4) All gifts, therefore, must pass fairly under the giver's eyes. "The right hand must not know what the left hand doeth," but conscience should take note of both hands, and the chilly heart will not neglect lawful claims. Honest debts for Church's privileges, charity's cause, missionary appeals, all due to the kingdom in which we live of the very King whom we profess to love! Let conscience's knock open the heart's door. Let it sit by your side at your desk, as you decide what share of your surplus means you will never miss; or give, so as to know you have given. Make conscience your bookkeeper. Send it to the Lord's school to be educated, with His Word for a textbook. Conscience will show you the Master seated over against His treasury. Conscience will determine whether your gift can pass His approving eye.

A young man picked up a sovereign lying in the road. Then he kept his eyes ground-ward, and in the course of a long life did pick up many coins. But when he died, an old man, he looked back on life's pathway, as an earthen road on which to walk and pick up money! With all its imperfections, this old earth deserves better, as did that Jewish widow. The Pittsburgh Iron Manufacturer, and the Salvation Army Recruit, in "self-denial week", know that there is a Heaven above earth's roadway, and a lovely landscape beside it (Prov. 11:25).

Such givers in any ability, escape the peril of covetousness. The collector of curios in India put on his shelf a Chinese God, marked Heathen Idol, and beside it a gold piece labelled Christian Idol. The conscientious hearty giver escapes that most insidious temptation, "covetousness".

> "In thy thriving still mis-doubt some evil
> Less gaining, gain on thee, and make thee dim
> To all things else."

The cup of ointment and cold water are being offered to the Lord today. Some who can give the ointment are offering the water. Some you would expect to offer the water are giving, Mary-like, the ointment! Some who really can offer only the cup of cold water are doing that heartily "in the nameo f a disciple". In high infallible crit-

icism, the Master accepts all true gifts. In His unerring judgment, does He say "He-She hath done what each one should." "Freely we have received from Him," Christians, of all men, should "give freely". Let us be sure we do our share while giving as in the Lord's sight, of our means. We can rejoice in approving consciences. We may rise even to the benefit of self-denial in giving. We may find our hearts enlarged with that charity which is "kind, seeketh not her own, and never faileth", possible. God's grace can preserve from temptation and guide one's conduct to find spiritual as well as temporal benefit. One will see more clearly the extent of God's mercies, and enjoy the spirit of contentment, rather than the insatiable spirit which is the great curse of wealth. Treasure laid up in Heaven, drawing the heart thither, is a worthwhile mercy. Any real experience of this is the strongest encouragement to seek a larger experience. St. Paul's view of liberality and grace puts it on the happiest basis for the true Christian of small or large means. Poverty does not preserve from avarice. Wealth does not necessarily hinder liberality. No one who has sincerely "abounded in this grace," would wish himself excluded from its benefits. Sympathies are widened, Christian fellowship lengthened, the kingdom's coming aided, the honor of cooperating with God enjoyed. "There is that scattereth and yet increaseth. There is that withholdeth more than is meet, but it tendeth to poverty". "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

"STONEWALL"

By Alfred B. Williams

VIRGINIANS, SOUTHERNERS, in these later times people of the whole country, get heart warming thrill from the familiar story of how "Stonewall" was made immortal as the war name of a great general and his brigade. The commander of a broken section of Confederate lines at First Manassas shouted to his men to rally behind Jackson's Virginians, standing "like a stone wall". The illustration was an inspiration born on the fierce blaze and wrath and excitement of battle when the air was filled with the humming and whining of missiles speeding unseen to wound and maim and kill. The name, "Stonewall", coined from it, lives in the memory of the world as meaning steadfast, unyielding courage and loyalty and the strength given by them to face any danger dauntlessly and unwavering, to repel any attack, however powerful or menacing or insidious.

Most of the men of that brigade were Virginia mountaineers, quiet, modest, home-bred, of English, Scotch, Irish, Scotch Irish stock. Few of them had acquired more than rudiments of learning. Intellectual intricacies and philosophical meanderings disturbed none of them. A few plain, clear, large and massive principles possessed their souls and hearts and directed their conduct—fear of God and of nothing and nobody else, strict fidelity to the duty of the time and conditions, to be true to country, cause and flag, to stand staunch and steady in face of any foe until struck down.

Those principles and the character founded on them and created by them made the Stonewall Brigade, won for it deathless honor and won at Manassas. Surviving in the survivors and their descendants, they have won for the South, under the beneficent guidance and help of the Almighty, unforeseen and unimagined blessings from defeat and disaster. Those same principles, living and potent among the men and women of the country, North, South, East, West, make the stone wall protecting our Christianity and our civilization, defying and repelling all onsets of foes, open or disguised, making an unyielding barrier behind which the bewildered, the frightened and the wavering may rally and reform ranks and regain courage, faith and purpose. The steady, unbroken, unwavering line of American people—the unpretentious, unostentatious, quiet, modest, home bred people with living souls and stalwart hearts—is the indestructible wall making Church and country safe.

Every day the newspapers tell us of horrors and hideous crime, suicides, betrayals of trust, scandals. Many of the newspapers go as far as their pocket interests let them dare venture to saturate the public mind with filth and with distrust and hate of religion. Sins and delinquences of professed Christians and Christian teachers are paraded prominently—the parading an unintended confession that such downfalls are so unusual as to startle. Persons who have taken the vows and assumed the responsibilities of the Christian ministry find easy access to the first pages and lurid headlines for which their pygmy natures pant by proclaiming their own treasons and heresies, trying to insult and defy God, deriding the Holy Scriptures, desecrating the Holy Name of the Saviour. Callow and shallow, cheap, small, sensational writers in and out of editorial columns eagerly seek notoriety by blasphemies. Mental midgets with gargantuan resources of garrulity announce themselves as leaders of advanced and liberal thought, presenting crazy theories and propositions which, if accepted, would reduce us to the level of the most degraded savages and put us in abject slavery to ferocity or cunning. Organized atheism flaunts and vaunts itself and strives ceaselessly, by open denunciation or masquerading pretenses for destruction of religion and government. Men and women, taking obscenity as glittering brilliancy, the instincts of the decadent for the artistic temperament and depravity as genius, flood us with salacious books with discussions of sex and plays, presenting the most disgusting sensualities. Very recently United States senators spoke and voted for unrestricted admission to this country of books containing the vilest and lowest indecencies of French, German and Spanish degenerates—such things as, we are glad to say, very few Americans are so debased as to bring themselves to put into words. It is pleasant to note, incidentally, that most of the senators from this "Bible Belt" of the South, opposed the abolition of port censorship. Thin, coarse minds, ambitious for classification as cultured, defended and upheld these books as "classics", although no orator explained what constitutes a "classic", or by what authority it is defined. Generations of us have enjoyed the substance of the Arabian Nights stories, but the cultured senators insisted that our public should be enlightened and elevated with the unexpurgated editions, with all their original oriental rastiness, to cater to mental appetites like the physical longings of a bluebottle fly to luxuriate in the reek of the sewer.

All this shame and crime and threat against piety and decency and stability is thrust before us daily. It tempts the sturdiest and most optimistic of us to occasional doubts and fears. But the stone wall stands true and steady. It is everywhere among the people—the clean strain, uncontaminated people, of the same kind, of the same dauntless heart and soul and faith as those who stood staunchly that hot summer day at Manassas. They are the people who do not get into the newspapers nor "make news". They do not rush to suicide or murder under the teachings of Freud or Nietzsche, nor to gross, habitual, flaunting immoralities, such as the Spanish and French "classics" delight to describe and glorify. These people who make the impregnable and imperishable wall know and care nothing for fantastic, grotesque, pedantic, complicated, contradictory philosophies with which the profoundly learned and diligently self-advertising exponents of science and scientific deductions and of "advanced" and "liberal" ideas work themselves into print and regale the various elements that make our scum. These people who make the wall now are governed and held standing and holding their ground by the same few, straight, clear principles that governed the quiet men at Manassas.

Tens of thousands of preachers of all denominations, rigidly faithful to vows, obligations and responsibilities, are busy every day of every year with their work of comforting, helping, arousing souls, alleviating sorrows, carrying consolation and happiness and peace to death beds, preaching the simple, cleansing, inspiring truths of the Scriptures. Hundreds of thousands of clean living, clean thinking women have at their knees each night and morning children being taught to pray and believe. From hundreds of thousands of our American homes fervent prayer ascends daily. Tens of millions of men and women go about accustomed tasks carrying in their hearts reverent love for and faith in God and His Holy Son, seeking faithfully to be true to duty and to serve as they may their Creator and their fellow men. These are the innumerable, living rocks on which the everlasting house is founded, on which the church of Christ is builded, against which the gates of Hell may not prevail. As devotion to God and cause and flag and duty held steadfast the men of the Stonewall Brigade, so hold the life and strength of Christianity, cherished in the hearts of the people of whom we hear little, of whom we think too little—the quiet, modest, unassuming people, steadily doing their work and duty. Amid all the clamor and noise of the heathen and the infidel, the pretentious, the shallow and the vain; amid the exaltations of treacheries and desertions and the outpourings of putrescense and folly, ostentatious indecencies, sordid and passionate crime, violence and outrage, the wall of stone stands, steady and invincible, assuring safety and victory.

Book Reviews

BEHOLD THE MAN: By Frederick Rittelmeyer, Ph. D. Translated from the German by Erich Hofacker and George Bennett Hatfield. The Macmillan Company, New York.

In Rittelmeyer's "Behold the Man", we have a somewhat unusual volume in these days of modernistic views regarding the Christian religion. Some critics might find fault with the author's mention, after twenty years of preparation, of the study of Nietzsche, Buddha, and then only St. Francis, Meister Eckhart and Tolstoi. When there is a whole company of outstanding Christian leaders, like the reformers, Calvin, Luther and Knox, as well as more orthodox Churchmen from whom to choose. However, he has succeeded in giving us a rare and reverent picture of the human side of our Lord, blessedly humane though always radiating the divine from within.

The Christ's life is presented as an "epic succession of deed, conflict and conquest", through which scenes of action the perfect man passes unscathed by human frailties and strong in the unquenchable consciousness of certain victory. The soul of this man is given voice in His crusade against the miseries of man in all their varied forms. Singly alone He shows Himself able to meet every weapon of "intelligence, spirit, ability or executive power" that is turned against Him. He has no fears or doubts, knows not retreat and uses no duplicity. The keenness of His insight is shown in His detection of every form of human distress without the aid of words. He did not turn His back upon the outcast and the sinner, but consorted with them, for "they that are whole have no need of a physician, but they that are sick."

His life was one of purpose and to that end He suffered the experience of human agony. To Him the spiritual blindness of His people brought intense anguish, but through this heavy cloud, His tender love shines undaunted, more bent to do the will of the Father. And in the final scene of the Crucifixion "the triumphant song of a great heart which set out hopefully to win the world dies away and is silenced in agony."

His earthly career was brief and filled with sadness. He invented nothing new, made no new discovery, He neither founded anything, nor did He destroy—nothing of the external world placed a mark upon Him, yet the whole of it has come to bear His impress. Where, in the world's history is found such another man?

Of the man Jesus' personal appearance we have no record. Yet we find He had intellectual penetration and sagacity without a parallel and a mental daring combined with delicacy of thought. He was "possessed of a constitutional vitality which lights up His qualities as sunshine sets a many-colored window ablaze." "There is no suggestion of moral lapses," nor of personal defeat or awareness of evil desires. He is all self-sacrificing, but without self-pity or self-praise, and He tolerated no half measures. He demanded definite decision and when He found men going against His cause preferred to go down with it rather than compromise. The depth of His sorrow was as the breadth of His love. He stands, a solitary figure on the heights, unique in the glory of Man and Commission as one. "Can this be invention or distortion?" If so, "Why has no such portrait been drawn elsewhere?"

And how did He deliver His Message? He has given to the world of God's creation a new life and a new beauty —the whole range of creation seems to reflect the glory of Jesus. And His spirit was free, above all petty things —revenge and ill-will had no lodgment with Him. We are admonished not to waste life in longings for the future but rather to be faithful to the present duty, fulfilling present obligations and leaving the future to the direction of God's will. For whatsoever God wills that shall be done. His will is all powerful and complete surrender to that will brings peace. No evil may stand unrevealed in the presence of God, and whatsoever is from without cannot defile a man, but only that which is from within. "Be ye therefore perfect, even as your Father." "Ye shall be as God." Too often men forget what Jesus was in trying to find out what He thought. In the year 1920, the sayings of Jesus would be clothed in different language, but the verity of His words then would be the same today. World views change, but not a Truth, and Jesus lived the Truth. He preached to the end, that it has wrought "endless good to countless men"—and history bears witness to this fact.

It is told of Vanini that on being led to his execution he picked up a bit of straw, saying, "Had I no other evidence of the existence of God this blade of straw would be enough for me." Jesus is not a creature of folklore, nor yet a creature of the imagination. He is a world figure the like of which has not been produced before or since His time. If there be any who doubt let them "come and see". No ideal Christ could have given us what the living Jesus did. He was a man not afraid of struggle. "We hear His call to combat ringing ever and ever more clearly in His words even to this day. He challenges us to the fight but with the armour of a perfect trust. And the secret of His sway over mankind defies any well-thought-out theory of analysis. Through Him and through Him alone we learn that service—the giving of self—is the way to peace and its own great reward.

"We have all gone astray and lost our way in things material—the scholar in his investigations, the politician in his campaigns, the merchant in his business. The task to which this present age should respond now is to turn its gaze toward Jesus from the pit which it has dug. . . . Our experience of Jesus may be incomplete, but that experience is the one from which our truth, our joy, our exaltation, and our edification must be extracted. . . . Is it not still true that the object lesson of His life and death is able, as can be said of no other life, ... to awaken men and make them over into new beings?"

We no longer attempt to separate the divine from the human in Jesus, but accept the goal He has set for us. He belongs to us and we are His and we strive to be worthy contestants for the goal He has set.

For "Jesus still captivates the human race with the splendor of the divine that radiates from Him. . . . Still He waits with a welcome all His own for those who seek God." "This man once did live here! This man once did walk on our earth! There is thought with substance enough to grip us our whole life long."

J. McC. Irwin.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

"COLOR-LINE."

Mr. Editor:

At the late meeting of the House of Bishops, in Atlantic City, the following Memorial was laid before that body, expressing the general attitude of the colored clergy, and laity, with respect to Church extension among the colored race. It says:

"The great and vexing problem of the ingathering of the Colored People within her realm has given the Church, in the years gone by, deep searchings of heart: she has endeavored to deal with this problem righteously and effectively, and the increase of these people and their advancement in learning and culture, has made the problem more intricate and, consequently, more difficult of solution.

"As presbyters of the Church, of that race, who have exercised our ministry for a period of more than a third of a century, we most earnestly and heartily appeal to you, under no consideration to consent to the Amendment of Constitution of General Convention whereby the words 'color', 'race' or 'racial lines' may enter therein.

"We are far from being unmindful of the actual situation of affairs which call forth some accommodation of our present ecclesiastical system to the well-being of both races in the one brotherhood. But the children of the Church now in 'ecclesiastical exile' can be brought into vital and organic touch with the full life of the Church without such class or racial legislation.

We respectfully submit that all that is necessary, in the line of legislation, is some sort of addition to Section I of Article VI of the Constitution as follows:

" 'And it (The House of Bishops) may still further establish Inter-Diocesan Missionary Districts, running through two or more contiguous dioceses, upon the request of the diocesans concerned, embracing only such congregations as are not in union with any Diocesan Convention. Such districts shall, in every respect, sustain the same status as other Missionary Districts.'

"There is no color-line in this; and yet, under its opera-

tion, identically the same thing would be accomplished as is desired by those who would have 'race' or 'racial lines' constitutionally recognized.

"With the growth of the Church among the Colored People, the great bulk of race in the Church would voluntarily select union with the Missionary District, rather than with the Diocesan Convention; for it would be evidently to their interest in self-development. At the same time, there would be those who would elect to remain with the diocese. Thus, the principle of representation in every ecclesiastical group would find actual interpretation.

In this age when men everywhere are seeking closer fellowship, it would prove disastrous for the Church to disfigure her Constitution by the introduction of race or color."

George F. Bragg.

Baltimore, Md., Oct. 12, 1929.

REJOICING IN THE CHURCHMAN.

The Southern Churchman has special pleasure in publishing the extract below from a letter to the editor, written by Captain S. A. Ashe, of Raleigh, N. C., probably the oldest living ex-editor in the United States. He was long editor of the Raleigh News and Observer, a gallant Confederate officer and a political leader in his State in the trying days of Reconstruction. He writes:

"Your articles—as well as others—in The Churchman are of great interest and highly appreciated in my home. . . . . And all were glad when The Southern Churchman got into its present hands and have rejoiced."

CONVENTION OF 1868.

Mr. Editor:

Because of the very interesting article about the 1868 Convention (Southern Churchman, September 20), I beg to make a little comment.

Trinity Chapel is about three miles from Trinity Church. The opening service of the Convention was in Trinity Church. The article seemed to make it in the Chapel.

It speaks of Bishop Lee's sermon. The church was crowded, I stood directly under the pulpit. 'Twas a stirring one about sacerdotalism. No wonder there were objections to its publication: I had forgotten that. You might publish (some most pertinent) parts of it some day.

I recall vigorous remarks about it amongst people going out after service.

Have repeatedly wanted Mr. Shipler, my rector, to look it up. He's too busy. It shows that high-churchism is no new thing.

Do look it up some day. You'll enjoy reading it.

Frank S. Moore.

Chatham, New Jersey.

Church Intelligence

Looking Toward Church Unity.

Eleven representatives of the Unity Commissions of the Protestant Episcopal, Methodist Episcopal and Presbyterian (U. S. A.) Churches, met in New York, October 4, to arrange a plan of procedure for the consideration of the proposal of the last General Convention.

At the last General Convention a Commission was appointed as a result of a resolution offered by Bishop Brent, to consider with similar Commissions from the Methodist and Presbyterian Churches on the subject of "Christian Morality Looking Towards Church Unity". The Rt. Rev. Edward L. Parsons, D. D., was elected Chairman, and the Rev. Romilly F. Humphries, D. D., Secretary.

Bishop Parsons called a preliminary meeting in New York on Friday, October 4. The Methodist Episcopal Church, South, and the Presbyterian Church in the United States, were obliged to wait for the Conference and Assembly before appointing Commissions. Representatives from the Methodist Episcopal Church, the Presbyterian Church in the United States of America, and our own met according to call of the Chairman of our Commission.

Bishop Parsons presided. Others present were Archdeacon Humphries, Dr. G. F. Dudley, General Clement and W. L. Balthis, Protestant Episcopal; Dr. John H. Race, Dr. Robert Bagnell and Dr. James R. Joy, Methodist Episcopal; and Dr. J. Ross Stevenson, Dr. W. P. Merrill and Dr. J. A. Vance, Presbyterian.

Bishop Parsons explained that the object of the late Bishop Brent in initiating the conversations, was to study the attitude of the several churches on vital moral and social questions in order to learn whether there are valid grounds of division. He suggested inquiries as to:

1. How far moral and social questions caused existing divisions;
2. What is the authority of the Church in such matters; and
3. What is its proper function.

After general discussion it was decided that each Commission should present to the full meeting of the Joint Commission at Atlantic City, N. J., June 3 and 4, 1930, information regarding the position of its body on the following points:

1. The relation of Church and State.
2. What is the authority of the Church on social and moral questions, and by what discipline is it enforced.
3. What is the official declaration, or attitude, of each Church on:
   (a) The family, marriage and divorce.
   (b) International relations.
   (c) Racial relations.
   (d) Economic and industrial relations.
   (e) Relation of Church to sumptuary legislation and law observance.
   (f) Lord's Day observance.

Bishop Parsons, Bishop Welch and Dr. Stevenson were designated as members of the Executive Committee.

At the suggestion of the Rev. Dr. Merrill, of New York, the following telegram was authorized sent to President Hoover:

"A group of Churchmen, representing the Protestant Episcopal, Presbyterian and Methodist Episcopal communions, gathered to discuss moral questions in their bearing on church unity, beg to assure you of their earnest prayers and hearty support in your efforts to realize in governmental policy and action the high moral ideals which lie at the basis of our national life.

(Signed)
Bishop E. L. Parsons, California.
Joseph A. Vance, Michigan.
James R. Joy, New York.

National Council Meeting, October 8-10, 1929.

The first meeting this fall of the National Council and its Departments was held at the Church Missions House, New York City.

The Council adopted the following Minute on the death of the Rt. Rev. John Gardner Murray, D. D., Presiding Bishop and President of the National Council:

The National Council is bereaved of its great President.

The Right Reverend John Gardner Murray, Doctor of Divinity, is dead.

We who were greatly privileged to serve with him upon the National Council have suffered the loss of a revered father-in-God, a gallant leader, a dear friend.

No formal words of resolution can express the high estimate we place upon the services he rendered, nor measure the heavy loss which we as a National Council have now sustained.

We desire, nevertheless, to record our high praise and hearty thanks to Almighty God for the gift of this great leader in His Kingdom.

He was eminently distinguished for stalwartness of faith and for simplicity and soberness of life. He was wise in counsel, lofty in vision, sound in judgment, skillful in administration, and wholly consecrated to the cause of Christ and His Church.

Definite in his own convictions, he was ever tolerant of the convictions of others. He had the strength of meekness, the greatness of simplicity, and the beauty of holiness.

To his wife and family we convey our tender and affectionate sympathy, assuring them of our prayers on their behalf that the God of all consolation may sustain and comfort them. And May God grant to him continual growth in His love and service.

Resolved: That the Secretary of the Council be instructed to spread this minute upon our records and to send a copy of the same to Mrs. Murray, suitably engrossed.

Frederick F. Reese.
George Craig Stewart.
Burton Mansfield.

The Vice-President, Dr. Lewis B. Franklin, stated to the Council that there was an apparent conflict between the Constitution and the Canons, as to the succession of the presiding officer of the National Council, and submitted legal advice that he had secured.

The Council was advised that any election of a President would be effective only until after the election of a Presiding Bishop by the House of Bishops, and since that election is to be held November 13, prior to the next stated meeting of the National Council, it was deemed advisable, and so voted, that the Council should defer election of its own presiding officer. Dr. Franklin presided over the meeting.

The Council heard and received a report submitted by Bishop Tucker, of the Diocese of Virginia, representing the Committee of General Convention and the Committee of National Council appointed to study the question of an Ad-

vanced Work Program for the triennium. The plan, while still tentative, proposes that the Church take up and execute one hundred and sixty-seven definite missionary projects, in domestic and foreign fields, totalling $1,517,500, and that an educational plan for the Advance Work Program shall be conducted during 1930, with culmination of the project in 1931.

A budget of $4,224,670, as fixed by General Convention, was approved by the National Council. Many rearrangements were made in budget items, due to changes occurring since General Convention, but because of the limitations in the size of the budget fixed by the General Convention, many important extensions of existing work earnestly recommended by the Bishops, as the outgrowth of successful missionary endeavor, had to be omitted.

At the request of Bishop Campbell, of Liberia, the National Council considered various problems connected with his field, in the light of his three years' experience, and recommended:

Such changes in the staff as circumstances in the judgment of the Bishop may require.

The appointment, as soon as they can be secured, of additional American clergy to assist the Bishop in supervising work in a country where travel is slow and difficult, and supervision peculiarly necessary.

The development, if possible, of a plan for annual conferences in order that the spiritual and intellectual life of the clergy may be fostered.

The provision of proper equipment as soon as possible for the schools, the development of industrial and agricultural features where practicable, the close supervision of all educational work and the closing of schools not efficiently conducted.

The vigorous development of work already begun in the interior of the country, and its extension to other areas as soon as possible, provided that satisfactory conditions can be arranged.

A plan for achieving self-support of all present coastal congregations by 1936, by the gradual reduction of appropriations from the Church in the United States.

Plans for concentration rather than further expansion of coastal work.

In conclusion, the National Council called the attention to the fact that the year 1936 marks the centennial of the establishment of the Liberian Missions. It is hoped that the development of the Church's life in Liberia during the next seven years along the lines of spiritual growth and self-support will be such as to convince the Church in the United States that it will be justified not only in continuing present work, but in entering upon a new era of progressive endeavor such as would worthily signalize so notable an anniversary.

A letter, which had just recently been received by Bishop Murray, from the President of the Woman's Auxiliary of the Diocese of California, Mrs. H. M. Sherman, was read to the Council, saying in part:

"Because of the great sorrow experienced by the whole Church at the untimely death of Mrs. Louis Monteagle, and of the deep affection felt for her, I am sure that many will want to learn that a fitting memorial in our diocese is being planned for her.

"The great portal of the south transept of our Cathedral will be built in her memory. This was the thought of Bishop Parsons, and seems the only appropriate one, since to most of us she represented so truly the door of the Church. Mr. Monteagle is pleased at this choice, having impressed on the committee that the erection of Grace Cathedral was perhaps the dearest wish of Mrs. Monteagle's heart, and their sons are giving the rose window which fills the upper part of the transept. . . .

"Although this memorial is not in any sense national, it seemed only right that it be given national publicity, since Mrs. Monteagle's name was beloved throughout the Church, and the committee felt that you would wish to know of it."

The Council adopted the following minute on the death of Mrs. Louis F. Monteagle:

The life of Lydia Paige Monteagle, which closed suddenly on the twenty-sixth of June, 1929, has been a source of strength and inspiration to the Church in America. Her service for over thirty years as President of the Woman's Auxiliary in the Diocese of California, and for six years as member of the Executive Board, has given her a place of leadership among the women of the Church. Her untiring zeal, her unfailing devotion, and her generous benefactions will be held in grateful and lasting and living remembrance.

The members of the National Council feel deeply their sense of loss through her death, and extend to their colleague, Mr. Louis F. Monteagle, their profound and affectionate sympathy.

The Council learned with regret of the death of the Rev. Dr. Lester Bradner of Providence, R. I., a member of the former General Board of Religious Education, and of the Department of Religious Education; and was informed also of the death of the Rev. Dr. Edward J. Owen, rector of St. John's Church, Sharon, Penn., an associate secretary of the Field Department. Memorials to each of these were adopted.

The Rev. Dr. H. Percy Silver, rector of the Church of the Incarnation, New York City, was welcomed as a new member of the Council, elected in the place of Bishop Abbott. The Rev. Angus Dun of Cambridge, Mass., is a new member of the Department of Religious Education.

Two new general secretaries of the Field Department are the Rev. Robert P. Frazier of South Dakota, and the Rev. David R. Covell, executive secretary of the Diocese of Los Angeles.

Miss Elizabeth Baker of South Dakota was, at the request of the Woman's Auxiliary, appointed a general United Thank Offering field worker.

At the service of Holy Communion, by which the National Council always begins its sessions, mention was made of not only the Presiding Bishop, but of others whose life, service and benefactions were held in grateful remembrance. Among those so mentioned were:

Rt. Rev. John Gardner Murray, D. D.
Mrs. Mary V. Williams.
Rev. Thomas W. Kumes.
Mr. John C. Davies.
Miss Sarah W. Fosdick.
Mrs. Annie S. Miller.
Miss Ada Risher.
Mrs. Susan C. Rogers.
Miss Josephine M. Kendig.
Rev. Henry W. Nelson, D. D.
Miss Louise C. Irish.
Miss Rosa A. Vonder Leith.
Miss Ellen S. Bates.
Miss Isabel M. Spackman.
Miss Olivia Egelston.
Miss Josephine Powers.
Miss Caroline L. Chaplin.
Miss Lucretia M. Lewis.
Mrs. J. Ogden Hoffman.
Mr. William W. Skiddy.
Mrs. Louis F. Monteagle.

Armistice Week.

The Department of Christian Social Service of the National Council has issued a call to our churches to honor the millions who suffered and died in the late war by utilizing Armistice Week, November 10-16, to interpret the Kellogg Pact as expressing the Christian ideal for world brotherhood and peace, and as making possible the realization of the hopes of our honored dead for a warless world.

It is suggested that in the services commemorating the Armistice, stress be placed on the constructive, moral factors essential to world justice and peace. The way should be made plain by which individual men and women both as loyal citizens and as earnest Christians may and should have each a share in the great achievement.

The entire program for Armistice Week should express faith in God, loyalty to Christ, love of country and goodwill toward our fellow men of all nations and races.

The Challenge of the Peace Pact: The General Treaty for the Renunciation of War was approved (85-1) by the United States Senate on January 15, 1929, and became effective for forty-six nations on July 24, 1929. Practically all the nations will soon have accepted its epoch-making obligations.

What the Pact will really mean in the life of the world depends on the mind and will of the peoples. If they take it seriously as meaning fully what it declares and implies, the Pact will inaugurate a New Era in human history, an era free from the wrongs and tragedies, disasters and costs of war and war preparations, an era glorious with the scientific and social progress, economic prosperity and general welfare only possible in a warless world.

The Obligations of the Peace Pact: In adhering to the Kellogg Peace Pact the nations undertake a number of important obligations.

(1) The nations "condemn recourse to war for the solution of their international controversies and renounce it as an instrument of national policy."

(2) They promise never to seek the solution of their controversies, whatever their nature or origin may be, "except by pacific means."

(3) They declare that "all changes in their relations with one another should be the result of a peaceful and orderly process."

(4) They state that "any signatory power which shall hereafter seek to promote its national interests by resort to war should be denied the benefits furnished by this treaty."

(5) Implicit in the Pact is the obligation to avoid policies "provocative" of war and to adopt policies in keeping with the spirit and intent of the Pact.

(6) Also implicit in the Pact is the general policy of reducing armaments from a war scale to dimensions suited only for police service.

A Stupendous Undertaking: The Pact calls for nothing less than a complete reversal of age-old habits of mind and action on the part of all the nations. They must change their war-minds to peace-minds. They must substitute a world-peace-system for the war-systems of the past. They must develop confidence in each other's good faith in place of deep-seated suspicions, fears and hatreds.

These changes require the re-education, not only of statesmen and social leaders in every land, but of the millions

whose ideas and desires ultimately determine national policies.

And these changes must take place among the major nations simultaneously. For no nation or group of nations will or can carry out the obligations of the Pact alone.

The Responsibility of the Churches: The Churches are in principle committed to world peace. They constitute the greatest available force for creating the informed public opinion now needed for achieving this stupendous program. Without world peace, moreover, the establishment of the Kingdom of God on Earth, for which they pray daily, is impossible. Active support by the churches in this and in every land is essential to the success of the Pact and the actual establishment of world justice and peace.

The voice of the American people should be clearly uttered during the coming winter in support of President Hoover's peace making program.

A Prayer for Peace: O Blessed Jesus, Saviour of all mankind, at whose birth the night was filled with Heavenly radiance; lighten the thick darkness of the world, and the gloom of our miseries and fears; have compassion upon the peoples of the earth stumbling in confusion, and guide our feet into the way of peace; who art with the Father and the Holy Ghost One God, World without end. Amen.

The Sewanee Summer Training School of 1929.

"Better than ever before," is the verdict of those who for many years past have attended the Sewanee Summer Training School for Workers, held in the month of August each year on the Campus of the University of the South, at Sewanee, Tennessee.

Outstanding leaders and faculty assured the smooth running and effective curriculum of the two divisions, while the co-operation of the Vice-Chancellor of the University and his staff, coupled with the ideal weather which was the endowment of the good Lord Himself, made those weeks upon the mountain joyous and helpful in every way.

The Adult Division, under the directorship of the Bishop Coadjutor of North Carolina and the Rev. Moultrie Guerry, Chaplain of the University of the South, attracted some two hundred and fifty people—noticeable amongst this number were some forty young people who, having received their training in previous years at the Young People's Division, this year felt the urge to spend four full weeks in the Training School and to absorb the more mature ideals and thoughts of the Adult Division as well as the inspiration and enthusiasm of the younger group with which they were so well accustomed. This splendid group of girls and boys added greatly to the Adult Conference, and augurs well for the further development of the service that the Church in the Province of Sewanee may be expected to continue to give to the world.

The Young People's Division, under the joint leadership of the Bishop of Florida and the Rev. C. C. J. Carpenter, rector of St. John's Church, Savannah, Georgia, was attended by some two hundred and twenty-five young people with their leaders and faculty. In every way this group excelled all previous records.

One cannot speak of Sewanee this year without at least a few words in regard to the Book Store, so ably handled by Miss Ruth L. Bettner and Miss Amy Cornell. More pretentious than in any of the nineteen years of the life of the school, this Book Store carried a large number of selected books of current interest and made a contribution of real worth to the growth and value of the school.

An altogether new feature of the 1929 school was the Department of Advanced Leadership under the direction of the Bishop of Alabama. This department took the place of the School of the Prophets of other years and was responsible for bringing to Sewanee a number of prominent men and women, such as Dr. John W. Wood, Miss Grace Lindley and the Rev. John W. Irwin, of the National Council as well as the Rev. R. Bland Mitchell and the Very Rev. William Hamilton Nes. This department is responsible for the presentation of courses of broad scope designed to interest especially the clergy and advanced workers in the Church. Unfortunately, the contribution of this department was not well known and failed to bring as large a number to the mountain as had been hoped for, but it is believed that from now on a larger clientelle is assured.

Mrs. W. P. C.

North Tokyo.

St. Barnabas' Mission to Lepers, at Kusatsu, Japan, was wonderfully blessed last year. Bishop McKim writes that the congregation there is the largest in the district of North Tokyo, numbering 450 baptized persons and 332 communicants, with 71 baptisms and 40 confirmations duing the year. The addition of Miss Mary McGill to the staff of workers has relieved the "Shepherdess", Miss Cornwall-Legh, of much of the responsibility which has been wholly hers for the last fifteen years. Two generous gifts of $5,000 each from Churchwomen in New York City, together with another of $5,000 from a lady in Buffalo, have made it possible to buy one of the best buildings in Kusatsu, which will accommodate fifty leper patients. A Japanese man of wealth in Tokyo, who is not a Christian, has given the large sum of 80,000 yen, together with a promise of an additional 10,000 yen for the next three years, towards the creation and maintaining of a leper hospital there. This munificent interest is largely due to the influence of Mrs. Sekiya, the wife of the Vice-Minister of the Imperial Household Department, and of Dr. Toyama, the leading expert in skin diseases in Japan, and also professor in the Imperial University, both devout communicants of the Church.

The Vice-Minister of the Imperial Household is a person of high importance, who directs the comings and goings of the Emperor. His wife's interest in the Church has been mentioned by Bishop Binsted, who says that at any service she is almost always the first to come and the last to go, bringing friends or some of the young peers of the realm. She has a weekly service for women in the chapel in her home, to which different pastors of the city are invited.

Bishop McKim, writing further of North Tokyo, says that three new stations were opened during the year, and two new churches consecrated: The stations are at Kiryu, which has the Rev. H. L. Andrews as resident priest in charge, and Isezaki, for which he is also responsible. Both of these stations are in Gumma Prefecture, which is one of the largest silk-growing centers in Japan. The third new station is Sano, a city of more than 20,000 people, which is under the charge of the Rev. Dr. R. W. Andrews, who lives at Tochigi, one hour distant by rail.

The new churches are All Saints' Church, Urawa, a handsome building of re-enforced concrete, planned by Mr. Bergamini, and the other, an attractive and well-built structure at Tochigi. "The Rev. Dr. R. W. Andrews, priest-in-charge, is entitled to great praise for the really dignified and well-equipped structure built under his supervision, in which the people of Tochigi take great pride."

The spiritual growth of the District is encouraging. The religious work in the Church institutions is being carried on with more vigor and earnestness, and the reaction on the part of all connected with them is shown by a large number of baptisms and confirmations.

NEW YORK.

The Rt. Rev. W. T. Manning, D. D., Bishop
The Rt. Rev. A. S. Lloyd, D. D., Suffragan Bishop.
The Rt. Rev. Herbert Shusman, D. D., Suffragan Bishop.

Kane House.

The Board of Managers of the New York Protestant Episcopal City Mission Society have issued invitations to an open house and service of dedication, to be conducted by the Rt. Rev. William T. Manning, D. D., Bishop of New York, for Kane House, the new convalescent building at Sarah Schermerhorn Home at Milford, Connecticut, to occur on Saturday, October 19, at three o'clock.

Kane House is the newest unit of the Schermerhorn institution, having been completed only this summer. It has been made possible through a gift from the estate of the late Mrs. John Innis Kane, which provided $100,000 for the erection of the building and an endowment of $250,000 for maintenance. The arrangement and equipment of the institution has been executed to conform to the best standards of scientific convalescent care.

Although Sarah Schermerhorn House has been operated as a fresh air home since 1904, when Miss Sarah Schermerhorn left a sum of money for the erection of the main building, it has provided year-round privileges only since 1921. In the latter year, however, Mrs. Kane made a gift of $15,000 to equip the house as a winter convalescent institution for women and children, and contributed to its annual maintenance. Now, with this most recent gift from her estate, the capacity of Schermerhorn institution is increased by sixty children. The summer census will thus be raised to more than two hundred and fifty mothers and children, since Kane House will be used in the summer for fresh air parties.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop

Meeting of the Executive Board.

The Executive Board of the Diocese held its regular monthly meeting in the Parish House of St. John's Church, Roanoke, on Thursday, October 10. The Board received, and acknowledged with appreciation a telegram of greeting from the Woman's Auxiliary of the Diocese, which was in session at the same time in Staunton, Virginia. Bishop Jett described the recent session of the House of Bishops at Atlantic City, and spoke in a touching way of the tragic ending with the sudden death of Bishop Murray on October 3.

The Rev. Alfred Berkeley, Chairman of the Diocesan Department of Religious Education, reported on an impor-

tant meeting of his Department, which was held September 27. Naturally at this time the interest of the Executive Board is largely centered on the preparations being made for the coming Every Member Canvass in the Diocese; this work being under the care of the Field Department, led by its Chairman, Mr. C. Edwin Michael of Roanoke. Cooperating closely with the Field Department, the Publicity Department is preparing special literature in the form of three miniature editions of the Southwestern Episcopalian. These will be mailed direct from Staunton to all families in the Diocese, October 20, November 1 and November 10. Also the regular November issue of the Southwestern Episcopalian, which will come off the press about November 20, will be devoted largely to the same general subject.

The Field Department is trying out a new plan which it is felt will be especially valuable in giving information to the Diocese on the work of the Executive Board and the way in which the Executive Board expends the funds contributed to the Field Department in the Every Member Canvass. This is being done by having a representative of the Executive Board meet personally all of the vestries in the Diocese. Thirty-two points have been selected for these meetings, and the effort is being made to reach the vestries at the smaller points by asking them to join in at the meetings at these thirty-two central churches. Mr. Michael was able to report to the Executive Board that ten of these conferences have already been held, as follows: Col. W. M. Brodie, of Blacksburg, was with the vestry at Pearisburg, on October 9. Mr. C. Francis Cocke, of Roanoke, was at Covington on the ninth. Mr. H. Minor Davis, of Lynchburg, was at Bluefield on the seventh and Norton on the eighth. Mr. Charles P. Macgill, of Pulaski, met with the vestry of Christ Church, Roanoke, on the second of October, with a committee of St. Thomas' Church, Abingdon on the seventh, in the afternoon, and on the evening of the same day he was at Marion. Mr. C. Edwin Michael spoke to the vestry of St. John's Church, Roanoke, on October 7, and the vestry of St. Paul's Church, Salem, on the ninth. Mr. Thos. A. Scott, of Roanoke, was at Martinsville on the evening of October 2.

At a number of these meetings members of the congregations have been present, along with the vestries, and in many instances a great deal of interest has been manifested.

Before closing its session the Executive Board adopted several important resolutions bearing on the initial steps necessary in connection with the Diocesan Mission School to be established in Wise County.

St. John's, Endicott, Loses Nurse.

The many people who are interested in St. John's-in-the-Mountains at Endicott, Franklin County, are much distressed at the fact that Miss Annie Barlow, who since October, 1927, has served there most efficiently as a community nurse is returning on October 19 to her home in England on account of illness in her family. Miss Barlow, who has previously had experience in similar work in England, has been eminently successful in adjusting her life and work to conditions in a Virginia Mountain Mission. Responding to calls at all times, day or night, good weather or bad, she rendered a wonderful service during her two years' mission and the people of the community in general. Miss Barlow's work has been made possible through the generosity of a friend from outside the diocese who for several years has taken the greatest interest in St. John's, and has contributed in many ways to the comfort of the missionaries there and the success of their work.

The Rev. Alfred C. Bussingham, rector of St. Peter's Church, Roanoke, conducted a very interesting mission at St. John's-in-the-Mountains, during the week beginning September 9. There were evening services each day from Sunday to Friday, inclusive, and morning services on Thursday and Friday. Good congregations attended the services, and much interest was manifested. Mrs. Bussingham contributed much to the services by her playing on the cello. Mr. Bussingham baptized three persons, a mother and two grandmothers. These, and probably others, are expected to be confirmed at the next visitation of the Bishop.

Among visitors at St. John's-in-the-Mountains during the past summer have been Miss Maud Brough, of Grand Rapids, Michigan, and Mrs. E. D. Brough, of Roswell, New Mexico. Miss White and Miss Williams, who are nurses from England at work in Kentucky; Miss Mary Wilkinson, of Baltimore, and the Rev. Sidney L. Vail, of New Orleans.

One of the interesting activities at St. John's is the weaving that is being done under the direction of Miss Maude Beheler, who took a special course in this work at Berea College, Kentucky. The girls and older women of the community are now making luncheon sets, bed spreads, rugs bags and various other articles in Colonial design. These are being sold in several sections of the United States. Seven young people of the community are away at high school, their expenses being paid from funds to be realized through the sale of weaving. Orders for the product of this industry are most earnestly solicited by Miss Ora Harrison, Missionary-in-charge, St. John's-in-the-Mountains, Endicott, Virginia.

T. A. S.

WESTERN NEW YORK.

Rt. Rev. D. L. Ferris, D. D., Bishop.

New Bishop Coadjutor to be Elected.

A bishop coadjutor of the Episcopal Diocese of Western New York will be elected at a meeting, called principally for that purpose, which will be held in St. Paul's Cathedral, Buffalo, on October 27. The post was left vacant when the world-renowned Buffalo Bishop, the Rt. Rev. Charles H. Brent, died in Lausanne in March, and former Bishop Coadjutor David L. Ferris of Rochester succeeded automatically to that office.

There has been no campaigning for the vacancy among Episcopal clergy, and laymen of the diocese, in accordance with the desire of the Church that all delegates to the electoral meeting enter the session with an open mind and the aim to select the best possible man for this important post.

Every clergyman in the diocese and three laymen from each parish will compose the electoral body, comprising an assembly of approximately two hundred and fifty persons. Their choice will not be limited to a clergyman of the diocese. A nation-wide selection is possible, although not probable. Bishop Ferris held the position of bishop coadjutor for about eight years.

Parishes are reminded that inasmuch as the Convention May last adjourned sine die, lay delegates must be chosen afresh, the certificates for the same to be sent in advance to the Secretary, the Rev. G. Sherman Burrows, D. D., 252 Summer Street, Buffalo.

The diocese will be glad to know that under authorization of the Executive Council, Bishop Ferris has arranged with Bishop Overs to continue to assist him in the Visitations until such time as the Bishop Coadjutor shall have been Consecrated and entered into residence.

Bishop Overs will continue to keep Office Hours at the Dioecsan House on Mondays, or he may be addressed at his residence, 295 Hallock Street, Jamestown, N. Y.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

From a Money Drive to a Missionary Effort.

Diocesan Headquarters is hard at work, making preparations for the Every Member Canvass to be conducted December 1-15.

The Field Department, of which the Rev. Churchill J. Gibson, D. D., is chairman, has sent out circulars to every clergyman in the diocese offering practical suggestions for arousing missionary interest.

The Department stresses the importance of proper parish representatives for the Diocesan Days in the several communities. The purpose of these days is to have the parish leaders and canvassers to catch the inspiration and to receive instruction.

To this end the bishop is sending a letter to every vestryman in the diocese, urging him to make every effort to be present.

The schedule for the meetings in the various towns follows:

October 28—Richmond, Grace and Holy Trinity, 3 P. M. and 8 P. M.

October 29—Leesburg, St. James, 3 P. M. and 7:30 P. M.

October 30—Warrenton, St. James, 3 P. M. and 7:30 P. M.

October 31—Charlottesville, Christ Church, 5 P. M. and 7:30 P. M.

November 1—Harrisonburg, Emmanuel, 3 P. M. and 7:30 P. M.

November 12—Alexandria, Christ Church, 3 P. M. and 7:30 P. M.

November 14—Warsaw, St. John's, 11 A. M. and 2:30 P. M.

November 13—Fredericksburg, St. George's, 3 P. M.

November 15 — Gloucester, Ware Church, 11 A. M. and 2:30 P. M.

It is most earnestly desired that the movement be lifted from a money drive to a missionary effort. The bishop has composed the following prayer for constant use during this season:

O Lord, without whom our labor is but lost and with whom Thy little ones go forth as the mighty; Bless, we pray Thee, the work to which Thou hast called us, Thy servants in the Diocese of Virginia. Endue us with power from on high. Awaken in our hearts such a deep sense of our privilege to maintain and set forward Thy work, that by our faith, zeal and labor Thy blessed Name may be glorified and the bounds of Thy kingdom be enlarged; through Jesus Christ our only Saviour and Redeemer. Amen.

Beautiful Church Partly Burned.

St. James' Church, Leesburg, Loudoun County, was partly destroyed by fire of unknown origin, discovered between the ceiling and roof the morning of Saturday, October 5. It is one of the most beautiful church buildings in the South, the walls constructed of massive blocks of stone with brown stone trimmings and high pitched slate roof.

The Rev. G. Peyton Craighill is the rector and has a parish wonderfully strong for so small a community, with three hundred communicants. He has been there ten years.

The building was begun in 1895 and completed in 1897. It represents money value of about $125,000 and the loss is estimated at $25,000 to $40,000, much of it on the handsome pipe organ, which is supposed to be entirely ruined. Part of the loss, however, is covered by insurance. The fire was very stubborn and, from its situation and the height of the building difficult to reach, but the local fire company and citizens handled it with remarkable efficiency. An ancient historic Bible, old church records and other priceless relics were saved from injury. The vestry has begun with plans for rebuilding and restoration and services are being conducted regularly in the Leesburg high-school auditorium.

From Fairfax to Bedford.

The Rev. William T. Marshall has accepted a call from St. John's Church, Bedford, and will move there the latter part of November from his home in Fairfax, where he has been six years rector of Zion Church, Fairfax, the Church of the Holy Comforter, Vienna, and the Church of the Good Shepherd, Burke. He has conducted missions, also, at Buckley Chapel, Lagacio and Ivakota Farm School for Girls, Clifton. He has been ceaselessly and usefully active in social welfare work, is treasurer of Fairfax County Red Cross and President of the Parent-Teacher Association and a leader in the full-time health unit, recently established. He is a direct descendant of Chief Justice Marshall.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Generous Will.

The will of Isabel C. Freeman, recently filed for probate, names bequests for Diocesan Institutions as follows: To the Protestant Episcopal Cathedral Foundation, $50,000; to the vestry of the parish of the Epiphany, $25,000, and to the Epiphany Church Home, $10,000. Miss Freeman and her sister, Mrs. Margaret E. Buckingham, have been active members of Epiphany Parish for a number of years, and have taken a keen interest in church matters in the diocese, especially activities of the Washington Cathedral.

Convention Journal Issued.

The Journal of the Thirty-fourth Annual Convention of the Diocese of Washington for the year 1929, has recently been issued, containing minutes of the convention, the Bishop's Diary, official lists of parishes and clergy, parochial reports, and other things of interest. The Rev. H. Allen Griffith is Secretary of the Diocese, and has issued the Journal. The report of the Church's Program for the year 1928, giving the Budget Quota for each parish, with the amount paid and the percentage paid, shows Christ Church, Georgetown, to have the largest percentage in the diocese, with a record of 127 per cent. Christ Church has always been recognized as an outstanding missionary parish of the diocese and for the last few years has oversubscribed its quota by a large amount.

The Rev. G. M. Williams, of Brooklyn, N. Y., will conduct a quiet day with Meditations at 10, 12 and 2 o'clock on Friday, October 18, at St. Paul's Church. The day will end with Evensong at 3:30 P. M. The several Chapters of the Daughters of the King in the diocese are expected to take part in this quiet day. A light luncheon will be served at one o'clock.

Outdoor Services have been discontinued at Washington Cathedral until next summer, and Sunday afternoon services will be held at four o'clock in Bethlehem Chaptel. The Bishop of the diocese is usually the preacher at these services during the winter and the full Cathedral Choir of Men and Boys, under the direction of Edgar Priest, organist, will render the music. These services are broadcast by radio.

M. M. W.

ARIZONA.

Rt. Rev. Walter Mitchell, D. D., Bishop.

On Sunday, October 6, in St. John's Church, Bisbee, Arizona, special mention was made of the death of our Presiding Bishop, the Rt. Rev. John Gardner Murray, D. D., and the prayers of the congregation were asked for the bereaved family. One of the parishioners, who was confirmed and also married by Bishop Murray, placed beautiful flowers on the altar as a tribute to his memory.

At 6:30 in the evening of the same day, a group of young people met and took initial steps to organize as a Young People's Fellowship in our National Federation of Young People. Four well equipped Counselors were chosen, and enthusiasm was manifested in the plan of organization. At 7:30 P. M., a group of the young people, previously trained for the purpose, assisted the rector in the Evening Service, one playing the organ, others constituting the choir, one read the Psalter and another the Lessons, two took the offering, and two gave out books.

Different members of the congregation have donated new Prayer Books, so that we are assured of a sufficient supply of these new books just as soon as they are ready for delivery. We hope also to have new Hymnals to go with them, some of which have already been donated.

W. E. C.

SOUTHERN OHIO.

Rt. Rev. Theodore I. Reese, D. D., Bishop-Coadjutor.

Twenty Years of City Mission Work.

Twenty years of active work, nearly twelve thousand services held, fifty miles of stick candy, tons of magazines and books distributed, thousands of Bibles, New Testaments and Prayer Books given free, over twenty city and county and private institutions visited, many thousands of miles traveled in greater Cincinnati mark the story of the Cincinnati City Mission of the Episcopal Church, which was organized October 8, 1909.

Previous to that date the work, which is described as ministering to the sick and poor in the benevolent and reformatory institutions of the city and county, was carried on, largely by the staff of St. Paul's Cathedral under Bishop, then Dean, Matthews' direction, and for twenty-five years the building at 223 West Seventh Street, now the Diocesan Headquarters, has been the fountain head of these streams of mercy and charity. Prior to that period the Rev. Dr. Gray did such work practically single handed and was on the staff of Christ Church.

From 1909 to the present, the expenditures on the work have risen from $1,500 to $4,500 a year, in round numbers, and only one worker, Deaconess Drant, whose fine record covered a dozen years, was supported entirely out of this amount. She has retired and is in feeble health in Deaconess Hospital.

The small amount of money expended as compared to the work done is due to the fact that the workers give a portion of their time and are supported in other ways. The Superintendent, the Rev. Canon Reade, who is completing twenty years of service, is rector of St. Stephen's Church, Winton Place, and receives also several honoraria which help pay expenses. His field, after general supervision is attended to, includes specially, work at the Tuberculosis Sanatorium, Children's Hospital, Longview Hospital and the Widows' Home.

The Rev. George H. Hills has for nearly fifteen years worked in the General Hospital and is rector of Grace Church, Avondale. The Rev. Carl Stridsberg, rector at Wyoming, gives attention to Hillcrest School and other institutions. The Rev. James P. Attridge, rector at Hartwell, visits the County Home and also at St. Edmund's School for Boys. The Rev. J. D. Herron, D. D., rector at Madisonville, has services and visits at the Home of Incurables. So these devoted clergy, assisted by lay workers and occasionally other clergy, cover a vast field. The Sisters at Bethany Home visit the Maple Knoll Home for the Friendless, purely as volunteers. Other institutions are also visited less regularly.

The work has never been denominational and marks neither creed nor color. It has sought to serve all and not to make converts to the Episcopal Church in particular. It has had the hearty cooperation of the officers of the various institutions on account of its common sense cooperation with all forms of welfare, and the Kiwanis Club has, at its suggestion, done a remarkable work for tubercular children.

The reputation of the Cincinnati City Mission is widespread and under the direction of Dr. W. S. Keller, head of the Social Service Department of the Diocese of Southern Ohio, it has been a field of work and training for theological students from all parts of the country.

Connected with this work for years, was the Rev. John F. Plummer, Superintendent of the Chicago City Mission, the Very Rev. Dean Benjamin D. Dagwell, of the Denver Cathedral, was a worker on the staff; the Rev. Robert Williams, rector of Princeton, N. J., was a most successful city missioner; the Rev. Frank E. Cooley, rector of St. Paul's, Newport, Ky., was a valued member of the staff for a long period.

Thanks to the summer training school the future of such City Mission work is assured and young men will be found ready to give themselves to it. They will doubtless have the advantage of more modern methods and better facilities and the foundation of sound training and doubtless the funds for its extension will also be forthcoming.

Bishop Vincent, who twenty years ago, appointed Canon Reade as Superintendent, has always been a strong supporter of the Mission and Bishop Reese has also shown his decided interest in it by word and deed. As Shakespeare's character, Portia, says of mercy, the City

(Continued on page 23.)

Family Department

OCTOBER.

1. Tuesday.
6. Nineteenth Sunday after Trinity.
13. Twentieth Sunday after Trinity.
18. Friday S. Luke.
20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28. Monday, SS. Simon and Jude.
31. Thursday.

COLLECT FOR TWENTY-FIRST SUNDAY AFTER TRINITY.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ Our Lord. Amen.

For The Southern Churchman.

THE DAY'S INVENTORY.

Bernice Watson Patterson.

Take the long day's inventory just before you go to bed,
When the lights are dimmed and shaded, and the last goodnight's been said,
Sitting in your comfy armchair near the reddened ember's glow.

Have you lived as you intended when the day began to grow?
Have you helped some one whose journey o'er life's path seemed hard and slow?
Put your shoulder down and lifted, lifted long and lifted sure,
Till the look you got in answer seemed to fill your heart, and more?

Have you left some word unspoken that would ease another's load?
Have you just by word or action helped another on the road?
Just a smile, a sudden handclasp, just a word it might have been
Which brought forth the inspiration that has helped some one to win.

Take the long day's inventory just before you go to sleep;
Plan to live tomorrow better; strive to make it more complete;
Then that day will be the best one, and with peace your soul will fill;
For you'll have the joy of knowing you have done the Master's will.

What New Things Did Jesus Teach?

"What is this?" the unfriendly Jews asked after hearing Jesus. "A new teaching!" they exclaimed. Jesus, then, was Himself a teacher of new theology in His day. He did not keep to the old paths of the scribes and Pharisees, but boldly struck out into new paths. He revised and rewrote the religious creeds of His time and started this process of ever bringing religion up to date down through the centuries.

It is true that there is a changeless element in the changing forms of religion. The fundamental principles of religion do not change, but only our understanding and application of them. The new astronomy interprets the same heavens as the old, but in a truer and grander way, and the new science of medicine is only the- old science corrected and made to fit the facts more closely. It is the same gospel we preach, but its interpretation and application are ever new. What new things did Jesus teach?

Jesus used and revered the Old Testament, and yet He revised it and brought it up to date. He recast all its teachings in His own forms of thought and life. Much of it did not suit Him at all and He sloughed off these obsolete and incongruous materials and selected what fit into His own teaching. Deeper and more radical still, he did not hesitate to cut into its text and teaching and criticize it. Jesus boldly corrected Moses. Six times He does this in the Sermon on the Mount, quoting the Mosaic legislation and then declaring, "But I say unto you" something different; sometimes deepening and spiritualizing the old law and sometimes flatly contradicting it (Matt. 5:22, 28, 34, 39, 44). Christ contradicts Moses! There it stands plainly written in the record. The old was too narrow for him and he broadened it; it was too external and he turned it inward; or it belonged to a lower ethical level and He lifted it to a higher plane.

Thus Jesus put Himself above the Scriptures and made them subservient to Himself. As He was Lord of the Sabbath, so was He also Lord of the Scriptures. He modernized the Old Testament into the New, or extracted the essence and seed of the Old and developed it into the substance and flower of the New. He spiritualized the Old Testament at a stroke when, with one magnificent utterance and gesture, He swept off the mountain top of Zion the temple with all its Old Testament ordinances and pageantry. He released the worship of the Father from a local habitation and cult into the freedom of the spirit and let it out into universality; no matter about the time and place. He took off its swaddling bands and started it out on its own feet; He unloosed it from the rocky crag of Judea that it might spread its wings and soar around the world.

Jesus taught and illustrated the vital fact that religious truth is a growing thing that must ever absorb new sustenance and produce finer fruits. His parables and teachings in which He likened the gospel to seed embodied this truth. The seed absorbs out of the soil and shower and sunshine the elements that enter into its growth and blossom and fruit. As the soil and climate change, so in some degree does the fruit change also. The size and texture and flavor of the fruit vary with the habitat and may vary widely when the seed is transplanted to a different country or continent. The plant is also subject to cultivation and may be greatly improved in a more congenial environment.

The analogy of the gospel to seed implies that it will be subject to like changes. This fact is abundantly illustrated in the history of Christianity, which has produced many types, Greek, Roman, Catholic and Protestant. The first century had its peculiar type, and so has the twentieth and so will the twenty-fifth. Some are suspicious and fearful of these varying types and would like to repress them and cut and conform them all to their own pattern as hedges are trimmed, but they are as inevitable and necessary and good as are varieties of trees and flowers and fruits.

Christianity will necessarily continue to be shaped and colored by its soil and whole habitat, as in foreign missionary lands and churches, and thus it will be progressively adapted to each successive age and country. The world could not live today on the coarse grasses of the early geological ages, and our Christian faith could not survive on the low ethics of the early books of the Old Testament, or on many of the religious ideas of the first Christian century, or on the superstitions of the Middle Ages, or on the science of the fifteenth century. In such a soil and climate the gospel seeds we are now sowing would wither and die. All this is implied in the truth Jesus taught so luminously illustrated that religious truth and Christian faith are growing forms of life.

More remarkable still, Jesus left His own work and teaching unfinished and provided for its future continuance and growth. "Jesus began both to do and to teach": he only began, he did not complete. And he definitely announced, "I have many things to say unto you, but ye cannot bear them now." Here Jesus stands as the Son of God "above the heads of his reporters", above all the ages and speaks to all coming time. This is a clear disclosure of endless visits of truth yet to come. But the disciples were not ready for and could not bear it then and some cannot bear this growing new truth yet. This recognizes the principle that the revelation of truth is necessarily a gradual process and must not be crowded on growing minds too fast. Too much light may blind the eyes; too much fuel may smother the fire. All that Jesus said was only a hint of what He might have said and of what He is now saying as He reveals Himself in all the growing truth of the world.

"A new teaching!" must we still exclaim as we see the infinitude of truth unfolding in our day and see how it all converges on the expansion and illumination of the supreme spiritual realities which Jesus disclosed, and which are the light of the world. He kept the old in its essential truth and then enlarged it as He unfolded it into new and richer flower and fruit.—Presbyterian Banner.

"Old Hundred" at Corinth.

"The discussion of the old-time hymns by J. M. Lowe in The Star was of unusual interest to me because of a Southern incident in the Fall of 1862," said James Thomas, known as Chevalier Thomas'. "I was lugging a gun along with Pap Price's musketeers in Mississippi. We were trying to join Van Dorn so as to attack Rosecrans at Corinth. All over the country troops were being rushed by the scene of the impending difficulty. We were on the march to Iuka, a place just south of Corinth.

"One day a queer-looking man rode slowly by the camp. He was on a mule, and his stirrups were so high that his knees seemed to come to his breast He wore an immense Tuscany hat, bent down in front to shade the eyes and tilted up behind. The rest of the rider's apparel was in harmony with that outlaw's hat.

"All sorts of sarcastic allusions were hurled at the rider as he slowly passed down the long line. But he neither turned to the right nor to the left; never quickened his pace, but looked stolidly ahead.

"A couple of days later we camped in Iuka and our commander said that Bishop Kavanaugh was in town, and would talk to those who cared to hear him. Fully five thousand soldiers assembled at the meeting place. When the 'scare-crow' of the road was introduced to us as Bishop Kavanaugh, a man noted all through the South for his devotion, you can imagine how some of us felt,

and as we faced him we knew he knew.

"Bishop Kavanaugh began by lining the first verse of Old Hundred:

'Before Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone;
He can create, and He destroy'.

"What power the old hymn had in the earnest tones of that man! How it resounded through the forest like a declaration from the Almighty Himself! I have heard eminent pulpit orators, but never have I been so thrilled as I was then.

"A Missouri soldier led, and 3,000 lusty voices joined in;

"His sovereign power, without aid,
Made us of clay, and formed us men;
And when like wandering sheep we strayed,
He brought us to His fold again!'

"I have forgotten many things since then—the charge, the hand-to-hand fights with clubbed muskets over the breastworks, but never will I forget that song.

"And then the Bishop talked to us. He told us to be good soldiers; to do our duty to our God and our country, and to let Him cast up the result.

"'I bring you today a battle hymn,' he said; 'the battle hymn of Christ. It is great enough to fight for; it is grand enough to die for. Take it with you on the march, sleep with it in the camp; let it swell aloft on the red field of battle! It is a beckoning hand to the striving, a radiant halo for the victor, a garland for the dying! God bless you, my men! May He keep you true to the hymn, and whate er the adventure of the conflict'—

"Bomb! Bomb!

"'May He bring you safe into His beautiful home at last.'

"Bomb! Bomb!

"Rosecrans' cannons were thundering in the distance, and our guns were rushing to the front, but not a man of the soldier congregation stirred until the final word: 'Amen.'

"Fall in, company."

"Officers galloped about, delivering commands to their companies; the battle line was formed; the artillery barked savagely, and the beautiful autumn day went down in a canopy of smoke and flame—

'Wide as the world is Thy command,
Vast as eternity Thy love:
Firm as a rock Thy truth must stand
When rolling years shall cease to move.'

"Far into the night you could hear the soldiers singing the hymn as they worked with the dead and wounded. Under the trees, over the meadows, across plain and valley, tenderly, lovingly, as a hope for the living and a benediction for the dead, the solemn cadence filled earth and sky, rising to the very stars."—Kansas City Star.

Of no mortal man but of Abraham alone does Almighty God ever speak and say, He was My Friend. God employs many gracious, beautiful, and endearing names in speaking of the prophets, and psalmists, and other saints in Israel; but it is of Abraham alone that God testifies to Israel and says, Thou are the seed of Abraham, My Friend. . . Jew and Musselman and Christian, all unite in calling Abraham what they call no other man—the Friend of God.—Alexander Whyte.

For the Young Folks

For The Southern Churchman.

THY CROSS UPON MY BROW.
(Baptism.)

Mary Pickens Opie.

Invisible yet a living flame,
Radiant wondrous cross upon my brow
Which more to me doth mean
Than all the riches of the earth
Or pomp of worldly queen.

For this, the cross upon my brow
Is my Captain's sign—
The Captain who in life or death
Will not my soul resign.

The Captain of my dearest hope
Of rapture, heavenly gain,
Of highest joys, when will be
Forgotten every pain!

The Captain who would lead me on
Through earthly cloud or sun
To realms of everlasting joy,
And Life's great victory won!

Oh, Captain, let me wear that cross,
Thy sign upon my brow,
That radiant may become my life—
Not only **then**—but **now!**

And when at last my march is done,
My earthly life laid down,
Oh, may Thy cross upon my brow
Be then my wondrous crown!

For The Southern Churchman.

Gloomy Shadows.

Adele S. Bailey.

Sunbeams had transformed the clear water of Willow Pond into a glistening mirror. Squirrel was storing up nuts in a nearby tree. Sparrow was chirping gaily upon a branch of the same tree. He was watching the Sunbeams dancing upon the water.

Then suddenly along came a big black cloud; it cast a shadow over the clear, sparkling water, causing it to look dark and gloomy. The Sunbeams disappeared; Sparrow ceased to chirp; and Squirrel came out of his hole to see what was the matter. Where were the Sunbeams? What made Willow Pond look all black and gloomy? Squirrel looked about. He saw Black Cloud.

"What are you doing here?" he asked.

Black Cloud did not answer Squirrel's question; instead he asked: "What makes this pond so black and gloomy?" And before Squirrel could reply he continued: "Oh, I shall not stay here! No, indeed!" And without another word, Black Cloud hurried away.

Immediately the sun shone again; the Sunbeams danced and sparkled, transforming Willow Pond once more into a shining mirror.

Sparrow called down to Squirrel:

"Say, what was the matter with that cloud? Did you hear him grumbling about the pond being so gloomy?"

"I certainly did," Squirrel laughed.

"But didn't he know?" chirped Sparrow.

"Know what made the pond so dark and gloomy? Of course not! If he had known, he would not have asked."

"He must be dumb!" Sparrow exclaimed.

"No doubt, but he is like a lot of other folks I know—always complaining and grumbling about this and that; Cloud will wander from one place to another, never contented, always wondering why the world is so dark and gloomy—"

"When, after all, he alone is to blame," Sparrow interrupted.

Then Squirrel returned to his work of storing up nuts for the winter, and Sparrow began to sing:

"Gloomy People Cast Gloomy Shadows" until Squirrel poked his head out of the hole in the tree and called out: "Stop that dirge!"

The Great Stone Face.

You had only to lift your eyes, and there it was plainly to be seen, though miles away, with sunshine brightening all its features.

What was the Great Stone Face?

It seemed as if an enormous giant had sculptured his own likeness on a mountain side. There was the broad arch of the forehead, a hundred feet in height; the nose, with its long bridge; and the vast lips, which, if they could have spoken would have rolled in thunder from one of valley to the other. True it was that if you came too near, you lost the outline of the face and could see only a heap of ponderous rocks, but when you restored your steps, the wondrous features could be seen again, and the people who lived below it believed that their valley was so fertile because the Great Stone Face looked down upon it lighting up the clouds, and giving tenderness to the sunshine.

Now, there was a little boy named Ernest who lived in the valley, and his mother had told him a story that her mother had told to her; a story so very old that even the Indians did not know who had first told it, unless it had been murmured by the mountain streams, and whispered by the wind among the treetops. This was the story—that some time a child should be born who would become the greatest and noblest person of his time, and his face, in manhood, should be the exact likeness of the Great Stone Face. But though the people had watched and waited until they were weary, no man greater and nobler than his neighbors had they yet beheld.

"Oh, mother, dear mother!" cried Ernest, "I do hope I shall live to see him."

"Perhaps you may," said his mother, doubtfully.

And Ernest never forgot the story. It was always in his mind whenever he looked upon the Great Stone Face. He grew up in the log cottage, and was dutiful to his mother, and helped her with his little hands, and more with his loving heart. From a lad he became a quiet youth, sunbrowned from work in the fields, and well learned, though he never had any teacher except that Great Stone Face which smiled down upon him at night when his work was done.

About this time there went rumor through the valley that the great man who was to bear a resemblance to the Great Stone Face, had appeared at last. His name was Gathergold, and he was a very rich merchant and he owned a whole fleet of ships. All the countries

of the world had added to his wealth. The cold regions of the North had sent him furs; hot Africa had gathered the ivory tusks of her great elephants out of the forests; the East had brought him spices and teas and diamonds, and pearls.

He ordered a wonderful palace of marble so dazzingly white that it seemed as if it would melt in the sunshine. When the mansion was done, the upholsterers came with magnificent furniture, and then a whole troop of black and white servants who said that Mr. Gathergold would arrive at sunset.

"Here he comes," cried the people who were waiting to see him. "Here comes the great Mr. Gathergold!"

A carriage, drawn by four horses, dashed round the turn of the road. Within it sat a little old man with a skin as yellow as his own gold.

"The very image of the Great Stone Face!" shouted the people, but Ernest, who had been watching, too, turned sadly and looked up the valley, where, in the gathering mist, he could see the wonderful Face, and the lips seemed to say:

"He will come! Fear not, Ernest; the man will come."

The years went on, and Ernest was a young man, still good, and true and kind. Poor Mr. Gathergold died and was buried, and the oddest part of the matter was that his wealth all disappeared before he died, leaving nothing of him but a skeleton covered with a wrinkled yellow skin; and every one decided that he had never borne the slightest resemblance to the Great Stone Face.

Then a war-worn veteran, who had won great honors on the battlefield and was named Old Blood-and-Thunder, decided to come back to the valley where he had been born. His neighbors resolved to welcome him with a salute of cannon and a public dinner, for they were all quite sure Old Blood-and-Thunder would bear the likeness of the Great Stone Face.

On the day of his arrival, Ernest and all the others left their work and went out to meet Old Blood-and-Thunder.

"'Tis the same face, to a hair!" cried one man.

"Wonderfully like," cried another.

Then Ernest saw him. There he was, over the shoulders of the crowd, with glittering epaulets and an embroidered collar and there, too, through the vista of the forest appeared the Great Stone Face.

"This is not he," thought Ernest.

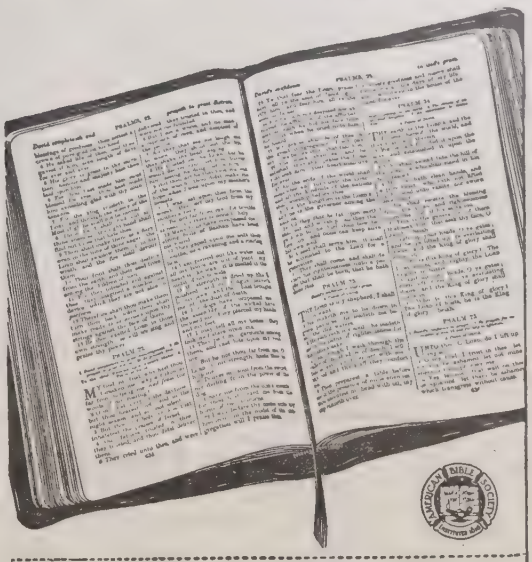
Many years passed. Ernest was now an older man. He still labored for his bread, but he had done so much for his neighbors that it seemed as if he had been talking with the angels and had got a portion of this wisdom unawares.

The people in the Valley had found out—after awhile—that Old Blood-and-Tunder's face had not the gentleness of the Great Stone Face, and now they said again that its likeness was to appear upon the broad shoulders of a great statesman.

Old Stony Phiz, he was called, and while his friends were doing their best to make him President, he set out on a visit to the valley where he had been born.

Ernest and all the others went out to meet him. A cavalcade came prancing along the road, with a clattering of hoofs. There was a band of music, and while the people were throwing up their hats and shouting, an open barouche came by, drawn by four block horses. Inside with his massive head uncovered sat the great statesman, Old Stony Phiz, himself.

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"Confess it," cried some one to Ernest. "The Great Stone Face has met its equal."

But Ernest turned away disappointed. The eyes and brow of the great man had none of the nobleness of the Face on the mountain side.

And Ernest grew to be an old man, but a strange thing happened. He was no longer an obscure husbandman. Men from the cities began coming to see him to learn from him the things that he had learned from the Great Stone Face, things not put down in books, and he was suddenly become famous.

One day a great poet came to the valley and stopped at Ernest's cottage to ask shelter for the night.

It was Ernest's custom each evening to talk to the assemblage of neighbors in a small nook among the hills near his cottage. To this spot he and the Poet went at Sunset. All about was the pleasant foliage of many creeping plants, while Ernest's friends sat in the grove at his feet and in another direction could be seen the Great Stone Face with heavy mists about it, like the white leaves around the brow of Ernest.

At that moment Ernest's face, as he began to speak, grew wonderfully grand, and the Poet threw his arms aloft and shouted:

"Behold! Behold! Ernest is himself the likeness of the Great Stone Face."

Then all the people looked and saw that what the poet said was true. The prophecy was fulfilled.—Nathaniel Hawthorne (abridged).

The Right to be Happy.

Happiness does not merely happen. It is not that some people are lucky or others have the proper temperament. Happiness is not attained by much striving either. We pursue happiness too much and therefore never get it, for it is a by-product of goodness. It is heaven's gift to those that try most to do right. Seek first the kingdom and all these things shall be added unto you. Who are the happy people you know; the rich, the proud, the satisfied, the powerful, that are padded with comforts and surfeited with success? That cow chewing her cud in the meadow is placid enough, a stoical beast, incapable of much anguish. But one who has the capacity for the finer qualities of joy must have facilities also for tragedies and sorrows. The Master of life says this: Happy are the poor in spirit; happy are they that mourn; happy are the hungry; happy are the meek; happy are the peacemakers; happy are the pure in heart; happy are the persecuted. If He was right, our great privilege is to pursue, not the phantom of happiness, but the everlasting glory of virtue, justice, kindness, love. For true happiness follows, not precedes, character. Happiness is a kind of angel song in the heart, the echo and overtone of the melodies of the kingdom of God.—Mark Wayne Williams.

For The Southern Churchman.

WOOD CREATURES.

Maude F. Mumma.

Little creatures of the Wood,
For some purpose, kind and good;
God hath put you there to dwell,
For He doeth all things well.

Little creatures of the Wood,
We'll be gentle, as we should;
God hath given both a share,
Of His bounty and His care.

He has made the birds and bees,
Are we not much more than these;
As He notes the sparrow's fall,
Hath He not enough for all?

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THE REUNION OF CHRISTENDOM

A SURVEY OF THE PRESENT POSITION
edited by Sir James Marchant, K. B. E., LL. D. $3.00

WHAT are the real obstacles, internal and external, to a united Christian Church? Until these are defined and their significance fully appreciated, there can be no hope of reunion . . . Each Church must be allowed to state its own case . . . Here each Church speaks on the problem of reunion with perfect liberty, frankness, and authority. It is the first standard work on the subject.

HIS Eminence, Cardinal Bourne, Archbishop of Westminster, states the position of the Catholic Apostolic Roman Church. The Most Reverend Archbishop Germanos, Metropolitan of Thyateira, speaks for the Eastern Orthodox Church.

THE Right Reverend F. T. Woods, Lord Bishop of Winchester, now visiting in the U. S. as a spokesman of the Christianity of Great Britain, represents the Church of England. The Right Reverend William T. Manning, Bishop of New York, affirms the position of the Protestant Episcopal Church. And the Right Reverend Vedenayakan Azariah, Lord Bishop of Dornakal, writes for the Anglican Church in India.

THE other Protestant Churches are represented by Otto Dibelius (Germany); Archbishop Söderblom (Sweden); Alfred E. Garvie (Free Churches of England); J. Scott Lidgett (Wesleyan Methodist Church); Alexander Martin (Scotland); T. Albert Moore (Canada); and William Adams Brown (United States).

DR. W. E. ORCHARD sums up these variant positions in a final chapter,
"A VISION OF THE REUNITED CHURCH"

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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MAGAZINE ORDERS.

I AM A WHEEL-CHAIR INVALID, AND have no one to look to for financial help, and I want to ask you to remember me with your magazine subscriptions and renewals, so that I can buy medicine and other things I need. Edward P. Broxton, R. F. D., Keysville, Ga.

BOARDING—WASHINGTON.

MISS ELLIE BOULDIN, APARTMENT 208, Park Road Court, Washington, D. C., would give lodging and breakfast to transient friends for $1.25.

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WANTED, A CAPABLE, REFINED woman to live in home and take charge of small children. Write Mrs. Edward P. Russell, 1491 Vinton Avenue, Memphis, Tenn.

Deaths

HENRY MOTTET.

HENRY MOTTET, priest and doctor, has passed on, and it is difficult to believe that the place that knew him for seventy-one years shall know him no more. While a member of the Sunday School and of the first boy choir in this country under the ministry of the rector, the Rev. William Augustus Muhlenberg, he began his preparation for Holy Orders.

Graduating at the College of the City of New York with the degree of Bachelor of Arts in 1869, he entered the General Theological Seminary and having completed the course was made a deacon on June 29, 1872, and was priested on May 31, 1874. In 1902, Hobart College conferred upon him the degree of Doctor of Sacred Theology. Upon the demise of the Rev. Doctor Muhlenberg, who founded the Church of the Holy Communion, the Rev. Francis B. Lawrence became the rector and the Rev. Mr. Mottet was appointed to the curacy. Mr. Lawrence died in 1879 and thereafter Mr. Mottet succeeded to the rectorship which office he filled with marked distinction, making full proof of his ministry until, on June 20, 1929, in the eighty-fifth year of his age, and having served the parish for fifty years, lacking one week, his eyes closed for their last sleep.

It is an interesting fact that the official Journal of the Diocese of New York first mentions him as "Acting Pastor" and then for a time as "Pastor" and gives no such title to any other clergyman among the hundreds of names on the diocesan list. How unusually appropriate that title was as applied to our deceased brother is known best to those who had the privilege of being in close and intimate contact with his work. He was indeed a good shepherd in whom was wondrously combined "A teacher's knowledge and a Saviour's love." It is no exaggeration to say of him that he changed the life and altered the career of thousands of men and women, inspiriting the discouraged, counseling the perplexed, energizing the "faint and overborne" as by a transference out of apparently inexhaustible store of dynamic power that sent them forward with the will to achieve. He embodied an idea which transmuted conditions into challenges to meet opportunities. His was a mighty soul—a rich mind, keen and alert—a great heart, catholic in his affections, tender, gentle, and considerate in dealings with the manifold complex problems which persons in all walks of life submitted to him for adjustment, and withal possessed with a titanic will which could brook no opposition in matters of right as God gave him to see the right. Parishes scattered throughout this nation are today presided over by clergymen who have come under the vitalizing power of this man of God whose spiritual gifts, coupled with outstanding executive ability, made him to be universally respected, often almost reverenced and always beloved.

Henry Mottet was a man of vision and at times there were those who called such an optimist as he, visionary. But he was not that. He thought years ahead of most men, and walked with a sure step where ordinary men faltered. The spirit of the saint Muhlenberg, founder not alone of the Church of the Holy Communion, but also of such other monumental institutions as the great St. Luke's Hospital, and the Society of St. Johnland which maintains homes for aged men, women and children, had a continued expression in his successor. He was loyal to traditions that adorned the annals of his great predecessor and he gave himself without reserve and without stint to the furtherance of the benign charities which he established. Despite a changing social environment, he devoted himself to the supreme task of holding in perpetuity the historic Church of the Holy Communion upon its consecrated ground. It was his vision and he was characteristically true to the vision. With that objective, therefore, as the crowning work of his great life he struck out for an endowment of one million dollars. There were not many who believed he could possibly accomplish so vast an undertaking, but within a few months of the close of his life the completion of the fund was celebrated with a memorable service in the presence of a congregation which filled the ancient edifice.

Henry Mottet was loyal to his high calling as a champion of the Faith. He believed in his God and he believed in men. Diligence and steadfastness in duty's daily round and perseverance in good works of every sort and nature marked the length of his days. The "homo sum humani nihil a me alienum puto" of Terrence, and the German, "I must, therefore, I can", were the oft reiterated slogans of this surpassing servant of the Christ.

The Church thanks God and takes courage for the inspiring example of Christian Manhood in its best estate which Henry Mottet has afforded. Ours are cherished memories of what his blessed life has meant to the Christian pilgrimage and to our social fellowship. His contribution to life is a spirit of which his works are a rich and yet only a partial expression. And while our hearts are bowed in grief at his passing so that a sincere sympathy is extended to her who lived most in the sunshine of his presence, yet we look up in the sure trust and confidence that He is not dead, but sleepeth. "The Lord God Omnipotent reigneth and underneath are the everlasting arms!"

Committee appointed by the Bishop of New York:

The Reverend Homer Francis Taylor, Chairman, rector St. Paul's Church, Bronx.
The Reverend George F. Nelson, D. D., Canon, Cathedral of St. John the Divine.
The Reverend Robert S. W. Wood, rector St. Mary's Church, Tuxedo Park.
The Reverend John F. Steen, D. D., rector-emeritus Ascension Memorial Church.
The Reverend Henry Lubeck, D. D., Canon Cathedral Saints Peter and Paul, Washington.
The Reverend George F. Clover, D. D., Canon Cathedral of St. John the Divine.

RESOLUTION.

Edward J. Owen.

Memorial resolution on the death of the REV. EDWARD J. OWEN, D. D., passed by the vestry of John's Church, Sharon, Pa., September 16, 1929.

Whereas Almighty God in His inscrutable wisdom having called to Himself the beloved rector of this parish, the Rev. Dr. Edward J. Owen, the vestry desire to record our profound sorrow, and to give expression to our overwhelming sense of loss at the passing of Dr. Owen.

For nineteen years he has been the tireless leader of this parish, holding high the ideals of the Church, modestly serving his Lord and Master, Jesus Christ, preaching always the gospel of infinite love and mercy of God. He, long ago, established himself firmly in the hearts of the people of this parish whose affection for him is very deep, and was constantly manifested by them in the ready response made to every request and the joy they found in following his leadership. Under Dr. Owen's leadership the parish has rapidly risen from obscurity to one of great prominence and influence throughout the diocese, and for his works Dr. Owen was widely known in the Church of the nation. Always active in all social and civic movements for the good of his community, always carrying himself with modest dignity, and always ready to serve in every cause which he conceived to be for the good of the community he endeared himself to all the people regardless of creed or race. The unfortunate found in him a sympathetic and helpful friend whatever the cause of their misfortune. He possessed a rare insight into human nature which enabeld him to serve his fellow men with gentleness, helpfulness, and intelligence. He died in the prime of life, in the midst of his work, and at the height of the affection and esteem which had been his during his entire ministry in the parish.

He served the Diocese of Erie with the same wisdom and devotion which he showed in his work in the parish. In every department of the work of the diocese his influence and leadership were constructive forces. His whole ministry, in his parish, and outside of it, was inspire by the vision of the world-wide mission of Christ's Church. He believed profoundly that as we are loyal to the Master's Commission to carry His Gospel to all the world we shall grow in strength and wisdom for every local and personal task committed to us. His leadership was being widely recognized throughout the Church.

His spirit is with God his Father. His example remains as an inspiration to service of all who come under his influence, and his good works will live beyond this generation to the glory of God and to the service of mankind.

It is directed that these resolutions be spread upon the Minute Book of the parish, and an appropriate engrossed copy be given to his widow, with sincere assurances of the profound sympathy and affection of the entire parish.

A. W. Krouse,
Senior Warden.
George Murchie,
Junior Warden.
Frank B. Mallett,
Secretary.

The leaves have no vacation
In summer time at all
They have to stay up on the trees
And cannot play till fall.

They have to shade the birds' nests
Well from the summer sun,
They have to keep the branches
Prettily dressed, each one.

But oh, when comes the autumn
The leaves keep holiday!
Dressed in their khaki outing clothes,
They romp the livelong day.

—Selected.

CHURCH INTELLIGENCE.

(Continued from page 15.)

Mission Work "blesseth him that gives and him that takes".

C. G. R.

OKLAHOMA.

Rt. Rev. Thomas Casady, S. T. D., Bishop.

A blue ribbon for apple pie means money for the church at Henryetta, Oklahoma, where the women of the guild devoted all prizes on household arts at the county fair to the little mission. Quite a tidy sum was realized this fall.

Oklahoma will be the subject of a series of articles in the Spirit of Missions soon from the pen of a member of the publicity department who recently toured the state. The Rev. Richard M. Trexlease led a successful conference of the clergy and laymen which met at King Hall, Norman, this fall and discussed the Church Program.

ATLANTA.

Rt. Rev. H. J. Mikell, D. D., Bishop.

On June 16 there were ordained in the Cathedral three Deacons. The Rev. Woolsey E. Couch came to us from the ministry of the Disciples Church; he has attended the Virginia Theological Seminary and now, after his ordination, has been placed in charge of the Church of Our Saviour in Atlanta. Already he has entered upon his new ministry with active interest and the bishop is quite confident that youngest parish in the diocese will have its great possibilities developed by him.

The Rev. Mr. Riley, while yet a layman, has been in active charge of St. Andrew's, Fort Valley. In spite of many set-backs to the work of the church there by reason of the financial depression of that section of the State, Mr. Riley has done good work, and will continue in charge of that mission.

Mr. William S. Turner, who has made an unusually fine record along many lines of activities at the University in Sewanee, returns to that Seminary to complete his senior year.

The clergy roll of the diocese has thus received three admirable additions.

One June 20 the bishop admitted Mr. Edwin McClellan Johnston a Postulant. As he is the oldest son of the late, much-loved Dean, this event will be of special interest to the whole diocese, and many who admired his father will be happy to know that the son is preparing to follow in his steps.

Another specially important event is the resignation of Mr. Howard Williams as Treasurer of the Appleton Church Home. For many years that office has been held in the Williams family. Mr. Luther Williams was long the Treasurer, devoted to the Home, and ready to render it his experienced service. Upon his resignation, Mr. Howard Williams was good enough to accept the position, and though the work of the Treasurer has happily grown greater, he has done it without compensation, other than the warm appreciation of all who know what the work really is. The Board was most reluctant to accept his resignation and did so with many thanks. Mr. W. C. Turpin, of Christ Church, Macon, accepted his unanimous election to the position, and the Board knows that the management of its funds will be in the best hands. Mr. Williams has since the meeting of the Board agreed to hold the office for the rest of this year, and after that date Mr. Turpin will take up its duties.

Personal Notes

The Rev. Charles E. Barnes, formerly rector of St. Mark's Church, Newark, New York, is now rector of the Church of Our Saviour (Brookland Parish), Washington, D. C.

The Rev. Ralph M. Davis, formerly rector of St. James' Church, Mosinee, Wisconsin, has been added to the clerical staff of Grace Church, Lockport, New York, with special charge of Christ Church.

The Rev. Francis A. Ransom, formerly rector of St. James' Church, Rochester, New York, has accepted an invitation to be head of the Central Maine Mission, with headquarters at Brownsville Junction, Maine.

The Rev. Paul Musselman has resigned the rectorship of All Saints (Irondequoit), Rochester, New York, to become rector of St. John's, Downington, Pennsylvania.

The Rev. J. K. Tibbitts has relinquished charge of the Chapel at Lackawanna, New York, and the Chaplaincy of the Buffalo Church Home, with the intention of spending a year abroad in travel and study.

The Rev. R. R. Lytle, Jr., for the past five years Superintendent of the Rochester Church Extension Society, in the Diocese of Western New York, has resigned to become rector of St. Andrew's Church, Wilmington, Delaware, of which he will assume charge the first of November.

The Rev. John M. Borton has resigned the rectorship of Grace Church, Buffalo, New York, and on the Sixteenth Sunday after Trinity began his ministry at St. Mark's Church, Newark, New Jersey. The closing days of his ministry at Grace Church were saddened for Mrs. Borton and himself by the death of their young daughter, a most attractive and beautiful two year old, under distressing circumstances which brought sorrow to their wide circle of friends.

The Rev. John C. Leffler, for the past two years on the Staff of St. Paul's Church, Rochester, New York, on September 1, took charge of St. John's Church, Ross, California, the rectorship of which he had accepted.

The Rev. Herbert Parrish, D. D., should be addressed at P. O. Box 333, New Brunswick, New Jersey.

DEATHS.

The Rev. Edward James Owen, D. D., rector of St. John's Church, Sharon, Pennsylvania, died suddenly of acute heart trouble in the early morning of August 28. The funeral service was held in St. John's Church, August 30. From the time the service began to the return of the automobiles from the cemetery, all places of business in Sharon were closed.

The land is good which knows the **Lord,**
Where songs are guided by His word,
Where Justice rules 'twixt man and man,
Where love controls in act and plan;
Where breathing in his native air
Each soul finds joy in praise and prayer;
Thus may our country good and great,
Be God's delight, man's best estate!

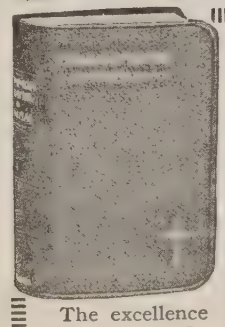
—Alexander Blackburn.

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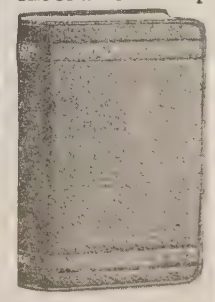
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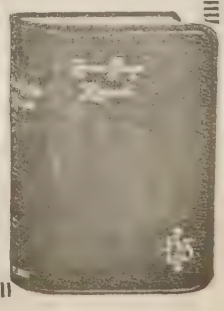
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The Annual

Every Member Canvass

At a meeting, held April 24, 1929, the following resolutions, proposed by the Field Department, were adopted by the National Council:

I.

WHEREAS: We regard the Annual Every Member Canvass as an indispensable factor in the successful promotion of our Church's Program, and regard any substitute for such canvass as perilous to our work, therefore be it

RESOLVED: That it is the judgment of the Field Department that every parish and mission throughout the Church should make a thorough-going Annual Every Member Canvass, and that such Canvass should be preceded by a thorough educational preparation.

II.

RESOLVED: That the motives of the Annual Every Member Canvass are primary, and must be kept clear, namely, to bring information to our entire membership, deepen the spiritual life, and to cultivate the spirit of Christian Stewardship, and to produce adequate financial support for the parish, the Diocese and the General Church Program.

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Southern Churchman

Vol. 94. RICHMOND, VA., OCTOBER 26, 1929. No. 43.

ALL SAINTS

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest,
Alleluia!

Thou wast their Rock, their Fortress, and their Might:
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, the one true Light.
Alleluia!

Oh, may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold.
Alleluia!

O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia!

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong.
Alleluia!

The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest.
Alleluia!

But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on His way.
Alleluia!

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost,
Alleluia!

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Gifts to God Promote Christian Living—Rev. K. J. Hammond, D. D.	6
Favorite Scripture Verse	6
Are Christian Missions in Foreign Lands a Failure?—Archdeacon Juan McCarthy.	7
Conversation of General T. J. Jackson With His Adjutant, Major Robert E. Dabney—S. B. Dabney	9
A Bill of Rights—De Courcy W. Thom	10
Address of General A. T. Goodwyn	11
Memorial Services at Stratford Hall	11
Book Reviews	12
Letters to the Editor	12
Church Intelligence	12
Family Department	16
Children's Department	18
Personal Notes	22

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7. Pronounced a curse (Gal. 3:10).	7. Announces blessing (Gal. 3: 14).
8. Brought into bondage (Heb. 2:15; Gal. 4:1-3).	8. Sets believers free (Gal. 5:1; Rom. 8:1).
9. Says do and live (Gal. 3:12).	9. Says live and do (Rom. 8:2-4).
10. Extorted unwilling service of a bondslave (Rom. 7:1-3).	10. Wins willing service of a free man (Gal. 5:1; 1 John 4:19).
11. Shut man out of God's presence (Ex. 19:12, 13, 23, 24).	11. Opens the way to come boldly into Gods presence (Heb.' 4: 15, 16).
12. Made progress impossible (Ezek. 33:13).	12. Makes growth in grace possible (Rom. 5:10; 2 Peter 3:18).
13. Made nothing perfect (Heb. 7:19).	13. Made every believer perfect (Heb. 10:14; 7:19).
14. Could only condemn, not justify (Acts 13:39).	14. Justifies freely every believer Rom. 3:24; 5:1).
15. Had a shadow of good things to come (Heb. 10:1).	15. Is the very image of the good things (Heb. 10:1).
16. Is the strength of sin (1 Cor. 15:56).	16. Is the power of God (Rom. 1:16).
17. Demanded holiness (Deut. 6:24, 25; Lev. 20:26).	17. Produces holiness (Rom. 6: 14-22).
18. Called forth all the energy of the flesh (Rom. 8:3).	18. Puts to death all the energy of the flesh (Rom. 8:13).
19. Puioshed every transgression and disobedience (Heb. 2:2).	19. Pardons every transgression and disobedience (1 John 1:7, 9).
20. Under the law believers were "children", under age (Gal. 4:1-3).	20. Under the Gospel, believers are "sons', of full age (Gal. 4:4-7).
21. "Is done away" (2 Cor. 3: 11).	21. "Remaineth" (2 Cor. 3:11).

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Thoughts For the Thoughtful

St. Paul never used the word "success," and never sought the thing. He was ambitious in all things to please Christ. That is the best success.—Dr. R. E. Speer.

Our opportunity is balanced by our obligation.

It is better even to stumble along in the right road than to step firm in the wrong one.

Every one is on holy ground who ponders a great idea.—Rev. Karl Reiland.

Train up a child in the way it should go, and go that way yourself.—Rt. Rev. J. I. B. Larned.

Let us remember that we are living in the sublime interval between the Ascension and Christ's Second Coming to judge the world. Now is our time for work. Let us make the great mission motive clear in every heart.

Whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so Kingly as kindness,
And nothing so royal as truth.
Alice Cary.

The doubt that is an interrogation may be a blessing, but if it is a determination, it is a curse.

The works of God's machines are all hidden.

"Christians must be custodians of moral health and the natural enemies of moral disease. They are not to live in isolation, but to be well-mixed with the community life, sweetening art and literature and politics, and all the common relations of men."—Capt. B. Frank Mountford.

So near art Thou! Lord, I await
The moving of my heart
That I may toil till life is late
And take my utmost part.
For I have need of Thee to find
The courage of the daring kind.
—Selected.

Where there is thirst for power to help the needy, there is the Christlike spirit.—Rev. Floyd W. Tomkins.

There are two reasons why so few people find real happiness in religion. One is that they try to serve two masters and get into trouble as soon as they start it. The other is that their trust is small.—Rev. Charles E. Jefferson.

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EDITORIALS

Vol. 94. RICHMOND, VA., OCTOBER 26, 1929. No. 43.

UNKNOWN

According to popular phrase, those who think too much of themselves are conceited and selfish. When we analyze and consider the real meaning of the words, we realize that we can not think of and about ourselves too much or too closely and that the more we think of ourselves the more strongly and clearly we will be led to humility and charity, the virtues that create and nourish each other. There we begin with the vast complications of our spiritual and mental lives—so intimately associated with our physical and mental lives, yet so widely apart from them. The more earnestly and honestly we scan ourselves and our own weaknesses and sins, many of them, perhaps, unsuspected even by our fellows supposed to know our innermost impulses and motives, the more we tend to humility and to kindly judgment and compassion for others, the more fervently we must adore the God sinless and omnipotent and yet so merciful and forgiving. The more tolerant of the faults and frailties of others we are, the more loyally we try to assimilate the invitation to the Holy Communion, exhorting us to approach the Sacred Table in love and charity with our neighbors, and absorb the tremendous meaning of the little word "as" in the Lord's Prayer—forgive us our trespasses in the same way we forgive those trespassing against us—the more humble and penitent and forbearing our hearts must be.

This is but the beginning of results of faithful thinking of ourselves. The more of it we do, the more we must be impressed with the paucity and scarcity and narrow limits of what we know and the illimitable vastness of what we do not know, can not know from our physical senses, or our reason or from books; of what we can not control nor direct by such powers as we possess. Ten miles above us is atmosphere in which we can not breathe or live. Ten miles beneath us are conditions of which we may but surmise and guess. Above us or beneath us may be changes and activities which at any moment, and without warning, may wreck great cities or blight countries; and our much-boasted science can not predict such event nor teach us to avert or resist. We know nothing of the real beginning. Genesis tells of the foundation and construction of this world in which we live, but behind that are enormous mystery and darkness and silence—the origin, the establishment of what we call the laws of nature, like the attraction in the heavier body for the less. There the boldest and most unrestrained of the speculative scientists and philosophers are baffled and forced to halt, knowing no more than the crudest Tennessee mountaineer. The future, the eternity before us, is equally hidden, the most ecstatic faith and hope catching of it, but the faintest glimpses, such as sometimes may illuminate and glorify the face of a saint at the moment of the departure from this life that we call death. In our daily lives are continual influences beyond our knowledge, beyond our control. A hurricane may come from the unexplored regions of the atmosphere, from tropics or arctics, an earthquake from underground, devastating storm or drought, none of which we can foresee or explain or prevent. At this moment something may be said or done at the opposite side of the globe among strangers and in countries strange to us, which presently will bring us disaster or blessing. What we do or say or think now may come from something done, said or thought five hundred years ago, may live for good or ill five hundred years hence. We do not know whence come the thoughts, evil or good, disturbing, degrading and dangerous or comforting and ennobling, to yield mischief and destruction or usefulness and helpfulness. The shapes we vision with closed eyes or looking into black darkness are mysteries, appearing and vanishing regardless of our wills, things we surely do not see, but surely discern. As we sleep parts of our memories, active and clear, call before us vividly those who have died, while other parts are dormant and lose the fact that those we meet so familiarly can not be met in this life. During our waking hours our memories retain from the past the trivial and unimportant while much of the important and valuable goes from us; and we can not understand nor define how nor why.

The beginning from which we and the universe come, the future toward which we are going, the Power under which we exist and by which we are made defy and defeat human intellect, reason, imagination. A Being, Creator and Ruler of the innumerable and immeasurably enormous solar systems and yet noting the fall of a sparrow on this small planet and hearkening mercifully to each of the Myriad earnest prayers, ascending silently from hearts or uttered by tongues in all the languages of humanity, sent into the unseen and unknown, is beyond our power of comprehension, but very real and ever present to the faith and hope born of the spirit mysteriously living within us.

The impulses, powers, life, apart from the physical and material make the real life destined to endure after the physical has decayed. Beyond the narrow limits of what can be seen, heard, felt, weighed and measured by our restricted senses and minds, we know nothing but what has been revealed and promised to us. With all our yearning and groping and searching we may not see one hour into the future, can gather no hint of the ultimate purposes of our creation. We can not determine our fates or conditions here. All our plans may come to naught when every nerve is strained. It is among the mysteries that often the righteous are stricken while the wicked thrive. We can not know causes or designs or govern events here. We can govern ourselves, guide our own souls. We can not determine our destinies in this world of which we know. We can determine what they shall be in the world of

which we know so dimly, yet so surely. We are given kinship with the Omnipresent, Omnipotent Power we may not see or hear, but with whom the spirit living within us, invisible and not to be placed nor described, may commune, gathering strength and guidance and peace. With that kinship is the responsibility, for each of us, of choosing between the material and immaterial, mortal and immortal, flesh and spirit. It is not for us to comprehend the invisible influences encompassing us continually. It is for us to understand the responsibility with which we are entrusted and be true to it, to know what our duty is and do it faithfully. We can teach ourselves that our journey here from childhood to departure is but a sojourn on the way from creation to consummation, from beginnings unrevealed to us to life and reward to be revealed gloriously and happily to those who faithfully and humbly seek them. So we may go right onward amid the hosts of the invisible influences and the crowding mysteries, with brave and trusting and loving hearts to fulfilment of the Eternal will, to know, at last, the mercy and the truth of the Eternal promises.

Alfred B. Williams.

GIFTS TO GOD PROMOTE CHRISTIAN LIVING

By the Reverend Kensey J. Hammond, D. D.

ADD to your faith virtue, to virtue knowledge, then patience, godliness, brotherly kindness, charity," wrote St. Peter. The word "add" means "lead a chorus". A devoted student of nature says, "The Apostle's idea is for perfect harmony in Christian virtue as in music." Nature reveals harmony in color as well as sound. In Christian character, grace should harmonize for beauty as music gratifies the ear.

With beauty there will be completeness. A missing note in music means discord. So St. Paul wrote the Corinthians, "as ye abound in everything, in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." What grace? St. Paul had just mentioned "the riches of their liberality" of the churches of Macedonia. They gave willingly after giving their ownselves to the Lord. So St. Paul urges the Corinthians to liberality for a larger reason than the receiver's benefit, though he includes that. He urges it by "forwardness of giving" by others less able. He also proves the sincerity of their love, and that they may "abound unto every good work."

(1) The receiver's benefit is naturally uppermost in the mind of the giver. Multitudes are helped in one way or another. Even the unworthy seek a share, as seen in hospitals, public funds added to private, special agencies very active, all bearing witness to Christian character. In part, it springs from simple humanity. Much of it is also given in the name of Christ. The highest inspiration consecrates each gift. Similarly God ordained that the agencies of His Church should reach all men. He claims the "silver and gold and the cattle upon a thousand hills." At His bidding the kingdom was organized, and the machinery of the church put in motion, and the gospel message urged upon mankind.

Yet, this high motive, including "for Christ's sake," is not the only motive. It should always be present, but one cannot afford to miss the secondary motive for one's own sake. Why ever forget the personal helpfulness of giving to God. One may say, "I cannot afford it, but honestly, one cannot afford not to give. Generosity for the sake of the giver is worthy of thought. One should know how helpful is impulsive giving, how more helpful habitual, how most helpful systematic giving becomes. A fair trial can grow voluntarily into a life habit. This habit is helped by the gratification of a warm-hearted person, realizing the relief given in need; in a sight also for the happiness of others; in a mutual rejoicing in the joy the giver has originated. With this comes also a growth in Christian charity, and Church fellowship in the heart with Him "who went about doing good". So the giver has been worthily "good to himself."

(2) The day of voluntary consecration publicly in God's House of a human life should in completeness include one's property. The consecration of property or income emphasizes the consecration of life. The life consecration is made good in a way impossible for one who withholds his property. A spiritual benefit is realized at this entrance on the Christian life.

The question may arise in consecration of property: What ought a man and his family to do? Live on it, of course. The consecration involves earnest active service for Christ. The property must be used so that this service be most perfect. Property is also a talent from God, for which we give account in the last day, as much as for time, health, or influence. Such use will include innocent pleasure and gratification of God implanted taste, where sin has not corrupted them. Being God's steward there will not be wastefulness. This will not prevent contributions to the Church. The only question will be: what is the right proportion between personal and family expenses, and the Lord's work? Nor will such use hinder obedience to the command "owe no man anything." It will prevent incurring obligations that cut off the Lord's share from the man's expenditures. The giver will understand now David's word, "All things come of Thee, and of Thine Own have we given Thee."

Such consecration of income will note its variations. Property is not too secular a thing to be religiously careful about it. Such consecrated use dignifies one's income above indifferent carelessness and avaricious carefulness. The giver will recognize this as the gift of God, and also recognize the gift of strength to labor either with mind or body. A due knowledge of one's income will allow adequate generosity. The giver will escape the sin of selfishness while making intelligent offerings. He will not trespass on family necessities, or be guilty of sinful parsimony. He will find money in his Lord's treasury "who is able to make all graces abound," including this one of liberality.

(3) There is an old, wise saying, "That I gave that I have. That I spent, that I had. That I save, that I lost." A true view of one's income prevents setting affection on things below. A due use for God aids in setting the "affection on things above". One reaps as he sows. The larger the sowing now, the more will desire and affection rest upon treasures stored up. Faith must "cast his bread upon the waters." God's Book declares the bread must be found "after many days." The direct benefit is stronger faith, as well as uplifted affection. If income increases, the personal feeling will not be covetousness, but stewardship.

"Do good with what you have, or it will do no good to you." The helpfulness of this "grace" may lead to a desire to "abound in" this exercise. God's grace can make the grace of liberality possible. God's grace can preserve from temptation, and guide one's conduct to find spiritual as well as temporal benefit. One will see more clearly the extent of God's mercies, and enjoy the spirit of contentment from the insatiable spirit which is the greatest curse of wealth. Treasure laid up in Heaven, drawing the heart thither, is a worth-while mercy. Any real experience of this is the strongest encouragement to seek a larger experience. St. Paul's view of liberality and grace puts it on the happiest basis for the true Christian of small or large means. Poverty does not preserve from avarice. Wealth does not necessarily hinder liberality. No one who has sincerely "abounded in this grace" would wish himself excluded from it's benefits. Sympathies are widened, Christian fellowship lengthened, the king's coming aided, the honor of cooperation with God enjoyed. "There is that scattereth and yet increaseth. There is that with holdeth more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Miss Annie R. Frayser, of Fort Harrison, Montana:

"Thou wilt keep him in perfect peace, whoe mind is stayed on thee: because he trusteth in thee"—Isaiah 26:3.

Who will send one from the far-away places as well as very near us?

ARE CHRISTIAN MISSIONS IN FOREIGN LANDS A FAILURE?

Archdeacon Juan McCarthy of Cuba

QUITE frequently we hear it said, that Christian missions in foreign nations are a failure. Persons who have never given a cent to foreign missions in their lives, but who have spent a lot of money in traveling from one country to another, but who never for the life of them ever visit a foreign mission Church, or chapel, when they do go abroad, but who generally occupy themselves in gambling or drinking in the lands they visit; yet these are the individuals who return to the States, and make scathing denunciations against foreign missions.

I remember some years ago, a gentleman from Chicago came along to the Province of the Oriente, when I was laboring in that Province. In conversation with a very dear friend of mine, he made the remark, that he did not believe in foreign missions, as he was fully persuaded that they were barren in results. My good friend, who was a wealthy man, had formerly sustained the same antipathy to foreign missions, until he had visited them, and had seen the work that was being done, after which he became one of my loyal supporters. This friend, who was an Englishman, said to the recent objector to missions: "I will challenge you to accompany Mr. McCarthy, on one of his ordinary trips that he is making every week. And I will bet you a thousand dollars, if you like, that after you have seen the work done by the missionary, you will change your views about foreign missions." The objector refused to make the bet, but he accepted my offer to accompany me on one of my customary trips.

At that time I was in the habit of leaving home on Monday morning, and not returning to my home until Saturday following, as I had to visit very many mission stations, which, by God's grace, we had organized on every side throughout the vast missionary district assigned to my special care. In this district there were several clergy who were under my direction, and I had to visit them regularly, to give the Holy Communion, and to baptize. These trips meant that the missionary was compelled to "rough it" every moment of the time he was away from home: sleeping at times on the floor, with the saddle blanket for a mattress, and the saddle for a pillow; or, if not, in a hammock slung up in the kitchen. The hammock was not so bad, but what was exasperating was the fact that one could feel the vivacious fleas promenading all over his body, which did not make the tired missionary feel happier, as he was engaged in exterminating them, when he could catch them; or in crushing the thousands of mosquitoes, that took delight in fattening themselves at the expense of the poor victim. But this was not all; right above one's head the hens were roosting, and one can be quite sure that they did not fail to remind the fatigued minister of their higher position. While below, the goats, too, seemed to be anxious to reveal their desire to greet the parson; by mirthfully digging their horns into the swinging hammock, the which made the minister yell out quite vociferously, and so drive the goats away. As a rule, it was impossible to sleep at all until about four in the morning, when he was so tired out from his flea hunting exploits, and from using up his vitality in slaughtering mosquitoes, that at last, he fell into a profound slumber, which lasted until the roosters began to make an infernal noise, and the man of the house came into the kitchen to make the coffee. Of course, it will be understood by the reader, that the missionary could not take off his clothes all the time he was away from home, as he very rarely had a private room in which he could sleep, while making these visits.

But our objecting friend was not aware of what was in prospect for him. We started out on our trip on Monday morning, having to make about thirty miles on some old horses, that were poor specimens. The bones were almost protruding through their flesh. The roads were simply awful. In climbing the hills, out of compassion, we had to get off the old nags, and walk up the hills, otherwise we would never have reached our destination. Reaching our first Mission station, we visited all the houses roundabout on foot, thus allowing the horses to rest up. In this way we would visit about thirty houses, leaving literature, praying with the family, or inviting the inmates to the service that evening. After awhile we were invited to partake of a Cuban meal, in a very poor farmhouse. The poor people in our honor had killed a hen, and gave us some "arroz con pollo", that was placed in the middle of the table, with only one enormous machete on the table, to serve as a knife for all who sat down to eat. My friend, who was a born aristocrat, was greatly disturbed at having to handle his portion of the hen with his fingers, but he soon gained courage, when he saw that the rest did likewise. Then some corn and beans were brought on to the table floating in grease. This certainly was not an appetizer, but one had to take at least a little of this dish, otherwise the poor people would think we were putting on superior airs. But it really did cost a tremendous effort to swallow that stuff.

The hour for service came. Our objector was surprised to see at least one hundred and fifty persons crowd into that dirty mud-shack, found right away in the heart of an immense forest, very many miles out of the reach of civilization. How those people did sing their praises to God! It was most cheering and encouraging to see how those simple country people praised God. Many of them had walked on foot from eight to ten miles, to reach the Mission. They had forded streams, at times with the water up to their breasts, carrying a bundle of clothes upon their heads. Yet, these people gladly do that to gather with their brethren of like faith. And they, so different from our American brethren, are not content with twenty minute sermons. After the minister has preached a forty-minute sermon, they will sing hymns, wanting to learn some new hymns. Then they ask the parson to speak to them again, and in this way, it is a rare thing to terminate the service until half past eleven at night. Then those poor people have to trudge back to their homes, many miles away, ankle deep in mud, wading through streams, climbing hills, but yet it is all done in the spirit of the Master, cheerfully, and gladly; and from over hills one hears the pilgrims singing praises to God, the night breezes bring the echo of the music of the hymns to one's ears. Of course, one is physically worn out, but nevertheless, as one lays down to pass a miserable night on the floor, or in the hammock, one's heart is overflowing with joy to know that we are doing the very work that Jesus engaged in; and that the Heavenly Father is blessing the efforts of His unworthy servants.

My objecting friend accompanied me for three days; then he got sick with the food, and the want of sleep. He looked an awful sight when he bade me good-bye. He looked as though he had smallpox, from the mosquito bites. Before he went away, he said to me, with genuine sadness: "Mr. McCarthy, my eyes have been opened to see how I have wronged the missionaries. I had always thought that they were a lot of drones, who were getting fat upon the wealth of others. I beg you to forgive me. I have done you all a great injustice, and from now on, you can count on be as being one of the greatest propagandists for foreign missions in the United States. And as a mark of my appreciation, I want to leave you one hundred dollars to be used in any way you think best in your work." This man proved as good as his word. He stood by our missionaries for years, until God took him to Himself.

What Are the Tasks Ordinarily Required of the Average Clergyman in Foreign Missions?

These are very numerous: People in the U. S. A. have no idea of the number of things expected of the ordinary missionary. He is expected to be a walking Encyclopedia. It is expected of him that he shall be an expert in Jurisprudence, a Commission Agent, an Employment Agent, a Doctor, a Herbalist, an Arranger of Marriages, a Dissolver of Marriages, a Scrivener, a seeker of the lost to discover lost relations, etc., and a great deal more. Just how to give the reader an idea of the many ways in which a rector is expected to serve his parishioners, I will give such an one a list of some of the functions of the genuine missionary. 1. They have to baptize. 2. They have to marry the people. 3. They have to bury the dead. 4. They have to prepare the candidates for Confirmation. 5. They have to help them to get their passports. 6. They have to get them into the hospitals when they are sick. 7. They have to get the folks out of all kinds of judicial scrapes. 8. Get their children inscribed in the Civil Register. 9. Visit the sick in the hospitals. 10. Visit the prisoners in jail. 11. Get some of them out of jail when possible. 12. Keep in touch with people needing servants. 13. Keep in touch with the people who seek for work. 14. Give letters of recommendation. 15. Arrange family troubles. 16. Give legal advice. 17. Give medical advice. 18. Give massage, compresses, and fomentations to the sick. 19. Find husbands who deserted wives. 20. Find the wives who have

deserted their husbands. 21. Arrange Church entertainments. 22. Write out, and compose poems, hymns, religious dramas, and recitations, for the children for the entertainments. 23. Train the children how to play well their parts in the entertainments. 24. Train the choir. 25. Build the Church House with one's own hands, although ignorant of the first rudiments of bricklayer's skill. 26. Build a large platform, with scenery for the entertainments, without understanding the rudiments of carpenter's profession. 27. Build the sanctuary for the Church, to the best of one's poor ability. 28. Make the altar rails for the sanctuary. 29. Collect clothes and distribute same to the poor of the parish. 30. Give Bible studies. 31. Study the lives of great missionaries with our young people. 32. Train Sunday-school teachers, and help them with their lessons. 33. Attend to a central church, with three different congregations in different languages, every Sunday, which included three sermons at least in English, and Spanish, instructions in the Sunday schools, English and Spanish; with Holy Communion services as usual. 34. Attend to about fifteen other missions, several of which were two hundred miles away, and the writer was the only clergyman to visit them, besides attending to his central church every Sunday. 35. Ride over 1,000 miles every month to these divers mission stations by train, on horseback, in sugar cane wagons, or walking on foot, but very rarely in automobile, owing to the abominable condition of the roads. This is a bigger task than one would imagine, since trains rarely run as regularly as they do in the U. S. A., and frequently are five to ten hours late. And when one has to wait at dirty stations for that length of time, one can understand why travelling is so disagreeable under such circumstances. Then one has to make such horrid combinations, and has to lose so many precious hours in doing so. Frequently one has to ride on top of the sugar cane in the sugar wagons. This is very dangerous, as should the sugar cane slip down, then the rider's life is in danger. 37. Then the minister has to write more or less one hundred and fifty to two hundred letters a month, to his friends, and divers missions, on divers subjects. 38. Make about two hundred to three hundred visits every month, in his central parish, or in his mission districts. 39. He has to give aid to the poor when possible, to do which necessitates investigation. 40. And also give calisthenic lessons to the young people of the church in the large Church House that he and his boys built with their own hands.

These are a few of the duties of the **luxury-loving rector.** I wonder how many of our readers ever thought of the long chain of duties that were to be done by their **indolent** missionaries? Yet, you will see men who have left fine churches in the United States, where they were receiving thirty per cent more stipend, than they receive in Cuba, who gladly make the sacrifice, so as to cooperate with the Church of Christ in sending the Good News of Salvation to the end of the earth.

Why Are Not Foreign Missions as Successful As They Should Be?

I will speak frankly, brethren! The reason is because the Communicants of the Episcopal Church in the United States and **slackers,** and are backing down on their obligations. They are not toeing the mark as loyal Churchmen, and Churchwomen should do. They are profoundly interested in building up beautiful churches and cathedrals in the United States, but when this is accomplished, they think they have done their duty. We are real glad to have them build those wonderful sanctuaries. But should they forget their Christian obligations to those in Macedonia, who are pitifully clamoring for assistance day after day, while the millions pass unheedingly by, taking no notice at all of the foreign appeal for immediate help?

We see them sing that fine hymn:

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the cross of Christ, my God.
All the vain things that charm me most,
I sacrifice them to His blood.

Were the whole realm of nature, mine,
That were an offering far too small.
Love so amazing, so divine,
Demands my soul, my life, my all.

And as they sing these words, it seems as if they really meant what they sang; but when the moment comes to pass the plate for the offering, it is discovered that the value they place upon their soul, their lives, and their all, is indeed insignificantly small, if one can judge by the offering they give. Think of it. The Episcopal Church, **which is** supposed to be the richest Church in the U. S. A., not being able to meet its very small assessment of $4,350,000, for the year 1929, for missions, home and foreign! It is simply scandalous. Such a wealthy Church not being able to meet such a miserable assessment as three dollars and fifty cents per capita for every communicant, to carry on its mission work at home and abroad! Let us take the **foreign** work, not counting the Philippines, nor Porto Rico, nor Alaska, Panama, Honolulu, but embracing all the other **foreign** missions throughout the world. We are accustomed to sing with genuine sentiment, "From Greenland's Icy Mountains to India's Coral Strand," but have you ever thought what the Episcopal Church is giving to **foreign** mission generally? Our Church was expected to give to **foreign** missions (not counting the special effort made for the Japanese hospital in Tokyo, which is extraordinary), about $1,500,000. That looks like a big sum. But when it is divided among 1,200,000 members who are communicants of our Church, it just means that each member is expected to give two and a half cents a week for **foreign** missions, **but owing to the colossal poverty reigning in the U. S. A., our poor people, feeling the terrible crisis** so much, are altogether unable to meet their obligations to God, of paying to His Church for foreign missions, the enormous amount of less than three cents a week. Certainly, the poor Americans need the world's sympathy! I am sure that if their adverse conditions were fully comprehended by the Allied nations, that they would augment their annual payments towards the debt reduction, so as to help America again **recuperate** some of the wealth it lost during the great conflict!

Of course, these same people, who cannot subscribe three cents a week for foreign missions, can easily expend thirty times that amount on joy rides, on cigars, on theatres, etc., every day in the week. None of these things are bad in themselves. But while we are seeking our own pleasure, shall we be unmindful of the needs of those whom we have promised to evangelize? Shall we make the teachings of the ancient Greek Aristoippus, the founder of Hedonism, the principle to govern our lives? Shall we live only for ourselves, forgetting the urgent needs of our brother, as did Cain of old? You and I are our brothers' keeper. If we are unwilling to take on our share of the responsibility of our Church to evangelize the world, then we should be branded as slackers, and as cowards, who are hindering the progress of the Gospel in foreign lands. How can our Mission Board do the great work expected of it by our Church, if it is being hampered all the time by lack of means? Think of it! That the insignificant amount which was allowed **foreign** missions annually, **has had to be reduced by three per cent, because the impoverished Episcopalians** are unable to pay their enormous assessment of **less than three cents a week for foreign missions! What will the world think of the boasted generosity of Episcopalians, when they read such a statement as this!**

Of course, missions must be a failure as long as God has to depend upon persons who are lovers of pleasure more than of God; who have the appearance of godliness, but who are lacking the power of same. They are lacking the power of God, in their lives, simply because they are robbing God of His share of the wealth which they arrogantly claim as their own. It would be well for such to study Malachi 3:8-12, then will they understand what a great obligation they have towards God. How can the people in foreign lands hear the Gospel, unless we send missionaries to preach to them? See Romans 10:13-15. As long as we are slackers in God's work, and fail to support our faithful Mission Board, and our self-sacrificing foreign missionaries in their efforts to take the Gospel to the people, why, of course, foreign missions must necessarily be a failure. But the cause of the failure, must be laid upon the shoulders of the Episcopalians in the U. S. A., who fail to sustain the hands of their missionaries in foreign lands.

Can these missionaries be expected to carry out the Great Commission of the Lord in the mud-shacks, and borrowed buildings, such as we have been using for a very large number of years in the past? Do not Americans know that Cubans are accustomed to worship in beautiful churches and cathedrals? How, then, can we expect to make any impression upon a refined people by inviting them to dingy and often dirty hired or loaned buildings, to worship God? Would Americans go to such buildings? No, they would not. Yet they expect the Cubans, who have just as much self-respect as Americans have, to go to such obscure and cheap places to worship God. If you want your Church to be a success in Cuba, or elsewhere, in Latin-American lands, it is very important that good churches be built in all the large cities. We are simply throwing away our money by sending our missionaries to foreign Latin nations to do missonary work, when we do not give them decent churches in which to invite the people. To do otherwise, is to give Latins the impression

that Episcopalians are a lot of cheap-skates, and so they adjudge that the teachings of our Church are also of an inferior kind, and cannot be worth much. And since our Church has no literature at all in Spanish to put into the hands of the people, so that they can study what are our doctrines, the result is, that our Church work in nearly all these countries is nearly at a standstill. And it must necessarily remain so, so long as the people of the United States do not awaken to feel their responsibility of undertaking the evangelization in a proper way, of the countries adjacent to the borders of our great Republic.

Let us stand on our dignity, and show a little pride in our missionary efforts in foreign countries. The Presbyterians, Baptists, and Methodists have built fine churches throughout the Island of Cuba. But the Episcopalians with the parsimonious allowance given to our Bishop, have been unable for years to make any advance move, with the money coming from our Mission Board. But if we really feel that the American Church cannot afford so much as three cents for each communicant weekly, for foreign missions, then I would recommend that we get out of Cuba as quickly as possible, so as not to be a tremendous burden on our brethren in the North.

CONVERSATION OF GENERAL T. J. JACKSON WITH HIS ADJUTANT, MAJOR ROBERT L. DABNEY, WITH REGARD TO THE FIRST BATTLE OF MANASSAS

By Samuel B. Dabney

THIS battle was fought by raw troops, with the exception, I believe, of artillery in the Northern Army.

The High Commanders, on both sides, were professional soldiers, graduates of West Point, as was Jackson. The President of the Confederacy, though 'long in civil life, was also a graduate of that institution, and reached the scene, immediately after the battle. The difference in point of view among the professionals and, perhaps, with the President, who had been a professional, is an interesting episode.

When the flank of the army was turned, Jackson, commanding a brigade, without orders marched to the sound of the guns, seized the position on which the battle was fought, gave the routed men of Evans, Bee and Bartow (the last two killed on this day) a chance to rally, and so committed his commanders, Johnston and Beauregard, to the battle as he had pitched it, and gave them an opportunity to bring up their forces. Rarely has a mere Brigadier dared to so go ahead on his own responsibility; believing in discipline and exacting strict obedience himself, yet, at a great crisis, when there were no orders, he had the courage and quick decision to act. One of his characteristics was this power of determination, and beyond almost any commander, he had that rarest of intellectual qualities, "mens aequa in arduis". The confusions and uproar of the battlefield seemed to make more precise and rapid his mental processes, and more absolute the finality of his orders.

His raw infantry, for the greater part of the battle he kept lying upon the ground, and though their losses were severe, held them; thrusting them forward as the crisis demanded. Throughout he kept on horseback, and, though painfully wounded, from time to time, rode his recumbent ranks, in a storm of missiles, steadying the men by his unconquerable demeanor, and encouraging words, and so showing his ability to get the best out of raw soldiers.

At the last crisis he thrust three regiments forward in a fierce bayonet charge, and pierced the centre of the enemy. At the end of the battle both armies had almost dissolved into mobs, but the enemy was on the run, the Confederates held the field. In the meantime fresh forces were pouring into Manassas. Immediately after the battle, when his wound was being dressed, he said, that with ten thousand fresh men, Washington could be seized; and the ten thousand were at hand. The next day, and thereafter, he observed that reticence, so characteristic of him, and which discipline imposed, not to criticise his superiors, and except on the occasion to be stated, under a sudden impulse, he seems not to have done so.

Generals Johnston and Beauregard seem to have been appalled by the condition of their troops, but they did not realize, as Jackson did, the situation of the enemy. If they had seized Arlington Heights and commanded Washington with some of their artillery and marched the bulk of their army for the fords of the Potomac east of the mountains, as General Lee did in 1862, and occupied Frederick, Md., and thence marched on Washington or Baltimore, it is now clear that the enemy would have evacuated Washington, Baltimore and Eastern Maryland would probably have flamed into revolt, and the frontier of the war been thrust to the Susquehanna River.

The fresh troops were ample to lead, and order could have been restored in the victorious army. Before the battle Johnston's men had made a hard march from the Valley, after victory within the next day or two, assuredly the army could have gone forward. But the Confederate commanders, accustomed to regulars, did not realize the condition of the enemy, or the value of their own soldiers against an enemy so demoralized. General McClellan, who took command at Washington, within a few days, stated that the only reason the "rebels" did not take the city, seemed to be that they did not care to. The Englishman Russell and others, as well as General McClellan, have left vivid accounts of the mob into which McDowell's army sank. Jackson, professional as he was, considered that volunteers were the best material for soldiers, and in 1862, his men, battle trained and better disciplined, broke Sykes' regulars, at Gaines Mill, and this over great obstacles.

Colonel Henderson, of the English army, was author of the great biography of Jackson, which helped to prepare the British for the world war, and was a source of inspiration to their higher command. It is largely founded upon Dabney's Life, to which he gives full credit.

As a subordinate, Jackson could not criticise, but he could suggest, and Colonel Henderson has given us an account of his suggestions.

The seizure of the line of the Susequehanna, and threatening Philadelphia, and perhaps penetrating across the neck to Lake Erie, attacking through Northwestern Virginia, now West Virginia; or the one of these plans, were constantly being revolved in his mind, and in some form, until his death. Of course, such Napoleonic schemes implied that the Confederacy should rapidly avail of its interior position, and strip many points of troops and make a great concentration in Virginia. The risk and magnitude of these conceptions and the inevitable political resistance were too great for the Confederate Government. These views after Manassas, and before he went to the Valley, he laid before General G. W. Smith, commanding the division to which his brigade belonged, pressing them hard upon him as a medium for their communication to higher authorities. General Smith stated to him that they, in whole or part, had already been submitted, apparently by Generals Beauregard, Johnston and himself, and rejected. (Henderson, Vol. 1, p. 174, communicated by General Smith.)

Rarely, I think, have two men of such monumental industry and hard trained minds worked together, as General Jackson and my father. Both were impatient of laziness and lack of precision, both highstrung and intense. My father's conscientious accuracy of memory exceeded that, I think, of any man I ever knew. Therefore, I am certain that what is now stated is correct. At one time it could not be published, involving a criticism of superiors, but after so great a lapse of time that reason for withholding it, no longer exists.

My father said that after the battle of Port Republic, which closed the Valley Campaign, probably the next day, the General and he (his adjutant), were seated at the same table writing, and that Jackson laid down his pen and seemed to relax. My heart did likewise, and on an impulse said: "Was it not a mistake, that we did not follow up the victory of Manassas?" That Jackson frowned across the table at him, and he thought that he was about to receive a rebuke, for asking a question which involved a criticism of military superiors. But the sternness of Jackson's face was merely the reflex of the intensity of his feeling. He momentarily lost control, and exclaimed (I believe striking the table violently): "A deplorable mistake, do you know that we had ten thousand men (by the next day) who had never drawn a trigger?" He then sharply recovered himself and said nothing more.

A BILL OF RIGHTS

By DeCourcy W. Thom

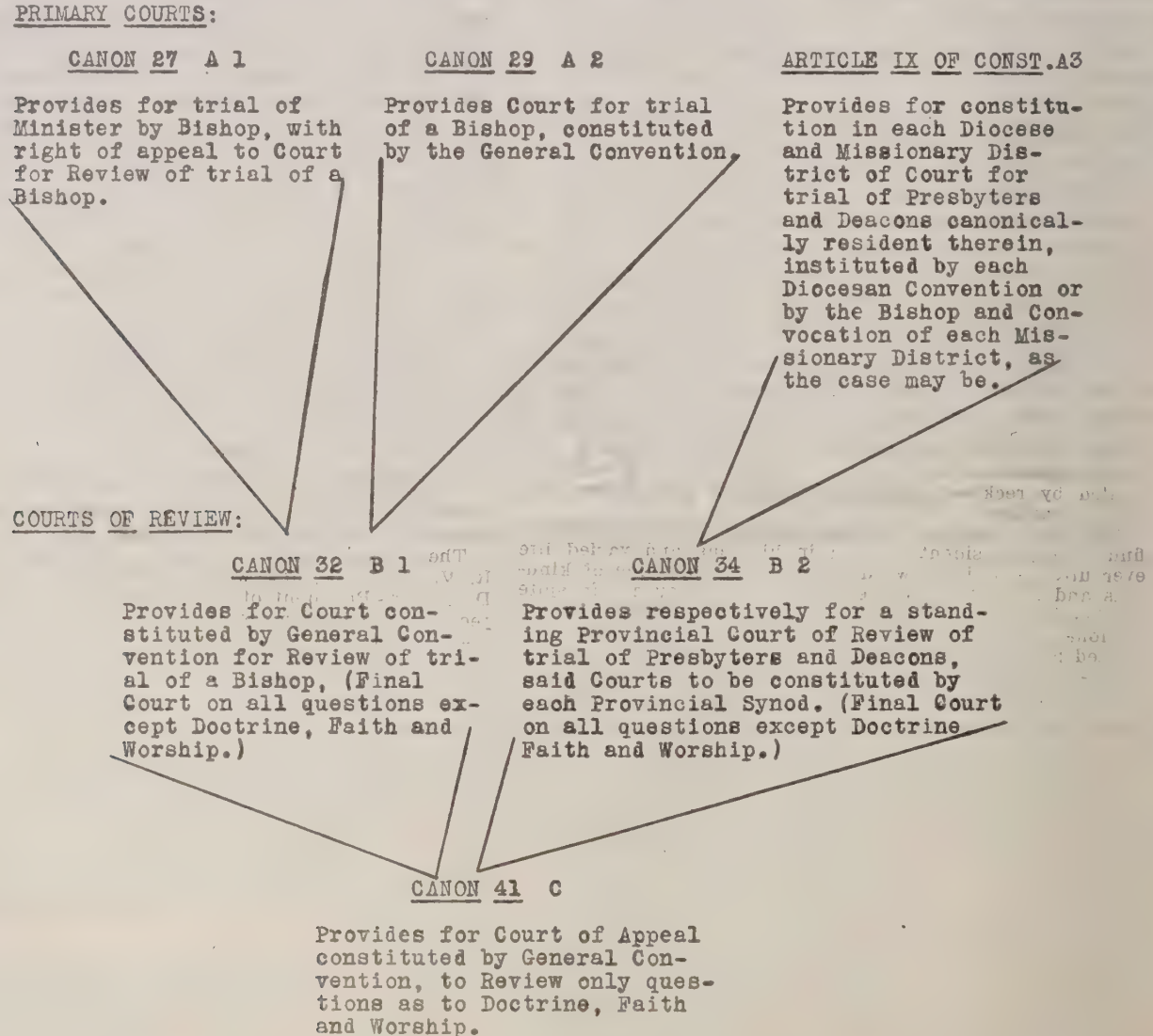
THIS bill will show, according to my promise, exactly how the six Courts I have suggested to prevent infraction of the Constitution (including the Thirty-nine Articles of Religion), the Canons and the Rubrics of the Protestant Episcopal Church in the United States of America would function.

But first, let me remind that each person baptized into the Protestant Episcopal Church in the United States of America becomes thereby a member of that Church, obligated to obey its principles as set forth in the Constitution (of which the Thirty-nine Articles of Religion are a part), the Canons and the Rubrics which it has adopted and to oppose any infraction of them. The total of such membership is 1,877,813. Of that number, our 144 Bishops form only seventy-seven ten-thousandths of one per cent; and our 6,093 Presbyters and Deacons jointly form only thirty-two one-thousandths of one per cent; but our laity forms the completing ninety-nine and two-thirds per cent, numbering 1,871,576 persons.

But each one of those 144 Bishops (at this writing there are two vacancies), in addition to his baptismal obligation, also has vowed when consecrated as a Bishop as follows: "In the name of God, Amen. I, N., chosen Bishop of the Protestant Episcopal Church in N., do promise conformity and obedience to the Doctrine, Discipline and Worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ."

To the Bishop or Bishops thus pledged and officiating, respectively at "the ordering of Deacons and Priests" (Presbyters) that is, at the making of a Layman into a Deacon, and at the making of a Deacon into a Priest (Presbytery), each such candidate has promised to "reverently obey his Bishop", which Bishop as shown above has vowed to conform to the Doctrine, Discipline and Worship of our Church denomination, whose Constitution (including the Thirty-nine Articles of Religion), Canons and Rubrics, have defined what it holds to be Orthodox and so has permitted to be put into our Liturgy. Clearly, therefore, every loyal and informed member of our denomination must try to enforce the requirements of its Constitution, Canons and Rubrics. But those clear and basic definitions of Orthodoxy are being violated near and far. In which of our inclusive total of 115 Dioceses and Missionary Districts are they not violated?

Surely we must find some way to enforce the basic principles of our Church denomination, or else consent to have it destroyed. For some reason our Bishops, as a class, are not controlling the clerics who are openly violating the principles of our Church denomination. Therefore, I propose that the following Courts be constituted so as to strengthen the Bishops' hands. Those Courts are indicated briefly, and described and set in sequences on the accompanying graph:



They are of three classes, that is, to say: (1) Primary Courts, three in number, and designated on my graph, respectively as A 1, A 2 and A 3. (2) Courts of Review, two in number, designated on my graph respectively as B 1 and B 2. (3) An Appellate Court, designated in my graph as C. Of these, Courts A 2, B 1 and C are to be constituted by the General Convention of our Church. Court A 1 is to consist as at present of the local Bishop under Canon 27, except that right of appeal by a Minister convicted is added, as I state. The Bishop is here to be the Court, if he choose, because it is merely desired to strengthen the situation. Court A 3 is to be constituted by the Diocesan Convention, or by the Convocation of a Missionary District as the case may be. Court B 2 is to be constituted by the Synod in each Province. These various Courts would function as follows: If a Bishop does not choose to try a Minister, as provided in A 1, that Bishop shall have the said Minister tried promptly under the provisions of the Court described in A 3. The convicted person would have the right of appeal to the Provincial Court, indicated under B 2, which Court would be final on all questions except those of Doctrine, Faith or Worship, in which casee appeal would lie

to the Court, described under C. If a Minister is tried and convicted by a Bishop as indicated by A 1, such Minister would have the right of appeal to the Court as indicated by B 1. The decision of that Court would be final on all questions, except those of Doctrine, Faith or Worship—concerning which an appeal would lie to the Court, indicated under head C. So much as to the trial of a Priest (Presbyter) or Deacon.

But if a Bishop is tried, it would be under Court A 2. Such Bishop, if convicted, would have the right of appeal to Court B 1. The decision of Court B 1 would be final on all questions, except Doctrine, Faith or Worship, concerning which there is provided the right of appeal by the convicted Bishop to Court C. These Courts are to be duly set to work by any ten adult baptized members of the Parish affected, or by twenty per cent of the total adult baptized membership of said Parish, if that percentage be less than the number ten.

Courts A 2, A 3, B 2 and C, would be composed of one Bishop representing the 144 Bishops; one Priest (Presbyter) or Deacon representing the inclusive number of 6,093 Priests (Presbyters) and Deacons, and one Layman representing each entire 250,000 Lay-members of our Church. As our Laity numbers 1,871,576, such representation would give to the Laity seven members. Each of the five Courts I have just named would thus have nine members. Surely a Lay representation of only seven on each of those Courts would show very general repression for each member of our Church, is as much an owner of it as is any other member, whether clerical or lay, and the Laity numbers, as I have written, more than ninety-nine and two-thirds per cent of our total Church membership.

I trust that this article, including the graph, has made my proposition about these six Courts perfectly clear. If not, I will be glad to answer any inquiries on the subject.

ADDRESS BY GENERAL A. T. GOODWYN

Note: This address was delivered by the Commander-in-Chief of the United Confederate Veterans, at their thirty-ninth Reunion, held at Charlotte, N. C., June 5, 1929. It is being carried in the Southern Churchman in successive divisions, this being the third.

"In 1864 Louisiana had been reduced to a military province by the consent and influence of President Lincoln, who was the pioneer author of 'Re-destruction of the South', plausibly termed Reconstruction. I quote from Rhodes History:

" 'Executive Mansion, March 13, 1864.

" 'Hon. Michael Hahn:

" 'My Dear Sir.—I congratulate you upon having fixed your name in history as the first Free State Governor of Louisiana. Now you are about to have a convention which, among other things, will probably define the elective franchise, I barely suggest for your private consideration whether some of the colored people may not be let in as, for instance, the very intelligent and especially those who have fought gallantly in our ranks. They would probably help in some trying time to come, to keep the jewel of liberty within the family of freedom. But this is only a suggestion, not to the public, but to you alone.

Yours truly,

'A. LINCOLN.'

"Here you have President Lincoln suggesting a plan for so-called reconstruction which was subsequently adopted by his partisan lieutenants. It was a vindictive policy to destroy the social institutions of the South, States reduced to military provinces—the most respectable white people disfranchised—all negroes enfranchised, and led and controlled by reckless groups of foreigners and a few nondescript natives.

"In my reading and research in history I have failed to find where President Lincoln in his long and varied life ever uttered a single word or wrote a single line of kindness and sympathy for the people of the South. In spite of this fact—in spite of an indefensible economic war of sectional greed—his assassination was most deplorable and excited horror and sympathy in all sections of the country. Had he lived we have no reason to believe we would have been, in any degree, relieved from the inflicted persecutions and humiliations of his party politicians in control of public affairs—deluded as they were by ignorance, hate and vindictiveness. These politicians used this terrible tragedy as fuel to flames of war passions to the slander and traducement of the South as long as they could politically deceive the masses. With these conditions in view we know President Lincoln's death was most unfortunate for the South. Time has changed conditions. Thoughtful people both North and South are beginning to see that the cause of the war was economic and political. The spirit with which it was waged was wanton and cruel; that after the South had been crushed by the man power and the money power of the world—its treatment by the dominant power was infamous.

"Dr. Curry writes:

" 'Early in the struggle the North realized that the South could not be defeated in a single-handed contest, and so seductive bounties, with prospect of future pensions, were held out to promote the enlistment of the overcrowded populations of Europe. With this preponderant avoirdupois, equipped and supported without a day's failure of subsistence, four years of gigantic struggle, with a thousand battles unsurpassed by Napoleonic wars, were needed to subjugate the handful of badly armed, poorly clad, poorly fed Southern soldiers.'

"Comrades—According to official statistics furnished by the Federal Secretary of War, more than 720,000 foreigners came over and were enrolled against the South. General Butler estimated that 150,000 negroes were enlisted in their armies.

"Here we have by their official records an army of 870,000 foreigners and negroes. The maximum estimate of the Confederate Army was 700,000 from first to last. These official records show the combined odds of foreigners and negroes alone were more than 170,000 in number.

"The Confederate soldiers were native to the soil and with rare exception were of Revolutionary ancestors. Without considering the cost in blood and treasure, they faced these mighty odds for four years in defense of the sacred principles of local self-government bequeathed to them by the teachings and examples of Washington, Jefferson and their heroic comrades against the mighty odds of King George in his intolerable aggressive war of greed and injustice. The Confederate soldier knew he was historically, constitutionally and morally right, and to the end was inspired with hope by the consciousness that he is thrice armed who has his cause just.

(To be continued.)

MEMORIAL SERVICES AT STRATFORD HALL.

Fredericksburg, Va.—Thousands of people attended Memorial Exercises Sunday, October 13, at Stratford Hall, ancestral home of the Lees in Westmoreland County, Virginia, when, under auspices of the Robert E. Lee Memorial Foundation, the Fifty-ninth Anniversary of the death of General Robert E. Lee was commemorated.

The ceremonies were held at the Mansion, where lived Richard Henry Lee, "Lighthorse Harry" Lee, the other famous Lees of the Revolutionary period, and later General Robert E. Lee, most famous of them all.

The ceremonies Sunday began with prayer by the Rev. R. V. Lancaster, and were presided over by Mrs. Charles D. Lanier, President of the Foundation. Many prominent people followed with short addresses. A letter from General Lee, interceding for a boy being tried as a spy, was donated by E. T. Stuart, of Philadelphia, through Mrs. Pope Yeatman, of Pennsylvania.

Among those present from various states were: Governor Bibb Graves, Alabama; Senator Allen Barclay and Mrs. Barclay, Kentucky; Mrs. Orton B. Brown (daughter of General John B. Gordon of the Confederate Army), New Hampshire; Senator Guy D. Goff and Mrs. Goff, West Virginia; Senator Carter Glass; Hon. S. Otis Bland and Mrs. Bland, Virginia; Mrs. Pope Yeatman, Pennsylvania; Senator Harry B. Hawes and Mrs. Hawes, Missouri; State Directors, representing their states were: Mrs. Emerson Root Newell, Connecticut; Mrs. Horace Van De Venter, Tennessee; Mrs. Thomas Floyd Smith, Kentucky; Mrs. Ambrose C. Ford, Clifton Forge, Va.; Mrs. Walter D. Lamar, Georgia; Mrs. Andrew Jackson Geer, South Carolina; Mrs. Josephine E. Washington, District of Columbia; Mrs. Egbert Jones, Mississippi; Mrs. Rufus N. Garrett, Arkansas; Mrs. Robert Spilman, West Virginia; Mrs. Pope Yeatman, for Pennsylvania; Mrs. G. B. Fariss, for Missouri.

Monday was proclaimed "Stratford Day" in Virginia schools by Harris Hart, Superintendent of Education in Virginia, and teachers were asked to read something about Stratford Hall and its great men, especially emphasizing the life and work of General Robert E. Lee.

Executives of the Robert E. Lee Memorial Foundation were in session at Stratford Hall until Tuesday night, when they held a final session in Fredericksburg and attended tea given by the U. D. C., with a lecture, illustrated with historic scenes, given by Dr. S. L. Scott. Mon-

day afternoon they took a trip up the Potomac on the Coleman DuPont's yacht.

Directors of the Memorial Foundation have commenced an intensive campaign to raise the $500,000 needed to complete payment for and restoration of Stratford Hall. The Mansion will be fully restored, as will the old outbuildings, and the gardens, once the most beautiful and elaborate in the whole South. Around these, and the house and enclosures, there was formerly a full mile of brick wall, seven feet high. When it is dedicated as a National Shrine, officials of the Foundation say it will be the most beautiful place of its kind in the country.

Already the financial campaign is meeting with great success and it is hoped it will be finished by next fall.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

"TRUTH."

Mr. Editor:

Let me, an old Confederate, thank you for "Historic Tablets" (Landon Covington Bell) in today's (September 21) paper. His book, the "Old Free State", deserves careful attention, especially of this generation, who need much the truth of U. S. A. and C. S. A. history since 1861-65.

"Truth crushed to earth shall rise again:
Th' eternal years of God are hers:
But Error, wounded, writhes with pain,
And dies among his worshippers."

God bless The Southern Churchman!

Berkeley Minor, Sr.,

Charlottesville, Virginia.

TREASURES.

Mr. Editor:

I have been counting up my treasures. In a country walk today I lost an antique pin with a lock of my father's hair. It was a lovely thing and I valued it, but a greater treasure remains. When my father died at the age of thirty, his aged father wrote: "In the daylight of his faith we have witnessed a death more like translation." Always have I heard of my father's faith, and he died before I was born. Recently my husband died. I gave my ruby ring (his gift) to his young god-daughter. And yet I have my ruby!

The ruby I prize most is his faith. That faith impressed all who knew him. A sister-in-law said: "I think E's faith is the loveliest thing I ever knew." How it comforts me in my loneliness to remember how his faith was a light on his path through all his beautiful youth, and how it sustained him through later years of invalidism.

Knowing as I did how he walked with child-like trust with Him he loved with all his heart, I am saved forever from any doubt that He loves His own and That He loves them unto the end.

Faith is a living thing, a glorious thing! I have many more saints, more than I can mention in a brief paragraph.

G. W. H.

Book Reviews

THE PRIMITIVE CHURCH: By Canon B. H. Streeter. Cloth. Pp. 323. Published by The Macmillan Company, New York City. Price, $2.50.

These Hewett Foundation Lectures delivered in Cambridge, Mass., and the Union Theological Seminary in New York, present the latest critical results of the study of this absorbing theme. What was the Primitive Church? How was it governed? By what processes did the various postulates of modern ecclesiasticism come into form and vital expression?

The Canon sifts the traditional and suppositious elements for the better explanation of the changes which became effective during the earlier years of the life of the Church. The different characteristics of the various congregations are treated with a winsome clarity and interest. The Church in Asia, Syria, Rome and Alexandria, which played a so-important part in the development of the administration of the body of believers all are discussed with fidelity to fact and cordial appreciation of differing schools of thought and practice.

A general and subject index with an appendix enrich the field of investigation. The object is to make this volume a sequel to the former contribution by the same author, "The Four Gospels", advancing now into the realm of Church order and authority. A truly commendable volume, without bias, frankly open and clearly expository of conditions marking the life and labors of the primitive Church.

Kenneth Mackenzie.

Church Intelligence

Conference on Evangelism.

The Diocese of Springfield issued a cordial invitation to all who might find it convenient to be present at the Mississippi Valley Conference on Evangelism, meeting in Springfield, Illinois, October 22-23.

It was a call to clergy and people to revive within themselves and others a consciousness of the reality of Christ's presence.

The program began with a celebration of the Holy Communion in St. Paul's Church, on Tuesday, at 7:30 A. M., and concluded with an Open Forum Wednesday afternoon.

Participating in the services and addresses were: the Rt. Rev. Irving P. Johnson, D. D., Bishop of Colorado; the Rt. Rev. John Charles White, D. D., Bishop of Springfield; the Rt. Rev. Joseph M. Francis, D. D., Bishop of Indianapolis; the Rt. Rev. Edward Fawcett, D. D., Bishop of Quincy; Dr. Larkin W. Glazebrook, Field Worker of the National Commission on Evangelism, Washington, D. C.; the Rev. Edward Haughton; the Rev. John S. Bunting; the Rev. Jerry Wallace; the Rev. Stephen E. Keeler; the Rev. Robert H. Atchison; the Rev. George St. G. Tyner.

A Children's Crusade.

There is a new movement abroad in the Church—one that has come quietly but steadily forward in the last two years. At last there is to be a great, concerted program for childhood in the Church. It is being sponsored by the Province of the Midwest. All the thirteen dioceses in this Province, covering the States of Ohio, Michigan, Indiana Illinois and Wisconsin, are sharing in this program.

Briefly, the objectives are:

1. To win more children to Christ and the Church.

2. To improve the skill and spiritual power of our Church School teachers, particularly to add men to the teaching staff.

3. To awaken the Church in this Province to the importance of her work with the children.

4. To quicken the spiritual lives of parents in the home.

5. To hasten the spiritual growth of children.

The Rev. C. C. Jatho, recently appointed rector of St. John's, Royal Oak, Michigan, has prepared the material for the Fall Mission, and the Lenten Services and, as a member of the Committee, has had a very active share in all the plans. The Superintendent of Religious Education in the Diocese of Michigan, Ernest E. Piper, conceived the idea, and is chairman of the Provincial Committee.

The program consists of two main emphases: first, a week's mission for children, which it is hoped will be held this fall in every parish and mission in the Province between October 13 and November 24; second, a series of Lenten week-day services for children.

The Fall Mission is called "Knights of the Way". It is a challenge to the children to follow Christ as their Hero, Friend and Leader. While the Mission and Lenten Services are primarily to deepen the spiritual lives of the children the program aims to stimulate every phase of the work for children. First, in the Church School, a special prayer card has been printed for the use of the teachers. At the next teachers' meeting the program, "Adventuring with Christ", should be set forth and

their support secured. Second, the parents of children in the primary and junior departments of the Church School should be enlisted. A Parents' Prayer Card has been printed. Bishop Page has generously contributed his splendid Book of Prayers for family use to the cause. The Rev. E. Chauncey, of Columbus, Ohio, has written a valuable article on the function of a Christian home. Third, the program aims to challenge the children to a more loyal following of the Master. A special card has been printed for distribution to the children containing worship suggestions.

This program is meeting with a far greater response than anticipated. Every mail finds letters coming to Mr. Piper's office, from all over the country, asking for the material. The American Church Army working in Illinois, has sent in word that they intend to use "Adventuring with Christ".

Putting this program on in a parish means work of the hardest sort for our priests. The booklet, "Knights of the Way", is complete. Every detail of the service, the questions and answers, the instruction and the stories is complete. There will be no need to go outside for any material. But nevertheless this Mission for children will demand the energy, inspiration, and spirit of the clergy, and the active cooperation of their parishes. The committee furnished the skeleton, the clergy and people must furnish its life. "Inasmuch as ye have done it unto the least of these' comes the command down the ages. The Holy Spirit is at work. Nothing can stop this advancing tide of life which is waxing strong in the Fifth Province for the children Jesus loves.

Material for the Program may be secured from Diocesan Headquarters, 63 East Hancock Avenue, Detroit, Michigan.

McE.

Proportionate Giving.

This is both a Scriptural and practical method of Church support. Just what is proportionate giving? Proportionate to ability. Proportionate to interest in the Church. Proportionate to the benefits received from the Church's influence, past as well as present. Proportionate to the support of worldly and secular causes. Proportionate to the love of Christ.—The Crozier (Neb.).

A Layman to Laymen on Personal Evangelism.

The National Commission on Evangelism is to be highly congratulated on its choice of Larkin W. Glazebrook, M. D., as a field worker. Dr. Glazebrook recently completed a two weeks' visit to our small diocese, Upper South Carolina. During that time he visited fourteen parishes, missions and colleges, and addressed twenty-four meetings, speaking to a total of about 6,000 souls. His success in deeply interesting men, women and young people in the subject of Personal Evangelism was most marked. The task of really interesting men in this vital subject is difficult and when the Church finds a layman who can do it, as Dr. Glazebrook can, and does, I feel that the fact should be made known to the Church as widely as possible. I understand that visits, such as Dr. Glazebrook made to this diocese are possible for all dioceses. I do not know how the Commission on Evangelism wishes contact made with Dr. Glazebrook, but the simplest way is to get in touch with him directly at 2022 P Street, N. W., Washington, D. C.

Malcolm S. Taylor.

Memorial Sunday For Bishop Murray.

To the Brethren of the Clergy:

Moved by a wide appeal, I am asking that in each congregation of the Church, so far as possible, Sunday, November 3, in the Octave of All Saints, be observed in commemoration of our widely-loved and deeply-mourned Presiding Bishop.

Enclosed you will find suggestions for such commemoration. No doubt each clergyman will wish to arrange his own form of service, but I venture to hope that in every case the brief address enclosed will be made a part of the commemoration. It is, in effect, Bishop Murray's last message.

Let us remember before God the Leader whom we so revered.

Faithfully yours,
Hugh L. Burleson,
Assessor to Bishop Murray.

Brothers in the Kingdom of Christ:

Today we remember and honor a beloved leader, who was in a moment translated from this pathway of shadows into the clear shining of the eternal light.

On October third, at the altar of St. James' Church, Atlantic City, the Presiding Bishop celebrated his last Eucharist. Three hours later, in the same chancel, while presiding over a council of his brethren gathered to choose others for the Apostolic Office, John Gardner Murray, who walked with God, "was not; for God took him."

Utter simplicity, gallant purpose, complete consecration to his high task, marked this man who first held by choice of his brethren the highest office in the Church. He wrought bravely and well, and his sudden going from us brings the consciousness of overwhelming loss. Yet, it is not to sadness that we call you, but to high resolve and loyal service in the cause to which his very life was given. It is his own last message which we feel bound to transmit.

Set to lead and inspire the Church, he longed to make men understand how great is their privilege and obligation as sworn followers of Jesus Christ. His soul was often oppressed by the burdens which he carried: the Church responded slowly, when called to move forward; willingness to spend and be spent in the advancement of the Kingdom of God was too often lacking; frequently he encountered criticism where he looked for cooperation, and apathy where he counted upon aid.

But his brave soul did not falter. Rather, it burned within him. On the morning of his death, as he stood waiting to go to the altar where he would consecrate for the last time the Sacrifice of his Lord's Body and Blood, he uttered these words to one standing beside him, who now passes them on as the last message of Bishop Murray to the Church which he loved and served:

> We must not only **carry on,** we must **carry through!** How can we make our criticisms of the Church's methods and machinery an excuse for evading our share in her enterprise? If there be failure, it is not in the machinery, but in the power which should set it in motion. What is the National Council but the hands of the Church? **We—its**.. Bishops, Clergy, and Lay People—are the Church's heart. If the hand grope, and the feet stumble, it is because the heart is weak. The fault is in us—IN US! How can we make the Church understand?"

So he spoke when going forth. Just before his own heart broke he was longing to make the Church understand.

How can we truly honor him unless we espouse the cause for which he gave his life? Shall his voice from the threshold of eternity, sound vainly in our ears? **"Carry on and carry through!"** That call should ring through the Church and evoke a great response. Thus his death may accomplish that for which he spent his life—a loving and loyal consecration of the Church's full resources to her whole task.

O man greatly beloved! you found joy in service, and did not shrink from sacrifice! Rest with God, who counts nothing great nor small apart from the doing of His will. Rest in joy, for we who are still in the midst of the conflict will "carry on and carry through." Rest in peace, in the City of our God, even upon His holy hill, where all is calm and unshaken, and

"Where loyal hearts and true
Stand ever in the light."

Young Business Man Becomes Volunteer Secretary.

Coleman Jennings, a young business man of Washington, D. C., is coming into the college work of the Church as a volunteer secretary associated with Mr. Glenn, under the Department of Religious Education, starting November 1.

He graduated from Harvard Law School. While an under-graduate he was captain of the soccer team and member of an American Olympic tennis team. He served in the army during the war. In Washington he has been assistant manager of the Washington branch of the National City Company. He has given much time to social service and philanthropic work, such as that of the Associated Charities and the Boys' Work of the Y. M. C. A. He started the first Toc H group in America and is its guiding light. He is a member of St. John's Church, Washington, and has taken an active share in the building of the Cathedral.

Finding that his interests lay more and more outside his business, he resigned a year ago to give his full time to Christian work. Last year was spent in Edinburgh, studying theology, and now he comes to the National Council to begin his work as a volunteer secretary, for work in the colleges. He may be reached either at the Church Missions House, 281 Fourth Avenue, New York, or at 2221 Massachusetts Avenue, N. W., Washington, D. C.

Evangelism.

Dr. Larkin W. Glazebrook, Field Worker of the National Commission on Evangelism, writes under date of October 14: "Am just back from a trip to West Virginia and am off again Wednesday. Then November 1, I leave for Arizona and nine other Pacific Coast dioceses, which will require about five or six months. . . . In my twenty months I have traveled 30,000 or more miles, been in touch with 1,200 or more clergy, spoken in about 250 churches and talked to many thousand people. It has been hard work, but—oh!—so worth-while. I know we are getting "somewhere" with our call for Evangelism as Christ taught it.

"I find our men most responsive and ready to help.

"Thousands of people are praying a little prayer each morning, which I am asking them to pray and get others to do so before they leave their rooms: 'O God, give me an opportunity today and make me equal to it'."

Elsewhere in these columns is recorded the appreciation of one who has recently been a participant in a mission conducted by this consecrated worker for the Kingdom of God.

Resolution.

At its October meeting, the National Executive Board of the Woman's Auxiliary passed the following resolution, and asked that it should be printed in the Church papers:

Whereas, Our Heavenly Father has called into the Greater Fellowship of the life beyond our beloved Presiding Bishop, the Most Reverend John Gardner Murray, who was also our co-worker and our personal friend,

Be it Resolved that we, the Executive Board of the Woman's Auxiliary, record our gratitude in having as our leader one who held so high the torch of Christian service, and that we express our deep sorrow in the loss which we share with his family and pray God that "in His boundless compassion He will give to them that faith which sees in death but the gate to life eternal, so that, with quietude and fearlessness they may continue their course on earth until by His call they are united to their loved one gone before."

Mystical Element in the Christian Faith.

Mysticism in religious life was the theme of an all-day session of the New York Conference on the Mystical Element in the Christian Faith, held October 21, at the Episcopal Church of the Heavenly Rest, Fifth Avenue and Ninetieth Street, New York City.

Participating in the conference, under the auspices of the Confraternity of the Mystical Life, were distinguished visiting clergy and local leaders, among them the Very Rev. D. Wilmot Gateson, Dean of the Cathedral of the Nativity, Bethlehem, Pa.; the Rev. Burton S. Easton, S. T. D., of General Theological Seminary; the Rt. Rev. Nathaniel S. Thomas, D. D., formerly Bishop of Wyoming, and the Rev. H. Adye Prichard, D. D., Rector of Saint Mark's Church, Mount Kisco.

This conference was held at the Church of the Heavenly Rest at the invitation of the rector, the Rev. Dr. Henry Darlington, who was the celebrant at the opening service of Holy Communion at 10 A. M., and delivered the address of welcome.

Morning sessions opened at 10:45, when other speakers were the Rev. Harrison Rockwell, Vicar of All Saints' Church, New York, on "Mysticism and the Ministry of Healing"; the Very Rev. D. Wilmot Gateson, on "Ecclectic Mysticism", and the Rev. Randolph Ray, D. D., rector Church of the Transfiguration, New York, on "Mysticism in the Daily Life".

Speakers for the afternoon session, opening at 2:15 P. M., were the Rev. Burton E. Easton, S. T. D., on "New Testament Mysticism"; Monel Sayre, Esq., Executive Vice-President Church Pension Fund, on "Mysticism to a Business Man"; the Rev. Donald B. Aldrich, D. D., rector Church of the Ascension, on "Mysticism and Faith"; the Rev. H. Adye Prichard, D. D., on "Mysticism and Intellectualism", and the Rev. George A. Trowbridge, rector All Angels' Church, New York, on "Mysticism as Personal Religion."

In the evening at 7:45, there was a service and sermons by the Rt. Rev. Nathaniel S. Thomas, D. D., on "Mysticism and Church Unity"; and the Rev. Herbert Parrish, D. D., Chaplain-General, Confraternity of the Mystical Life and Special Lecturer at Trinity College, Hartford, on "The Triumph of Mysticism."

Dean Beal Declines Election.

Two missionary bishops were elected at the special meeting of the House of Bishops in Atlantic City in October. The Very Rev. Harry Beal, Dean of St. Paul's Cathedral, Los Angeles, was elected Bishop of Honolulu. Word has been received that Dean Beal has declined his election. Another election will, therefore, be held at the meeting of the House of Bishops in Washington in November.

Dean Beal was born in Oneida, N. Y., in 1885; he was graduated from the Cambridge Theological School, and was ordained in 1911. He served in Massachusetts, New Hampshire and New York for some years until he went to Cuba, where he was dean of Holy Trinity Cathedral in Havana, 1923-26, since when he has been in Los Angeles.

Rev. Elmer N. Schmuck, D. D., one of the general secretaries of National Field Department, was elected Bishop of Wyoming. Dr. Schmuck was born in Peoria, Ill., in 1882. He was graduated from Seabury Divinity School, which has also given him his doctor's degree, and was ordained in 1905. He served in Minnesota until he became rector of St. Mark's, Denver, in 1923, and since 1925 he has worked in the Field Department. He is the third of that department's secretaries to become bishop, the others being Bishop Barnwell and Bishop Larned.

Safe.

October 21.—A cable received today from Shanghai says that a telegram received there reports that all the members of our mission at Wuhu are safe. A report in the New York Times of October 19, mentioned Wuhu as a center of severe looting at the time, but said there was no anti-foreignism in evidence.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop

Woman's Auxiliary.

The tenth annual meeting of the Woman's Auxiliary to the National Council in the Diocese of Southwestern Virginia convened in Trinity Church, Staunton, Virginia, October 8, 9, 10. The Rev. J. J. Gravatt, Jr., rector.

The meeting opened on Tuesday afternoon, with the Quiet Hour Service, conducted by the rector.

The evening service was given over to the addresses made by several diocesan missionary women, as follows: Miss Ella Pier, of the Bear Mountain Mission in Amherst County, where the Indians of that community are taught to better themselves physically, spiritually and mentally.

Miss Caryetta Davis told of the work that is being done in Franklin County.

Mrs. William Wilkins gave a splendid report of the work being done in Wythe County.

Deaconess Williams, of the Associated Missions, who had been working in the mission fields in Southwest Virginia for the past twenty years, delighted the audience with the experiences and thrills she enjoys throughout the many missions she visits.

The Wednesday's program began with Holy Communion with eighty communicants.

The business session began promptly in the parish house. All the officers were present, and sixty-five delegates. The president, Mrs. W. H. B. Loving of Roanoke, in the chair.

The address of welcome was given by Mrs. Warner, of Staunton, and the response by Mrs. R. A. Ralph, of Lynchburg.

The reports given by each delegate showed faithful and efficient service rendered.

Announcement was made of several resignations, some due to ill health. The Secretary, Miss Julia Leech, resigned her position to take effect the first of the year. Miss Thomas Spindle, of Salem, was elected to fill the position. The president, announced the formation of three branches of the auxiliary during the year. She urged the delegates to cooperate with Bishop Jett in his work to establish the Wise School and to aid him in successfully financing the project, and also urged the women to cooperate in the Every Member Canvass to be instituted this fall, and to help educate the women of the Southwestern Diocese in each individual parish to the work of the Church.

Bishop Jett, in his address, said he had just returned from the conference of Bishops at Atlantic City. He said: "While our diocese has fallen down, it is still holding a high place in comparison with others. We do not overlook the goodness. Let us be one hundred per cent." The Bishop dwelt mostly upon the establishing of an industrial school with the Woman's Auxiliary behind this movement.

The Bishop has accepted the Wise County Supervisors' offer and of the $25,000 needed—$15,000 has already been raised. It is the plan to use this new school for the education of high-school students, as other mission schools in the diocese do mostly grammar-grade work.

The Secretary, Miss Leach, reported forty-seven branches and many gaining the Standard, one hundred per cent.

The Budget for 1930 is $3,000. Dr. Rogers, Superintendent of the Boys' Home, Covington, was present and made an appeal for the boys.

The officers and delegates were met by the chairman of the hostess auxiliary, Mrs. Holiday, and the hospitality through the conference cannot be excelled at any time.

Wednesday afternoon the entire delegation enjoyed a motor ride to the Chapel of the Good Shepherd, a mission of Trinity Church, located on the highway. At the same time enjoying a delightful afternoon tea at "Folly", the county estate of Mr. and Mrs. Joe Cochran.

The missionary address, made by Mrs. Wylie, wife of Archdeacon of Santo Domingo, related a thrilling story of the pioneer work she and her husband have been doing for the past twelve years. Having secured enough money for the building of a church, she has undertaken now the work of securing funds to furnish the building. The Corporate Gift Fund secured from the woman's auxiliary at its Washington meeting built the church—$25,000.

Luncheon was served by the hostess branch each day in the parish house. A full program for 1930 has been arranged. The officers are as follows:

Diocesan Officers: Honorary President, Mrs. R. C. Jett, Roanoke, Va.; President, Mrs. W. H. B. Loving, Roanoke, Va.; First Vice-President, Miss Helen Otey, Wytheville, Va.; Second Vice-President, Mrs. T. D. Lewis, Amherst, Va.; Secretary, Mrs. Thomas Spindle, Salem, Va.; Treasurer, Mrs.

Gordon H. Baker, Roanoke, Va.; U. T. O. Custodian, Mrs. W. E. Mingea, Abingdon, Va.; Educational Secretary of James River Convocation, Mrs. Landon Lowry, Bedford, Va.; Educational Secretary of New River Convocation, Mrs. K. A. Grandstaff, Bristol, Va.; Supply Secretary, Mrs. Franklin Hanger, Staunton, Va.; Church Periodical Club, Mrs. L. G. Bell, Lynchburg, Va.; Correspondent Southwestern Episcopalian, Mrs. John L. Sneed, Pulaski, Va.; Superintendent of Press Work, Mrs. J. Custis Peter, Radford, Va.

Pulaski, Va., will be the place of meeting for 1930.

The report of the Supply Work by Mrs. Hanger, of Staunton, was very interesting and each delegate visited the Supply Room.

Miss Gadsden, of Lexington, custodian of the water fund, used for installing running water in the homes of all missionaries in the field, reported much had been done along this line this year.

The United Thank Offering Custodian, Mrs. Mingea, of Abingdon, reported $2,500 paid.

The Treasurer, Mrs. Baker, of Roanoke, reported $4,333 had been received.

Mrs. J. C. Peter.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Interdenominational Bible Conference.

The Richmond Bible Conference Association will hold an Interdenominational Bible Conference under the auspices of The Moody Bible Institute of Chicago, October 27-November 1.

All sessions will be in the Broad Street Methodist Episcopal Church, South, Richmond, Virginia, Dr. Fred R. Chenault, pastor. There will be two services daily at 3:30 P. M. and 8:00 P. M.

The missioners are Dr. J. E. Conant and the Rev. Lee W. Ames, both of the extension staff of the Moody Bible Institute of Chicago.

Dr. Conant will lecture on various ages of life: "The Outline of the Ages," "The Age of Innocence," "The Age of Government," "The Age of Grace," etc. The subject of Mr. Ames' lectures will be "The Book of Romans."

Everybody is welcome, and is invited to come and bring a Bible, a notebook and a friend.

The first service will be Sunday afternoon, October 27 at 3:30, when Dr. Conant will deliver his address on "The Outline of the Ages."

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

S. S. Institute.

The Washington Sunday School Institute held its thirty-second annual convention on Wednesday, October 16, at Epiphany Parish Hall, beginning with a celebration of the Holy Communion at ten A. M. in the church.

The program included a public meeting at 11 A. M., with an address by the Rev. Granville M. Williams, S. S., J. E., on the topic, "The Moral Training of the Child." Midday prayer at noon, business sessions at 12:10 P. M., and 3:30 P. M., luncheon and exhibit of the work of the Sunday School of Christ Church, Washington Parish, at 1:15 P. M., two general conferences led by the Rev. Robert Johnston, D. D., at 2:30 and 4:00 P. M., and an evening meeting at eight o'clock in the church, with an address by the Rev. Samuel S. Drury, D. D., on the topic, "The Peril of Sunday Schools."

A Sunday School Institute in Washington seemed strange and certainly very different without the presence of Commander C. T. Jewell, who for so many years had given of himself for this work and who entered into Life Eternal during the past summer. This sense of loss felt by the entire institute was expressed and, perhaps, made easier by resolutions offered with a few loving words by Canon Wm. L. Devries, who had been associated with Commander Jewell for many years in the affairs of the Institute. The words of the resolutions will appear later in this column.

Outstanding in the program of the day was the second general conference held at four o'clock in the afternoon, when Dr. Johnston, of St. John's Church, gave a practical demonstration of "Teaching the Incarnation". His complete mastery of his subject and knowledge of the psychology of teaching methods for children, particularly of the adolescent age, made this part of the program truly practical and was an inspiration to those who heard him and who are engaged in the same kind of work.

The Institute was presided over by the Rev. Franklin J. Bohanan, D. D., rector of Rock Creek Parish, and chairman of the Institute.

Epiphany Chapel Loses Rector.

The Rev. Mr. Lier, who has served as vicar of Epiphany Chapel for several years, has resigned to do work in New York. The chapel people regret his leaving, and wish him God-speed in his new field. He leaves behind him a record of work well done at the chapel. The Rev. C. Harold Douglas, assistant of Epiphany Parish, has taken over the work until a new vicar is appointed.

U. T. O.

The annual presentation of the United Thank Offering of the Diocese of Washington was made at St. Stephen's Church on Sunday evening, October 20, when the preacher of the occasion was the Rev. Freeland Peter, D. D., Canon of Washington Cathedral.

The Cathedral.

By the laying of the cornerstone of the north transept of the Washington Cathedral on Saturday afternoon, October 19, Bishop Freeman launched an enormous building program, calling for the completion of the north and south transepts of the Cathedral by 1932. The Bishop used a silver trowel, in service since the first building constructed on the Cathedral grounds—the National Cathedral School for Girls—and in a short address, said:

"This day marks a new and epoochal advance in the building of this Cathedral, the foundation stone of which was laid on the Feast of St. Michael and All Angels, September 29, 1907. The next step in the construction of this monumental building is the erection of the North and South Transepts and the crossing which unites them with choir and nave, the first stone of which we have laid today.

"The present building program marks the greatest step we have thus far taken, for in volume and extent it contemplates the carrying forward of the Cathedral to a point where it may be used for worship, and where space may be had to accommodate a congregation of approximately 4,000 people. The estimated cost of this new construction, together with adequate endowment, is $3,000,000.

The importance of the present undertaking cannot be overstated, and the urgency of carrying it to completion before January, 1932, is made more evident when we seek to invision the great national service which it is proposed to hold here on February 22 of that year, in commemoration of the two hundredth anniversary of the birth of George Washington. It is hoped that this service will be of national and international significance. Appropriate, indeed, does such a service appear when we recall that in the plans of this Capital City, as conceived by Washington and designed by L'Enfant, a majestic shrine was to stand as the embodiment of the Nation's faith in God. Thus on this significant anniversary will be fulfilled, at least in part, the dream of him whom we affectionately remember as the 'Father of his Country'."

Members of the Washington Cathedral clergy staff and other Washington clergymen formed a procession, marching in vestments from the completed crypt to the scene of the new construction.

A special office was arranged for the stone laying and collects and prayers were read by the Very Rev. G. C. F. Bratenahl, Dean of Washington.

A feature of the ceremony was the reading by Bishop Freeman of a poem about Washington Cathedral, written by Rev. Dr. Frederick Brown Harris, pastor of the Foundry Methodist Church.

Tea for those from out of town and other friends were served in the Bishop's Garden, after the service.

M. M. W.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop.

Quiet Day—C. S. L.

The Rev. Dr. Frederick S. Fleming, rector of St. Stephen's Church, Providence, R. I., conducted the annual Quiet Day for the Church Service League of the Diocese of Maryland on Thursday, October 10, in the Pro-Cathedral, Baltimore.

It began at ten o'clock with prayer and meditation. At noon they had intercession and prayer, after which they adjourned for luncheon, which was served in the Parish House at one o'clock. At 2:30 Evening Prayer was said, with address by Dr. Fleming. There were eighty-two present for the luncheon, but many more for the services.

Thirtieth Anniversary of the Rev. Geo. J. G. Kromer.

Sunday, October 13, was a red letter day in the Chapel of the Guardian Angel, Baltimore. The Rev. George J. G. Kromer celebrated his thirtieth anniversary as priest-in-charge.

Mr. Kromer came to this diocese in 1899 from the Diocese of New Jersey to take charge of this Mission Chapel, under the Church of St. Michael and All Angels, which had been started in 1897 under the rectorship of the Rev. Dr. C. Ernest Smith.

On Mr. Kromer's first Sunday, thirty years ago, he had twenty-five present at his eight o'clock service, nineteen at the eleven o'clock service, and fourteen in the Sunday School. Last Sunday there were twenty-eight at the eight o'clock communion, one hundred and sixty at the eleven o'clock service, one hundred and eighty-one in the Church School, three baptisms with fifteen persons present, and two hundred at the evening service. When Mr. Kromer began, the congregation gave about seventy-five cents per Sunday and last Sunday the

(Continued on Page 22.)

Family Department

OCTOBER.

1. Tuesday.
6. Nineteenth Sunday after Trinity.
13. Twentieth Sunday after Trinity.
18. Friday S. Luke.
20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28. Monday, SS. Simon and Jude.
31. Thursday.

COLLECT FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Lord, we beseech Thee, to keep Thy household, the Church, in continual godliness; that through Thy protection it may be free from all adversities and devoutedly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

COLLECT FOR ST. SIMON AND ST. JUDE'S DAY.

O Almighty God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head cornerstone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ Our Lord. Amen.

COLLECT FOR ALL SAINTS' DAY. November.

O Almighty God, Who hast knit together Thine elect in one communion and fellowship in the mystical body of Thy Son Jesus Christ Our Lord; Grant us grace so to follow Thy blessed saints in all virtuous and godly living that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ Our Lord. Amen.

GOD OF THE LIVING.

Unveiled the whole creation lies.
All souls are Thine; we must not say
That those are dead who pass away;
From this our world of flesh set free,
We know them living unto Thee,
Released from earthly toil and strife,
With Thee is hidden still their life;
Thine are their thoughts, their words, their powers,
All Thine, and yet most truly ours;
For well we know, where'er they be,
Our dead are living unto Thee.

Not split like water on the ground,
Not wrapt in dreamless sleep profound,
Not wandering in unknown despair
Beyond Thy voice, Thine arm, Thy care
Not left to lie like fallen tree;
Not dead, but living unto Thee.
O Breather into man of breath!
O Holder of the keys of death!
O Giver of the life within!
Save us from death, the death of sin,
That body, soul, and spirit be
Forever living unto Thee!"

—John Ellerton.

The Shattered Window.

In a certain old town was a great cathedral having a wondrous stained glass window. From miles around the people pilgrimaged to gaze upon the splendor of this masterpiece of art.

One day there came a storm, and the tempest forced in the window and shattered it into a hundred pieces.

Great was the grief of the people at the catastrophe which bereft the town of its proudest work of art. They gathered the fragments in a box and carried them to the cellar.

One day there came a stranger and craved permission to see the window. They told him of its fate. He asked what they had done with the fragments, and they showed him the broken morsels of glass.

"Would you mind giving these to me?" asked the stranger.

"Take them along," was the reply, "they are no longer of any use to us."

The visitor carefully lifted the box and carried it away in his arms. Weeks passed and then one day there came an invitation to the custodian of the cathedral. It was from a famous artist, noted for his skill in glass-craft. It summoned them to his study to inspect a stained glass window the work of his genius.

Ushering them into his studio he stood them before a great veil of canvas. At a touch of his hand upon a cord the canvas dropped, and before their gaze shone a stained glass window, surpassing in beauty all their eyes had ever beheld.

As they gazed upon its wondrous pattern and cunning workmanship, the artist said: "This window I have wrought from the fragments of your shattered one, and it is now ready to be replaced."

Reader, do you say that your plans have been crushed? Thank God and take heart! Have you not learned that the best place for many of your plans is the trash pile? That often you must fling them there before your blinded eyes can see God's better plan for your life?

And how is it with your life? Has sin blighted it? Have mistakes of early years seemingly wrecked it? Does there seem naught for you but to walk its weary tread-mill until its days of drudgery shall end?

Then know this. Jesus Christ is a matchless life-mender. He will take that shattered life and fashion a more beautiful one from its fragments than yourself could ever have wrought from the whole.—A Call to Prayer.

The Wonderful Ministry of a Mission Hospital.

High tribute to the work of medical missionaries in Miraj, India, is paid by Miss Mabel E. Emerson, a secretary of the American Board of Commissioners for Foreign Missions (Congregational), following her recent visit there. Miss Emerson's letter, dated February 20, 1929, says in part:

"How I wish that some of the critics of foreign missions at home could be dropped down in Miraj for two days and see the wonderful ministry of the great hospital there, probably the best known hospital in all Southern Asia. It is under the Presbyterian Board and was started in 1892 by Dr. William J. Wanless, now Sir William, for he was knighted a little over a year ago by King George in recognition of his years of service in India. From the tiny hospital, hardly more than a dispensary in those early days, it has grown to be a 225-bed hospital, with nurses' training school and a medical school."

Miss Emerson describes a visit to Kodoli with Dr. Charles E. Vail, who succeeded Dr. Wanless in charge of the hospital. For three hours, from four o'clock Dr. Vail saw patients just as fast as he could, in the dispensary, and then went to the hospital where he performed three cataract operations and several other operations. At 11:30 the medical party started back to Miraj, which they reached at 2:45 A. M. Dr. Vail had a day of major surgery ahead of him and began work at 7:30 A. M., performing first a delicate stomach operation that required two hours and a quarter. Concluding her letter, Miss Emerson writes:

"The doctor went on operating all that day until after eight o'clock in the evening with the break at one o'clock for luncheon and family prayers. I shall never forget prayers, as he prayed that all in the hospital might be filled with love for the needy to whom they minister. That is the secret of his own strength—his love for people and his love for his work.—Selected.

A Fearless Faith.

Isaiah 12:1—God Is My Salvation.

He shouts defiance to the world, not that he does not know the possibility of defeat, but because he enjoys the certainty of victory.

There is an intellectual side to such a faith. "God" is my salvation. He does not say "Everything will come all right—no use troubling'." This is mental disaster. Despair follows such a conclusion. "God" is my salvation. This is the eternal, spiritual, personal presence of the Bible revealed in Jesus Christ whose will is declared in the gospel. In this God men have trusted through the centuries and not in vain. In poverty, pain and meekness, humanity has learned to find peace in him.

There have been substitutes. The age of reason is often the age of Unreason, as William Morris discovered when he forsook his radical associates in England for their disorderly thinking. Science may build an Eden but man still waits to be remade. Civilization in spite of its advance has not cured our crime statistics. We do not say that these have failed. They have played their part as they were intended to do, but they are the creations not the creator. The heart of man needs God.

There is a practical side to their faith. "I will trust and not be afraid." There is something to be afraid of, if you look deep enough into life. He who knows the country knows what a fire and flood can be. Life has its sin, uncertainty, failure, and death. Faith says, "I will trust and not be afraid." Trust is the practical aspect of faith. There are mock substitutes. Forget your troubles, we are told; down them or dance them bye—but they return, and there is panic in the soul. What shall we do if the great fear comes upon us at last? There is no other alternative in life. It is faith or fear.

Such faith has a spiritual side. "My strength and my song." Science says that all matter is energy. Light and heat are electricity in motion. One finds power in the world. God is Power, and Jesus is the Power of God unto salvacation. This is the secret of the new life.

Song is joy—the joy of love makes us sing.

Now God is Love and Jesus is the love of God incarnate. His spirit will make the desert bloom like the rose. But for himself or herself—"I will trust Him."—Dr. Robert MacGowan, in Presbyterian Banner.

A Living Thief.

The late eloquent Dr. Geo. C. Lorimer used to tell how once he asked a man to join the church. "No," said

the man, adding: "The dying thief never joined the church, yet he went to heaven." "Will you aid the church, then, by making a contribution to missions?" add the doctor. "No," answered the man, "the dying thief never gave to missions, and yet he went to heaven." "Oh, yes," retorted Dr. Lorimer, "but there is this difference between him and you. He was a dying thief while you are a living one."—Evangelical Visitor.

AT HIS PASSING.

Sleep for thy woork is done,
  Thy work is done;
Blest is reward well won
  At set of sun.

Rest is the toiler's share,
  The toiler's share
Of all that life may dare
  For man to spare.

Silence is earth's release,
  Is earth's release
Ffrom the loud drum's increase
  To heavenly peace.

Sleep amid fragrant flowers,
  'Mid fragrant flowers;
Spring with her hallowed showers
  Will build new bowers.

And through the vales of time,
  The vales of time
Thy memory will climb
  To heights sublime.

—Robert MacGowan.

For The Southern Churchman.

What We Owe Humanity.

Louis Deschamps.

A justifiable pride in the human heritage of the past, the lives of great men and women, the victories of idealists, the beauty of cultured traditions of wisdom and philosophy.

A pledge of loyalty to oppose the modern curse of a blind, sardonic pessimism, a pagan philosophy that condemns human nature.

A cherished sense of kinship with all mankind past and present; reverence of sacred traditions; and a real appreciation of the achievements of those gone before; recognizing the similarity of all human experience.

A habit of thought that means a universal attitude toward life breaking the narrow ties of selfish interest, extending the vision beyond the little spotlight of individnual fortune.

A personal Faith that answers the age-old questions of life and death, so that the invisible may be seen, the unknown believed and the finer sentiments cherished with that implicit faith required of mortal man in the presence of Infinity.

A profound and sincere love of Humanity, tolerance for its weaknesses, sympathy for its failures, confidence in its inherent worth and appreciation of the dramatic beauty of its history.

A sense for the romance, the poetry of our human epic with its heroism, cultural beauty and morale of universal brotherhood, relieving the sordidness that inevitably marks a selfish life.

Prayer.

(From the Morning Service, Knox's Liturgy.)

Almighty God, who has redeemed us to Thyself with the precious blood of Thy dear Son; grant that we may live no longer unto ourselves, but unto Him who died for us and rose again.

Direct us always by Thy grace, O Merciful God, and lead us continually by Thy Spirit.

Give us good and holy thoughts, pure gentle and peaceable disposition, an entire resignation to Thy will, a perfect love to Thee, and a sincere charity towards all mankind.

Wean our hearts from the vanity of this world, and give us grace to have them always lifted up to heaven where our treasures is; so that watching and praying without ceasing, and living in temperature, righteousness, and purity, we may pass our days in peace, waiting for the glorious return of our Saviour; and that when He shall came to judge the world, we may appear before Thee without conclusion, and without fear.

Almighty God, our Father and Preserver, who of Thy goodness hast watched over us during the past night, and brought us to this day, strengthen and guard us by Thy Spirit, we beseech Thee, that we may spend it wholly in Thy service, seeking Thy glory, and the salvation of our fellowmen. And even as Thou sheddest the beams of the sun upon the earth to give light unto our bodies, so do Thou illuminate our souls with the brightest of Thy Spirit, to guide us in the paths of holy obedience.

For The Southern Churchman.

Like a Planet Among the Stars.

Barbara Schmunck.

Mother was disturbed; she showed it. "Dorothy," she said, "we are going to have the new clergyman to dinner, and I am afraid that Dad will talk nothing but business. He always does."

"Leave that to me. I'll pivot the conversation on school. Church and school, preacher and teacher, are somewhat akin, are they not? So that is settled. Let's not worry about it. It may turn out better than you think."

The Rev. Dr. Sumner came. He was a tall, smooth-faced man, of medium build, with eyes that sparkled with humor. There was, in fact, no air of the pious about him, no ear-marks of his calling, except the clerical vest, even his coat had the cut of the "everyday" man. Father was won over to him at once. There was no attempt at religious discussion, but my plans for centering the conservation on education went astray. Dad did the talking, and he talked business. Dr. Sumner was a close listener, and from his telling replies, it was evident that he knew something of business conditions. Finally father said:

"I suppose one must make up his mind to accept the fact that the world is made up of all kinds of people. You, no doubt find it so even in your business, for there is a business end to your profession, too, is there not?"

Mother looked distressed, but the clergyman showed no sign of being disturbed.

"Yes," he returned, "we, too, must accept the fact that the world is made up of all kinds of people, but how and then, we come upon somebody who is really exception, who stands out like a plant among the stars."

Father was very attentive. No religious discussion could have called forth the interest expressed in, "Do tell us of one?"

Dr. Sumner was quiet for a moment. Then he said:

"I am thinking of a fine old lady, a Mrs. Nelson, who had lost her husband and her only son. She lived quite alone in the big house on her country estate, but she surrounded herself with a host of young people whom she invited from time to time, as house guests. Among them were a young doctor John and his wife, who came from their beautiful town house to spend the summer. He was a tall, well-built fellow, fond of athletics, a favorite on the cricket team. Mrs. Johns was likewise a picture of health, with very expressive brown eyes.

"I had long known Mrs. Nelson to be an exceptional person, a person who was always thinking of others in a way nobody else ever did—sent her butler and his wife to their home in England, because they needed rest and change—sent a check large enough to cover a six months' commutation ticket for the girl who was going to the city by trolley to earn the living for a deaf mother—offered to help pay off the mortgage on the young bricklayer's home, after he had made a miscalculation on one of his contracts—sent to the rectory many a thing with the explanation, 'I was buying one for myself, and thought you might like one, too.'

"If like attracts like, it may throw some light on the doctor's story," continued the minister. "There came a time when we knew the John's were looking forward to that happiness in home life for which love is always doing its utmost in preparation."

"One morning, I recognized the doctor's handwriting among my letters. There was an enclosure with the letter which read: 'Please accept the enclosed (check) as a thank-offering from my little girl to her newly acquired fellowmen.'

"What a wonderful thought!" the three of us exclaimed at once.

"Repeat that, please," said father. "No wonder you call him exceptional, and you and I are not thinking of the check."

" 'Please accept the enclosed as a thank-offering from my little girl to her newly acquired fellowmen.' "

"How beautiful!" we again said together.

Dr. Summer went on:

"I took a part of that check to a brave, little woman in a hospital, herself a mother, and I told her the story.

" 'His little daughter's newly acquired fellowmen,' she said, 'What a wonderful thought! When I get well, I shall try to do for others in my little way, what the doctor has done for me in his big way.'

"And I believe she would have done so, but she did not have the opportunity. A few weeks later we buried her."

Such was the clergyman's story. It give us something to think about. We realized what he meant when he said, "We must accept the fact that the world is made up of all kinds of people, but now and then, we do come upon somebody who is really exceptional, who stands out like a planet among the stars."

"Mother," I called from my room after the lights were out, "aren't you glad that father did not give me a chance to talk church and school? Aren't you glad that Dad did talk nothing but business?"

"Indeed I am!" she called back heartily.

Victory is conditioned on endurance. Many vainly imagine they are going to reign with Christ who have never been willing to suffer with Him. Can we endure coldness, criticism, neglect ridicule, censure, misunderstanding, opposition, persecution, and, if need be, death for Hs sake who hath loved us? Then surely we shall reign with Him forever.—M. W. Knapp.

For the Young Folks

GROWTH.

He grew in wisdom! Who can weigh
The meaning which those words convey,
Or trace the deep mysterious line
Between the human and divine?

We only know the daily growth
Was that of mind and body both,
Until the perfect childhood passed
Into the perfect man at last.

Yet one recorded scene alone
A glory o'er those years hath thrown,
Revealing to His mother's soul
A realm beyond her love's control.

Teaching both her, who weekly heard
And treasured every sacred Word,
And all His Church from age to age,
Who read them in the Gospel page.

That far above all earthly claim
Was that great work for which He came,
And far above all earthly tie,
The Sonship of His deity.

And if to those who love Him most
His presence for a while be lost,
And on life's crowded road they find
That they have left their Lord behind,

Let them each erring step retrace,
And seek Him through His means of grace
Who, in His Father's house of prayer,
Still doth His work of mercy there.

—Anna H. Drury.

Saying "Boo" to the Indians.

At the top of the hill stood the big fort built of huge logs, and from the top of the wall cannons pointed in all directions, and up the hill hurrying, hurrying came the settlers from their log cabins, for word had come that the Indians were on the warpath. Prudence, one hand fast in her mother's the other in her brother Joseph's, skipped along over the ground in double-quick time, and behind them, his brows knitted sternly, strode her father with a great gun over his shoulder.

On each side of the path trees with moving, fluttering shadows towered high above little Prudence's head. Her eyes, bright with excitement, watched them fearfully; at any moment a fierce Indian's face might appear. At any moment!

However, no Indian's face appeared, and the fort was reached in safety. "Not an Indian got us, not a one," carolled the little girl triumphantly as the bars were locked fast.

Inside the fort was a bedlam of voices exclaiming, wondering if the Indians were really on the warpath or if this would prove a false alarm like the last time. Prudence's father and mother joined the throng of excited settlers, leaving "Pru" in the care of her brother Joseph. Every few moments the gate of the fort would be thrown open to allow new families to enter, then shut quickly and barred securely. Very thrilling it proved to little "Pru", so much so that Joseph just couldn't drag her away from the entrance.

Nearly all the families "Pru" knew and she'd squeal out their names as they rushed in. Hopping up and down holding fast to Joseph's hand, she'd greet them wildly: "Hurray, hurray!" Really the little girl seemed to enjoy the excitement; her eyes danced with a sort of an impish glee.

But quite suddenly her eyes stopped dancing—just as the great gate opened to a big rush of settlers, too. There must have been a score at least this time. But Prudence didn't scream out her wild little greeting. No, she gave a quick dive out of Joseph's hand, a dive through the crowd—out of the fort itself. And Joseph, reaching frantically for the little gray dress, missed it and tore wildly after her.

And in all the excitement not a soul saw them go, and quickly, very quickly the gate was slammed shut as before.

Down the path toward home ran Prudence. Tears rained down her cheeks. "My kitty, my poor little kitty," she was sobbing. Fast, oh, very fast ran "Pru." But Joseph, twelve years old, ran faster. His hand came down on her shoulder; the next minute she was struggling in his arms.

"The Indians shan't get my kitty; they shan't, they shan't," raged "Pru", kicking and fighting like a little wild thing. "Lemme go—lemme go!" And hurling herself loose, off she darted

Poor Joseph! He didn't want to make "Pru" scream and attract any lurking Indians. Expecting every moment to hear an arrow whiz by his head, he raced along beside her till they reached their home. And there, curled up on the settee lying close against the sampler Prudence had been working when the warning came, lay Pussy Snowball, her white tail with its coal black tip curled gracefully about her. Purring, actually purring, comfortable and happy as you please.

"Dear, darling, darling pussy," cried Prudence, hugging the soft ball to her. "You've got to come to the big old fort straight this minute."

But Joseph, who had been peering fearfully out of one of the windows (oiled paper, they were in those days instead of glass), turned and pulled the little girl to the floor.

"Hush, 'Pru', hush," he whispered fiercely, "not a sound; the Indians are watching down by the spring."

Leading Prudence, who still held tight to the kitten, down the ladderlike stairs to the cellar, brave little Joseph tried to calm the excited little girl.

"Never fear," he whispered, "Indians don't attack until after dark when—when they think every one's asleep, but before then we'll find a way to fool 'em You can fool Indians easy, easy."

"How?" Little "Pru's" eyes began to dance impishly again. "How, oh, Joey, how?"

How? Joseph tried his best to think of some of the many ways Indians had been fooled by the settlers. Anything they didn't understand terrified them. But—poor Joseph! all he could think of was those silent Indians creeping, creeping like shadows around and around the house.

The boy's eyes scanned desperately the earthen walls of the dimly lighted cellar. Yellow ears of corn, strings of dried onions, and over in the corner piles of potatoes and great yellow pumpkins.

Pumpkins! Ah, they were what those two little girls over Plymouth way had used to save their lives. Why couldn't he? He would.

And the daring plan that Joseph presently worked out brought the leaping sparkles to Prudence's blue eyes and the roses of excitement to her cheeks. "They won't get us, not a bit they won't," she exulted in a loud whisper. "We'll walk straight through those old Indians and scare 'em to death."

"Hush," warned Joseph, as he dragged two of the pumpkins under the light of the one small window and began to dig out the insides with his big jack-knife.

Dig, dig, oh, so many digs it took before the pumpkins were ready for the faces to be cut in them. Outside as evening fell a wind rose, sending the dry leaves crackling about the house. Like crackling flames they sounded. Had the Indians crept up and set fire to the house? No, Joseph crept to the window and made sure they hadn't. There were no signs of them.

"Make the Jack-o'-lanterns awful, awful fierce looking," urged Prudence, as Joseph tackled the hollowed pumpkins once more.

At last the preparations were all ready. Two fierce, ugly, grinning Jack-o'-lanterns, two of their mother's long kitchen aprons with holes cut a little below the waistbands.

"Now," said Joseph, "we're—we're ready to start for the fort; high time, too, for its getting dark."

Swiftly one apron was tied around Prudence, covering her completely, just her eyes peeping out of the cut holes. The other one soon enveloped Joseph, all but his long black legs. Last of all the Jack-o'-lanterns were lighted and placed on the two children's heads.

"Hold tight to the kitten under your apron," said Joseph. "I'll hold your head on."

"And if an Indian comes, I'll cry: 'Boo-hoo!'"

"Don't cry anything!" urged Joseph, his face white and tense. Suppose the Indians by this time had heard about Jack-o'-lanterns, learned they were merely pumpkins, not fire spirit at all. Oh, how Joseph did hate to open that door!

But open it he did, and the two fire spirits started up the path to the fort. Weird indeed they looked, the glowing orange faces grinning horribly into the growing dusk. And back among the trees—yes, they were there, those lurking Indians; Joseph could see them staring, staring. Were they frightened? It was too dark to see the expressions on their painted faces. But—they were backing away. They were gone.

Gone! Joseph's heart beat high; his scheme was working. Prudence, in wild excitement, hopped up and down, bobbing her Jack-o'-lantern head nearly out of Joseph's arm.

"Keep still, Prudence," warned Joseph, "and walk close beside me; we have a long way to go yet."

Then little Prudence calmed down a bit and tried to walk sedately at her brother's side, but every minute her eyes veered from right to left, searching, searching among the trees for an Indian's face. Why hadn't she cried out "boo" before? Next time she would. And Joseph, his arms, aching, trying earnestly to keep the Jack-o'-lantern heads in place, wondering anxiously if the Indians were still watching. Then—

"Boo-hoo!" screamed Prudence. So suddenly and, oh, so loudly! And she ran straight out from under her fire-spirit head and raced madly up the path.

Joseph raced after her, holding desperately to the two pumpkins. And behind him chased a big turkey, the "Indian" that had started "Pru" into cry-

ing "boo". But at last the fort could be seen. The gates were open, and men were pouring out of them, and there was mother, too! A moment more, and they were safe inside the fort.

As for Pussy Snowball, she slipped from "Pru's" arm, and, darting over by the fire, curled up on a soft coat there, and she began to purr, as comfortable and happy as any one you could think of of.—The Continent.

The Greatest Organization.

It was the twilight hour at a summer camp, the day before closing. The boys and their leader were gathered around the campfire, talking intimately, as boys will talk at times, of first one thing, then another. The subject turned on sports.

"It's team-weak all the time that does it," remarked John.

"Yes," said the leader, "organization is the great thing."

Presently he spoke again: "Can any of you tell me what is the greatest organization the world has ever seen?"

"Our government!" exclaimed a red-hot young American.

"Guess again."

"Alexander's empire," volunteered another.

A shake of the head followed. "Oh," said the history shark, "It's one of those old, Asiatic government."

"No," exclaimed Robert, "it's the Roman Empire, of course." He had been abroad with his parents the year before and the wonder of Rome still thrilled him.

"All wrong. Where are they all now?" asked the leader quietly. "Even the British Empire today, with its rule over one-fourth—is it that?—of the earth's surface and one-sixth of the earth's inhabitants ('I'm not quite sure of my figures), even this is but a loose confederation of races, not really a unit. Our own country too has not the solidarity of organization of the Roman empire, though in things of real greatness we feel ourselves vastly superior."

"But what is it?" queried the boys eagerly.

"A little band of earnest men with a great Teacher," the leader replied quietly. "A band of not highly trained, nor greatly equipped followers, but the spirit of that little band has passed on to others down through the centuries and has gone on spreading till not a country in the world but has felt its influence, in spite of all the non-Christian peoples there.

"Where are Greece and Rome today as world powers? Where are the great rulers of the past? And who cares much about them? Who would lift a hand to fight for Napoleon, Alexander, or Caesar? But today, even with all our love of pleasure and ease, there are thousands and thousands who would give their lives for Jesus.

"And look at the heroes of the cross! Livingstone, dying almost alone in the heart of Africa; John Paton, among the cannibals; James Chalmers, going joyously to his death; Judson, in prison in Burma. And the Christians, whose bodies fed the lions in the Colesseum that Robert has described for us!

"And, fellows, tomorrow we are going to separate. Some of you have not yet made any plan for your lives. Isn't it worth while to be connected with such an organization as the Christian Church? Isn't it worth while to link up your lives with the lives of these heroes of the past?

"The things which are seen are temporal," he added reverently, "but the things which are not seen are eternal." —Clipped.

The Lesson Round Table - 1930

"Meaty" Fall Reading!

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The Dewdrop.

On a certain June night, a cool breeze swept over the sun-warmed earth, and dewdrops by millions gathered, ready to sparkle in the next morning's sunshine. Two of these, lingering near each other, spoke together.

"I," said the first, "shall shine tomorrow by a country road. I shall reflect the pink of the briar-rose, the golden-yellow of the daisy's heart, the purpose of the late violet, the living green of the field grass, and the clear blue of the sky. Children on their way to school will call me a diamond. And you, brother, will shine beside me, will you not?"

"No," the second dewdrop replied, "I will rather shine in a great city where the children do not see bright things to make them glad."

"But," objected the first dewdrop, "in the city of dull stones and brick, you will not find the colors to reflect the pink of the briar-rose, the golden-yellow of the daisy's heart, the violet, and the green of the grass."

"But, anyhow," answered the brother dewdrop, "I will shine as well as I can, and between the roofs there is a part of the sky to give me its heavenly blue."

When the sunshine on the next morning flooded the earth, the first dewdrop trembled near the heart of a pink briar-rose, and in its tiny sphere glimmered the colors of the flowers, the green of the field grass, and the blue of the great sky arch, and the school children laughed and cried, "See the diamond in the rose!"

The second dewdrop twinkled in a little patch of dust-gray city grass at the edge of a brick pavement; not a flower grew near and between the lofty roofs was only a narrow ribbon of sky. And yet—and yet—in the dewdrop's glittering crystal were all the glowing colors of the briar-rose, the golden-hearted, daisy, the violet, the green grass field, and the blue sky arch; for dewdrops do not need flowers to give them color, but only light.

A little city child passed by the scrap of dusty grass, looked at the glittering, dewy gem and cried joyfully, "Oh, here is a little rainbow dropped straight down from the sky to earth!"—Susan Alice Ranlett, in The Congregationalist.

FEEDING THE BIRDS.

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And shy chickadees
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Who says a garden
In winter is bare,
When holly is crimson
And birds blossom there?

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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I AM A WHEEL-CHAIR INVALID, AND have no one to look to for financial help, and I want to ask you to remember me with your magazine subscriptions and renewals, so that I can buy medicine and other things I need. Edward P. Broxton, R. F. D., Keysville, Ga.

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Deaths

HERBERT PERCY HAMES.
Priest.

The REV. DR. HERBERT PERCY HAMES, Vicar of Christ Church, Redondo, Beach, California, died very suddenly at the vicarage on Knob Hill, Wednesday, October 9, after an illness of several days, while an anniversary dinner was being prepared only a few blocks away to celebrate the beginning of his fourth year as vicar of this historic church by the sea. Requiem and funeral services were held at Christ Church here at 10 o'clock Saturday morning, October 12, with the Rt. Rev. W. Bertrand Stevens, D. D., Bishop of the Diocese of Los Angeles, officiating, with interment at Inglewood, California.

Dr. Hames was born at St. Albans, Hertfordshire, England, on November 13, 1883, came to America in 1903 and was graduated from Iowa University in 1909, two years later receiving the Ph. M. degree and his Ph. D. in 1919, also an honorary D. D. in 1921 together with a Litt. D. He was ordained Deacon in All Saints Cathedral, Spokane, Washington, Eastertide, 1912, and was graduated from the Church Divinity School of the Pacific, in May, 1914, at which time he was advanced to the Priesthood. He had a wide experience as a teacher and as a military chaplain. For his work among he Greeks of New York City and in the International Y. M. C. A. work he was given the Order of the Redeemer by the late King Alexander. Before the war broke out he attended special courses at Oxford University. During his ministry he served as Senior Assistant at All Angels Church, New York City. He was rector of the historic Mother Church of Salem, Mass., from 1917 to 1919, at which time he was elected head master of old Saint Paul's School, Baltimore, Md. He declined this honor and accepted the rectorship of the Church of the Redeemer, in Cairo, Illinois. He has been very active in clerical societies and was president of the Cairo Ministerial Association.

Dr. Hames was a Mason and a member of the Phi Delta Theta Fraternity, the author of several books and many publications. He undoubtedly was best known as the originator of the Hames Thirteen-Month Calendar, and for the promotion of the same addressed the League of Nations at Geneva after the war.

Dr. Hames leaves behind his widow, Caroline Hames, and his mother, Emily Hames.

"In life, in death, O Lord, abide with me."

CHURCH INTELLIGENCE.

(Continued from page 15.)

offerings amounted to $177.15, beside the gift of a substantial purse to him and Mrs. Kromer.

This work was started in a dwelling house and now the plant consists of a fine church building and parish house. Mr. and Mrs. Kromer have started several active and growing organizations, and especially the Day Nursery, in which fifty babies were cared for daily during the past year. The Daily Vacation School is a great feature at the Chapel and this summer over one hundred children were in session daily. Any one visiting the Chapel early on a summer morning will hear the rum-tum-tum of a drum and soon Mr. Kromer appears around the corner with children following him from all directions. He is a real "Pied-Piper", but he feels that the mothers are busy doing other things and the little ones do not always know the time and the beat of his drum tells them that the Bible School is ready to begin.

Time and space hinders the recording of the many interesting stories connected with the missionary work of this Chapel under the direction of Mr. and Mrs. Kromer, but they have accomplished wonderful results through their untiring efforts.

Maryland Clericus.

The Maryland Clericus met in the Church of the Redeemer, Charles and Melrose Avenues, Baltimore, Monday, October 14. After the business meeting and luncheon, Bishop Halfenstein addressed them and told them about the last days of Bishop Murray's life.

The Clericus passed a resolution of Thanksgiving for and respect to our late Bishop, the Rt. Rev. John Gardner Murray.

N. E. P.

Memorial Services for Dr. Birckhead.

Memorial services for the Rev. Dr. Hugh Birckhead, late rector of Emmanuel Protestant Episcopal Church, were held in the church October 13, at 11 A. M. The Memorial Minute was read for the Vestry by the Hon. Henry D. Harlan.

The Rt. Rev. Dr. James E. Freeman, Bishop of Washington, preached the memorial sermon.

The following clergymen were in the sanctuary: the Rev. Dr. Arthur Chilton Powell, rector of St. Mary's Church; the Rev. Benjamin B. Lovett, rector of Memorial Church; the Rev. Malbone H. Birckhead, assistant minister of St. Paul's Church, Chestnut Hill, Pa.; the Rev. Edward R. Noble, vicar of St. Andrew's Church, and the Rev. Harry Stansbury Weyrich, assistant minister of Emmanuel Church.

The Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's Church, spoke at the evening service.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

Bishop White spent about ten days in the East, following the meeting of the House of Bishops, and on October 6 he preached in St. Thomas' Church, Brooklyn, in the morning; in the Cathedral of the Incarnation, Garden City, in the afternoon; and in St. Paul's, Flatbush, Brooklyn, in the evening. On Sunday, October 16, the Bishop preached in All Hallow's Church, Wyncote, Pa.; he addressed the large Church School of St. Simeon's Parish in Philadelphia during the afternoon; and in the evening he was the preacher at the Church of the Advocate. In between times the Bishop called on friends of Springfield among the clergy and laity.

F. H. S.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Month's Jubilee.

Prayers of thanksgiving were offered continuously St. Luke's Day from six in the morning to eight o'clock at night by the congregation of St. Luke's Church, Germantown.

The services were part of the month's Jubilee for the completion of the $100,000 building program of the Church. They were begun Thursday night, the eve of St. Luke's Day, when Bishop Garland blessed the renovated church and the memorials.

Members of the parish took part in the service at half-hour intervals during St. Luke's Day, and the Holy Communion was celebrated at 6, 7, 8 and 9:30 A. M. A half hour of special devotions began at 7:30 P. M.

Bishop Frank DuMoulin, rector of the Church of the Saviour, West Philadelphia, preached Sunday evening, and the rector of St. Luke's, the Rev. Wallace E. Conkling, Sunday morning. The Jubilee will close November 17.

During the five-year rebuilding the entire interior of the church has been transformed into classic thirteenth century gothic. Many of the gothic arches have been erected as memorials.

The parish, organized in 1810, is the mother Episcopal Church of Germantown. The present church was built in 1875.

R. R. W.

Personal Notes

The Rev. Otis A. Glazebrook, D. D., rector-emeritus of St. John's Church, Elizabeth, New Jersey, returned October 13 to his home at Nice, France. The Rev. Dr. Glazebrook is the father of Dr. Larkin W. Glazebrook, Field Worker for the National Commission on Evangelism.

The Rev. Z. B. T. Phillips, D. D., rector of the Church of the Epiphany, Washington, D. C., sailed from Naples, Italy, on October 12, and is expected in Washington some time during the week of October 20.

The Rev. E. N. Bullock, for many years rector of the Church of the Good Shepherd, Lake Charles, Louisiana, has accepted the invitation of Dr. Coupland and the Vestry to become assistant at

Trinity Church, New Orleans, Louisiana. In connection with his activities as assistant to Dr. Coupland, Mr. Bullock will be Superintendent of the Sunday School, and will interest himself particularly in the work among the young people of the parish.

The Rev. Rodney F. Cobb, rector of Christ Church, Austin, Minnesota, has accepted a call to the rectorship of Trinity Church, Rock Island, Illinois, in the Diocese of Quincy, and will begin his work there December 1.

The Ven. James F. Plummer, Archdeacon of Middle Tennessee, and Mrs. Plummer, have moved from their summer home at Sewanee into the rectory of St. Barnabas' Church, Tullahonna. The Archdeacon will make this his home and headquarters for his work, which extends throughout the Convocation of Nashville, with the exception of Grundy and Franklin Counties.

The Rev. Hiram Kennedy Douglass, formerly rector of St. Peter's Church, Columbia, Tennessee, and for the past three years rector of the Church of the Messiah, Detroit, Michigan, has accepted the charge of The Church of the Good Shepherd, Memphis, Tennessee, and entered into residence October 1. He will also serve as chaplain of the Church Home and as minister in charge of St. Alban's Mission in South Memphis.

The Rev. Lloyd Willis Clarke, who was ordained in Grace Church, Waycrosse, Georgia, the first of May, and had taken full charge after the resignation of the Rev. C. C. J. Carpenter, early in July, developed tuberculosis, so he was obliged to resign immediately and enter a sanatorium for treatment. From his home in Le Mar, Iowa, he went to El Paso, Texas, for a time; he is now sufficiently recovered to go, temporarily, to be with friends in Albuquerque, New Mexico.

The Rev. Ernest R. Allman, formerly Dean of the Coville Deanery in the District of Spokane, has accepted a call to be rector of the Church of the Ascension, Twin Falls, Idaho, the change to be effective November 1.

The Rev. Henry Bell Hodgkins, formerly rector of St. Michael and All Angel's Church, Savannah, Georgia, has been admitted to the Diocese of Washington, where he becomes Associate Rector of St. Alban's Parish in the City of Washington.

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Were you covered with shame, He would stand by your side,
And the hurt in His heart for your sake He would hide.
He will stick to you, friend, though you lose every test;
SO THE LEAST YOU CAN DO IS TO GIVE HIM YOUR BEST.

ALL OTHERS MAY QUIT YOU AND MOCK AT YOUR FALL,
But your Jesus, undaunted, will come at your call.
He will follow you down to the deep depths of sin,
And love you and nurse you through thick and through thin;
And though He may suffer through what you have done,
HE WILL NEVER FORGET OR DESERT YOU, MY SON.

SO LONG AS HE LIVES YOU ARE SURE OF A FRIEND
On whom at all times you may safely depend.
You may wound Him by sinning, and hurt Him by shame,
Should you fail to be true, but He'll love you the same;
So remember, my friend, as you stand in life's test,
THAT YOU OWE TO YOUR JESUS YOUR FINEST AND BEST.

—*Selected.*

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Southern Churchman

DOMINUS ILLUMINATIO MEA 1835

Vol. 94. RICHMOND, VA., NOVEMBER 2, 1929. No. 44.

COMPROMISE OR CONTROVERSY

Decided Liberalism has been defeated. This is openly acknowledged. A new peril and a new line of division have appeared. The new peril is a disposition on the part of some who strongly profess allegiance to orthodoxy, but who believe in a measure of compromise and affiliation with the rationalists.

Before proceeding further, let us set forth the terms used in this paper as signifying the two opposing parties. The terms orthodox, evangelical, conservative, fundamentalist, supernaturalist, are here used to designate all those who accept the Bible as the very Word of God, inerrant, infallible, inspired by the Holy Ghost, and final authority in all matters of faith and practice. The terms rationalist, modernist, liberal, naturalist and radical are used to designate all those who reject the Bible as infallible, inerrant and inspired, and who hold the individual reason and experience to be the final authority in religion and practice.

As we have already intimated, the present peril is not in the definite conflict between liberalism and orthodoxy, but between the orthodoxy which stands for a clear, non-compromising and non-affiliated testimony against unbelief of Christ and the Bible in all its forms, and the orthodoxy which may be very loud in asserting its loyalty in doctrine and government, but which increasingly advocates and practices affiliation with unbelief in its various forms.

The announcement at the beginning of the conflict gives no place for compromise, but declares controversy to the end. Satan tried compromise with the woman and won her to disobedience and death. God made the definite declaration of controversy, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." This controversy begins with the entrance of sin and death into the world, and will continue until sin and death are no more. Compromise in any form between error and truth, between sin and righteousness, is impossible. Compromise between persons in their natural relation and opinion and judgments is possible and right. But when God speaks, His word and will are final, and neither yielding nor compromise are allowable.

The controversy announced at the beginning continues through history. The sons of God compromised and married the daughters of men, and they produced a mighty race with a moral stench that filled the earth and reached to heaven. The result of compromise here was the destruction of the race and the saving of eight persons. Abraham was called to separation from kindred and country. He lived apart from the world, and God was with him. He went down into Egypt, and then he compromised, and then out of that compromise came the progenitor of Mohammedanism, a race which always has been, and still continues to be, the enemy of mankind and Christianity. But Abraham repented and maintained separation, and God gave him great victories and saved Lot.

Lot compromised and suffered the loss of everything, and became the progenitor of a race who were Israel's bitterest enemies. The children of Israel were separated and instructed to maintain separation, even to the overthrow of determined enemies of truth and righteousness. They pursued this separation, but at length compromised, and this compromise left an enemy which caused Israel to sin, and was a thorn in its side for centuries.

David compromised, and it cursed his family. He repented and separated, and his kingdom and Solomon were saved. Solomon compromised. He was the arch pacifist of the ages and the man of greatest worldly wisdom. When he had any controversy with a nation, he married one of their women, and so became affiliated with the nations of the earth, fell into idolatry of the grossest order. His kingdom was rent in twain; ten tribes were in one part and two in the other. The ten were lost, and the two passed on in a bitter struggle with idolatry, rejected their own Messiah, and are scattered to-day upon the face of the earth, a witness to the peril of following human wisdom and compromising with error and sin.

Throughout the history of the Christian church it is demonstrated that compromise or affiliation with unbelief and sin has always resulted in the breakdown of the compromise, while loyal controversy not against persons (save when the persons join themselves to error and sin in a way that means inseparable), but against error and sin, has always been victorious.

The same is true in the civil world. No good thing has been won by the State save through controversy with wrong. Even in the last war, imperialism in Germany attempted to crush the nations. Had the nations compromised, they would have been slaves to-day. America hesitated. She planned for affiliation with all. The destruction of the Lusitania awoke her, and she took her stand and her part in the controversy. Instead of being a slave, she is the foremost nation of the globe.

Compromise of truth and right will ever be punished, and there will be no end of controversy until the Prince of Peace returns to the earth, creates a new heaven and a new earth, causes wars to cease and beats the swords into plowshares.—*D. S. K., "Bible Champion."*

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
A New Department	6
Modernism and Bolshevism	6
The Rt. Rev. Richard Hooker Wilmer, D. D.—Bishop Winchester	7
Athleting for Christ—C. C. McIntire	8
Favorite Scripture Verse	8
Address of General A. T. Goodwyn	9
The Community Fund—R. C. Flannagan	9
A Christmas Offering—Rev. G. P. Atwater	10
From Bishop MacInnes About Palestine	10
The Peace of God—J. M. Dunbar	10
Bible Questions and Answers	11
Book Reviews	11
Letters to the Editor	11
Church Intelligence	12
Family Department	16
Children's Department	17
Personal Notes	23

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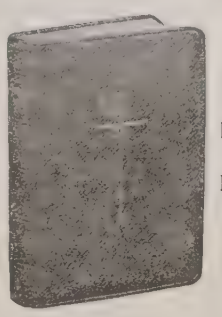
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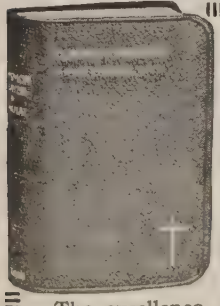
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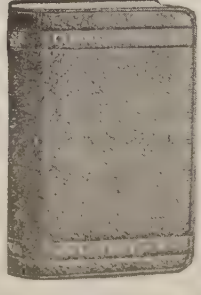
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"The commonplace is God's workshop."

"It takes a very little of this world to satisfy the man who is satisfied with God."

There is no failure more heart-breaking and disastrous than success which leaves God out of the bargain.—G. Campbell Morgan.

Putting emphasis on the hereafter should make all the more significant the life of the present.—Rev. Wm. Porkess, D. D.

Those who would obtain the promises of God must trust Him and obey Him, and through them blessings will come more marvelous than they have dared to dream.—Rev. C. R. Erdman, D. D.

So live today that, when tomorrow comes,
Thou shalt not cloud the sun with vain regret;
But let thy hand and heart commit those deeds
That love for man and faith in God beget.
—Osgood Elliott.

The Lord's answers to prayer are infinitely perfect, and eternity will show that often when we were asking for a stone that looked like bread, He was giving us bread that to our short-sightedness looked like a stone.—Selected.

The Bulgarians are said to have among their sayings the following proverb: "Who lives in sin is buried alive."

God spends a summer on a rose
Which plays a simple role;
An age—upon each stream that flows;
Forever—on a soul.
—Howard W. Pope.

"There is a real sense in which man is great, so great as to be second only to God. Granting that man is a being in which much that was best is burned out of him in the fires of passion and of vice, as in the autumn you have seen your last night's genial campfire reduced to gray ashes in the morning. Yet even in such ashes there are buried coals of living fire. You may scatter them, trample them, extinguish them; or you may gather them, blow on them, see them becoming red, heap dry leaves on them, and see the curling smoke suddenly burst into white flame. Every old huntsman knows the latent greatness of hot ashes."

All helps are like stairs. No man ever uses stairs to sit down on, but to go up higher with. The means of grace are merely so many stepping stones to something higher, which is the chief thing—that we may have the lineaments, the disposition and the character of our Lord Jesus Christ.—Beecher.

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EDITORIALS

Vol. 94. RICHMOND, VA., NOVEMBER 2, 1929. No. 44.

RABBLE

"And that they passed by railed on Him, wagging their heads and saying, Ah, Thou that destroyest the temple and buildest it in three days, save Thyself and come down from the cross. Likewise, also, the chief priests, mocking, said among themselves with the scribes, He saved others; Himself He can not save."

Average memories recall four outstanding descriptions of conduct of the rabble, the mob, mankind assembled governed and swayed by mere human passions and impulses and the physical senses. Two of these descriptions, in the Scriptures, tell tersely and simply of facts. Two are brilliantly imaginative narratives based on facts.

The Jewish rabble at Sinai rebelled against Moses, while he was beyond its sight, on a mission of which it did not know, forgot and ignored the successive miracles by which the delivered nation had been preserved through desert and sea and guided toward the land of promise. It clamored for the flesh pots of Egypt and constructed for worship the golden calf—something it could see and feel and price. The rabble at Jerusalem, a thousand years later, railed at and mocked the Son of God while He endured long agonies for the redemption and salvation of humanity. Doubtless some of the same lips that had shouted "Hosanna in the highest" at the Saviour's triumphal entrance to the city, but a little while before, screamed execration and taunt as He hung on the Cross. Less than a century preceding the crucifixion at Jerusalem Caesar, in Rome, was acclaimed hysterically by the rabble. The assassins of Caesar were as noisily applauded by the same rabble a few days later. Shakespeare portrays vividly the swift changes of the rabble from boisterous fury against the dead and lately idolized ruler and adulation of Brutus to frenzy for vengeance on Brutus and renewed reverence for Caesar. Dickens, in "Barnaby Rudge", gives graphic word pictures of the huge London mob, of the eighteenth century, gathered to uphold the Protestant Church and joining in ribald song, wild drunkenness and debauchery, theft, incendiarism and murder.

(Incidentally, how strongly these two real and powerful masters of knowledge of human nature contrast with our busy, pretentious exponents and professors of psychology, the so-called science so fashionable now with the rabble, who in attempted dealing with an enormous subject creep and crawl as feebly and purposelessly and mew faintly as so many new-born blind kittens.)

So, we see the rabble as it has been and as it is. Always it has included many assuming to be profoundly learned and vastly superior and intelectual. Even Aaron went with the mob at Sinai. High priests and scribes, educational and intellectual leaders of their time, joined in the mockery of Calvary. Brutus and Antony alternately sought the favor and appealed to the shallow emotion of the Roman populace. Men in high places and reputed as statesmen and Churchmen approved, or pretended to approve, the outbreak of the Lord George Gordon riots. Today heads supposed to contain much wisdom are wagged and voices widely heard rail on the Crucified Redeemer, reject His divinity, question His existence, scoff at His authority and miracles and teaching because He did not save nor spare Himself, follow the many miracles of mercy by destroying and rebuilding the temple.

Each of us is entrusted by the Creator with the task and responsibility of self construction and regulation. We are the captains and guides of our own souls. To the rabble soul, parched or frozen, starved, drugged, stunted, vitiated, by neglect, wanton ignorance, vanity, folly, unrestrained lusts and passions, the character and sacrifice of the Christ are incomprehensible, inconceivable, incredible; His death and resurrection impossibilities. This rabble soul is unable to realize the grandeur and magnificent beauty of Omnipotent Power humbled to submit to contempt and contumely and to undergo privation, persecution and fearful suffering to save, and ennoble sinful, ungrateful and rebellious creatures and children.

Soul, mind and body are joined mysteriously. All the delving of science fails to discover their contacts. Human life consists of struggle of the three for dominance. Victory of the passions and appetites of the body or mind means stifling and suppression of the soul. There are gluttonies, excesses, follies, frivolities, wallowing in filth, of the mind as of the body, debasing, enervating, destroying. Alike, they blight the glory and kill the aspirations of the soul, which is the element of our being, making us superior to other animals. When the soul is conquered coarse materialism, gross selfishness, purblind vision, low standards of thought and conduct, rule and the rabble acquires a recruit, however careful refinement of manner and speech and prodigious the store of learning may be. The chief priests and scribes were social, political, intellectual, and ecclesiastical superiors, haughtily confident of their own greatness and infallibility. They could no more grasp the majesty and beauty of Divinity and Divine compassion and love than could the ordinary rabble with conquered and dead souls, swarming and rioting in the streets and slums. Of the same kind and quality as the high priests and scribes are the materialists and scoffers of the present, inside and outside the pulpits and colleges, estimating divinity and infinity by their own infiinitesimally small standards and our narrow human knowledge and experience, endeavoring to measure eternity by minutes.

Each of us must determine and decide for ourselves whether we shall trust and worship the Eternal and Omnipotent God, or our own fragile and briefly sojourning selves; whether our souls shall be slain within us here, or shall

live and govern and lead us upward. We must choose our companionship. The easy and deadly way is to sink into the rabble, in which the most elaborately cultivated and the absolutely uncultivated minds are on the same low level, and pass by the Cross, railing and mocking. The toilsome way by which we may prove ourselves worthy of existence and mercy is to climb to the foot of the glorified Cross and there adore and offer humble thanks and pray and strive that we may understand and absorb the glory and the beauty of the Divine Love and Sacrifice.

Apart from the rabble, railing and mocking are purified and consecrated souls, to be found everywhere, many of them amid lowly surroundings, a Heaven-born aristocracy, perhaps wearing shabby clothing and in poor dwellings, of obscure ancestry, debarred from the education of books and schools, but intimate with the supreme lesson, endowed with riches beyond our powers of computation, assured of inheritance eternally splendid. Souls so purified and consecrated by the blessing and mercy of the Almighty, responsive to fervent prayer and seeking and striving, are in all stations, places and conditions. Far above the ignoble rabble of callous unbelief and mockery and its tumults and discords of alternating acclamation and execration, amid all the changes and chances and vicissitudes and tribulations of this mortal life, these souls abide in serene and comforting light. And presently they will pass on into new and lovelier ineffable light, which never shall be obscured, to happiness and peace never to be marred, to the unending democracy of the communion of saints redeemed.

Alfred B. Williams.

A NEW DEPARTMENT.

Beginning with this issue, The Southern Churchman inaugurates a new department in the form of an Open Forum or Question Box, for the use of our readers who may wish further light on any Biblical questions in which they are especially interested in any way.

This column is not intended for controversy, but for religious instruction, especially for those who may not be in position to obtain the desired instruction and to which every believer is entitled. We only ask that you be as brief as possible, as our replies must necessarily also be brief, but we will endeavor to make them dependable and strictly in accord with the Word of the Lord, which settles all argument. So let your questions flow in.

MODERNISM AND BOLSHEVISM.

Modernism: Modernism is one thing, Modernists are another. The latter are in the main good people who take Modernism to be the spirit of progress, readjusting our beliefs in the light of science. But the real inwardness of Modernism is beginning to come out. Vice-President Marshall noticed the resemblance between Modernism and Bolshevism. Now it occurs to some that an enemy, wishing to overthrow Christian governments, if he were wise enough, would first undermine faith in the Bible on which Christendom is based. Then we notice the part played by so-called "Kultur" in the World War.

With such thoughts in mind we are prepared to accept what seems to be an authoritative statement of the objective of Modernism. The Protocols make such statements as the following:

"We have taken good care long ago to discredit the clergy and thereby destroy their mission, which at present might hamper us considerably" (Prot. XVII). "The intellectual Gentiles will pride themselves on their knowledge, and without verifying it logically, apply all this scientific information of directing the education of their minds along lines suited to our needs" (Prot. II). "Do not think that these statements are empty words. Note the successes we have had with Darwinism, Marxism and Neitscheism" (Prot. II): "We have misled, stupefied, and demoralized the youth of the Gentiles by means of education in principles and theories patently false to us" (Prot. II). "We have convinced the Gentiles that 'progress" is leading all to a reign of reason" (Prot. III). "To destroy all collective forces except our own, we will weaken the universities—the faculties will be appointed with especial care and will be placed in such a position that they will be dependent completely on the government" (Prot. XVI). "We will adopt for ourselves the liberal side of all parties and all movements" (Prot. V). "We must undermine faith, eradicate from the minds of the Gentiles the very principle of God and soul" (Prot. IV).

"The International Jew" has this passage (Vol. IV, p. 47): "The defenders of the faith have fought long and valiantly against the inroads made by so-called Higher Criticism, but were sadly incapacitated in their defense because they did not see that its origin and purpose were Jewish. Let the Christian minister who wishes to know the source of Jewish influence in the Church look over the names of the most notorious "German Higher Critics" of the Bible, and consider their race. Add to them one Frenchman, an atheist and a Jew, and you have the modern "liberal" sources very complete: Wellhausen, Strauss, Ewald. Kuehne, Hitzig, Renan."

That this is bona-fide, that those Illuminati and Communists were packing the theological institutions—which would be easy, as the German institutions are under government control—is the only hypothesis that accounts for the "signs of the times".

It is humiliating to think that Christianity has been scared out of its senses by the bogey of propaganda scholarship. But a little discernment shows that men of today who lean towards Modernism are soon boosted in the papers as "learned" or "a great scholar", their books get into the schools, and the public bow at their feet.

Bolshevism in the Church: In the churches men of Modernist leanings are boosted into the highest places, though the rank and file of both preachers and members are still loyal. New York is the distributing center. The Rev. Walter Scott Elliott, Patriotic Instructor of William McKinley Camp, United Spanish War Veterans, quotes Boucke White as saying, "I am a graduate of . . . Seminary (In New York) and I wish to speak a word for that institution. Some of my comrades of the Revolution look coldly on the seminary up there. They regard the men engaged in modern Biblical scholarship as a set of academic owls, quite blind to and unconcerned with the economic upheaval of our time, but they are vastly in error. The professors at . . . . are doing more than any other group to advance Social Revolution. Professors A, B, C, D, at . . . . Yes, and Pres. D. himself are deserving a place alongside Karl Marx, for in their discoveries as to the real, the social meanings of the Biblical writings, they are planting mines of social dynamite underneath this civilization of massive property rights to blow up the whole apparatus."

A committee representing the Presbyterian Churches of New York established a place intended to draw together the church and the laboring man, calling it "The Labor Temple". Now, it has come to light that the most notorious radicals were speaking on its platform.

The Federal Council of Churches has shown decided Communistic leanings. See their Bulletin of April 7, 1923, issued by the "Research Department, Commission on Church and Social Service".

The writer has a personal letter from another New York Organization, affiliating with the Federal Council, the Fellowship of Reconciliation. They use this language: "We feel sure that insofar as our present industrial system exploits personality and puts the profit motive first, it must be done away." What does this mean if not revolution against our government?

The American Defense Society, in a book, "Reds in America", expose a number of popular pulpiteers. For instance, they say: "The President of the American Civil Liberties Union is . . . . the preacher whose utterances in the Methodist textbook on radicalism caused a scandal. He was formerly connected with the Boston School of Theology, is a teacher of Christian ethics at Union Theological Seminary and has been a leading factor in the Interchurch World Movement and the Federal Council of Churches of Christ in America. His sympathy and cooperation with Socialists, I. W. W., radical and other anti-American movements have been notable."

The Defense Society in a pamphlet, "La Follette Socialism Communism", mention that this same gentleman drafted the social creed which was adopted by the Feedral Council.

The interdenominational movements now rarely if ever mention the eternal verities, creation, sin, redemption, resurrection. Their utterances are usually thinly veiled Communism. Take this from the Stockholm Conference. "In the name of the Gospel we have affirmed that industry should not be based solely on the desire for individual profit, but that it should be conducted for the service of the community."—Selected.

THE RIGHT REVEREND RICHARD HOOKER WILMER, D. D., SECOND BISHOP OF ALABAMA

By the Right Reverend James R. Winchester, D. D.

"The living are the only dead;
The dead live—never more to die;
And often when we mourn them fled,
They never were so nigh."

REFLECTING upon my early ministry, as a young Presbyter, in the Diocese of Alabama, associations with my beloved Bishop Wilmer, burst up like refreshing fountains in memory, then joyously empty themselves into the ocean of infinite love. There was much in his ancestral life and education in keeping with my own that made me congenial to him. His forebears, like mine, came from England and settled on the Eastern Shore, the garden spot of Maryland, in the middle of the seventeenth century. Both families were devoted to the Church of England; and then his education, like my own, was in Virginia. His parents moved to the historic town of Alexandria, Virginia, where he was born and trained for his wonderful work in life. His birthday and mine were on The Ides of March. The year of his birth was 1816 at a time when the religious life in Virginia was full of trepidation. Until June 14, 1900, the date of his home-going into Paradise, from his beautiful earthly abode at Spring Hill, Alabama, his life was eventful at every step. Between his birth and death we can recognize the most crucial history of our Church and country. His matured manhood confronted those trying days with clear judgment, indomitable will and Christian fortitude, presenting an example worthy to be followed by all, "who love our Lord Jesus Christ in sincerity and truth".

I have recently re-read three volumes bearing upon his splendid mission in God's service, which have thrilled me with new interest in his wonderful work. First among these books is "The Recent Past", his volume of reminiscences, prepared for his grandchildren. In it we find the experiences of a great soul. He spoke to me very freely of its contents when I was with him, and between the lines I can now read the stories he was accustomed to tell. I had the good fortune to get the lessons, as one of his children, long before a single line was penned. I treasured this volume and wish my own grandchildren to profit by its pages.

Next, "The Biography," by Dr. Walter Whittaker, one of his beloved clergymen, is a very accurate delineation of this famous Bishop, deserving a place in the library of our American Churchmen.

The third volume, that makes a graphic companion with thees two volumes, is that by Bishop Cheshire of North Carolina, "The Church in the Confederate States". It recounts the trials that came to the Church in consequence of the Civil War, in which Bishop Wilmer had no small part. Dr. Whittaker's History of the Church in Alabama is a final supplement to the three volumes above mentioned, whereby we have an accurate account of the courageous course Bishop Wilmer pursued in bringing about the readjustment of the dioceses of the whole Church into peace and harmony. His work was well-nigh the sacrifice of his life, for what he loved above all else, namely, the Church of God. I feel that we of the South owe a debt of gratitude to Bishop Wilmer that can never be paid.

John Drinkwater gives this striking sentence in his interesting book, "The Life of Charles James Fox". The great English statesman, Fox, said, "I have learned more from Burke's conversations than from all the books I have ever read." These terse words express the sentiment of my soul regarding my Father-in-God, at whose feet I sat, as the young clergyman, after leaving Richmond, where I had been assistant to the Rev. Dr. Joshua Peterkin, the close friend of Bishop Wilmer. His name was a household word in Richmond, as was that of Dr. Peterkin; and also in the whole Diocese of Virginia, where his ministry, up to the time of his consecration, as Bishop, had been spent. He was remembered in Virginia as one of the most forceful preachers and beloved pastors. Grace Church, Berryville, was greatly blessed with these two wonderful men of God as their rectors—both carried through life sweetest memories of the people of that paradise of "the Old Dominion", where I found my Spiritual "help-meet" for the work God has enabled me to do. With such distinction we do not wonder that Alabama elected him as the worthy successor to Bishop Nicholas Hamner Cobbs, known as "The Saint of the Southern Church". It was at a time the guns of war were beginning to deluge the fair Southland with the blood of her noblest sons. After taking part in the Consecration of one he loved very dearly, Bishop Meade fell asleep, leaving to his devoted Wilmer an example, which he ever followed. Clothed in that spiritual armor Wilmer went forth with an unfaltering trust to carry on the spiritual work of the Apostolic Meade, whose memory he revered. He loved, as Meade, the old hymns relating to "Redemption". How vividly I recall the fact that at his convention he insisted upon singing that great hymn, which Bishop Meade had adopted as his convention hymn in Virginia:

"The voice of Free Grace
Cries, Escape to the mountain;
For Adam's lost race
Christ hath opened a fountain."

I have thought how deeply grieved Bishop Wilmer would have been to see those omissions in our Church Hymnal. He delighted in

"There is a fountain filled with blood
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

His Theology was based upon "The Thirty-nine Articles", Pearson on The Creed, McIlvaine's "Evidences of Christianity," Butler's "Analogy," Hooker's "Ecclesiastical Polity" and Robertson's "Church History". Naturally, I continued my course of study on these lines, as I had been taught at the Theological Seminary, whose establishment was largely due to his father, Dr. Wilmer. Because his orthodox Theology appealed so strongly to me, I was congenial with him and shared his confidential experiences.

Before his Consecration he had charge of the little Negro Church, St. Philip's, in connection with his rectorship at Emmanuel, Brookhill, just outside of Richmond. He and Dr. Peterkin alike took the liveliest interest in St. Phillip's Mission for the Colored people. As Deacon, I was intrusted with this mission. Doubtless through both Dr. Peterkin and Bishop Wilmer I got a deeper love for the neglected Colored people. It was a neglect due largely to the results of the War Between the States, destroying that close relationship that had existed between the old families of the South and their faithful slaves. With my inherited affection for the old-time "Mammy" and the Gospel love put into my heart, by such men of God as my rector and bishop, and working along the line of my ministry to do my part for them, I entered the Episcopate with the earnest desire to see the establishment of Negro bishops in the Church. Bishop Kinsolving of Texas assisted me in bringing this to pass in Arkansas and the Province of the Southwest, by the election of the first Negro Suffragan Bishop for work in the United States among their race. Our desire had been for a Missionary Bishop rather than a Suffragan. It was all we could get; but I hope the day is not far distant when our whole country will have Negro Missionary Bishops, with full authority and vote in the House of Bishops. It is what the Church really owes our Colored Brethren. The Suffragan is, therefore, but the stepping stone to the desired end. In Alabama I was in touch with the plantation life of the colored people and I carry happy memories of those days.

When in Richmond, I was a guest of Mr. John Stewart and his family at Brookhill. Mr. Stewart was the warmest friend of Bishop Wilmer. The Bishop was accustomed to speak of Mr. Stewart in a way we should like to hear in these times—"He prayed while I preached."

The Stewart home was the home of "family prayers" and devotion to the duties of the Church. No visitor there could ever forget the holy influences of those "family prayers". We are not surprised, therefore, to see Mr. Stewart Bryan, grandson of Mr. Stewart, as well as the other members of that noble household among the active and practical workers of the Church today. When a friend of Mr. Stewart intimated that he had but one day in the week to visit Mr. Stewart, and said that day was Sunday, Mr. Stewart replied that that was the only day he did not have, as it was "God's day." That was one of Bishop Wilmer's stories to me of that godly layman. How we wish in these days of Sunday golf, baseball and fishing, that our men in the Church could take Mr. Stewart's stand for their Lord and Saviour.

The generosity of Mr. Stewart was proverbial. He supplied his rector with the means to carry on missionary work

among the poor, both white and black, and there was no complaint of neglecting his parochial duties. In these days when Evangelism is the note of the Church we need families ready to let their rectors go on missions to nearby neighborhoods and present the Gospel to those neglected. Bishop Wilmer was a soul-winner through his preaching and pastoral visits. His sermon themes are impressed upon my mind. No one ever, in my recollection, presented the Fatherhood of God with such emphasis and winning force. Then the Atonement was given as a personal message to individual men and women. He (as Dr. Peterkin told me) was accustomed to write out his sermon as an individual letter to some man with whom he had talked and finding his doubts, would speak most lovingly to him about those matters. That man was but a type of others in his congregation. I recall his wonderful sermons about the Consolations of the Church, and how all the people hung upon his words. Surely the present-day needs this kind of sermon instead of sensational preaching.

From the day I took charge of the parish of the Holy Cross, at Uniontown, Alabama, until the time I entered upon my duties at Wytheville, Virginia, he was a father to me and Mrs. Winchester, whether in my parish or out of it. He took a delight in my rural work, where we had thirty-six communicants. He knew them by name, and they loved him. He could unbend in the quiet of "the cane-brake" and relate his experiences, leaving in my memory most helpful pictures. No Bishop, in my knowledge, ever stood more devotedly by a young Presbyter than he by me. He opened up spiritual visions to an ardent ministry. His conversations are living realities in my life. I think of him as a minister of Christ with sympathy, humor, courage, faith and love, the real marks of a soul winner. When Mrs. Winchester and I were called to give up our first little child, being far away from our relatives and friends, he wrote these sympathetic words out of his big heart (a heart that had suffered such bereavement in his early ministry), "We long mourn them as our lost lambs. We have learned to speak of them as our saved ones—not lost, nor in vain. Like sunbeams they flit upon our path for a moment, then vanish; yet was it not pleasant to rejoice even for a moment in their presence, and life will ever be the sweeter that they came, even though they tarried not." In my long pastoral ministry I have never forgotten his tender sympathy. It was a pleasure to see him sitting by a troubled soul, pouring into the wounded heart the balm of Gilead. Young people felt that he entered into their innocent recreations as a spiritual father, yet how positively he spoke regarding excessive indulgences of worldly things. I can see his flashing eyes as he forcibly repeated, such a text as "She that liveth in pleasure is dead while she liveth." There was an emphasis in his Scriptural quotations that we can never find equalled. There was no compromise with social evils in man or woman. While he sympathized with young clergymen and commended their Gospel messages, he had an abhorrence for self-conceit in the pulpit. He told me of a young preacher, who was so satisfied with his discourse on the subject of "Light" that he waited at the Church door for the Bishop to come out and said egotistically, "What did you think of my discourse on Light?" The Bishop replied, "I am rather in the dark regarding light," and walked off. I can imagine had he stopped to discuss the subject of "Light", he would have given the thoughts of Bliss:

"The whole world was lost in the darkness of sin;
The light of the world is Jesus,
Like sunshine at noonday, His glory shown in,
The light of the world is Jesus.

"Come to the light, 'tis shining for thee,
Sweetly the light has dawned upon me—
Once I was blind, but now I can see;
The light of the world is Jesus."

His own preaching was simplicity and humility. He seemed to fill the mind of the hearer with "the love that casteth out fear". While versed in true scientific development he found his ancestors in Eden rather than in a Zoological garden. As Bacon advocated, he entered the kingdom of Science as a little child, just as he entered the Kingdom of Heaven. Humility marked every step of his Christian life. We get a clear idea of the virtue of humility that characterized him when we read the great sermon he preached, and which was printed by request, on "The Pharisee and Publican. The theme of the sermon was Confession of Sin—Not Profession of Religion". He seemed to have embodied the principle of his great predecessor, Bishop Cobbs, who, when asked by a religious enthusiast who had more zeal than discretion, meaning well, "Have you got religion?" replied, "None to boast of."

(To be continued.)

ATHLETING FOR CHRIST.

Phil. 1:27.

"Striving for the Faith of the Gospel."

The great purpose of the Church is to stand fast in one spirit, with one soul striving for the faith of the Gospel. As to the game, the feelings, desires and purposes of each are one, so in the Church, each should surrender his individual interests, and in blessed consecration do team work to win. The goal is the faith of the Gospel.

First, we are to strive to keep the faith of the Gospel in its purity and perfection. It is the content of the Gospel that we are to preserve. We must not permit this doctrine or that to be taken out of the plan of salvation, the very facts that make the Gospel the power of God unto salvation. Some one says, "I do not believe in miracles, because my materialistic philosophy tells me miracles are impossible. Nor do I believe in the Virgin Birth, because my biology does not admit the supernatural." So this person puts out the supernatural merely on the basis of what he knows about materialistic philosophy and about biology. His position is not a new one. This is the situation that obtained in the day of Jonathan Edwards. They all were agnostics. So today the Church must strive not to let them beat back the line. Let us dismiss from the faculties in our schools and colleges and universities any one who teaches a non-Christian philosophy. We are to carry the full Gospel.

Second, we are to strive to keep the faith of the Gospel pure in our own souls. It is faith appropriating Christ, who enables us to overcome the world. We have to watch our faith. To strive properly, we must keep in touch with the Book. "My meat and drink is to do Thy will."

Third, we are to strive to carry the faith of the Gospel "into all the world". The Book is the instrument in which Christ is revealed. Animated by one purpose, the Church is to advance until all men are brought into the knowledge of and the submission to Him. It is given to us to give to others. We keep it as we give it. Is your church dead? Do two things: Teach the Bible to the end of quickening souls and getting men into the kingdom; and, second, have your church take the support of a missionary and pray that some of the boys and girls of your congregation may go as missionaries. Thus a revival will come.

Charles Curtis McIntire.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by Mrs. Sophia Downman Dimmock, of Fredericksburg, Virginia:

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:14).

Who will send one from the far-away places as well as very near us?

THE PEACE OF GOD.

So long hath the world been weary
Of warring and sorrowful strife;
Not heeding the plea of the Saviour—
Whose word is the "breath of our Live."

His Peace—they were told in the Gloaming,
Was more than their minds could conceive;
Yet still the "Pale Horseman" rides onward,
And the "War-Fate" continues her weave.

Oh! why not blend ever our planning,
Our many endeavors for Peace;
With the ways of the blessed Redeemer,
And so give the war-worn surcease?

When we think of the ruin of Nations,
And multitudes stricken with woe;
Of waysides bereft of their flowers,
And fields furrowed deep by the Foe;

We should Gardeners be for the Maker,
Saving lives for the lands—all seamed,
Make the meadows aglow with new beauty—
Through a world, by His Peace, redeemed.

L'envoi.

May His Peace end the warring of Nations,
Calm the waves of our turbulent will,
Till we vision Christ's hand uplifted,
And hear Him repeating—"Be Still!"

John Mackaye Dunbar.

ADDRESS BY GENERAL A. T. GOODWYN

(Continued from last issue.)

"If the student of history would inform himself of the spirit of the war as waged, we confidently invite him to compare General Sherman's course through Georgia and the Carolinas, with General Lee's course in the invasion of Pennsylvania. He will find that General Sherman, while in quiet possession of Atlanta, expelled from the city thousands of women and children, robbed their homes of all transportable valuables and burned the city to the ground. Continuing his march to Washington, he made a desert forty miles wide through these States, and when he reached Washington was congratulated by the government authorities. The records at Washington and his official staff officers verify these statements. Then let the student read General Lee's orders to his men in Pennsylvania, orders to respect the rights of the citizen in person and property. Here you have a clear indication of two types of men differing in sense of duty.

"I call your attention to an extract from a book by The Century company called Battles and Leaders of the Civil War, Vol. 4, part 2, page 672:

" 'Marching through Georgia and the Carolinas by Daniel Oakey, Captain 2nd Massachusetts Volunteers—"60,000 of us witnessed the destruction of Atlanta while our post band and that of the 33rd Massachusetts played martial airs and operatic selections. It was a night never to be forgotten. Our regular routine was a mere form, and there could be no taps amid the brilliant glare of excitement.'

"It is a well-known fact shown by official records that General Halleck advised Sherman while in Savannah to destroy Charleston. Sherman told him if the army reached there it would be done. General Halleck was a close adviser of the administration during the war. General Butler, in his book, page 871, says of General Halleck: 'I have since learned his character which, as I always speak plainly, I find to be that of a lying, treacherous, hypocritical scoundrel, with no moral sense.'

"Senator Hoar, in the Senate the second of June, 1900, said, 'The courts-martial during the Civil War were a scandal to the civilized world'.

"The murder of Captain Wirtz, commandant of Andersonville prison, by court-martial, was of the vindictive policy of unscrupulous politicians to deceive the good people of the North in regard to the responsibility for the prevailing conditions of war prisons as well as to misrepresent the South in its treatment of war prisoners—apprehensively, knowing they themselves were legally and morally responsible for the painful conditions prevailing in prisons. These claims are clearly illustrated by these indisputable facts:

"First—The government at Washington was responsible for the accumulation of prisoners on both sides by refusing to exchange prisoners.

"Second—Contrary to all civilized warfare, medical supplies were made contraband of war by the government at Washington.

"Third—When pressing need for medical supplies was urged by the prisoners, the Confederate authorities informed the Washington government, and asked that such supplies be sent. These were refused on the plea that such supplies would be used for Confederates.

"Fourth—The Confederate authorities renewed the request, asking that their own surgeons be sent to administer to the need of the prisoners. This humane proposition was declined.

"Fifth—The Confederate government then sent a committee of prisoners from Andersonville to the authorities at Washington to report the distressing condition prevailing in the prisons. The authorities at Washington refused to receive them.

"Sixth—The Confederate government then requested the Washington government to send and get the sick prisoners, and it was about four months before this was done. In view of these facts, where was the legal and moral responsibility for the suffering and death of the men in all prisons—North and South?

"The war records in Washington show that a larger per cent of Confederate soldiers died in Northern prisons than Northern soldiers in Southern prisons.

"The age-long system of negro slavery became involved in the controversy, but the sectional historians do not tell you that Old England and New England for generations had a practical monopoly of the African slave trade, and that both were enriched by this nefarious traffic. They do not tell you that the British Parliament, after a full discussion of the slavery question, abolished the African slave trade on the 5th of March, 1807, and thirty-one years thereafter every slave in the British Empire had been made free by a deliberate act of Parliament a great moral revolution attained by statesmanship, and not by the inflamed passions of bigotry. England paid $150,000,000 approximately, as compensation for the slaves, and in many places the event was celebrated by planters and freed men together. Congress abolished the African slave trade in 1788, but the act was amended at the earnest solicitation of New England slave traders, not to be effective until twenty years thereafter. During these intervening years many thousands of slaves were imported by these enterprising slave traders. The partisan historians do not tell you that a slave ship was never owned nor controlled by a Southern man. They do not tell you that these traders' moral sense was dormant until after they had converted their slaves into gold, nor do they tell you there were more abolition societies in the South than in the North until the extreme fanatics had created apprehension in the South by their demonstrations and declared purposes. The official records show that at one period Newport, in the State of Rhode Island, had 170 vessels engaged in the African slave trade. John Brown, of notorious history, with a band of deluded followers, seized the arsenal at Harpers Ferry in 1859, with a sword in one hand and a torch in the other, declaring his purpose to incite the negroes to insurrection. This reckless declaration in the light of history created great excitement throughout the country and very grave apprehension in the South.

"He was tried by a court of Virginia, convicted as a felon and executed under the laws of the State. When his remains were transported through many Northern cities the church bells were tolled in his honor. A motion in the Massachusetts Legislature to adjourn in his honor was defeated by a small majority. These increasing manifestations of utter disregard of law and order excited still graver apprehension which tended to precipitate the war.

"The negroes in the mass during the war were faithful and dutiful. Our women and children everywhere felt safe and protected, remaining on the plantations while fathers and husbands were in the army. I cannot recall an instance of a serious misdeed during the four years of the war. We owe them a debt of gratitude and esteem for their faithfulness during that period. The race problem is a vital one with us today, especially the negro race problem. Let us see to it that they have full justice in the protection of their life, liberty and property, and appeal to their true leaders to join with us in promoting the identity of both races by inflexible social lines that are necessary to accomplish this result.

"Here is an extract from Jefferson Davis' last speech in the United States Senate. "The union of these States forms, in my judgment, the best government instituted among men. It is only necessary to carry it out in the spirit in which it was formed. Our fathers made a union of friendly States—now hostility has been substituted for fraternity. I call on men who have hearts and who love the Union, to look the danger in the face. This Union is dear to me as a union of fraternal States. Long have I offered propositions for equality in the Union—not a single Republican has voted for them. We have in vain endeavored to secure tranquility and obtain respect for the rights to which we are entitled—as a necessity, not a choice, we have resorted to the remedy of separation. We have never asked for concessions; what we wanted was justice. Our beloved President of the Confederacy, Jefferson Davis, conducted a righteous war, a war declared by Lord Wolseley, field marshal of the British Empire, to have been conducted with most remarkable ability, on the highest plane of chivalry and humanity, and he said under his own signature that every Confederate soldier should be proud of his part in it.

(To be continued.)

THE COMMUNITY FUND A CHRISTIAN DUTY.

Roy C. Flannagan.

The Churchpeople of America need no sermon upon support for Community Fund work, such as that done in Richmond, and other Southern cities, knowing as they do, that such humanitarian service is a direct result of the teachings of the Great Sociologist.

Christ knew that it was futile to preach to a man or woman who was in physical or mental distress. He knew also that a human being, relieved by kindness of a burden of unhappiness, is in himself an eloquent sermon to his fellow men.

The agencies of a community fund, while in no way interfering with the program of the churches, largely contribute to the end toward which all of Christianity is directed.

Christian people recognize in the whole community fund movement an element in that magnificent chain, the first link of which was forged on Galilee.

Their prime duty to Christianity is a duty to their fellow men and a task performed and a contribution made to their fellow man and is another step toward the ultimate ideal of Christianity.

A CHRISTMAS OFFERING.

George P. Atwater,
Rector Grace Church, Brooklyn, N. Y.

The National Church seems to be facing a financial crisis. And the sufferers will be the devoted men and women who have made sacrifices to work in the far-flung mission fields.

One of the difficulties of the situation is that under the present system no one can give a dollar to the missionaries without giving several dollars to all sorts of general and diocesan projects.

I would like to propose in this crisis, that the members of the Church be asked to make a Christmas offering, to be used exclusively to establish a fund that would guarantee that no missionary under jurisdiction of the National Council, should suffer a cut in salary in 1930.

I would suggest that each parish and mission should be asked to give a sum at Christmas equivalent to one dollar for each communicant.

Each adult member should be asked to give one or two dollars, and each child fifty cents.

We have at least 1,200,000 members. A fund of a million dollars might seem possible.

I have no doubt that countless persons would welcome the chance to make a Christmas gift of this sort, that would directly benefit the workers in mission fields. This fund would also prove of benefit to the system, under which we operate.

A good, live campaign, with heart interest and with provision for widespread enjoyment of a victory, would appeal to the temper of our people. It should come to their attention as a trumpet call, and interest in the total result should be stimulated. If the goal of one million dollars is reached, every parish should have a thanksgiving service.

Let us put a little spirit of adventure and combat into such a campaign. There is scarcely a member who could not spare a dollar or two at Christmas. Most of us spend that much and more, for trivial purposes.

Such a united Christmas effort would also serve to educate and interest the people in the big systematic plans for providing for the missions of the Church.

I have made this suggestion in one form or other every year for five years. Is it not worth a trial?

A good central committee, acting promptly, could prepare the Church for the great compelling effort. The publicity ought to put the Church on tiptoe of expectation for the final result.

Four things ought to be emphasized:

(1) Heart Appeal.
(2) The human interest.
(3) The Christmas generosity.
(4) The rejoicing in victory.

We have had enough weeping and wailing and beseeching over our failures. People give and hear no more of it until they receive word that they did not give enough. Can we not change the psychological mood of our efforts? Let us have a victory with the shouting and celebration and a sense of triumph and achievement.

Let us give on Christmas and learn the result by Epiphany, and begin the year with a sense that the work is secure for a year, and that we can endeavor to raise the quota with a light heart.

So here's the slogan. A Christmas Gift to Protect our Missionaries.

FROM BISHOP MACINNES, ABOUT PALESTINE.

Although the situation between Moslems and Jews in Palestine has fortunately lost its front-page acuteness, it is not far below the surface in the prayers and thoughts of all who care about the Church's great missionary problems in Judaism and Islam.

Bishop MacInnes, English Bishop in Jerusalem, can be trusted to say the constructive thing, in his quarterly paper, **Bible Lands**, which is always of special interest to the many friends he made when visiting this country. He has been in England. Writing from there on September 25, he says:

Some six weeks will have passed since the trouble broke out in Palestine, before this number of **Bible Lands** can reach our subscribers. All will have read in the daily press everything that can profitably be said at present about the actual events and their origins. But, alas! a great deal more has been published in papers of every kind, which can only be classed as utter nonsense. I have been astonished to see what wild and entirely false statements have been made in letters to the papers. . . . .

In this quarterly letter, however, I do not intend to enter into these matters. For one reason, I doubt if any one man is at present competent to state the case both fully and correctly. Certainly I am not. For another, the Government has appointed an important Commission of able and unbiassed men, whose business it is to collect the facts, and issue a report. We shall all do well to await the result of their investigations.

There can be no doubt whatever the blame does not rest on one side alone. There has undoubtedly been serious and constant provacation on the one side and inexcusable violence on the other. All alike must now suffer. The clock of progress has been put back an incalculable length of time in Palestine by the disturbances of the last few weeks. Both Jews and Moslems, amongst whom these differences and prejudices have broken out, must strive to put away the past and work together for the country they both love. There is no other patriotism. Neither modern civilization nor Christian ethics allow of it.

How earnestly one longs that those who have lately been antagonists will realize that their common interests lie largely along the same lines. It is not by the success of one side in winning an advantage over the other that the good of Palestine will be advanced, but by their common striving for the common good. In the chequered history of Palestine it appears that this has always been the hardest lesson to learn. Let us all use every effort to learn it now.

There is one point in which all our readers will find satisfaction. These grievous events have practically not touched the Christian Community at all, either native or foreign, Palestinian or British. The bitterness and violence have been only between the Moslems and Jews. The Christians have neither taken part nor been molested. Only a very few have been killed or wounded accidentally or in the course of police duty. Let us hope that the Palestinian Christians will continue to keep equally aloof from the storm of recriminations, abuse and violent accusations, which has now broken out. Nay, more, let us all pray that they and we may be given many opportunities—and grace to use the opportunities—of acting as peace-makers and actively working to bring about the creation of a new spirit of humility and sympathy and brotherliness amongst those who, living in the same small country, have hitherto been so terribly estranged. Of course nothing in the world but the spirit of Christ, to be followed and fostered first by those who bear His Name, can possibly bring this about.

Another point of encouragement is this—These troubles show that our missionary colleges and schools are the very means wanted more than almost anything else at the present time to help towards bringing these unruly passions and violent disagreements to an end. It may be claimed without the slightest doubt that no other colleges and schools than those run by the missionary societies have so much effect in moulding the minds and characters of the young men and young women, the boys and girls of Palestine and bringing them into such relations with each other as make future quarrels between them impossible. No other institutions are open in the same way as ours are to all alike, Christians and Jews and Moslems, and numbers of all three communities do actually come to us. No distinctions of any sort nor differences of treatment are made between the adherents of the three great religious bodies. To all alike we teach the Bible and the life character and example of Jesus Christ. Without trying to use undue pressure, nor endeavoring to persuade any boy or girl to change their religion, we do try by precept and by practice to inculcate the spirit of Christ into their hearts.

In all their Bible and school lessons they are working together. On the same fields they are playing together. They get to know and to like each other. Over and over again we find that lifelong friendships are being made. With every year that passes do I appreciate more highly the civilizing, peace-making value of these colleges and schools. . . . . .

I deeply regret having been away and, therefore, unable to share with them all in the uncertainties of these anxious days, and if it were not for a busy round of services and meetings at which I am booked to speak during the next three weeks, I should go at once. I hope, however, to get back to Jerusalem at the end of the month (October).

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 1.—What reply should I give to one who asks for evidence that the Bible is the Word of God?—B. T. J., Mt. Airy.

Answer.—There are a multitude of Scriptural replies that may be made which should cause any fair-minded person to think and believe. Here are four:

1. God declares the Holy Scriptures to be His own Words to man. See 2 Tim. 3:16; 2 Peter 1:21.

2. It is imperishable. Isa. 40:8; Psalm 119:89.

3. Its marvelous transforming power. Heb. 4:12; Psalm 119:105.

4. Its preciousness to the believer. Psalm 107:9; Psalm 139:17.

Question No. 2.—Is it not too presumptuous for a Christion to say that he "knows he is saved?"—Miss G. F. Tioga.

Answer.—No. God's plan of salvation extends the right for a believer to know he is saved and to make it known. Eternal life is a gift to be accepted or rejected. If you believe John 3:16, then turn to John 5:24 and see what you have. If you are still in doubt, turn to Romans 10:9. If still in need of assurance turn again to 1 John 5:13, which was "written that ye **may know** that ye have eternal life". Do not, however, confuse the gift of eternal life with rewards for service. See 1 Col. 3:11.

Book Reviews

THE HOPE OF ISRAEL: WHAT IS IT? By Philip Mauro. Cloth. Pp. 261. Published by Hamilton Brothers, Boston, Mass. Price, $2.00.

The present reviewer, having known and loved and carried on his prayer-list for over a quarter of a century the author of this book, may well feel deep reluctance to treat it critically. Mr. Mauro has brought to his task a clear penetration, the legal acumen for which he is so well known, and the profound love of the truth which characterizes all his publications.

From his premises he reaches his conclusions with satisfying assurance. Others have done that in this very field. The spiritualizing of the (to us) evidently intended literal promises has been and is an almost universal procedure. The Jews to this day insist that the Messianic references in the prophecy of Isaiah are not personal but national; Isaiah 53, they claim, never was and never will be fulfilled in a person. His quotation of Augustine leads us to the appreciation of the period following the allegorizing of the simple truths of the Word of God by the metaphysical Origen. The whole Christian Church felt the influence of that method of treating the Scriptures; and Augustine was not an exception, though living much later.

If all the Old Testament predictions for the nation are nil, save as each Israelite accepts the New Testament Gospel and is made a member of the Body of Christ there, and no provision is made for that august manifestation of the King of Israel, which is indicated by the promises in the prophets, how can we account for the preservation of the race in spite of all that has been done by Gentile nations and the persecuting Church to utterly exterminate it? The decay of all the nations of the great past who over-powered and ruled that race, the acknowledged blessing which has come to those nations which have kindly treated that race, impel us to regard its continuance, in even facial characteristics, as well as manner of life and disposition, as the ethnological miracle.

Lord Balfour's influence in accepting from the League of Nations the mandate of Palestine must have generated in his profound regard for the prophecies of the nation's restoration. Certainly, there are many who believe this; and numbers of the people of England cherish the privilege that country has of homing the Zionists.

If there is coming a day when the Lord Jesus will "pour upon the house of David and the inhabitants of Jerusalem the spirit of grace and supplication" (Zech. 12:10); if that day will be the fulfillment of His own prediction, "Ye shall not see me until ye say, 'Blessed is he that cometh in the Name of the Lord'" (Matt. 23:37-39), why not a nation to be thus treated? If the Turkish government allowed but three hundred Jews to dwell within the precincts of the Holy City up to the year 1845, and now there are quite one hundred thousand, is there no significance in the fact? Did our Lord come to His Temple (Mal. 3:1-4) and purify the sons of Levi when He was presented there at the time of His circumcision (Luke 2:21-38), as is so constantly taught, or is there another event in perspective? If out of Zion is to go forth the law and the Word of the Lord from Jerusalem (Isa. 2:1-5), was that accomplished in the earth-life of our Lord, or is it being done now in a spiritual sense? Has the world yet come to that glad day herein embraced when the nations shall not learn war any more? And can we disassociate that promise of international peace from the locality which is described as the very source and center of its beneficence?

On the title page, Mr. Mauro implies that we who hold to the view he is seeking to discredit are giving heed to Jewish fables (Titus 1:14). Does he honestly believe that it was just that which the Apostle had in mind? Will he turn to 2 Peter and see (2 Peter 1:16-21) that "cunningly devised fables" lie rather in the sphere of a repudiation of "the coming of our Lord Jesus Christ", as linked with the "more sure word of prophecy?"

But nothing is gained by controversy. If Mr. Mauro is right, we who are wrong have lost but little. His method would be an easy way to release us from much study and prayer in connection with the approaching age for which the poor world is unconsciously hungering. But we prefer to follow the saintly men and women who have lived for and loved this very consummation of the plan of God to reverse the insult of Calvary's Cross by lawfully enthroning the Son of David as the "King of the Jews."

God bless Philip Mauro and make him a shining light. He has been such and we may trust him to continue.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

PLACEMENT OF THE CLERGY.

Mr. Editor:

At the Synod of the Province of New England, recently held in Hartford, I was unlucky enough to introduce the following resolutions:

Whereas, a plan for the Placement of the Clergy has been submitted to the Church with the request for criticism; be it,

Resolved: That the principle of constitutional compulsory consultation with a committee or bureau, diocesan or preferably provincial or national, properly equipped for a scientific survey of men and conditions, be indorsed by this Synod; be it, however,

Resolved, That in every case the self-supporting parish shall retain as its inalienable right the selection of its own rector and, subject to the rights of its rector as expressed in the parish constitution, its assistant clergy; and, be it,

Further Resolved, That in other matters contemplated by the above-referred-to Memorial the rights of National and Provincial Bodies be safeguarded.

After being generously seconded by the Secretary of the Province, whom I had inadvertently prevented from presenting a more detailed, carefully worked-out set of resolutions, my resolutions encountered stormy weather. First, the bishops were inclined to think that lese majesty had been committed, and one gentleman in orders declared the resolutions "pernicious".

May I be permitted by your courtesy briefly to point out that most of the antagonism to the plan above suggested rests upon a patent misapprehension? What I have in mind is **no Placement Bureau** at all, but **rather a Fact-finding Agency**, which would leave everything else functioning about as hitherto, but with the addition of sufficient light to insure functioning at the maximum of efficiency. This instrument, preferably national and under the supervision of an officer elected by the General Convention with a sufficient salary to attract an adequately trained man, should be available for such thorough-going and impartial investigation as that undertaken, e. g., by the Carnegie Foundation in its recent inquiry into college athletics.

Most bishops would doubtless be grateful for reliable data on which to base their own approval of or their moral veto on a vestry call. Should it be objected that a man's record, if bad, might work hardship to him, let the old longing, "that the ministry be not blamed", have greater weight than misplaced sympathy for one who might bring discredit upon the Church and religion.

Let it be remarked somewhat incidentally that compulsory resignation at the retiring age of sixty-eight, but **not compulsory acceptance** of the resignation would help very greatly toward making it possible for a man over fifty to secure the work for which his intellectual and spiritual maturity might fit him.

On the whole subject, let us not be deterred by any fears from the endeavor to correct evils far greater than any possible hardships or injustices which might conceivably be caused by the endeavor.

Albert L. Whittaker.

Northeast Harbor, Maine.

Church Intelligence

The Church in Porto Rico.

St. Catherine's School in San Juan, Porto Rico, training young women to carry on Church work among their own people, has survived the difficulties and inconveniences of temporary quarters and expects to move into its new building in November. Not since the school was started four or five years ago, has it been housed in quarters that permitted the effective work desired by Miss Robinson, its head, and the others connected with it. This new building is one toward which the last United Thank Offering appropriated $25,000.

St. John's Church, which is to provide for three congregations, American, West Indian and Porto Rican, will be opened by Christmas time, and will thereafter be in use all day Sunday and on every week-day.

Bishop Colmore, now in New York, brings word that all but five thousand dollars has been provided toward the total cost ($80,000) of these first two units of the new Church center in San Juan.

A theological seminary is to be provided at the earliest possible time, to continue and enlarge the work which has already produced results in training native men for the ministry. The few men who have been trained and ordained have done invaluable work.

Although the Roman Church is in every city, the country districts, densely populated with poor and ignorant people, have the utmost need of religious care, and welcome not only the Sacraments and services of the Church, but every influence that will provide better conditions for them and especially for their children. With the public schools in many, many places providing only two or three primary grades, simple parish schools attached to country chapels are a power for good; and with wide regions where hygiene is unknown and no medical aid or instruction is available, a little clinic and a visiting nurse can raise the standards of whole communities from their dangerously low level.

To provide a native ministry, and native teachers and medical workers, Church-trained, is the policy of the mission in Porto Rica. Here, as in other fields, the foreign missionary, essential to the work of training leaders and directing them in the early years, cannot do the permanent work for which the people must have their own leaders. Besides the two Bishops, there are now eight native clergy at work, and six young men waiting to begin training. There are four American clergy, not including the staff in the Virgin Islands. St. Catherine's has already graduated half a dozen young women who are in parish or educational work. In the near future the school will probably serve other Spanish-American fields also, as girls from mission schools in other countries can be sent there to receive training for Church work.

The two new buildings are to be completed early in November. The last payment is due on them within thirty days after completion.

All the money needed for repairing the damage done to our mission property in Porto Rico by the hurricane was secured, and nearly all the rebuilding has been completed, with the exception of the hospital in Ponce, for which the architect's plans are now under consideration.

The Diocese of New York now owns a long motion picture film, available to parishes in the diocese, showing much of the Church's work in Porto Rico and the Virgin Islands, and many views of Porto Rico life and scenery. The film has Bishop Colmore's enthusiastic approval.

A WARNING.

We are informed that two men, one, R. J. Schlueter, a one-armed man, and the other styling himself as W. R. Wallace, are soliciting subscriptions for The Southern Churchman, representing themselves as in the employ of this company, or as being sent by the Bishop of the Diocese. The men are both imposters. They are not in the employ of The Southern Churchman, nor have they been sent by any Bishop. Readers of this paper are warned to have no dealings with them whatever.

Southern Churchman Co.

Cadets Receive Bibles.

Dr. Wm. H. Matthews, General Secretary of the American Tract Society, announces that the Society has just presented the Freshman Class at West Point Military Academy with 417 beautiful Bibles, each stamped in gold with the name of the cadet. These Bibles are used in the English Department and are studied under the direction of Lieut. Col. Wheat, formerly Chaplain of the Academy. For fifty-five years the Society has presented Bibles to the Graduating Class; but during the last three years, it has made a double presentation of Bibles to the Freshman and Sophomore Class for study of the Bible as English, and also to the Graduating Class.

This presentation is made possible by a New York friend of the Society, in memory of her father and mother.

To Elect Presiding Bishop.

There must be sixty-eight members of the House of Bishops present at the Special Meeting of the House of Bishops in Washington, D. C., November 13, or no election of a Presiding Bishop of the Church to succeed the late Bishop Murray can be had.

With only sixty-eight Bishops attending, however, there would be but a bare constitutional majority at hand, and to effect an election a unanimous vote of all those present would be necessary for a choice.

The facts illustrate the importance of the fullest possible attendance of the members of the House of Bishops at the special meeting in Washington.

Section 3, Article I of the Constitution of the Church provides that, "The House of Bishops shall choose one of the Bishops of this Church to be the Presiding Bishop of the Church by a **majority of all the Bishops entitled to vote in the House of Bishops.**"

In the event of the death of the Presiding Bishop, the Section provides further that, " . . . . the Senior Bishop of this Church in order of consecration, having jurisdiction within the United States, shall (unless the date of the next General Convention is within three months) immediately call a special meeting of the House of Bishops to be held within two months to elect a Bishop having jurisdiction in the United States to be the Presiding Bishop."

The total membership of the House of Bishops is	149
Less Suffragan Bishops and two Bishops resigning	14
Total entitled to vote under the Constitution	135
Constitutional majority necessary to a choice	68

Pennsylvania Bishop Sees Error in New Prayer Book.

After the Prayer of Consecration in the Office of the Holy Communion the new Prayer Book just issued contains the words: "And now as our Saviour Christ hath taught us, we are bold to say".

The Constitution provides that changes in the Prayer Book must be proposed in one General Convention and sent to the Secretary of the Convention of every diocese to be made known to the Convention at its next meeting and then adopted by the General Convention at its next succeeding triennial meeting. This phrase was not so adopted at any meeting of the General Convention.

The phrase sent down by the resolve of the General Convention in 1922, and subsequently adopted by a Constitutional majority in 1925, was as follows: "And now as our Saviour Christ hath taught us, let us say".

This phrase then became the **authorized use** of the Church. It was so printed in all publications of the Order for the Holy Communion as "**authorized for use**", and has been in use in the Church for the past **four years.**

An editing committee has no authority to change these words as adopted by General Convention and the newly-printed Prayer Book is incorrect in this instance. I will use and recommend that others shall use the phrase adopted by the General Convention, as it has been in use since 1925:

"And now as our Saviour Christ hath taught us, let us say."

Thomas J. Garland,
Bishop of Pennsylvania.

Appeal For Books.

The Episcopalian Club House, which is the headquarters for Episcopalian students attending the University of Wyoming at Laramie, Wyoming, would appreciate receiving books, both fiction and otherwise, which any Church people would care to send. An appeal sent out a few years ago for piano records for use in the club met with such fine response that we hope this appeal for books will interest our Church people. The library has a fairly good selection of ancient classics, but there are only a few modern works on the shelves.

Fred G. Harkness,
Student Pastor.

East Carolina Diocese One Hundred Per Cent For Brotherhood of St. Andrew.

Wilmington, N. C., October 26.—A tour of the parishes of this diocese has been completed by John Q. Beckwith, member of the National Council of the Brotherhood of St. Andrew, accompanied by Leon C. Palmer, General Secretary of the organization. Every parish visited on the tour formed a Brotherhood Chapter, and as a result there is now

an active Chapter of the Brotherhood in every white parish of the diocese. In addition, several missions have organized Chapters. Plans are under way for the formation of a Diocesan Brotherhood Assembly, followed later by the organization of Junior Chapters, in addition to the Senior groups.

The success of the tour was due largely to the interest and sympathetic support of Bishop Darst, as Diocesan and as Chairman of the National Commission on Evangelism.

L. C. P.

The Eleventh Synod of the Province of Washington.

Harrisburg, Pa.—"Our chief duty at the Synod is to face the financial condition of the Church and discover, if possible, the cause of the apparent lack of interest in the support of mission work," said Bishop Gravatt of West Virginia, in addressing the opening session of the Eleventh Synod of the Province of Washington, which was held in St. Stephen's Church, Harrisburg, Pennsylvania, the Rev. Oscar F. R. Treder, D. D., rector, on Tuesday, Wednesday and Thursday, October 15, 16 and 17, 1929.

A brief devotional service was conducted by the Rev. Floyd Tompkins, D. D., prior to the opening of the business session of the Synod. At 8:00 P. M., a Mass Meeting in the interest of Missions was held in St. Stephen's Church, the speakers being the Rt. Rev. John C. Ward, D. D., Bishop of Erie; the Rt. Rev. Charles Shriver Reifsnider, D. D., Suffragan Bishop of North Tokyo, and the Rt. Rev. Robert E. Campbell, D. D., Bishop of Liberia.

On Wednesday morning the Holy Communion was celebrated in all the churches of Harrisburg. During the business session on Wednesday morning Bishop Darlington, of Harrisburg, was unanimously elected President of the Synod. After the new president had been officially inducted into his office, the Rev. Dr. Treder addressed the floor, saying: "The Diocese of Harrisburg will fittingly observe this spring the twenty-fifth anniversary of the consecration of Bishop Darlington, the first Bishop of the diocese. This Synod has consequently anticipated that "felicitous occasion by choosing as its presiding officer its host on the present occasion. We who know him appreciate the fine underlying qualities of a character that endears itself to those who are worth endearing, and we ask God's continued blessing on his work and the Diocese."

The Rev. Thomas J. Bigham, of Pittsburgh, was reelected secretary, and William W. Frazier, Jr., of Philadelphia, was reelected treasurer. The following were elected members of the executive committee: the Rev. Dr. Martin Aigntr, of the Diocese of Erie, and H. T. Nelson, Diocese of Washington. The following were appointed members of the court of review: the Rt. Rev. Alexander Mann, D. D., the Rev. H. H. Covington, D. D., Diocese of Southern Virginia, the Rev. F. L. Flinchbaugh, Diocese of Bethlehem; the Ven. Benjamin F. Thompson, Diocese of Delaware; General Charles M. Clement, Diocese of Harrisburg; Henry P. Blair, Diocese of Washington, and William White, Diocese of Pennsylvania.

On assuming the chair, following his election as President of the Synod, Bishop Darlington offered a resolution providing that a committee of there bishops, three clergymen, three laymen, and three members of the Woman's Auxiliary be appointed by the chair "to meet and suggest such remedies as seem best to them for arousing and enlisting larger support for the missionary work of the Church, and to report to the chair, who will transmit the report to the different dioceses of the Synod and to the National Council." To stimulate interest and promote support of mission projects, Bishop Darlington strongly urged "A Layman's Crusade", suggesting that laymen, at their own expense, visit the missionary fields, and expressing confidence that if laymen were inspired by this means they would readily support the work. He lamented the fact that all the money given to the Church's work is provided by a small body of the Church's membership. He also recommended "less attention to providing equipment in missionary work and more to furthering the preaching of the Gospel by men endowed with the Holy Spirit." Bishop Garland, reporting for the committee of inspection of St. Paul's Normal and Industrial School for Colored People, Lawrenceville, Va., where seven hundred young Negroes are enrolled, recommended that the present facilities of the school be improved rather than the capacity of the school increased. He said that several new buildings had recently been constructed, and another was under construction at present. He commended the practical method of instruction, which equips the boys and girls for a definite place in life, and expressed enthusiasm for the work being done at the school. Bishop Beverley B. Tucker, of Southern Virginia, President of the Board of Directors of the School, expressed his appreciation of Bishop Garland's report.

Reporting for the Commission on Rural Work, Bishop Tucker said there are two practical difficulties in carrying out the ideal of the Church, which, he said, was to reach all of the people, poor and rich, whether they live in cities or towns, in the villages or countryside. The first difficulty, he said, was financial, due largely to the fact that the young people move in large numbers to the cities where they give their adult support and service to the town church, so that although numerically the rural churches seem to stand still, in reality they are making not only a spiritual but a financial contribution to the city churches. The second difficulty, he said, concerns the tendency of young clergymen to leave their rural posts at the first opportunity. He appealed to the spirit of romance and adventure in youth to give the first three years of their ministry, without thought of self, to the blessed work of caring for the country church. He offered two resolutions, one providing that the Synod recognize the importance to the Church of the work among rural people; second, that the bishops of the Province be requested to appeal to the young men entering the ministry to give, if their bishop deem advisable, at least three years to rural work. Also reporting on Rural Work, the Rev. M. B. Marshall, of Halifax, Va., described intimately both the joys and tribulations of the rural clergyman. The Rev. Richard A. Hatch, of Altoona, Pa., also spoke on Rural Work. He alluded to the nomadic character of society, and urged that city and town parishes should keep in close touch with Church work in rural districts.

In connection with the report of the Provincial Commission on Missions, Bishop Ward, of Erie, gave a "Summary of Trends in Giving", in which he pointed out that the per capita of the parishes for all purposes had increased more rapidly than the giving for Missions. Dr. John Wilson Wood of the Department of Missions of the National Council, Bishop Campbell of Liberia, and Bishop Henry St. George Tucker of Virginia, addressed the Synod on the subject, "The Policy of the Department of Missions,". Luncheon was served at the Harrisburg Civic Club, the Synod being guests of St. Stephen's Parish.

The Synod convened at 2:30 P. M., Wednesday afternoon, the session being devoted to subjects connected with Christian Social Service. The principal speakers were the Very Rev. Percy G. Kammerer, Ph. D., Dean of Trinity Cathedral, Pittsburgh, Pa., and Mrs. John M. Glenn, National President of the Church Mission of Help. Dean Kammerer voiced the necessity of a separation of ideas concerning marriage and romantic love. These two things, he said, are confusing to modern minds and lead to many marital troubles. The only way to improve the present situation is to carry out a program of premarriage education, said the speaker. "The pastor is out of touch with the modern family," Dr. Kammerer asserted, "because the pastor views the family doctrinally, instead of biologically and socially. He is more concerned about what he thinks the family should be than about what it really is." Mrs. John M. Glenn emphasized that "in contact with the Church Mission of Help many girls are finding that through religion they win the sense of security that they crave." The report of the Commission on Christian Social Service, presented at the session, said in part: "First, we would call the attention of the Synod to the serious industrial situation resulting from labor troubles in the textile industry, and to the far more serious exploitation of human life by low wages and long hours and other things which result in low standards of living. The Commission would ask the Synod to remind all Christian people that we, in the Church, must labor and live for its divine right of men and women to earn their bread under decent conditions. The Church must not tolerate any exploitation of human life. Second, in view of the recent happenings in our penal institutions in many parts of the country, we would recommend to the clergy and people of our parishes the opportunity and obligation of bettering conditions in hundreds of local jails within its provinces. It seems that but to menton its need of public interest in our penal institutions is to point out a definite task. Third, we rejoice with all Christian people, at the good feeling coming from Premier MacDonald's conversations with President Hoover." A resolution was adopted requesting that Armistice Day be observed in our churches as a day for the commemoration of the movement for international peace. Following recess, a reception for deputies and delegates to the Synod was given in Bishopscourt by the Bishop of Harrisburg and Mrs. Darlington. Both sessions on Wednesday were joint sessions, the delegates to the various women's organizations having the privilege of seats in the Synod.

On Wednesday evening, at eight o'clock, a Mass Meeting in the interest of Christian Social Service was held in St. Stephen's Church, Bishop Davenport presiding. The principal speaker was the Rev. Samuel Tyler, D. D., rector of St. Luke's Parish, Rochester, N. Y., whose subject was "The Church and the Family". Dr. Tyler listed the ailments of family life as poverty, high speed methods, the lessening of the authority of the Church and of parents on the young. He mentioned as other evils divorce and companionate marriage. "I plead for a Church alive to the responsibilities of today. A cordial Church, where visitors will be welcomed, where homes will be visited, where members are not 'too busy' to help."

On Thursday morning the Holy Com-

munion was celebrated in the churches of the city.

At 9:30 A. M., the Synod convened in St. Stephen's Church. The Rt. Rev. R. E. L. Strider, D. D., presented the report on the Commission on Religious Education. "Work in our Colleges" was the subject of an address by the Rev. Arthur Lee Kinsolving, of Amherst, Mass. Bishop Cook, of Delaware, presented the plans of the Commission on the Ministry. The Bishop asked the Synod to consider the plans as tentative, and that they were being presented at this time for the purpose of bringing the subject to the attention of the Church in preparation for the next General Convention. The Synod adopted resolutions expressing interest in the plans of the Commission, and also its belief in the importance of such a subject as the placement of the clergy. Hope was expressed that the next General Convention would adopt some canon on the subject. H. Lawrence Choate, of Washington, D. C., gave an inspiring address on the "Brotherhood of St. Andrew". There being no further business, the Synod adjourned, to meet next year in Philadelphia, on Bishop Garland's invitation. After partaking of a delightful buffet lunch in the Harrisburg Civic Club, the deputies returned to their homes feeling that the Synod had discussed subjects of vital importance to the Church, in a keen, liberal, and intelligent way, and expressing their appreciation of the fine hospitality shown them by the Bishop of Harrisburg and Mrs. Darlington, the Rev. Dr. Treder, and for the admirable way in which the Synod arrangements were handled by the local committee and the Church people of Harrisburg. It was a memorable Synod.

A. A. H.

"Evangelism Is On the Move."

Dr. Larkin W. Glazebrook, Field Worker of the National Commission on Evangelism, sends another brief report from the field of action.

"Am just back from Springfield, Illinois. I tell you, 'Evangelism is on the move', in this Church of ours. It's the one message we can all unite on.' Those who did not know it in the past are realizing its great Power now. There were about twenty-five clergy from dioceses Springfield, Quincy and Missouri, with Bishops Irving Johnson, White and Fawcett—all aflame and on their knees.

"On this trip I also had an intensive four days' mission at St. Paul's, Kittanning, Pennsylvania, where the Holy Spirit was very much in evidence."

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

The First of the Missionary Days.

Dr. Lewis B. Franklin, Vice-President and Treasurer of the National Council of the Protestant Episcopal Church in the United States, and Vice-President and Treasurer of the Domestic and Foreign Missionary Society, was the principal speaker at the two meetings on the first of the Missionary Days being held in the Diocese of Virginia this week. These two meetings on Monday, October 28, were held in Grace and Holy Trinity Church, Richmond, at three and at eight o'clock, with Bishop Tucker presiding.

The Rev. George P. Mayo, D. D., of Dyke, Virginia, made the first address on "Mountain Missions in Virginia." The Ven. Frederick W. Neve, D. D., Archdeacon of the Blue Ridge, started the first work for the mountain people, when he came to Ivy Depot, Virginia, fresh from college in England many years ago. From his own resources he built the little Chapel of St. John the Baptist. A farmer of the neighborhood soon offered to build a schoolhouse for the mountain people, if the Church would provide the teacher. Archdeacon Neve found Miss Fitzhugh, who went to teach in Simmons Gap in 1900. Shortly afterwards the Rev. Dr. Mayo entered the mountain mission work as assistant to the Archdeacon.

The Mission Home Settlement was founded. School chapels were built throughout the mountain, where lessons were taught on week days and church services held on Sundays when a minister was available. Wherever possible the educational work has been turned over to the state, but the Church Missions try to provide for those whom the state has not yet reached.

The greatest ignorance of medical methods still prevails in the mountains and here the Church shares the expense with other agencies in providing medical assistance.

This mountain district, covering 10,000 square miles, is ministered to by twelve clergymen, five of whom give only part-time service. There are sixty-two layworkers, including the teachers at the Blue Ridge Industrial School. Most of these layworkers are consecrated women, giving their services for $50 a month, out of which they have to pay their own board.

For several years past in the budget for the Mountain Missions there has been included $10,000 for the Blue Ridge Industrial School. Though the officials of the diocese considered this a very necessary item, owing to the diocese not subscribing enough in the Every Member Canvass, the $10,000 has had to be cut to $7,500. Again the Mountain Missions make their appeal.

Bishop Tucker, himself a missionary in Japan for twenty-five years, supplemented Dr. Mayo's address, saying that he knew of no finer mission work in the world than that being done throughout these mountains, and also that he knew of no finer industrial educational mission conducted at minimum expense than the Blue Ridge Industrial School, of which the Rev. Dr. Mayo is the Principal.

Bishop Tucker introduced Dr. Franklin as not only a great Treasurer, but a great missionary leader of the country, than whom no one has a better grasp of the Missionary Field.

His address having to cover the missionary work of the world in the short time allotted Dr. Franklin, limited his subject to missionary work as concerns the children of the world.

Here in the United States we either as individuals responsible or through public welfare agencies require for each child a home, health, recreation, education, the right to mould his own life and develop his individual personality, and the knowledge of God.

The mission work of the Church is to fulfill these requirements for the children of the world. In China and Liberia polygamy prevails, offering contrast to the family unit forming the home in this country. The Indian reservations are prisons rather than homes.

Again in China, in our own Virginia Mountains, superstitions, and skill in frightening devils away contrast with our means of promoting good health. In Japan, Mrs. Cornwall Legh is devoting her life to teaching Christ's Gospel to the leper colony there. At St. Timothy's Hospital at Cape Mount, Liberia, two nurses for many years ministered to the needs of the thousands of black people far from the reach of a doctor. There is now one doctor aiding them.

In contrast to the playgrounds and playthings, the recreation required for children in this country is a nine-year-old girl working in a silk mill in China fourteen hours a day for twelve cents.

In education, in China, statistics show that ninety out of one hundred neither read nor write. Africa is still "darkest Africa". Yet, because the dioceses here at home fail to give to their limit, applicants to our mission schools are constantly turned away, because there is no room.

"We cannot escape the indictment that that denial lays at our door," Dr. Franklin said.

Just because we here at home did not understand, these children have had no nurse, no school, no knowledge of the Saviour.

The right of choosing one's own course in life required for the child here in America contrasts with Liberian children this very day being sold as slaves for fifty dollars a piece and carried to a Spanish Island in the Atlantic Ocean. The threat of war causes the ignorant parents to submit. Fortunately, the League of Nations has begun to take steps to remove this fearful indictment against the whole civilized world.

To these persons the Church would offer the freedom of Christ. "Ye shall know the truth, and the truth shall make you free." Yet, more than one-half of the whole world has not been reached by this message. To China the message should go, where still the heathen religions prevail; to Japan, where materialism reigns, the old superstitions having been given up and nothing adopted in their place.

Here we are presented a great opportunity of serving through our lives, teaching, influence, not as a duty though it is a duty, but because it is Christ's work. If we fail, it is because we are unwilling to share with Him the Cross by which to bring salvation to the children of the world.

After his address, Dr. Franklin answered questions asked by people in the audience, which brought forth the following information:

Virginia was asked by the National Council the past year for $47,700. It told the Council to expect $42,900. We have, until the end of the year to make up the deficiency, but Dr. Franklin said that though no Treasurer ever refuses money, it is not this deficiency which must most concern us now. That harm has been done. The task before us is to see that the Every Member Canvass for this year succeeds and more than succeeds so that there need be no deficiency next year.

There are approximately one million communicants of our Church in the United States. The average giving per person a year is $42.00 for all Church purposes. Of this, six dollars is for missions, the rest for ourselves.

Compared with other denominations in the country, we are first in the amount spent on ourselves, fifth in the amount given to missions.

Dr. Franklin approves of the Pay-As-You-Go Plan, but he warns of the danger of the satisfying balanced budgets, causing people to forget the curtailed mission work, which makes that satisfaction possible.

There was a larger congregation at the evening meeting when Dr. Page Dame spoke on the Church Schools, and Dr. Franklin again spoke on the Mission of the Church.

Dr. Franklin will repeat these two addresses for the other Diocesan Missionary Day meetings, on Tuesday in St. James' Church, Leesburg; Wednesday, St. James' Church, Warrenton;

Thursday, Christ Church, Charlottesville, and Friday, Emmanuel Church, Harrisonburg.

Centennial of Christ Church, Richmond.

In 1839, the Rev. William F. Lee resigned St. John's Church, Richmond, Va., and, with a few of his followers, organized Christ Church, purchasing from the Presbyterians a church known as "Old Pineapple Church", on East Grace Street, between Seventeenth and Eighteenth Streets. Dr. Lee later resigned on account of ill health and founded The Southern Churchman. Under successive rectors the church continued to grow until 1855, when fire destroyed the church. However, the work was carried on in the lecture room, in the rear of the church. In 1870, some young men, chiefly from St. Paul's Church, namely, Mr. W. C. Bentley, Mr. Dallas Tucker, Mr. C. C. Baughman, Mr. Thomas Poindexter, and others, reorganized the Sunday school and moved to the corner of Washington and Buchanan Streets, where a church was erected. This building was destroyed by fire March 1, 1884, and in July, 1884, the present location was bought and church erected, with the Rev. J. B. Funsten, later Bishop of Idaho, as rector. He did great work and was followed by the Rev. Preston Nash and he, by the Rev. George Otis Meade, who did much for the upbuilding of the church. Since Mr. Meade's time the church has been served by the Rev. Morris S. Eagle, the Rev. Charles W. Sydnor, the Rev. F. De Foe Wagner and the Rev. P. W. Reed.

The centennial celebration is taking the form of a preaching mission, followed by a reception. The Rev. J. E. Conant, D. D., of the Moody Bible Institute, Chicago, will conduct a preaching mission November 3-17. Mr. Holland Wilkinson, the "Sunshine Hour Man", will lead the singing. On Monday, November 18, a reception will be given to all new members and former members, and it is hoped that some of the former pastors will be present.

Though the church has suffered by removals, yet it is active and aggressive in the Master's service, and has recently built a mission on the Mechanicsville Highway. This work is growing and bids fair in time to be a strong parish.

Mr. David Webb, son of the Rev. W. E. Webb, who was rector of the church in 1855, when it burned, has given the church a fine McNeely Bell, which is expected to be used for the first time on the occasion of the centennial services.

It is hoped that the celebration will be a great home-coming time for all of Christ Church children who are scattered through the city.

Farewell Supper.

Tuesday evening, October 29, the clergy of Richmond were hosts at a supper in All Saints' Parish House, given in honor of the Rev. W. D. Smith, D. D., who has resigned as rector of St. Mark's Church, Richmond, and is leaving the city to take charge of Christchurch Parish, Middlesex County, Virginia. At this time Dr. Smith was presented with a book as a token of the affection and esteem of his brother clergymen.

President of Richmond Clericus.

At a recent meeting, the Richmond Clericus elected the Rev. P. W. Reed as President to fill the unexpired term left vacant by the resignation of Dr. W. D. Smith.

Dedication.

At the eleven o'clock service on Sunday, November 3, in St. Paul's Church, Richmond, a tablet will be unveiled and dedicated to the memory of the late Judge R. Carter Scott. It will bear the following inscription:

"In loving and grateful memory of **Richard Carter Scott** this tablet is placed on the walls of St. Paul's by his associates of the vestry. Born July 23, 1859. Died January 27, 1928. Vestryman and Warden of St. Paul's Church for twenty-six years.

"Unbounded Courage and Compassion Joined."

Church of Our Saviour Reopened.

The reopening of the Church of Our Saviour, Montpelier, Virginia, was celebrated with an all-day service on Sunday, October 27.

The old church was burned a year ago. The new church, just completed, at a cost of $6,000, is as nearly as possible a replica of the old church, which was for so many years a landmark on the Richmond-Charlottesville highway.

The Rev. S. S. Hepburn, D. D., of Chesterton, Maryland, a former rector of the church, was preacher at the morning service.

The Rev. Churchill J. Gibson, D. D., rector of St. James' Church, Richmond, preached at the afternoon service, and the choir of St. James furnished the music for the afternoon service.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Meeting of House of Bishops.

The Special Meeting of the House of Bishops called by the Rt. Rev. Wm. A. Leonard, Bishop of Ohio, and Senior Bishop of the Church, will be held in Washington, November 13. This meeting is for the purpose of electing a successor to the late Presiding Bishop John Gardner Murray. This successor will serve the unexpired term of Bishop Murray, and a Presiding Bishop for a full term of six years will be elected at the next General Convention of the Church to be held in Denver, October, 1931. This meeting will be the first of the House of Bishops in Washington since the General Convention in 1928.

Rector Returns.

Sunday, October 27, was a great day in Epiphany Parish, because it marked the return of the rector, the Rev. Z. B. Phillips, who has been away on leave for six months. He was present at the eleven o'clock and eight P. M. services on that day. Dr. Phillips is greatly improved in health and has taken up his duties vigorously. While away his travels included England, France, Italy, Switzerland, Egypt and Palestine. He was in residence in Oxford during July and August.

The Rev. Robert B. H. Bell, of Denver, Colorado, has been conducting a series of lectures on Christian healing in the Parish Hall of Trinity Church every morning at ten o'clock during the week of October 27, and Healing Mission services in the church every evening at eight o'clock. This is the Rev. Mr. Bell's first Mission in Washington, but he is known as the founder of the "Life Abundant Movement", which was the general subject of a Summer School this year in Denver, Colorado.

The Rev. F. J. Bohanan, rector of St. Paul's Church, Rock Creek Parish, has inaugurated a novel series of meetings, which promise to be helpful and well attended. These meetings are called Cottage Meetings, and are arranged on a basis of fives, five meetings at different homes, five consecutive weeks, five different topics, five different speakers. The speakers will rotate, so that there will be a new speaker at each meeting.

M. M. W.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

Convocations in Maryland.

The Convocation of Towson held their fall meeting in Emmanuel Church, Belair, on Wednesday, October 23. The Rev. Francis A. Gray, rector of St. John's Church, Kingsville, preached the sermon at the eleven o'clock service. Immediately after the service the business meeting was held, followed by luncheon. At the afternoon session, the Rev. Leslie E. Goodwin, rector of St. Matthew's Church, Sparrows Point, read a paper on "The Children's Hour in the English Home".

The Convocation of Annapolis met at St. Alban's Church, Glen Burnie, for their fall meeting. The Rev. Philip J. Jensen, rector of St. Thomas' Church, Garrison Forest, preached the sermon at the opening service. The luncheon was served in the new parish house, recently built.

The Rev. Charles E. McAllister, rector of the Church of St. Michael and All Angels, Baltimore, made the afternoon address on the Every Member Canvass.

Mr. McAllister asked that each parish consider four steps in their Every Member Canvass—Set up, Sign up, Follow up and Check up, and he is sure that each parish will complete a successful canvass if each step is followed out carefully.

The Convocation of Cumberland will hold its fall meeting in St. John's Church, Hagerstown, on November 20 next.

N. E. P.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Elected Dean of Convocation.

The Rev. Benjamin N. Bird, rector of St. Asaph's Church, Bala, has been elected Dean of the Convocation of Chester, to succeed Bishop-Coadjutor Francis M. Taitt.

Mr. Bird was elected at the fall meeting of the Convocation, held October 22, in St. John's Church, Cynwyd. He was born in Chester in 1883, and was graduated from the University of Pennsylvania and the Philadelphia Divinity School.

National Council Elects General Secretary of Field Department.

Official announcement was made October 25, of the election of the Rev. Robert Pearsall Frazier, as a General Secretary of the Field Department of the National Council of the Episcopal Church. Mr. Frazier, who is a member of one of Philadelphia's oldest and socially prominent families, since his ordination to the priesthood in Philadelphia

(Continued on page 22.)

Family Department

NOVEMBER.

1. Friday. All Saints.
3. Twenty-third Sunday after Trinity.
10. Twenty-fourth Sunday after Trinity.
17. Twenty-fifth Sunday after Trinity.
24. Sunday next before Advent.
28. Thursday, Thanksgiving Day.
30. Saturday. S. Andrew.

COLLECT FOR TWENTY-THIRD SUNDAY AFTER TRINITY.

O God, our refuge and strength, Who art the author of all godliness; Be ready, we beseech Thee, to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ Our Lord. Amen.

For The Southern Churchman.

A CONTRITE HEART.

Martha Lee Doughty.

God, when I hear a gentle word
Spoken after harsh ones were heard,
And when I see a kindly face
Whose soft lines show a righteous pace
I think of Thee.

When I behold some sorrow borne
With meekness, while the world seems torn;
And yet define such suffering there
As only Thine can, that way, bear
I think of Thee.

And when I sense the feeling rare
Of love unselfish, tender care,
By one who with humility
Bears emptiness too vast to see
I think of Thee.

And it is then I feel regret
For things I've left undone here, yet
Closer I draw, closer to Thee
While Thou allowest me to see,
And think of Thee.

For The Southern Churchman.

Prayer.

A. C. Vervalin.

It is astounding how many people never pray. Others pray once in a while and there are those whose lives are a never-ending prayer. Of the first class we wonder how they exist and whether they ever stop to think from whence come their blessings—health, friends, prosperity. To them all these good things just seem to happen. Not once does the thought enter into their minds—I really owe to God all these blessings and should send up a prayer of thanks. Again and again this neglect occurs while, should these same ones be entertained at a party or supper, they would think it the most impolite and discourteous thing in the world to leave the house without first thanking the host or hostess for the pleasant evening spent.

In the second class we find those who pray once in a while. Usually when asking that some urgent request be granted.

How earnestly and vehemently they pray for the thing in mind! Should it be granted, it is accepted as a matter of course, the prayer of thanks forgotten, that is due an all-loving, Heavenly Father. Should this same request be not granted, there comes the ejaculation, "There, I knew there was no use in praying; what is the use of prayer if we do not get what we ask for? From now on I am through with prayer!"

The third and last class is of those to whom prayer is the very bread of life—whose day begins and ends with prayer—who pray for their friends, their neighbors, and their enemies; for the whole, wide world, and lastly for themselves. This is real and helpful prayer and how God loves to hear such and answer.

Our blessed Lord Himself set us the example, saying, "After this manner pray ye." "Our Father who art in Heaven." Not only did He leave us this prayer, but He carried out the act of prayer Himself. "He went apart to pray." Then, with Christ's as the example of the praying life, how great a mistake is the neglect of prayer.

If He, the Saviour and Redeemer of the world thought it not beneath Himself to pray, how much more we, frail, weak children of earth, need the power and help of prayer to strengthen and encourage us in life's daily paths—to help us bear the fret and turmoil of many duties that assail us every moment and hour.

Prayer is the remedy for all earthly ills. If in bodily pain it gives strength to bear it, if in adversity courage to face it, if in sorrow and grief comfort in the knowledge of a Loving Saviour's sympathy and help. For when the brother of Mary and Martha, died, He, our Blessed Lord, wept, so great was His sorrow for them.

We need for true prayer a perfect faith and trust that a Heavenly Father hears and will answer according to His blessed will and in the way He thinks best. For often we ask for things that if granted, would work for our unhappiness instead of our happiness. Therefore, whatsoever we pray for should be according to God's will, not ours.

How it behooves us, then, to start each day with prayer at the very beginning (even if it must be while dressing), and if, perhaps, there is time for only the Lord's Prayer—let us pray that.

The very act of beginning the day right, with prayer and thanksgiving for a new day, will serve as a great wall of defense and security for the entire day. For have we not commited ourselves—our loved ones—our all to a Heavenly Father's care and protection, knowing all is safe in His hands.

Therefore, when prayer offers so great a peace and comfort, why neglect prayer?

From a Minister's Letter to His People.

The other morning, while walking to church, I heard a loud voice call out, "Get up, Ambition. Get up." I turned in the direction of the sound and discovered that the milkman was calling to his horse. I was on the alert for anything and everything that might lead to one of these letters. I felt as one of old felt when he said, "Surely, the Lord hath delivered thee into my hands."

Every week we are advised of the failure of anywhere between three and four hundred concerns in the United States. Careful survey of the causes would undoubtedly reveal a wide variety of things involved in such failures. I am quite sure, however, that two causes would stand out more predominately than any other. The first is, too much ambition; the second is, not enough ambition. We might restate these two by saying that the first is, too much ambition of the wrong sort; and the second, not enough ambition of the right sort.

Look over your circle of friends and acquaintances. Examine them in the light of their ambitions. I am sure you will find it most interesting. On the whole, you will find that for the most part, there is lacking a real ambition of any sort. Ambition to do something worthwhile. I know a lot of people that need the same urging that the milkman used to his horse, "Get up, Ambition." If they ever get anywhere or amount to anything, it will not be because of their ambition, but out of pure luck.

When it comes to religious matters or the Church, the same condition prevails. Analyze almost any of the Church's problems, and I think you will find that a lack of ambition is at the bottom of them. We frequently say that if people loved the Church and the Kingdom of God more, things would be different. That is quite true. On the other hand, I know many who, if they were questioned concerning their love for the Church and the Kingdom of God, would emphatically answer in the affirmative. What then is the matter? Isn't it a lack of ambition; a lack of an incentive or urging that will compel action, and more action, until something has been achieved?

We talk a lot about indifference among those of the household of God. That also is true, but closely associated with indifferences is to be found this lack of ambition.

I should like to discover some means of constantly sounding these words of the milkman in the home of every member of this Church. On Sunday morning, wouldn't it be fine if more of our people might heed the call, "get up, Ambition." Nobody late for church school; nobody late for church. The church and school both well filled. What a treat! When some problem confronting the church is laid before the members of the congregation, wouldn't it be glorious if, in some way, there could resound through their consciences, again and again, the summons, "get up, Ambition?" Had we space we might go further into the details of the application of this challenge. Have I said enough or too much?

In conclusion, may I say to my unknown inspirer of these words, "many thanks!" I dare to hope that the implications of his words will be taken to heart by many. Whenever you see the milk wagon think of the words, "get up, Ambition," and seek to apply them.—The Rev. Granville Taylor.

For The Southern Churchman.

CLOUDS.

Ruth Bush Lobdell.

These are my mountains—
Down the city street—
They are more lofty
And more fleet
Than mountains shod with earth;
High as the heart can reach,
They are revealed
In depths of dark and light.
These are my mountains!
Here all my dreams have birth;
Here all my dreams have shroud;
What if they melt like cloud?

For the Young Folks

For The Southern Churchman.

THE CLOUD BANK.

Maude F. Mumma.

Won't you take a trip with me,
On the cloud-banks' mystic sea;
Knights and ladies, castles grand,
You will see on every hand!

Now a mountain I behold,
Don't you see it—big and bold;
Poets, sages, prophets true,
Homer, Milton, Shakespeare, too.

Now a fairy I can see,
Holding out her wand to mee;
Lilies white and sunflowers tall,
Growing by a garden wall.

Hills and valleys standing wide,
There an iceburg at the side;
As these pass beyond the sight,
Others come into the light.

I could sit all day and see
The clouds go sailing by for me;
But as the clouds have work to do,
So there's work for me and you.

When Grandfather Hunted With Joe.

When Jack's grandfather was a lad, he lived at the edge of a town which was surrounded by deep, dark woods. A large river flowed among these trees, and that helped to make the woods an interesting place for the boys to play.

Not far away was an Indian settlement. The Indian boys seldom attended school. They liked to fish and hunt too well to sit quietly in a school room. But on Saturdays and during the long summer vaactions the Indian boys played with Jack's grandfather and his friends.

One of the Indian boys, who was called Joe Brown by the white people of the community, became a chum of Jack's grandfather, who was about ten years old at the time. Joe was a little older than David, who is now Jack's grandfather.

It was soon after Joe had made a bow and arrow for his friend that the two boys decided to go on a long hunting trip in the woods along the river. They started early one Saturday morning, carrying their bows and arrows, some punk and flint for a fire and some fish-hooks. David had taken some bread and butter sandwiches in his pocket to eat with whatever game they got to cook.

Bounce, a yellow dog that was one of the many dogs that lived with the Indian families, went along. He liked Joe, who claimed him. But the animal liked better to hunt by himself. So he soon left the boys and wandered out of sight into the woods.

The boys followed a winding path as they started out from town. Later they left the path and walked through dense underbrush, where there were no paths at all. "You're more apt to find game in the wild places," Joe said.

"S-s-s-s-h," warned the Indian boy with his lips, as he lifted his arrow to position. A partridge was walking out of the brush into the open. And as quick as anything Joe shot it.

The boys walked on and on without finding another bird that they wanted to get to eat. "Oh, dear," David said, "I wish I could shoot something with this arrow you made for me. Since it has this stone tip, I could get a big animal with it, couldn't I?"

"Yes," agreed Joe, feeling of the hard-pointed arrow he had shaped for his friend, "that is better than a wood point like mine. My father often shoots big game with his stone-pointed bow and arrow."

Suddenly another partridge appeared. "Get it," indicated Joe. David lifted his bow to position and pulled it after he had taken aim. But the partridge was on the wing by that time and now it flew up over the trees. "Missed!" exclaimed David, running to look for his arrow.

"It's harder to shoot game than it is to hit a target," said Joe. "You have to aim and shoot so fast when the bird is flying."

"I thought it was hard enough to learn to hit a target," smiled David. "At first, you know, my arrow would go sailing in a circle instead of going toward the mark."

"But you got it by keeping on," declared Joe emphatically. "And you can shoot game, too, if you try long enough."

"Say, let's eat this bird," the Indian boy added. "I'm hungry. Aren't you?"

David was. So the boys looked for an open place near the river where there was no grass to build their fire. "Let me see if I can do it," said David, taking the flint-stone and holding it above the dry punk the boys had brought with them. With his knife the boy scraped the flint-stone. A few sparks came. But David had to try several times before one of the sparks caught the punk fire. Then he held his hands around the tiny fire until the blaze caught the broken sticks piled above the punk.

During that time Joe had dressed the partridge and had cut some green sticks to hold it over the fire. "This isn't the way we fix them," explained the lad. "We put all the things we have into one kettle and cook them together. Mr. Melvin showed me how to roast a partridge this way, and it is good."

When the meat was roasted, the boys ate it, with the sandwiches that David had brought. And the patrridge was so good that both lads wished they had more of it.

"I'm going to shoot one before we go home. You just see," began David when he was interrupted by the piercing cries of some animal.

"Something is hurt," decided Joe promptly, as he listened. Then off he started in the direction from which the sharp sounds came. "What is it?" demanded David, following with his bow and arrow.

"I know that it's cries of pain," said Joe. "It might be a wolf or anything that howls. There are several animals that howl as dogs do, you know."

"If it's a wounded animal, maybe we should kill it," thought David as he ran. "It shouldn't be left to suffer if it's hurt so it cries like that. But I wonder. It might be animals that are fighting. That thought made the lad pause a little.

Louder and louder became the cries of distress as the boys came nearer.

"Is it a wolf?" gasped David, who was behind Joe.

"Why, I believe it's Bounce!" exclaimed the Indian boy, catching a glimpse of yellow through the trees. "Yes, it is. And he's caught."

The next instant both boys saw that he yellow dog's forefoot was held tight n the steel jaws of a trap. The dog vas frantic with pain and fear. He snapped at David.

"Bounce, good old Bounce," called Joe, trying to calm the animal and see how the trap could be opened. "I'll help you."

The dog seemed to know now that his master was trying to help him. Quietly he stood on three feet and whined as he waited. It wasn't easy to get the jaws of the trap apart.

"Let me take your arrow," Joe said to David. "I can slip in that stone tip and pry the jaws apart far enough to get something larger in."

The plan worked. Bounce's foot was released. And just then the round stick slipped and Joe's left hand was caught between the sharp jaws of the trap.

"O-o-o-h!" cried David, seeing what had happened and running to help Joe.

Calmly Joe used his right hand to help David open the trap again.

"It must hurt terribly," thought David, seeing how the flesh was cut. And tears came into his own eyes as he watched Joe bear the pain so bravely.

When the jaws of the trap were opened, Joe looked at Bounce who stood on three feet, holding up the hurt one. There were drops of blood in the yellow fur. "Let's see that paw," the boy said. "The bone is broken," he announced. "I thought it was."

When he had found the right kind of sticks to use for splints, Joe took some heavy string from his pocket. Using part of David's handkerchief for a bandage, the Indian boy carefully wrapped and bound the dog's hurt foot, so the broken bone would stay in place.

"Oh, your hand!" David said, suddenly noticing that Joe's hand was bleeding.

"It's all right," Joe answered carelessly. "There isn't a broken bone. See I can shut it and open it."

"It must hurt terribly, though, doesn't it?" asked David seriously.

"Not much," declared Joe stoutly.

Then back through the woods toward town the boys started. And this time Bounce did not wander away to hunt by himself. Hobbling along on three legs, the yellow dog kept close to the heels of the lads as they took the shortest way home.—Junior World.

For No Reason Whatsoever.

"You boys," said Mr. James severely, "are somewhat like lobsters."

"How's that?" cried both boys in unison, their quarrel forgotten at once.

"Because, like lobsters, you quarrel for no reason whatsoever."

"I didn't know lobsters were such fighters," said Earl.

"They are the worst scrappers in the world," answered Mr. James. "They even pull one another's legs off in their anger."

"And that is the end of them," said Bert.

"You are mistaken," said Mr. James, "for lobsters have the 'funny habit' of growing new ones."

"That's the first time I ever heard that," cried Earl.

"The general shape and appearance of this unique fellow is so well known I won't need to describe him," began Mr. James, delighted to see that the boys had forgotten their little quarrel.

"Before Mr. Lobster is cooked he is bluish-black in color—not the bright red that we see him, when he is served on our tables. Mrs. Lobster carries her eggs about with her wherever she is inclined to go. She lays them in au-

tumn and they hatch the next midsummer.

"Mr. Lobster seems to be always lying in wait for somebody to come along so that he can fight—that seems to be his chief occupation.

"Lobsters are caught in traps in which bait has been placed. They are very fond of meat, whether it be fresh or tainted. The traps are made of slats, through which the water flows freely. The entrance is through a funnel shaped passage, with the large end facing outward, like the wire rat traps. It is easy for Mr. Lobster to get into, but not so easy to get out.

"Lobster meat is expensive, and consequently they are much sought after. But some of the fishermen are very careless and lobsters are getting scarce. They are hardy creatures and will live a long time out of water if packed in ice. Consequently they can be shipped long distances. Perhaps, for the simple reason that a new leg or claw will sprout from the scar, where the old one comes off, is why the lobster will fight for no reason whatsoever."—June Douglas, in The Presbyterian.

"Thank You, Dad."

(By a Boy.)

Thank you, dad, for the self-denial that made my education possible.

Thank you, dad, for the care and comfort given me when I was too young to look after myself.

Thank you, dad, for the books you loaned me, for the many answers to my questions, for your good counsel.

Thank you, dad, for the coppers, nickels, and dimes you gave me before I was big enough to earn my own pocket-money.

Thank you, dad, for your upbuilding, splendid, high ideals.

Thank you, dad, for guiding me when I thought that I knew it all.

Thank you, dad, for the lickings you gave me when I deserved them.

Thank you, dad.—From Youth's World.

For The Southern Churchman.

THE CALL.

G. L. V. H.

Come, Youth, to your task in the whirlpool of life,
Gird on your Armor for battle and strife,
Lock up the toys that are childhood's delight,
And join with your brothers to fight the good fight.

With banner held high, and heart unafraid,
Go forward with eagerness, brave youth and maid,
Take up the lantern of honor, with pride,
And work with a will, that peace may abide.

The Army of God needs the thrust of your spear,
We're looking to Youth to banish world fear,
To bring man to acknowledge the One Who atone.
Can comfort the sad, and for all sin atone.

So march with the soldiers of Goodness and Light
To that Haven of Love, where Right shall make Might,
Lift up the fallen one, strengthen the weak,
And so guide your soul to the Master's feet.

FP 3-11-29 Newspapers PO 1358 Ad 252A Rev.

Here's one granddaughter who takes advice from elders

Schoolgirl learns simple health measure

WITH all the talk there is nowadays about the independence of the sub-deb generation, your reporter got a great kick out of hearing a grandmother describe how her granddaughter was following a good old tried and true method of improving her general health.

"My granddaughter, Margaret," says Mrs. Zell of 6231 Catherine Street, Philadelphia, "read about Nujol, was interested in it, so sent for a sample." It seems she has been taking a tablespoon of Nujol once a day since and expects to continue this treatment. Already she has found an improvement in her general health, her system functioning normally where other remedies had failed.

That's one of the best things about Nujol. It is just as harmless for young girls, or babies even, as it is for adults. For Nujol contains no medicines or drugs. It can't upset



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Winnsboro Granite Monuments Maintain Memories

*"Thou turnest man to destruction * * * They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—genuine Winnsboro Granite. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

OF ALL THE GRAY GRANITES,

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"The Silk of the Trade"



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Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintergration and discoloration.



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The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.
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Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c. a set. When sold send us $3.00 and keep $2.00. No Work—Just Fun. St. Nicholas Seal Co., Dept 513-S.C., Brooklyn, N. Y.

Half a Million Tourists *in* 1929

THE Chamber of Commerce estimates this number for Richmond this year. Double the population of the city.

This profitable industry is reflected in the business of The William Byrd, and The Richmond Hotel, and the new John Marshall (400 bed rooms built just in time).

These are some of the properties securing American 6% First Mortgage Bonds, prime high-grade securities issued by The American.

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Known from Coast to Coast as One of America's Great Stores

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RICHMOND, VIRGINIA

The Annual

Every Member Canvass

FACTS

1919		1928
1,054,430	Communicants	1,215,383
$21,451,346	Contributions for All Purposes	$45,928,056
$20.34	Per Capita	$37.78
$1,472,949	Contributions for General Church Program	$2,829,693
$1.39	Per Capita	$2.29

We have turned the corner of the First Decade
We have made a most remarkable advance.
—But there is evidence of weariness in well-doing.

WHAT OF THE NEW DECADE?

The Answer lies in *Action—NOW*
through a thorough

EVERY MEMBER CANVASS

December 1-15, 1929

in every Parish and Mission of the Church

This Charts the Course

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Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

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GOOD RELIGIOUS TRACTS MAY BE had by writing to LEVI C. SULLIVAN, blind tract minister, P. O. Box 43, Roanoke, Va. Some excellent tracts for prison work.

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TRUMPET MAJOR NARCISSUS BULBS; 100, $1.50; 1,000, $10.00. Emperor, 12, $1.00; 100, $6.00; 1,000, $50.00. FRED B. JONES, Gloucester, Va.

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MAGAZINE ORDERS.

I AM A WHEEL-CHAIR INVALID, AND have no one to look to for financial help, and I want to ask you to remember me with your magazine subscriptions and renewals, so that I can buy medicine and other things I need. Edward P. Broxton, R. F. D., Keysville, Ga.

WANTED, A COPY OF "THE CABELLS AND THEIR KIN", compiled by Alexander Brown. Any one having a copy of this book to dispose of, write Southern Churchman stating price.

FOR SALE.

HANDSOME ANTIQUE SOFA, MAHOGANY, in good condition. Address Mrs. M. L. Morris, Littleton, N. C.

WINTER—VIRGINIA BEACH.

IS THERE A LADY WHO LIKES BEACH ENOUGH to go with another for the winter and early spring? If so, for full particulars address "Beach", care of Southern Churchman.

BOARDING—WASHINGTON.

MISS ELIE BOULDIN, AT APARTMENT 208, 1346 Park Road, Washington, D. C., would accommodate transient friends with lodging and breakfast at $1.25.

SITUATION WANTED.

WIDOW OF REFINEMENT, CULTURE, education and foreign travel, desires position as social companion, or position in college. Best references given. Address "C", care of Southern Churchman.

WANTED, BY MATURE COUPLE, FAMILIAR with country life and Institute work, Church School or institute preferred, city or country. References. Address "A", care of Southern Churchman.

Deaths

MRS. MARY WILKINS DALBY.

Entered into life eternal, October 12, 1929, MARY WILKINS DALBY, daughter of the late Dr. John T. and Mrs. Elizabeth Turner Wilkins, and widow of Dr. William Lee Dalby, of Bridgetown, Va. Funeral was from her late home and interment in Hungars P. E. Churchyard.

She was an untiring worker in her church and her passing has made a void hard to fill.

"Out of darkness into His marvelous light."

J. W. N.

CHURCH INTELLIGENCE.

(Continued from page 15.)

ten years ago, has been serving as missionary of the Episcopal Church in the South Dakota Indian Field. He is a son of W. W. Frazier, Jr., of Jenkintown, and entered the ministry from old St. Peter's Church, Third and Pine Streets.

For many years the Frazier family has been actively identified with the Episcopal Church, and the missionary's father is Secretary of the Standing Committee of the Diocese of Pennsylvania. The son is a graduate of the University of Pennsylvania and the Berkeley Divinity School. Prior to his ordination, during the World War, Mr. Frazier served as an officer in the army and, when he was discharged from the army, held the rank of Captain in the Thirty-seventh Field Artillery. Immediately following his ordination, Mr. Frazier volunteered for missionary work among the Indians, where he has been doing an outstanding work in which his wife has shared with him. Mr. Frazier will take up the duties of his new office about the end of the year.

Student Pastor.

Mr. F. P. Foote, a Senior at the Philadelphia Divinity School, has been appointed "Student Pastor" at Temple University in connection with the work of the Episcopal Church among students of that communion at Temple. The Rev. John K. Shryock, Chairman of the Commission on Students of the Department of Religious Education of the Episcopal Church in the Diocese of Pennsylvania, through the cooperation of Dr. Charles E. Beury and other officials of Temple University, arranged for undertaking religious work among the Episcopal students at Temple. The Rev. N. V. P. Lovis, rector of the Church of the Incarnation, Broad and Jefferson Streets, has placed the facilities of the Incarnation at the service of Mr. Foote for a religious and social center for the students of Temple.

The Annual Devotional Day of the Woman's Auxiliary of the Episcopal Church in the Diocese of Pennsylvania in which women from the parish and mission branches in all parts of Philadelphia and vicinity take part, was held on Tuesday in old St. Peter's Church, Third and Pine Streets. The Very Rev. Robert S. Chalmers, Dean of St. Matthew's Cathedral, Dallas, Texas, was the leader. The devotions began at 10:30 A. M. and at 2:30 P. M. Bishop-Coadjutor Taitt was the speaker at the luncheon at 1:15 P. M.

St. Luke's Church, Germantown, which is holding a month's jubilee over completion of a five-year building program had as special preachers Sunday, the Rev. Royden Keith Yerkes, of the Philadelphia Divinity School at the morning service, and the Rev. Selden P. Delaney, rector of the Church of St. Mary the Virgin, New York, at the night service.

SPOKANE.

Rt. Rev. E. M. Cross, D. D., Bishop.

Dedication of New Cathedral a Momentous Occasion.

"What God hath Wrought" rang out as the text of the Rt. Rev. Lemuel H. Wells, retired Bishop of the Missionary District of Spokane, as he addressed the multitude assembled at the eleven o'clock service on October 20, at the dedication of the Cathedral of Saint John the Evangelist, Spokane, Washington. The eighty-seven-year-old prelate delivered a short, stirring sermon, and was followed by the Most Rev. Adam Urias de Pencier, Archbishop of British Columbia, who brought greetings from Canada.

A full choral communion at 7:30 drew most of the Episcopalians of the city to the first service on this mometnous occasion. Bishop Wells was the celebrant, and the Rt. Rev. Louis C. Sanford, Bishop of San Joaquin, delivered the sermon.

To a cathedral crowded with Church School pupils and Young People from the City of Spokane and outside points in the District, the Rt. Rev. Walter T. Sumner, Bishop of Oregon, spoke at the four o'clock service for children.

Evening found the cathedral again filled for the fourth time, when the Rt. Rev. Charles de V. Schofield, Bishop of Columbia, and the Rt. Rev. Herbet H. H. Fox, Bishop-Coadjutor of Montana, made short addresses.

The evening before at a banquet in the Davenport Hotel, addresses were made by various laymen and clergy who paid tribute to the Rt. Rev. Edward M. Cross, Bishop of Spokane, to whose vision and untiring energy it was that this project became a reality. The Rt. Rev. Dr. Adams, Bishop of Kootenai, brought unofficial greetings from the Church of England.

Monday morning the women of the district presented their United Thank Offering at a great service in the new cathedral. Archbishop de Pencier delivered the sermon.

Delegates from all the churches in the district and many visitors were present at all of the services.

T. E. J.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop.

Conference on Evangelism a Success.

The Diocese of Springfield is happy to proclaim to the Church at large that the Mississippi Valley Conference on Evangelism, which met in Springfield, Illinois, October 22, and 23, was in many ways one of the most successful and worthwhile conferences held in this part of the Church.

The Quiet Day in St. Paul's Church, conducted by the Bishop of Colorado, was one that meant much to the Clergy of Springfield and the half dozen or more surrounding nearby dioceses. The Bishop, in a way all his own, helped every man to examine his own life in its relation to God and to the work of the ministry, and then lifted all to a very practical height, whereby they could face the future and their work with a renewed confidence in their closely following the Christ.

Christ Church, Springfield, was almost filled in the evening for the public meeting. The Bishop of the Diocese was the Presiding Officer. The Rev. Stephen E. Keeler, of St. Paul's, Akron, and rector-elect of St. Chrysostom's, Chicago, brought an inspiring message of the practicability of Evangelism. The Bishop of Quincy brought a Bishop's view of Evangelism, and told in detail some of the simple ways the lay people could use this method in winning others to Christ. Dr. Larkin W. Glazebrook, the Lay Field Representative of the National Commission on Evangelism, who had been sent to Springfield by Bishop Darst, had a great message. It was

great; it was powerful; it was telling, and principally because it was a layman who was speaking. In his very splendid way, Dr. Glazebrook challenged the clergy to have faith in their laymen and to ever be ready to give them a job in the Church's work; and then he inspired the laymen to offer themselves for this most important phase of the Church's work.

Wednesday morning, like Tuesday morning, was begun with a celebration of the Holy Communion. At ten o'clock in Christ Church Parish House, the day of conferences on the practical application of Evangelism started. The Rev. John S. Bunting, the well-known and greatly beloved rector of the Church of the Ascension, St. Louis, and who is a member of the National Commission on Evangelism, was the chairman for the day. His address on the need of our recognizing an imperial Christ was in many ways the most notable contribution of the program. The Rev. Jerry Wallace, rector of Christ Church, had previously extended a welcome to all who were present, and this was not only a welcome in words, but in deeds. The Rev. Edward Haughton, rector of St. Paul's Church, led in the devotions. Among the other leaders during the day were Bishop White; the Rev. Robert H. Atchison, of Alton; the Rev. George St. George Tyner, of Omaha; the Rev. Mr. Keeler, of Akron; Archdeacon Christian, formerly of Alaska; the Rev. Mr. Coombs, of Missouri; Dr. Glazebrook and one or two others.

Hospitality, including meals and lodging, was a very gracious part of the conference. Every one went away with the feeling that seldom had they spent two days together in which the presence with them of the Master had been felt so prominently.

Steneographic notes of the second day's program have been taken and a complete report will be submitted, copies of which will be sent to all who are interested.

F. H. S.

Personal Notes

The Rev. Joseph Williams, a native of North Carolina, has accepted a call to the rectorship of St. James' Church, Bethesda, Maryland. He had been rector of the Church of the Advent, Washington City. He is a graduate of William and Mary and the Virginia Theological Seminary, and was ordained priest in 1910. His new address is 445 W. Bradley Lane, Chevy Chase, Maryland.

The Rev. Louis Tucker, rector of St. John's Church, Fort Smith, Arkansas, has been transferred to Grace Church, Berryville, the Diocese of Virginia, where he is in residence as rector.

The Rev. Henry S. Hopkinson, of St. Mark's Church, Hope, Arkansas, is returning to England, his native country, to continue his studies for two more years.

The Rev. J. F. Brownlee, of St. George's Mission, Olyphant, Pennsylvania, was elected to be the rector of the Free Church of St. Barnabas, Reading, Pennsylvania, the same diocese. He will take up his new work about November 1, 1929.

The Rev. Joseph Burton, of Barnwell, South Carolina, and Archdeacon in that Diocese, has been called and accepted the rectorship of St. Michael and All Angels' Church, Savannah, Georgia, and will enter upon his duties on the first Sunday in November.

The Rev. H. Campbell Dixon, formerly of the Diocese of Chicago, has accepted the position as Executive Secretary for the Committee on the Church's Program in the Diocese of Kentucky. His address is W. G. Apartments, Third and Broadway, Louisville, Kentucky.

ORDINATIONS.

Ernest E. Taylor, a student of Virginia Theological Seminary, was at Summer School at McDonald's Point, Idaho. While there he took the remaining parts of his examination for deacon's orders. The examining chaplains were Dean F. A. Rhea, Archdeacon Stoy, and the Rev. H. H. Mitchell.

On Sunday, July 2, an altar was placed under the trees, and the ordination took place in the open air.

Bishop Barnwell was celebrant and preached the ordination sermon. The Rev. B. C. d'Aasum said the Litany. Archdeacon Stoy read the Epistle. The Rev. H. H. Mitchell presented the candidate.

Mr. Tayler has been in charge of Pocatello, Idaho, during the summer and has returned to Alexandria, Virginia, for his final year at the Seminary.

Quinter Kephart was ordained deacon St. Luke's Day, 1929, in Christ Church, Chattanooga, Tennessee, by the Rt. Rev. James M. Maxon, D. D., Bishop Coadjutor. The candidate, an alumnus of DuBose Memorial School, was presented by the Rev. E. H. Merriman, D. D., acting dean of the school. The sermon was by the Rev. William C. Robertson, locum tenens of Christ Church. The Preface to the Ordinal was read by the Rev. Battle McLester; the Call to the Ministry by the Rev. George B. Kirwan; the Litany by the Rev. Charles E. Wood; and the Epistle by the Rev. Lyle G. Kilvington. The Rev. James R. Sharp served as chaplain to the Bishop; and the Rev. James R. Helms was also present in the sanctuary.

The Rev. Mr. Kephart will continue his theological studies in Western Theological Seminary at Evanston, Illinois.

Precious Stones.

In a lecture on precious stones recently delivered before the Industrial Association of Berlin, Dr. Immanuel Friedlaender said that the testing of diamonds is comparatively simple. The common test for hardness suffices. If the stone resists strong attacks, it is certain to be genuine; if it does not, the damage is insignificant, as only an imitation has been destroyed. This test, however, is doubtful with rubies. If a ruby can be affected by a steel file or by quartz, it is surely not genuine, such a test with a topaz is liable to injure a valuable stone.

The test for hardness is of no avail with emeralds, as this stone is not much harder than quartz, and, in addition, possesses the quality of cracking easily.

For examining rubies and emeralds the optical test is best. A glass magnifying about one hundred times suffices. Every expert knows that almost all precious stones have little flaws. Nearly every ruby and all emeralds have many defects, which are so characteristic that the genuineness of the stones is readily established. Such a test is very necessary with rubies, because the imitations are very deceiving. Their color is absolutely durable, and often much finer than that of the genuine, although it may be stated that a somewhat yellowish tint is always suspicious.

The only reliable way in which genuine rubies can be told from imitations is by the minute air buddles of the latter, which become clearly visible under the magnifying glass. These are not to be found in the natural gem; on the other hand, the imitations lack certain defects characteristic of genuine rubies—certain vacuums, whose outlines are much more indistinct than those of the air bubbles in imitations.

True emeralds have similar characteristic defects, such as inclosures of liquids and curious dendrites. Sapphires also show peculiar netlike formations.—Consular Report from Germany.

MEMORIAL FOUNDATION TO RESTORE HISTORIC CHURCH.

A thousand or more descendants and relatives of men and women who, a hundred years or more ago, were buried in the cemetery of Grub Hill Protestant Episcopal Church, in Amelia County, Virginia, and many others as well have become interested in a project for the restoration of the ancient church and cemetery, the re-marking of all the graves and perpetual care of the historic burying-ground.

This project, conceived by some of those who attended last June the celebration of the one hundred and ninety-seventh anniversary of the establishment of the church, assumed definite form this week, when there was incorporated under State laws "Grub Hill Memorial Foundation", and officers and directors were named.

These plans have now been perfected—for the repair of the building, the reconstruction of the interior; the beautification of the cemetery, its enclosure by a brick wall, and the laying of flagstone walks therein; and for perpetual care of the church and graves.

To Seek Names of All Descendants.

Even before the Foundation plan was completed, to provide security in perpetuity, money began to come in for the proposed work. The contributions were of widely separated points in several states. Now that the Foundation has been perfected, and legal incorporation completed, the officers and directors will advise all known relatives of those who lie buried there and will seek to learn from them and elsewhere, the names of others. All these will be given opportunity to add to the Foundation fund which will establish and maintain forever a historic shrine that will mean much to Amelia County and to the Episcopal Church in the Diocese of Southern Virginia.

Officers and Directors.

The officers of Grub Hill Memorial Foundation, Inc., are:

George B. Townsend, of Petersburg, President; Mrs. M. M. Eggleston, of Amelia, Vice-President; Philip Freeman, Stony Creek, Chancellor; the Rev. Edwin R. Carter, D. D., Petersburg, Secretary; Rev. J. R. McAllister, Dinwiddie, treasurer.

These, with the following, form the Board of Directors; J. Y. Mason Berkeley, J. Gordon Bohannon, Raleigh C. Powell and William L. Zimmer, Jr., of Petersburg; Col. Mervyn C. Buckley, Washington, D. C.; Col. E. E.Goodwyn, Emporia; Mrs. Mary Southall Hardaway, and Dr. A. V. K. Deekens, Amelia; Dr. W. A. R. Goodwin, Williamsburg; Braxton Harrison Tabb, Richmond.

1675 1929

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RICHMOND, VIRGINIA

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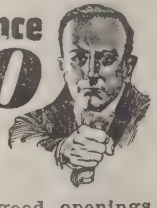
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Southern Churchman

Vol. 94. RICHMOND, VA., NOVEMBER 9. 1929. No. 45.

ARMISTICE DAY

November 11th

Lord of our life, and God of our salvation,
Star of our night, and hope of every nation,
Hear and receive Thy Church's supplication,
Lord God Almighty.

See round Thine Ark the hungry billows curling!
See how Thy foes their banners are unfurling!
Lord, while their darts envenomed they are hurling,
Thou canst preserve us.

Lord, Thou canst help when earthly armor faileth;
Lord, Thou canst save when deadly sin assaileth;
Lord, o'er Thy Rock nor death nor hell prevaileth:
Grant us Thy peace, Lord!

Peace, in our hearts, our evil thoughts assuaging,
Peace, in Thy Church, where brothers are engaging,
Peace, when the world its busy war is waging;
Calm Thy foes raging!

Grant us Thy help till backward they are driven;
Grant them Thy truth, that they may be forgiven;
Grant peace on earth, and after we have striven,
Peace in Thy heaven.

—*Lowenstern. Translated by Philip Pusey*, 1840.

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty:
Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:
Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:
Who maketh his angels spirits; his ministers a flaming fire:
Who laid the foundations of the earth, that it should not be removed for ever.
Thou coveredst it with the deep as with a garment: the waters stood above the mountains.
At thy rebuke they fled; at the voice of thy thunder they hasted away.
They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.
Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.
He sendeth the springs into the valleys, which run among the hills.
They give drink to every beast of the field: the wild asses quench their thirst.
By them shall the fowls of the heaven have their habitation, which sing among the branches.
He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;
And wine that maketh the heart glad, and oil to make his face shine, and bread which strengtheneth man's heart.
The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted;
Where the birds make their nests: as for the stork, the fir trees are her house.
The high hills are a refuge for the wild goats; and the rocks for the conies.
He appointed the moon for seasons: the sun knoweth his going down.
Thou makest darkness, and it is night; wherein all the beasts of the forest do creep forth.
The young lions roar after their prey, and seek their meat from God.
The sun ariseth, they gather themselves together, and lay them down in their dens.
Man goeth forth unto his work and to his labour until the evening.
O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

—*Psalm* 104:1-24.

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Po' lil' brack sheep dat strayed away,
one los' in de win' an' de rain—
An' de Shepherd he say, "O hirelin',
Go fin' my sheep again."
An' de hirelin' say, "O Shepherd,
Dat sheep am brack and bad."
But de Shepherd he smile, like dat lil' brack sheep
Wuz de onliest lamb he had.
An' he say, "O hirelin', hasten,
For de win' and de rain am col',
An' dat lil' brack sheep am lonesome
Out dere, so far fum de fol'."
But de hirelin' frown: "O Shepherd,
at sheep am ol' an' grey!"
But de Shepherd he smile, like dat lil' brack sheep
Wuz fair as de break ob day.
An he say, "O hirelin', hasten,
Lo! here is de ninety an' nine,
But dere, way off f'um the sheep fol',
Is dat lil' brack sheep of mine!"
An' de hirelin' frown: "O Shepherd,
De res' of de sheep am here!"
But de Shepherd he smile, like dat lil' brack sheep
He hol' it de mostes' dear.
An' de Shepherd go out in de darkness
Where de night wuz col' and bleak,
An' dat lil' brack sheep, he fin' it,
An' lay it against his cheek.
An' de hirelin' frown, "O Shepherd,
Don' bring dat sheep to me!"
But de Shepherd he smile, an' he hol' it close,
An'—dat lil' brack sheep—wuz—me!

—Paul Laurence Dunbar.

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Rt. Rev. Richard Hooker Wilmer, D. D.—Bishop Winchester	6
Missionary Work in South Dakota—Rt. Rev. W. Blain Roberts, D. D.	7
Address of General A. T. Goodwyn	9
Westminster Theological Seminary.	10
Bible Questions and Answers	11
An Appalling Disgrace	11
Favorite Scripture Verse	11
Book Review	11
Letters to the Editor	11
Church Intelligence	12
Family Department	15
Children's Department	17
Personal Notes	23

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Thoughts For the Thoughtful

No distinction unworthily won is an honor.

No man is a safe leader who is susceptible to flattery.

If wrinkles must be written upon our brows, let them not be written upon our hearts. The spirit should not grow old.—James A. Garfield.

Thou, whose touch could heal the leper,
Make the blind to see,
Touch our hearts and turn the sinning
into purity.

Ninde.

Our self-love can be resigned to the sacrifice of everything but itself.—La Harpe.

He is truly great that is little in himself, and that maketh no account of any height of honors.—Thomas a Kempis.

No man can be wholly uneducated who really knows the Bible, nor can any one be considered a truly educated man who is ignorant of it.

God, Thou art Love! I build my faith on
that!
I know Thee; Thou hast kept my path
and made
Light for me in darkness, tempering
sorrow
So that it reached me like a solemn song.
It were too strange that I should doubt
Thy love!

Robert Browning.

Religion might be defined as living in time for eternity under the eyes and with the help of God.—Rev. James Moffatt, D. D.

It is said that when Wesley preached, great throngs came to hear him, and that on one occasion a young preacher, greatly discouraged, went forth and asked Mr. Wesley the secret of his work, and how he might draw great throngs. Mr. Wesley said, "Get on fire for God and people will come see you burn up."

God's business is not to be done wholesale. Christ's greatest utterances were delivered to congregations of one or two. —D. L. Moody.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." This is one of the majestic and beautiful sights John saw from the Isle of Patmos when he was permitted, by the grace of God, to look and see "within the gates" that which was already therein.

Like the heavens prayer hath a circular motion. Its inspiration, coming from God into the soul, returns back to him. You look up to the heavens. They are covered with rain-bearing clouds. Whence came they? From the evaporation of the deep, broad seas. They fall in copious showers upon the earth. Whither go they? Evaporation from the land, gliding in brooks, rolling in rivers, they return to the source whence they came. So do all true prayers.—Archbishop Leighton.



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EDITORIALS

Vol. 94. RICHMOND, VA., NOVEMBER 9. 1929. No. 45.

SEED

At the beginning of the day each of us is a sower going forth to sow seed. At the end of the day most of us have reason to pray humbly that much or all the seed we have sown may die quickly. Very often honest and brave review of the day and of possible, or probable, consequences of what we have done or said, fruit of seed we have sown, must cause terror or grief more intense than the worst nightmare. The refrain of the old Sunday-school hymn, themed on the parable in St. Matthew's Gospel, "What shall the harvest be?" may come to us with its fearfully eloquent and fiercely accusing interrogation point. What shall be the harvest of our words and acts, born of bad motives, careless, angry, purposeless, idle, or incited by deliberate purpose to injure?

We may judge of what we have done by what has been done to us. Searching back through our own memories, we realize how many things in them that were not intended to live by those planting them, things thought to be trivial and transient, have been and are strong influences for good or ill, perfume in our hearts and souls, filling them with delicious fragrances and purifying and elevating, or pollutions, or bitterness and debasing burdens. Life histories told now and then show that many a misery, crime, horror, many a beautiful deed of maturity, are harvests of what was seen or heard in early childhood. Only the Power to which the secrets of all hearts are revealed knows the sorrows and sufferings and sins, the joys, delights and blessings, grown from seed broadcasted or sown intentionally without thought of results. A hasty word in a moment of irritation may—many times does—plant a sting to rankle through years, maybe to poison thought and grow presently to dire calamity. A small kindness, a word in due season, like apples of gold in pictures of silver, may sweeten and turn upward the purposes and course of a life and be felt through successive generations. A filthy story or allusion, uttered in a minute, may linger and degrade and disgrace after years have gone by. A beautiful, fine sentiment in sermon or conversation or print may—often does—inspire to aspiration and produce long and splendid harvest of piety and benevolence.

All this is, or should be, familiar lesson, and by most of us too much forgotten or disregarded. It cannot be drilled into us too deeply or constantly. It is the real philosophy of life. The essence of that philosophy is that those of us who hope and intend to prove ourselves worthy of living, to make life worth the living, must be soldiers always, dauntless, faithful, tireless fighters, with ourselves and the countless busy foes of our souls and peace dwelling and active within us the enemy to be overcome. The fighting is a very solemn, serious, endless duty, but we may return with glorious sheaves and not go forth weeping. There is no need in the combat for the preaching cant or rigid feature Bobby Burns warns us to forbear—poor fellow, sowing and leaving for us so much lovely seed, using so little of it for himself, recking not his own rede. A keen sense of humor is one of the dearest gifts vouchsafed to us by kind Providence for use against demons of ill temper and wrath. Good-natured, clean, laughter routs the Devil more frequently than does holy water. When we can laugh at ourselves and our own foibles and weaknesses and the faults called minor, but which are so prolific of pernicious seed we have gone far toward conquest and triumph. Seed which will be long manifest in smiles and pleasant chuckle, untainted by dirt or irreverence, is among the best we can sow.

The battle to cease and refrain from sowing tares, to banish them from our lips and faces and our daily and hourly contacts, in our homes and out in the world, to scatter seeds of kindness for our reaping by and by—quoting another simple old Sunday-school hymn—is well worth the waging and winning. All the authors of maxims and stories of large and high achievements tell us important ends may not be attained save by struggle, fight, striving. Our own experience and the teachings of the preachers and teachers tell us the same of our inner and really important lives. As we wake from sleep let us consider earnestly what seed we shall sow through the day and implore Divine help to make and keep it good. When we lie down to sleep, let us review the day honestly and fearlessly and try to know what seed we have sown, which hurt or healing and comforting we have given other hearts—including, perhaps, those loving us most faithfully and, therefore, most sensitive to slight or sting—what coward blows we have struck on those unable to retaliate, what unwholesome impressions or memories we have planted, to bring forth wretchedness or wrong hereafter. And at the last sleep, when our time here has ended! The vast majority of us are destined to be forgotten after a very little while. What will live of us here, for good or evil, will be the seed we sow from hour to hour, day by day, week by week, not only among those living while we live and surviving us, but among those to live after them. Seed sown in the mind of the child by its elders today will be yielding good or bad fruit fifty, sixty, seventy years hence. That sown heedlessly or purposefully in grown man or woman may be giving blessing or curse, bearing witness for or against us, far into centuries to come. "The evil men do lives after them; the good oft is interred with their bones." Well may we pray, fervently and from the depths of our souls, that we may be helped to sow only good seed and that it may live and bear many fold; and, at close of day and close of the stay here, that the evil seed all of us have sown may die barren.

Alfred B. Williams.

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By the Right Reverend James R. Winchester, D. D.

(Continued from last issue.)

BISHOP WILMER loved all Christian people and regarded them as brothers in Christ, but he made it very plain that he wished them to enjoy the Gospel, as it has been brought by the Apostolic Church down the ages, and it was among his fellow Christians, that his humor burst forth with sparkling wit intermingled with such sympathy that rarely gave offense. The answers of his conversations are well known, but I may repeat some of them as I gave to The Living Church years ago. Meeting a gentleman on the street and not recognizing him, there was surprise on the gentleman's part, and he said: "Bishop, my wife is a member of your church." "It is the duty of a shepherd to know his sheep," replied the Bishop, "but he must be pardoned if he fails to recognize the goats." It is hoped the goat, as in Palestine, **after that,** kept in close company with the sheep and had the shepherd's protection.

A man apologized for not attending the services of the Church, saying he had to do work on Sunday to support his family. The name of the man was Lion. He received the answer, "The young Lions do lack and suffer hunger; but they that wait upon the Lord shall not want any good thing" (Ps. 34:10).

It is a wonderful pleasure, as I sit enwrapped in memories, to recall the stories, he as resting in my rural parish, related with smiles. He gave the best answer to the slavery question, as narrated in "Uncle Tom's Cabin", as now found in "The Recent Past", his reminscences—"If you want a good, honest, and religious servant, seek him among the slaves—find an Uncle Tom. If you want to see a glorious specimen of womanly loveliness, seek her among the slave-holders—find an Eva. Keep every down-Easterner from having any power over the poor creatures."

When discussions became wearisome to him, as clergymen so often find on slow trains and waiting stations, times when those "with infinite leisure" delighted in drawing the impatient parson into conversation for the amusement of himself and other men, when controversy becomes disagreeable, it would be well, if, like Bishop Wilmer, practical humor could relieve the situation. The following stories will bear repetition, although widely circulated. The Baptist minister engaged him in the argument regarding Immersion, so conspicuous in my early ministry. Bishop Wilmer, growing tired of the discussion said as "dernier ressort". "There are three cases of Immersion given in the Bible and none of Sprinkling." This naturally aroused the attention of the controversionalist, who wished to know those cases, apparently unfamiliar to him. The Bishop said, "First, the Flood. All the whole earth was immersed. Noah and his family may have been sprinkled, but no mention has been made of it. Next, the Egyptians were immersed in the Red Sea, and no account is made of the Israelites on the banks being sprinkled. The last fact was the herd of swine on the Gadara hill rushing down and immersed in the Lake of Galilee, but nothing is said of the keepers of the swine on the shore being sprinkled."

When a good, scholarly Presbyterian, knowing the Bishop was to take a long and tedious trip on the railroad, asked the Bishop as he had time to give him the argument for Bishops in the Church and reasons for such ministry—the patient Bishop opened with the Scriptural line of thought, then the historic fact, and last of all he said, "Nature furnishes an analogy" an argument, i. e., everywhere there is the head, as the bees, the wild geese, the sheep, etc., all have a leader over them, constituting colonies. The shrewd controversionalist, recognizing the weakness of analogy, said, "We believe that, and so every congregation has its head." The Bishop answered, "There is one analogy in nature of that. It is the tad-pole. It is all head, but in time its head will be properly adjusted."

On the Mississippi River he was approached by a Roman priest, who placed a newspaper before him with a notice of a criminal dying and ministered to by one of the Roman hierarchy. He said, "On such occasions you see our priests standing by, but your clergy are absent." "Yes," said the Bishop, "We do not raise up that kind of people to be stood by on the scaffold."

A Jewish man came with the old Jonah story, "How could a fish swallow a big prophet like Jonah?" The Bishop replied, "Did you ever think that Jonah was a Minor Prophet?" "Dot vas so."

The best illustration of his practical humor can be seen in a pastoral visit he made as rector. There was a very earnest woman given to the "creature comforts of the table". Consequently, she suffered from despondency, as we have often found. Sending for her pastor, she remarked that when his predecessor was there he was such a comfort to her, with his prayers and consoling words. He asked her if there was not a dinner in the neighborhood, and found she had indulged freely in the luxurious viands. Then he gave her this Scriptural counsel which she needed, "This kind goeth not out but by prayer and fasting."

His answer to the "smart Alick" of his early parish is proverbial. The man, wishing to afford amusement to his company, gathered about him in the church yard, said: "I will ask the young parson a question he cannot answer." He met Mr. Wilmer, as he then was, with this question, "The Bible says there was a contest over the body of Moses, between the Devil and the Archangel Michael. Can you tell us who got the body?" The young parson replied, "That is a matter that does not concern us, but one thing is certain—unless you change your course of life there will be no contest whatever over you."

With such humor, only equalled in a different way by the greatest humorist of Virginia, George W. Bagby (Mozis Addums), in whose home I lived during my diaconate, there was a pathos of eloquence that I can never forget. He was devoted to his cousin, Bishop Joseph Wilmer of Louisiana. Just after the death of that favorite cousin, dearer than a brother, he undertook to read his Convention address, and came to the remarks about the great man who had recently entered into his rest. He broke down and Dr. Drisdale had to take the manuscript and read, "His speech to me was like the chiming of the bells in the towers of heaven. I only know the personal presence of the man put me in harmony with the everlasting cadences." There was a silence in that Diocesan Council I have never known in any other similar gathering.

He disliked vapid sentiment. For example, when out riding the person with him said, "That is a spot where I would like to be buried." The Bishop replied, "I have never seen the place where I want to be buried." He lived a wholesome life, doing his work with enthusiasm. Entering a cemetery where he looked upon the grave of a lovely woman whose husband and family he knew, and reading on the stone the inscription that the light of his life had gone out, and recalling the fact that the husband had married again, the Bishop remarked when asked what he thought about it, "He struck another match." Perhaps his most sparkling piece of wit, as told me by Bishop Beckwith of Georgia was at the home of a gentleman in the North. A church had been built in Memphis and the rector there had insisted upon giving it the name, St. Lazarus—not the Lazarus of Bethany, but the poor man at the rich man's gate. This was the church of Ex-President Davis. When asked, "Why call it by that name?" the rector said, "Because licked by dogs." Bishop Wilmer, requested to tell the conundrum, "Why is the South like Lazarus?" at first declined to do so, saying it might give offense. The gentleman insisted upon having the story. Upon promise that he would not be offended, the Bishop told it. The gentleman for the moment lost his patience, and said, "Why do you Southern Bishops come North to collect for your churches if you so regard us?" The Bishop replied without a moment's hesitation, "The hair of the dog is good for the bite." The gentleman said, "I forgive you." How often, after some particular gathering, when we have been called upon suddenly, we failed to give a suitable response, we have thought of what we might have said to the point. He had that answer immediately at all times.

In the home of an English Lord, Bishop Joseph Pere Wilmer and he were guests. The Lady of the home gave piano music. Bishop of Louisiana, recognizing the imperfections, drew back and left his cousin to meet the crucial moment of commendation. Bishop of Alabama asked, "Is that touch of hers natural or acquired?" "Oh," said the Lord, "it is natural." "I thought so," said Bishop Wilmer, because such a touch could not be acquired." This answer relieved the embarrassment.

The distinguished characteristic of this wonderful Bishop was courage. It is only necessary to read the account of the controversy over the Prayer for all those in civil authority during the excitement of the closing years of the war. In his address to his Convention he explained his position. General George Thomas of the Federal Army insisted he should pray for the President of the United States. Bishop Wilmer said, "Not until the Confederate States are formally back under the United States Government will I do so." This act of his put his life in jeopardy; but he was firm, as Bishop Cheshire relates. Not long after this, showing how right will triumph, a distinguished Confederate officer, Colonel Samuel Smith Harris, entered the ministry, and his consecrated life attracted the attention of the Diocese of Michigan, where he was elected Bishop. Only one vote of opposition, I have heard, was against his consecration, and that was purely political, and the prejudiced opponent later apologized for his indiscretion. At that consecration in Michigan, Bishop Wilmer, the Confederate Bishop pre-eminently, was the consecrator, having the co-consecrators and others taking part, Bishops from Northern Dioceses. This event marked an important epoch in our Episcopal Church, showing that we have no political lines in the National Church. It impressed our Christian brethren all over the country, and brought such men as Drs. John S. Lindsay, Carson, Joseph Martin, and other splendid Methodist clergymen into our ministry. When the Civil War closed, it was the case of Bishop Wilmer, especially, that caused discussion in the General Convention; but agreement took place, he was received with open arms and the Episcopal Church has, therefore, stood in the eyes of the nation as the herald of peace, and continues to fulfill this mission, obeying the Master's words, "Render unto Caesar the things which are Caesar's and unto God the things which are God's."

My long life in the ministry is largely due to Bishop Wilmer. He called me to a small parish in Alabama, and just as I accepted, I received a most flattering call to a large parish in Washington, D. C. I submitted the case to Bishop Wilmer, following his advice against the advice of many friends, who had my promotion at heart. Going into the mission field of Alabama with a wide area to travel on horseback, I got health and experience for which I thank God. It was in the cane-brake of the most Southern State at that time, in the neighborhood of Cahaba, the "Ichabod City", where William Lowness Yancey, the man who had more to do with Southern politics, leading to the secession of the States than any other man in my judgment, had his residence; in the midst of Southern sentiment that bound all of the citizens to the Confederacy, and Bishop Wilmer was the great leader among these people in all spiritual matters.

The missionary interest as manifested in Alabama today is largely due to this great man. He consistently lived out his ministry of faith. His funeral hymn was the same we had in Lexington, when General Robert E. Lee was buried—"How firm a foundation ye saints of the Lord, is laid for your faith in His excellent word."

I have seen in our late Presiding Bishop, the son of Bishop Wilmer in the faith, a reproduction of that faith, humor and courage. Wilmer and Murray, with Maryland heritage and Evangelical training have left an undying influence upon the Christianity of the world.

(The End.)

MISSIONARY WORK IN SOUTH DAKOTA

By the Right Reverend W. Blair Roberts, D. D.

(Reprinted from the Texas Churchman.)

THE Editor of the Texas Churchman has asked me to write an article for him on our missionary work in South Dakota. This, I am glad to do, partly in order to help him, as he wishes to have a series of Missionary articles in the Churchman, and partly because I would like readers of the Churchman to know something of the work which we, in one of the Northwestern Missionary Districts, are trying to do for the spreading of the Kingdom. He has asked me to write personally, both of my work and the work of the Church here.

I came out to South Dakota twenty-one years ago immediately after my graduation from the Berkeley Divinity School, and was given work in a section of the country which had just been opened to white settlement after having been part of a big reservation. I came pledged to remain two years. At first I didn't see how I could stick it out for two weeks, and it was not until a year and a half had passed that I grew in any way to like the country. By the end of the second year, I pledged myself for another year and repeated the pledge until I just plain stayed here, and now I never want to leave.

Everything was so different from my old home in New England. Now I lived in a small town at the end of the railroad. There was no church there and I started holding services with two men communicants. I also started a Sunday school with two children, after three previous attempts had failed. With this small beginning we built a church, rectory and a guild hall, all modern and without any indebtedness. The communicants grew in a few years to be over fifty and the Church School increased to over sixty. In other places the same thing was true. The Bishop told me that my parish was to be that entire section of the country, the size of which was about half that of the State of Connecticut. For the first several years I travelled by team, by horseback, and often times I walked. I also used the fright trains as I was able to.

The country was sparsely settled and I held services in the homes of the new settlers and in the little towns and communities which sprang up like mushrooms here and there. I didn't always have the nicest things to eat nor did I always find a comfortable place to sleep. I often rolled up in a blanket and slept out under my buggy for want of a better place. Once, I remember, I asked to have a room reserved for me in the hotel in an inland town, as I was going some miles away for service in a "claim shack" and would not return until late that night. When I returned after midnight and asked for my room, the boy in charge told me that none had been reserved for me. I asked if there was any place where I could sleep and he told me there was one room with two beds; there was a man in each bed; I could sleep with either one. I went up to the room and found a sick man in one bed and a drunken man in the other. I crawled in with the drunk, as I felt his trouble was not contagious.

It was through such experiences that the Church was started in that section of the country. We have now in two places, a church, rectory and guild hall and in two other places a combination guild hall and church of the type which we are building in new towns in South Dakota. All the missions are organized and the work is going forward. The Church is firmly planted in that country.

In 1922 I was elected and consecrated Suffragan Bishop of South Dakota and took up my work as assistant to Bishop Burleson.

I think that few people realize the extent of the work in this great missionary district. I don't believe that many people realize that we have here by far the largest Indian work of any other diocese or district in the Church. Our Indian work is almost as large as all the other Indian work in the Church put together. We also have a world record here, for a larger proportion of the Sioux Nation are baptized members of the Anglican Communion than any other race or nation in the world.

Also few people realize that two thirds of the communicants in the Missionary District of South Dakota are Indians, and two thirds of our Churches are Indian Churches. We have over six thousand Indian communicants, ninety-eight Indian chapels, about thirty native ordained priests and deacons, and over sixty native catechists and helpers which correspond to our lay readers in the white field. All our Indian chapels except one are located off the railroad. They are not reached by nice gravel or cemented highways, but we must drive along dirt roads and over Indian trails in order to reach them. This is all right when the weather is dry, but it is pretty strenuous work when the weather is wet.

Last spring, for instance I was out on the Corn Creek District of the Pine Ridge Reservation in my car, and for four days I fought mud. Once I had to stop and help rebuild a road which had been washed out, three times I was hauled out by tractors, and on several occasions I used my shovel as hard as any laboring man could. One has to carry a shovel in this country while visiting the Indian Field, because more apt than not he will need one.

There has been a great deal of discussion about whether the work among the Indian people pays. People often ask me, "Is it not better to leave them in their original state and let them live their own old life?" In the first place, this is impossible, whether we or they wish it or not, the

past life of the Sioux Nation is at an end. Their reservations are being opened up to white settlement, and in those sections of the country where the reservation bounds still exist white people are creeping in, buying up Indian land and settling there. For better or for worse the Indian in the future must more and more take his place beside the white man. He must live as the white man lives, and he must work shoulder to shoulder with him. This is inevitable. He has no more hunting grounds and he must do something to earn a living. He cannot always be fed and clothed by the government, for that would be doing him infinitely more harm than good.

In the first place, what kind of a Churchman does the Indian make? To my mind he makes just as good a Churchman as his white brother, and but for his contact with him I believe he would make a better one. Of course, I speak of the Sioux Nation. I know little about other tribes, but this nation has proved especially susceptible to the teachings of Christianity. Indians will travel farther to attend services than any people I have ever known. They give more generously to the Church in proportion to their means than the white men do. They are more reverent in Church than the average white congregation. They join heartily in the singing of hymns and chants. They all kneel when they pray, although there is only one chapel in the entire Indian country which has kneeling benches. They take Christ at His word also. When He said, "Suffer little children to come unto me and forbid them not", they believe He meant exactly what He said. Therefore, they bring their children to church, even the little babies. Thus an Indian child is brought up to attend service just as naturally as he eats his meals and goes to bed.

They are very particular also about the sacraments. They don't wait until their children are grown up to bring them to Holy Baptism but they bring them as soon as arrangements can be made for a priest to baptize them. Last spring on the Pine Ridge Reservation I was asked to have service with a woman in a tent near the chapel who did not seem to be well. At the close of our afternoon service a woman brought a little baby with the request of the mother that I baptize it. The baby had been born just three quarters of an hour before to the woman to whom I had ministered the Holy Communion in the morning. I can tell you many other tales of Indian mothers driving in all kinds of weather long distances with their babies only a few days old in order to have them baptized.

White people say that the Indians are lazy and that they are dirty. According to our standards that is true in the case of many of them, but please consider the Indian's side of the story. Originally, he was a hunter, a fisherman and a fighter. He roamed over the prairies making his home here and there as the country was fruited in game. There is not a trace of working instinct in his whole history so far as we can find. He lived in tepees and in huts which he made. His clothing was made of blankets and skins. The men sometimes wore no clothing at all. He had his own cooking utensils, had his own kind of food, talked his own language.

Then the white man came and killed off his herds of buffalo. He claimed the Indians' land. He put the Indians first on reservations, after that as more white men came into the country he gave them each a certain amount of land. He told him to make his home on it and build a house. He gave him plows and told him to become a farmer and till the soil. He taught him to put away the blankets and wear men's clothing. He taught the Indian the use of cooking utensils and to cook like the white men. In fact, his whole life was completely changed to one for which he had no training nor instinct.

I wonder if we white people would do any better if our entire lives were changed as their lives have been changed; if we were forced to give up our occupations and do work for which we had no taste, liking nor instinct. If we were told to live in different kinds of homes, wear different kinds of clothing, eat different kinds of food. Please remember that only fifty years ago the Sioux Nation was a fighting race. Custer's Massacre took place within that time; the Massacre of Wounded Knee on the Pine Ridge Reservation of South Dakota took place within that time. Today the Sioux Nation is a peaceful Nation. Almost all of them are Christians and are devoted to their new found Saviour. Many of them are tilling the soil, some are trying to raise stock. All are advancing, I think, slowly toward the end which the white man has set before them. It is going to take time to make the Indian what we want him to be. We have taken away his old life. We have taken away his lands, save for small allotments which we have given him. We must be patient with him as he is facing a new day and trying to become accustomed to the new life which has been forced upon him.

What is the Church out here doing to help him? In the first place, as I have said before, we have given him Jesus Christ and services are held each Sunday in all our Indian chapels. But we are not only trying to care for his spiritual needs, we are trying to prepare him in other ways for the life which is to be.

We have five schools for Indians in South Dakota. One of them is St. Mary's School for Girls at Springfield. This is the only Indian school which has an accredited high school in the entire Indian Country. Here we teach the girls not only the principles of education as we know them, but they are taught domestic science and how to establish good homes. We have a training school for our own Indian clergy, Ashley House. Here we take young Indians and train them for the ministry of the Church. At Wakpala, on the Standing Rock Reservation, we have St. Elizabeth's School for boys and girls, and at Fort Thompson on the Crow Creek Reservation we have a dormitory for Indian girls. St. Elizabeth's and the Dormitory at Fort Thompson are merely homes for the Indian children. In these homes they receive a Christian education and are brought up under the influence of strong church surroundings. But they attend school with the white children in the village. We are doing this in these places because these children when they become older must take their places shoulder to shoulder with their white brethren. In this way race prejudices are gradually being broken down and the Indians are having the stimulus of working beside the whites. It is interesting to note that last year three of our Indian girls at St. Elizabeth's school stood highest in scholarship in the public school at Wakpala. This shows that they have a native ability if it can be developed.

Out on the Rosebud Reservation at Mission we last year established a new kind of a school. The Hare Industrial School, named after the great Bishop Hare, the Apostle to the Sioux Indians. Here we have about nine hundred acres of land and a few buildings. About twenty-five selected Indian boys are receiving their education here. We have two graduates of the South Dakota Agricultural College who teach the boys how to farm and care for stock. We have an instructor in carpentry, and much of the building work in the school is done by the boys under his direction. When we secure money enough we hope to establish a garage and teach boys the care of machinery, especially automobiles. Other branches of manual labor will be taught when we secure the means to do so. One very encouraging sign of this new venture is the fact that last winter at a stock judging contest held at the South Dakota State College for boys from all over South Dakota, one of the Hare School boys took second prize in the judging of cattle.

It is easy to see what this training is going to mean to these boys. After they complete their course at Hare School, which will cover a period of three years, they will be able to go out into life fully prepared to take up some useful occupation and become real assets to the life of the community, instead of drones. We hope as time goes on to be able to enlarge the number of boys, but at this time between twenty-five and thirty is about our limit.

You can see by this that the Church in South Dakota is making every effort to make this people whom the whites have so deeply wronged become useful citizens in the nation.

The greatest obstacle to our work is the white people. They are continually trying to exploit the Indians in wild west shows and fairs, and in other ways getting them to dress in their old time costumes and to dance the dances which the missionaries have discouraged. Many people ask, "Why not let the Indians dance their own dances as we allow the white to dance theirs?" The reason for this is the evils which are connected with the old Indian dances, for which there is not space to go in this article.

Our own white Churchmen are also setting a bad example to the Indians by their carelessness in the attendance of Church services and in other ways. There is a world of good in the Indian people. If that good can be brought out and enlarged the nation will be the better for having the Indian in its midst. They are a loyal people. The Sioux Nation will never fight against the whites again. They have a record which no community I know of has, and that is that not one of our Indian boys waited for the draft when the Great War broke out. They all volunteered for service, and many of them laid down their lives for their country.

The future citizenship of South Dakota depends in no small part on what these people become, and what they become will depend largely upon the support which the Church gives to the work among them. This is a task for which Christ has commissioned us. May we, in spite of all our parochial needs, give to others as early missionaries gave to our fathers.

ADDRESS BY GENERAL A. T. GOODWYN

(Continued from last issue.)

WHO was most responsible for the organization of this incomparable army, winning many victories against mighty odds; to be defeated only by gradual starvation? Jefferson Davis was our constitutional commander-in-chief. It was he who appointed all army officers. It was he who appointed the peerless Lee in command of all Confederate forces. It was he who chose Lee as his chief advisor in military strategy. Jefferson Davis' life was a triumphant epic of illustrious achievement. See his courage and skill in the Mexican war; a notably efficient secretary of war; a leader in the federal senate—I earnestly invite every student of American history to read his farewell address in retiring from the senate February 21, 1861. In eloquence, in logic, in historic lore, in a plea for amity, this address has never been surpassed in these United States. See him a victim of bigotry and fanaticism. See him indicted for crime by a partisan jury of military control. See him pleading for an early and speedy trial. See his enemies refusing a court trial knowing the exposed facts would show that they have waged an indefensible war of economic greed under veiled pretenses. See him released under bonds, adroitly arranged by designing politicians. See him return to his own people received with such devoted love as only martyrdom for a just cause could evoke. I am not only familiar with his public history, but I knew him personally, and I proudly invite the student of the ages to find his superior in personal graces, in unselfish patriotism, heroic endurance, in inflexible allegiance to conviction, in integrity and nobility of character. Before the measure of his exalted manhood his enemies have fallen away. His statue from the State of Mississippi will soon be placed in the nation's hall of fame. The following article with several notable quotations was written by Miss Mary D. Carter, a tireless and most efficient historian of Virginia, in The Southern Churchman, May 11, 1929:

" 'A critic of General Lee claimed that the tragedy of his life was because he failed "to put first things first". That the case is misstated and that the reverse is true, can be readily proved. Will quote from three Northern witnesses and one Southern, no less a person than Lee himself. Many others could be given did space permit; these, however, will show my point.

" 'General Morris Schaff, of Boston, in his life of Jefferson Davis, states the case for Lee and the Confederacy thus: "In spite of disasters and privations, the Southern people were willing to fight on. That spirit in Davis was the color bearer and never quailed; the trumpet for him and for Lee and the self-respecting was the principle involved, a principle we venture to prophesy which will be the rallying ground for the people of the United States when the rights under the constitution are all in the constricting folds of the Lernean Hydra of complete centralization.'

" 'Dr. Arthur W. Littlefield, well-known New England divine, thus states the case in the January, 1924, issue of "The Libertarian". "The South tried to divide the country; Lincoln saved it, that is an erroneous notion in these parts still; nobody up here, with very few exceptions, understands that the South tried to save Federalism and the constitution of the fathers as against imperialism and the constitution of the protectionists. The South, though defeated, really saved to America, and as we now see, the world all that was best in American nationality—the constitution of the Confederacy furnished ample proof of that. Lee's shrine at Lexington, not Lincoln's tomb, will become the shrine of American patriotism, when once history is told correctly! Both Henry Clay and Calhoun saw clearly that Federalism would develop eventually into imperialism and that the central government could and would coerce the states whenever one section got control of that government. This, of course, actually happened in the tariff legislation inaugurated and controlled by the North. . . . In order to be true to the American ideal, one must know no sections nor mere habitat. I am simply an American patriot trying to be true to principles, and loving the South, not only for her own sake but because she was true to the principles that the fathers thought they had established and secured in the constitution of 1787-89. Personally, I don't care far any re-writing of the constitution; I want a new emphasis upon the Jeffersonian principles and those of the Confederacy inculcated among the American people, and for that I am working mightily! The historic fact is, that the Northeastern States have nearly destroyed not only the constitution, but also the fundamental American ideals of local self-government and a Federal Union built upon state sovereignty. The signs of a new revolt, akin to that of the sixties, are ominous, but with bullets never again, only ballots now and evermore. Surely, the "Lost Cause" is having a glorious resurrection! I wonder how many Americans—especially Southerners—realize it?'

" 'Gamaliel Bradford states the case in The New York Times, February, 1925, thus:

" ' "Of all the great political questions pressing upon the country for solution today, none is more important than the relation of the state and federal governments. The encroachment of the federal power has been so steady and so slow that few stop to realize the radical changes it involves; and fewer still to consider how these changes may be best met. It was the protest against this tendency which largely animated the thinking men of the South in the Civil War, however, slavery may have been the immediate provoking cause of that great contest. And the result of the war was to increase immensely the federal power and influence. The dangerous aspect of the matter is that, as every year sees the gradual increase in vigor and dominance of the government at Washington, so there is an even greater corresponding tendency to weaken and degrade the state governments. And unless some remedy can be found for it, it is difficult to overestimate the peril to which our whole system is exposed. The attempt of the North to maintain the union was nothing but forcible conquest, and the surrender at Appomattox marked the most tremendous step in the progression that had gone on from the beginning to undermine the state governments and increase the power of the federal. I hope you may see fit to allow a brief discussion to serve as introduction to the letter of General Lee to Lord Acton, which should be widely circulated for the benefit of those who have misunderstood the position of the Southern leaders."

" 'Lastly, General Lee states his own case, in his letter to Colonel McCulloh, a member of the faculty of Washington and Lee, who at the time of the writing of this letter (September 28, 1869) was on a mission to France, connected with this institution. I quote from this letter as follows: "I am very much obliged for the kind sentiments felt for the South and the sympathy extended to our people (by the French). Every brave people who considered their rights attacked and their constitutional liberties invaded, would have done as we did. Our conduct was not caused by any insurrectionary spirit, nor can it be termed rebellious, for our construction of the constitution under which we lived and acted, was the same from its adoption, and for eighty years we had been taught and educated by the founders of the republic, and their written declarations which controlled our consciences and actions. The epithets that have been heaped upon us of 'Rebels' and traitors have no just meaning nor are they believed in by those who understood the subject, even at the North."

"After reading these testimonies, the conclusion is inescapable that Lee's objective was 'the principle involved'—that he fought to preserve not only for Virginia, but every state in the union—'the American ideals of local self-government and a federal union built upon state sovereignty in other words, a government, of the people, by the people, and for the people; the 'eternal verity' on which all human liberty rests, and if this is not 'putting first things first', then I fail to understand the English language.

"As very appropriate at this time I will quote from our distinguished and lamented comrade, Dr. J. L. M. Curry's History of the Confederate States—its eloquent conclusion:

" 'If the South be freed from unjust aspersions, with patriotism and courage acknowledged as well as civic and military virtues freely accorded, actions based upon long asserted state rights and the guarantee of the constitution justly recognized, there will be in the future, with its questions demanding united energies, a whole country, with no alienations, no unappeased hates, no wrangling over "dead past", no pulling in opposite directions. North and South, East and West joined in purpose and hope and effort, for honor and freedom and glory, will not be separated in sentiment or party upon questions deep buried in the irrevocable past. "They will be controlled by a common desire to make America prosperous, contented, happy and free, a constitutional, representative Federal republic, the example to all nations struggling for good government, the beneficent illustration of Liberty Enlightening the World."

(The End.)

WESTMINSTER THEOLOGICAL SEMINARY

(Reprinted from "The Presbyterian".)

Nearly one hundred Presbyterian ministers were invited to New York on September 16, for the purpose of taking counsel regarding the new Westminster Theological Seminary in Philadelphia. An account of the beginning and progress of the Seminary was given and the meeting definitely approved the project.

For the benefit of those unable to attend and in order that recent developments may be known more generally, it was considered advisable to publish a report of the conference in The Presbyterian. The committee appointed to prepare the report has tried to set down what was said and the results are submitted herewith. Changing statistics have been brought down to date, and a few additional facts have been written into the record to make the narrative clear. It is the best report we could make, though far from perfect.

Henry B. Kirkland,
Frank E. Simmons,
Frank H. Stevenson,
Committee.

The Place of Meeting.

New York City was an appropriate place to hold a meeting in behalf of the new Presbyterian theological seminary. We think of New York as the source of the intellectual life of Modernism in this country. Sometimes we forget the faithful Christians there who face the blighting effects of this Modernism. Every day they confront the might of its wealth and social prestige; the relentlessness of its purpose; the devastation it has wrought with words of unbelief like the enemy who sowed tares among the wheat while men slept.

It is not to be wondered at that Christians who have remained faithful in New York are ready to help any enterprise which stands firmly against forces they know well are threatening all the churches of Christendom. Therefore ministers who were invited to hear about Westminster Theological Seminary as the guests of Dr. Walter D. Buchanan, in New York City, were not altogether surprised. Dr. Buchanan is a successful preacher of the gospel to large congregations in a church within a stone's throw of Union Theological Seminary and Columbia University. He has been one of the brave and useful men who have kept faith alive in New York. That he would do all within his power for an institution like Westminster was assumed from the start.

It was a privilege to partake of Dr. Buchanan's hospitality at The University Club on September 16. It was pleasant to find there a band of men whose hearts God had touched; to be reminded again of the overwhelming importance of our holy cause; and to look in prayer to him who is faithful to keep his covenant with his people.

Perhaps more fellowship of the kind Dr. Buchanan provided would benefit the conservative morale. Our position never has been popular in a worldly sense, for always the gospel of Christ is contrary to the natural man; and in these later years in particular our stand on the truthfulness of Scripture has been a sign everywhere spoken against. We are labeled "extreme fundamentalists", and caricatured as Christians without charity. Sometimes we think we have been deserted on all sides. But that is an illusion. The loyal friends of God's Word are a great company; and we need but to discover one another and to stand together, to learn how ill becoming to us is the lament of Elijah on Horeb. Many times seven thousand are left in Israel who have not bowed to Baal.

The Remarks of Dr. Buchanan.

Dr. Buchanan called the meeting to order and intimated that the first action looking to a new theological Seminary came from an informal gathering of thirty or forty Presbyterians from five or six Presbyteries, "who met in this room about three weeks after the last General Assembly had adjourned and passed the following resolution:

" 'Resolved, That this group will support the loyal members of the former Board of Directors of Princeton Theological Seminary in any step they may see fit to take: (1) Toward preventing by legal means the misuse of the Seminary's funds; or (2) Toward the formation of a new seminary if they decide that it is necessary.'

This was on June 17, 1929."

It was doubtful, Dr. Buchanan thought, if the history of the church shows many acts more heroic than that of the four distinguished professors at Princeton who had left positions of affluence and comfort and had cast their lot with an institution which was projected in faith and, possessed neither site, money, students, nor recognized constiuency. The act of these four men, Drs. R. D. Wilson, J. G. Machen, O. T. Allis, and Cornelius Van Til, was in itself evidence enough of the seriousness of conditions at Princeton and the crisis in the Presbyterian Church. They were in position to know the significance of events, and they had acted deliberately and with full appreciation of the sacrifice they faced. Dr. Robert Dick Wilson, especially, had given up much that men hold dear. Fortunately, such is the reputation of these men, if they alone were to become the faculty of a new seminary, at once it would take high rank among the institutions of learning of the world.

Dr. Buchanan then introduced Dr. Charles Schall, minister of the Presbyterian Church of Wayne, Pennsylvania, saying that Dr. Schall was the man who had taken the vague idea of a new seminary and had started influences which made it a happy reality.

Dr. Schall Relates the Story of the Beginning of a Seminary.

Dr. Schall said he had been present at conferences of interested Presbyterians subsequent to the St. Paul General Assembly. Topics discussed were: (1) The drift in the Church away from its high regard for sound doctrine; and (2) The overthrow of the conservative control of Princeton. Conditions were freely admitted to be bad, but always there were some of the opinion that nothing could be done about it. He left these conferences with a heavy heart.

He had heard arguments along the line that it was prudent to give the new policy at Princeton a few years of opportunity before attempting to set up a theological seminary which would have the confidence of evangelical Christians. He thought little of such arguments. The purposes actuating the reconstruction of Princeton had been made manifest during five years of controversy. Two distinct parties with two distinct platforms had clearly defined the issues. The conservative party had definitely lost in the decision of the General Assembly at St. Paul. Why should men who love the faith of the Church stand idly by, just waiting to see by what measures and methods the men who had long disagreed with them on the very question of the Church's faith which put their plainly announced policies into effect? Their policies might develop slowly and our waiting might delay every move our party contemplated in the direction of constructive action. Dr. Schall said he could not bring himself to abandon his convictions while waiting for a more convenient season to express them and to watch and wait meant precisely that. He thought thousands of men and women in the conservative Church would support positive action if men could be found who would take the lead. They did question Princeton; they did feel that the citadel of orthodoxy there was doomed; they did want an institution to take its place; but they did not know where to turn to get it.

One day late in June, Dr. Schall had luncheon in Philadelphia with two ruling elders, Mr. F. M. Paist and Mr. T. E. Ross. He discovered that they were familiar with the situation in the Church, and were very anxious about the future. They had no sympathy for a program of inaction, and believed that Christians, like their Lord, must "work while it is day, for the night cometh when no man can work." They asked if something could be done toward founding a new seminary for the sake of permanently maintaining the evangelical witness unchanged. They said many elders in Philadelphia churches would be as keenly interested in such a possibility as they were.

Two weeks later, at a small luncheon at the Arts Club in Philadelphia, the new seminary was launched. Eight earnest elders were present. Drs. Wilson, Machen and Allis were guests of the day. They were asked to outline the steps to be taken in order to open a seminary to students by the end of September. It was a large request, but these three professors proposed plans, estimated a budget, and said they would be ready to teach. Enough money was pledged toward the first year's expenses to encourage further efforts, and when the meeting adjourned, it was with the heartfelt prayer that God would open the way, if it was His will, to a bold venture of faith.

On the night of July 18, seventy-eight men met in the Y. M. C. A. in Philadelphia, at the request of the organizing committee. It was in the midst of summer, and many men who were sought could not be reached. Those who came knew the object of the meeting in advance. Pastors, elders, professors, recent students at Princeton, all had part in the discussion. Unanimously it was voted to

go on with the project, and $22,000 in pledges was announced as subscribed to meet the budget. That night there was no question in the mind of the friends of the new seminary but that God's hand was upon the enterprise and that God's people would prosper it with their gifts and their prayers. The temporary executive committee whose names appear upon the literature of the seminary was formed at the meeting of July 18.

(To be continued.)

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 3.—When a person receives Christ as his or her Saviour, is salvation immediately assured?—E. P. S.

Answer.—Yes: Seven things by the sure word of God immediately take place: (1) He is at once eternally saved, John 5:24; (2) His sins are at once forgiven, 1 John 2:12; (3) He is at once justified before God, Gal. 2:16; (4) He is reconciled to God, Rom. 5:1; (5) He is reckoned righteous, Phil. 3:9; (6) He is sanctified, Heb. 10:10; (7) He is sealed by the Holy Spirit (Eph. 1:13).

Being a babe in Christ, he is to then grow in grace and knowledge of Christ Jesus our Lord, 1 Peter 2:2. Thousands of Christians remain impoverished through lack of spiritual food, 1 Peter 5:2.

Question No. 4.—What is meant by the statement that we are to be "joint-heirs with Christ?—L. E. B.

Answer.—See Rom. 8:17, which means just as it reads. To be born again is to become a child of God, and thus enter the family of God, and share with His Son, who is heir of all things, the glory and vastness of His inheritance. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." See John 3:8; Heb. 1:2; 1 John 3:1-2.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Miss Jane K. Smoot, of Langley, Virginia:

> "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.
>
> And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed."—St. Matthew 8:2, 3.

Who will send one from the far-away places as well as very near us?

AN APPALLING DISGRACE.

To the Editor of The Globe: Many years' experience of the futility of merely human efforts to subdue the deadly traffic in intoxicants leads me to cast my vote against Government control. For the Governments of our several Provinces to undertake to control the traffic by themselves going into the business of selling intoxicants has been clearly demonstrated in Quebec, British Columbia and Ontario to be an appalling disgrace. They have indeed made millions of dollars, but at the price of their own honor. Stainless honor is of more value than all the money in the world.

Honorable men, here and there, have done their best to enforce the law, but the love of money has proved too strong for the majority, and they have "sold the pass." The lawmakers have themselves become lawbreakers, and instead of self-control, we have self-indulgence spreading far and wide.

My heart goes out in a great longing for the deliverance of the unhappy slaves of the consuming passion for intoxicating drinks. There is only one Saviour from this, as from every other sinful passion, and He is able to save to the uttermost every sinner drawing near unto God through Him. My own confidence is not in the law, but in the Gospel. But, alas! rum-runners and bootleggers have no use either for the law or for the Gospel. They are out for money at any price, no matter how many homes are desolated or souls destroyed. One of themselves, to my personal knowledge, dared to say: "Our policy is bread and butter, first, last and all the time."

Of course, if all men would sincerely follow Christ, drunkenness would forever cease, but a man once said to me in my own study: "I had rather have the drink than God." What can we do with those who love the darkness rather than the light; turn their backs upon Christ and glory in their shame?

I am a Canadian and I love our country and am jealous for her honor. May God save us from every form of betrayal, and guide our feet in the way of genuine liberty, sobriety and peace! If Christ shall set us free, we shall be free indeed.

G. Osborne Troop.

Halifax, N. S., Oct. 3, 1929.

Book Reviews

THE FAITH FOR THE FAITHFUL: By L. J. Baggott. Morehouse Publishing Company. Price, $2.

This series of sermons follows the faith expressed in the Creed. The sermons are splendid. They are clear, strong and full of thought. Words are not wasted; and one feels that he has spent his time well in reading them carefully. They are stimulating, and strengthen one's hope and faith. They are not stale and platitudinous as are so many published sermons.

R. R. Claiborne.

THE DIVINE TOUCH; OR EVANGELISTIC EXPERIENCE: By William Olney. Forewords by the Rev. H. Tydeman Chilvers and Dr. A. McCaig. Cloth. Pp. 220. Published by The Kingsgate Press, London, England.

Here are fifty-seven chapters recording memorable instances of the intervention of the Lord in the lives and experiences of those who have witnessed to the inviolable law of the vital Christian life that "God knows and loves and cares". The closing chapter on "How to Insure the Divine Touch" is not only instructive, but stimulating to faith.

Facing as we do the psychological explanation of all spiritual phenomena, this book is a challenge to thought and reverent examination. We may leave to those who care to follow the **ignis fatuos** of the doctrine of a purely mechanistic universe; there is lying deep down in the soul of every thinking man, the undeniable sense that somehow, if God is at all, He must be interested in us. And if we allow but the fringe of this spiritual instinct, we must eventually go all the way and join the faithful saints of the ages who have proved God to be true to His own.

Such a volume as this must allure us, if we have wandered from the way of faith, to the complete surrender to the divine will and way that will insure our daily experience of His fellowship and purpose in our behalf.

The author has written a personal letter to the Editor of The Southern Churchman; but fails to give the name of the American book seller from whom the book may be had. From the English price, it must cost about $1.25 net on this side of the water.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

"The Keswick Convention."

Mr. Editor:

I have just received a copy of The Keswick Convention, being the addresses given this year at Keswick, England. It is "published by the authority of the Council" by Pickering & Inglis, 14 Paternoster Row, London, E.C.4.

Rates, including postage, are: Paper cover, 2/10 per copy; Full Cloth, 4/6 per copy.

The above is British postal rates, but suppose foreign postage not much more. I have had the treat of a copy

for years, and I am sure that many of the Churchman readers would enjoy it, especially after the good account of the yearly gathering given on its pages several weeks ago. Now, while I often look over the book notices, I have not noticed these addresses, now published, as having been mentioned, but perhaps this is my own fault, maybe they have been already spoken of among the "book notices". Mine is the paper cover only, but so well got up that it would make a most acceptable gift in every way to one who loves its pages.

The addresses are called "The Keswick Convention" instead of the former name it bore, "The Keswick Week", under which title I have known it for years.

Hoping my suggestion will be pardoned if not acceptable, but I am sure many do not know that these fine publications may be easily obtained.

Margaret C. Worthington.

Charlottesville, Virginia.

Church Intelligence

G. F. S. Conference, Province II.

The Rt. Rev. Arthur Selden Lloyd, Suffragan Bishop of New York, opened the three-day conference of The Girls' Friendly Society in the Second Province, October 18, at the Church Club Rooms, Allerton House, New York City. One hundred delegates attended the opening session. Bishop Lloyd urged members of the society to seek a better knowledge of God and challenged them to disprove by their own lives what he called the generally accepted fallacy that "organized religion stands between humanity and self-expression." Dr. Adelaide Teague Case, Associate Professor of Religious Education, Teachers College, Columbia University, spoke on "Self-Reverence". An evening quiet hour and preparation service was held at the Church of the Transfiguration, that evening.

The following afternoon, Dr. Adele Streeseman, Medical Adviser of the American Telephone and Telegraph Company, spoke on "Self-Knowledge" and "Self-Control". On Sunday, the members came together for corporate communion at St. Thomas' Chapel, and in the afternoon held a festival service at Trinity Church.

Other Provincial Girls' Friendly Society Conferences in the near future will be: Province VI, October 22-24, Ottumwa, Iowa (at the meeting of the Provincial Synod); Province I, November 7-10, Providence, Rhode Island; Province III, November 15-17, Pittsburgh Pennsylvania.

The G. F. S. in Provinces IV and VII is taking advantage of the Provincial Synod for a meeting. When the Synod of Province IV meets at Columbia, South Carolina, Mrs. Salmond, Provincial Vice-President, Miss Newbold, Executive Secretary of the G. F. S., and Miss Twiggs, Field Secretary for Province IV, will represent the Society; Mrs. Roberts, Vice-President for Province VII, has a place on the program of the Synod of Province VII at Topeka, Kansas.

College of Preachers to be Dedicated.

The College of Preachers of Washington Cathedral, America's newest religious institution, which was established to stimulate the Christian ministry by providing post-ordination training in the prophetic art, will be formally dedicated on Thursday, November 14, according to plans made public by the Rt. Rev. James T. Freeman, Bishop of Washington.

The Rt. Rev. Frank Theodore Woods, Bishop of Winchester, England, members of the House of Bishops of the Episcopal Church, and clergymen from all parts of the country, are to participate in the ceremony which will take place on the day following the election in the Bethlehem Chapel of Washington Cathedral of a successor to the Most Rev. John Gardner Murray, late Presiding Bishop of the Protestant Episcopal Church in the United States.

The building, which the College of Preachers will occupy, is the gift of the late Alexander Smith Cochran, Yonkers, N. Y., manufacturer and philanthropist, who also provided for the financial support of the institution's activities. A little over two years ago, Mr. Cochran gave $250,000 for the building as a memorial to his mother, the late Mrs. William F. Cochran. He later increased this by a gift of $150,000 for the construction of the College of Preachers' Chapel, for furnishings of the building and for the landscaping of the adjacent grounds. In addition, he provided $1,000,000 by bequest to be used as an endowment.

The inception of this unique institution, believed to be the first of its nature in Christian history, is traced to the late Rt. Rev. Henry Yates Satterlee, first Bishop of Washington, who suggested more than three decades ago that a school of the prophets be founded in connection with the Cathedral in the National Capital to translate the doctrinal truths of theology "into the common language of life, in such a way as to take hold of the living convictions of thinking men."

Bishop Freeman who has been active in bringing this dream to fruition regards the establishment of the College of Preachers as a step toward a nation-wide revival of Christianity through the power of preaching. A group of eminent theologians and leading exponents of the art of preaching is to meet for a three-day conference following the dedication for the purpose of considering the curriculum for the initial session. The Rt. Rev. Philip M. Rhinelander, Warden of the College of Preachers, and former Bishop of Pennsylvania, will preside at this latter gathering. Bishop Rhinelander, as a trustee of the Cathedral, has been associated with the College of Preachers in its tentative work during the last five years in advance of its new building and endowment.

Church of England News.

At the present moment our beloved Church seems fated to be overshadowed by clouds of controversy, thunder-clouds dark with the menace of worse storms to come. One consoling thought, however, is that all this unrest is at any rate a sign of life, for our Church has probably never been more keenly alive, intellectually, spiritually and socially. Still these are anxious times and much heart-searching and earnest prayer are needed by people of all parties to prevent this stir of life degenerating into a disintegrating and un-Christian strife.

The South India Church Union Scheme, which at present occupies much space in all Church papers, threatens to overshadow the Prayer Book controversy and to provide the occasion for a clash of principles which may even endanger the unity of the Church itself. A committee of Anglo-Catholic scholars, headed by Bishop Gore, has issued a manifesto criticising the new scheme and threatening secession if the Lambeth Conference should approve it. This manifesto was answered by Dr. Palmer, the late Bishop of Bombay, himself a definite "catholic", and Dr. Gore has issued a counter-reply. Meanwhile the correspondence columns of all Church papers are filled with caustic and bitter things, the current coin of religious controversy. It is well that this important scheme should be carefully scrutinized and criticised, for its acceptance or rejection may mark an epoch in the history of the Christian Church.

If it succeeds it may prove a model for schemes of Church union elsewhere; therefore it is all the more desirable that such a union should be based on sound principles. If the Church of England holds aloof, the cause of reunion may be put back indefinitely.

Whatever happens there is danger of fresh schism.

Many who sympathize with the contentions of Dr. Gore's committee regret that they should have thought it necessary to couple their criticisms with a threat. Even if for reasons of conscience they should decide to take so unregrettable a step, to make such a suggestion at the present moment strikes a jarring note, which does not make for the resolution of our discords. One is reminded of our Lord's rebuke to the "Boanerges". Yet in justice to our modern "Sons of Thunder" we ought to remember that the necessity of episcopal ordination for all who celebrate the Holy Communion is certainly the teaching of the Prayer Book of 1662. It is not in defence of some Romish devotion that Dr. Gore's committee speaks out so frankly and clearly, but in defence of the right of all Anglicans to be ministered to by properly ordained priests and in defence of the importance of Confirmation as a means of grace. The controversy is by no means one of words and symbols, but of deep rooted principles, and even those who disagree with Dr. Gore's committee ought to try and understand the difficulties involved, while those who agree with them ought to realize the broad-minded and generous spirit of the South India United Church is accepting episcopal government as a basis of union. It is probable that the new scheme may involve the recognition for a time at least of a good many irregularities; but, if the main principles of Church order are safeguarded and continuity with the historic Catholic Church secured, it may be that a wise latitude even in such important matters will be a small price to pay for the great gain in Christian fellowship that will result. After all, the Church is greater than its own rules and the authority and power bestowed by Christ resides in the Body as a whole not in any system of rules, however ancient. A writer in The Church of England Newspaper compares the present situation with that which arose in the first century in the connection with the admission of Gentiles to the Church. Analogies are dangerous things to play with, but the thought is a stimulating one. No doubt the strict Judaizing party and even St. Peter himself felt just as strongly about the old forms and ordinances of Judaism as Dr. Gore and his committee feel about the irregularities likely to be produced by the

new scheme; but at the Council of Jerusalem the Holy Spirit over-ruled their scruples and the Church was enabled to make a great step forward in the conversion of the world.

The present question comes up before the Lambeth Conference next summer and meanwhile no Churchman either in England or in Canada can be indifferent to it. It is our obvious duty to study the question with an open mind and, above all, to pray throughout the intervening time that the Holy Spirit may guide our leaders to a right decision and that no party passions or love of strife may hinder the progress of the Kingdom of God.—The Canadian Churchman.

Lambeth Conference.

The seventh Lambeth Conference meets in July, 1930. For those of our people who have been confirmed or have grown up from childhood since 1920, when the last one took place, it may be said that Lambeth Palace is the residence of the Archbishop of Canterbury. The Conference held there every ten years brings together the bishops of the Anglican Communion throughout the world, all who can possibly attend. In 1920, there were about two hundred and fifty bishops present. They come from Canada, the West Indies, South America, Asia, Africa, Australia, not to mention Ireland, Scotland and Wales, and the United States and American missionary districts. They come from such dioceses as Limerick, Argyll, Kalgoorlie, Zululand, Persia, Korea, Madras, Caribb, Truro, Oxford, London. Scholars, shepherds, pioneers friends of kings and friends of lepers. In 1920, they discussed missionary problems, international relations, the Christian Faith in relation to spiritualism, and theosophy, the position of women, industrial questions, problems of marriage and morality, and, above all else, Church unity.

The last named is likely to be the subject on which most emphasis will be placed in 1930, especially in view of the great undertaking in South India, to which Churchmen in India and England have been devoting untold hours of study and prayer.

Since the last Lambeth, three great missionary and religious gatherings have been held by groups in which many Communions took part and which will have a bearing on the Lambeth meeting: The three were the Conference on Christian Life and Work at Stockholm in 1925, the World Conference on Faith and Order, at Lausanne in 1927, and the Jerusalem Meeting of the International Missionary Council in 1928.

About fifty bishops have been consecrated by the American Church since July, 1920, a fourth of them for missionary districts.

The Archbishop of Canterbury has issued the following outline of the Agenda for the forthcoming Lambeth Conference to be held at Lambeth Palace, July 7-August 9, 1930. Explanations and elaborations of the Agenda will probably be published subsequently.

The Faith and Witness of the Church In This Generation.

I. The Christian Doctrine of God.
  (a) In relation to modern thought.
  (b) In relation to non-Christian religions and ideals.
  (c) As determining the character of Christian worship.
  (d) To be realized throughout the Church by teaching and study.

II. The Life and Witness of the Christian Community, individual and corporate, in the fulfilment of the Divine purpose—with special reference to questions of—
  (a) Marriage.
  (b) Sex.
  (c) Race.
  (d) Education and Governments.
  (e) Peace and War.

III. The Unity of the Church.
  (a) Reports of results of the Lambeth Appeal, 1920. World Conference on Faith and Order.
  (b) Schemes and proposals of Union.
  (c) Relations of the Anglican Communion with particular Churches.

IV. The Anglican Communion.
  (a) Its ideal and future.
  (b) Its organization and authority: (1) Central, (2) National and Provincial, (3) Missionary Dioceses, under the jurisdiction of the Archbishop of Canterbury. (Questions of Church Order with regard to Forms of Worship and Rules of Marriage.)

V. The Ministry.
  (a) Supply of men for Holy Orders, and the Church's duty to provide for it.
  (b) The training of clergy before and after ordination.
  (c) Supplementary Ministries: (1) Deaconesses, (2) Voluntary Clergy.

Reports: Women's Work, Resolution 54, Lambeth Conference, 1920; Ministry of Healing, Resolution 63; Lambeth Conference, 1920; Communities, Resolution 57, Lambeth Conference, 1908.

VI. Youth and its Vocation.

Items, Here and There.

Warning From Canada: In what is known as "The Hughson Street case", Hamilton, Canada, Mr. Justice Kelly decides that property deeded to an educational institution with conditions, including teaching of the Divine inspiration of the Holy Scriptures must revert to the heirs of the donors, if the teaching is contrary to that provided in the deed. In other words, professors enjoying comfortable salaries from funds bequeathed, or given, for the teaching of Christianity must not teach atheism, must realize that the law will enforce the obligations of ordinary honor, truth and decency.

Virginia Champion Church Community: According to The Christian Sun, the substantial and thirfty Virginia town of Franklin probably is the champion community of the United States, if not the whole world, in church membership. Apparently speaking by authority, The Sun says ninety-five per cent of the residents of Franklin are affiliated actively with some church. The Christian revivalists, in a recent evangelical raid, probably increased the percentage, as from a list of forty non-church members they secured twenty-five to become members. At Suffolk, one hundred and nine members were added to the roll of the Christian Church on May 5, seventy-one by profession, thirty-eight by letter.

Presbyterian Gains: According to official reports, the Presbyterian Church in the United States gained 9,331 in total number of communicants in the fiscal year, recently closed. Its total membership now is 453,988, and it has 3,581 churches in the seventeen states of its Southern and Southwestern territory. There are 2,386 licensed ministers, a gain of forty-four. Contributions last year, $14,485,000, of which $1,111,000 was for foreign missions.

At a recent public dinner of one of the London Guilds, Lord Parmoor, in a speech, said the poverty of the clergy of the Church of England, worse now than in many years, was decreasing the number of candidates for ordination.

The Southern Baptist Church maintains twenty-eight hospitals with capacity of 3,895 beds and, in 1928, these had 130,543 patients and furnished over $721,000 in free service to the poor. Virginia, Georgia, Kentucky, Mississippi, North Carolina, New Mexico, Missouri, South Carolina, have one each; Texas eight, Tennessee and Arkansas two each, Alabama three.

Southern Baptist Sunday Schools have enrollment of 2,797,129 and the churches of the denomination have 3,705,000 members.

British Church newspapers are unanimous in urging the clergy to abstain carefully from personal participation in politics, but to lead their congregations in prayer, that the voters be guided to wise choices.

Returned missionaries of the Church of England find that their service in other lands is not included in computing their claims for pensions. Church papers protest strongly against continuance of this condition and predict that the fault will be corrected by the authorities.

Nearly seventy conferences and summer schools of the Protestant Episcopal Church were held in June, July and August, just double the number for 1922. The Province of Sewanee reported the largest number—fifteen.

Brotherhood of St. Andrew.

The twelfth annual nation-wide Corporate Communion of the Men and Boys of the Church will be observed on the First Sunday in Advent, December 1. Posters, together with sample invitation cards and leaflets on preparation have been sent to all rectors in the Church; additional supplies may be secured from the Brotherhood of St. Andrew, 202 South Nineteenth Street, Philadelphia.

At the call of Bishop Weller, the Brotherhood Chapters of the Diocese of Fond du Lac meet at St. Paul's Cathedral recently and formed a diocesan assembly with Edward O. Brown, of Rhinelander, as President.

The boys and young men of the Junior Brotherhood of St. Andrew at their recent National Convention in Geneva, N. Y., established a "Brotherhood of St. Andrew Japanese Scholarship Fund" to assist outstanding Japanese young men to study in this country, in preparation for Christian leadership in Japan. The National Council of the Brotherhood has been made trustees of the fund.

Notes From Hawaii.

To relieve the pressure of work in the bishop's office in Honolulu, the Rev. W. A. Allan, formerly of the Canadian Diocese of Qu'Appelle, has recently been appointed assistant to Dean Ault.

Iolani School for Boys has two hundred and thirty-one students this year The school paper says that a Chinese brigadier general and inspector of finance, in the Nationalist Army, Chang Young, graduated from Iolani in 1921. The question is whether to point with pride or view with alarm. After leaving Iolani he attended North Carolina State College, specializing in textile work and studying military tactics, graduating with a B. S. degree in 1925.

Having visited all the people in his

parish, the Rev. H. H. Corey, who recently arrived at the Church at Hilo, Hawaii, found one hundred and eighty-one persons rated as "Episcopalians", of whom eighty-four had not attended service at least since his arrival. Other problems were that the church had both a debt and a leaky roof, and the fact that the parish had not paid its apportionment last year. Undismayed, he is getting into the work.

The Rev. Noah Cho, in charge of St. Luke's Korean Mission, has sixty children in the Church School, and only two teachers. "I hope every one will pray for our mission," he writes. Most of the members of this mission work are in the pineapple canneries during the summer.

St. Mary's Children Home, Honolulu has been much benefited by the building and opening of a new house, secured largely through Bishop Restarick's good offices, and by a dozen other improvements and accomplishments. It is functioning successfully, and its kindergarten, and the baby clinic and dispensary operated in connection with Palama Settlement, are meeting a great need in an otherwise uncared for district.

The young people's organizations of the Church in Hawaii had their second annual conference for three days early in the fall. "It is hoped these conferences will never be given up," says a report. "They are of inestimable benefit." The young people met in a girls' camp borrowed from the Salvation Army. The Governor paid them a visit and started a fund toward getting their own equipment.

The Hawaiian congregation of St. Mark's Mission are rejoicing in a newly opened and well equipped parish hall. Besides numerous meetings from time to time, it regularly houses a daily kindergarten of about one hundred and seventy-five, a mothers' group, a clinic, most of a Church School of about two hundred, the Y. P. S. L. and the Girl Scouts.

Election of Presiding Bishop November 13.

Before another issue of this paper appears there will have taken place in Washington, D. C., on November 13, the election of a Presiding Bishop of our Church to fill the two years' unexpired term of office of the late Bishop John Gardner Murray, D. D.

Several bishops have been suggested for this highest official position in the Church, among them the Rt. Rev. Thos. C. Darst, Bishop of Eastern Carolina, and Chairman of the National Commission on Evangelism; the Rt. Rev. James E. Freeman, D. D., Bishop of Washington, and the Rt. Rev. Hugh L. Burleson, Bishop of South Dakota, who served as "Assessor" to Bishop Murray, and is now filling the same office for Bishop Leonard, Senior Bishop, serving as Presiding Bishop until the election.

Bishop Darst, seeing in the New York Times that he had been suggested for the office, expressed surprise and said that it is thought by many that Bishop Burleson is the logical person to succeed in the office. He further said:

"I am very happy in my work as Bishop of East Carolina and as I am not seeking the office of Presiding Bishop, I am glad to feel that there is a very slight possibility of my having to face such a decision."

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Interesting Mission at Rocky Mount.

At Trinity Church, Rocky Mount, of which the Rev. Douglas Irvine Hobbs is rector, a splendid mission has just been held by the Rev. McVeigh Harrison, O. H. C., of West Park, N. Y., beginning in the morning of Sunday, October 13, and closing with the evening service on Sunday, the twentieth. Each day during the week there was a celebration of the Holy Communion at 7:30 A. M., a special service for young people at 4:30 P. M., and regular service at 7:30 P. M.

The congregation, about normal in size at the beginning, increased each day until it taxed the capacity of the church. Especially gratifying was the interest manifested by members of the other denominations of the town. On the closing Sunday evening the service at the Methodist Church was omitted in order that its members might attend the mission at Trinity.

One of the most important features of the mission was the series of afternoon services and addresses for the young people. The missioner is an enthusiastic Mason and on Friday evening his sermon was addressed especially to the members of this Order; thus complying with a special request, which he received Thursday morning. During the mission there were perhaps a hundred and fifty requests for intercessory prayers.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Benefit Entertainment.

In Epiphany Parish, the interests of the Episcopal Church Home and the building fund of the Episcopal Home for Children have been combined into one organization, which raises money from time to time for these two institutions. A benefit entertainment was given November 1 at the Carlton Hotel by this organization, known as the Thursday Morning Club.

The Episcopal Church Home is not a member of the Community Chest, because it ministers only to Episcopalians and so it still depends on individual gifts for its maintenance. The Episcopal Home for Children is a member of the Community Chest, but, with building operations to begin in the near future, every effort is being made to add to the building fund already in hand.

Rector's Son Improved.

Pinkney Wroth, Jr., whose critical illness during the past four weeks has been a source of concern to his many friends, has shown marked improvement and is regarded as well on his way to recovery. Pinkney is the oldest child of the Rev. and Mrs. E. Pinkney Wroth, of Christ Church, Georgetown.

Memorial Service.

A Memorial Service for the late Bishop of Edinburgh, the Rt. Rev. G. H. S. Walpole, D. D., was held in Christ Church, Georgetown, on Sunday morning, November 3, at eleven o'clock. The service consisted of Holy Communion, celebrated by the Rev. E. Pinkney Wroth, rector of Christ Church, and sermon by the Rt. Rev. Philip M. Rhinelander, D. D., Warden of the Washington Cathedral College of Preachers. All the hymns used at this service were selected from those used by Bishop Walpole during his mission at Christ Church, several years ago. Special notice of this service was sent, not only to members of Christ Church, but others who had attended Bishop Walpole's Mission.

M. M. W.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

St. Paul's, Chattanooga, to Erect New Church School Building.

After a year's study by a general committee representing every parish organization, St. Paul's, Chattanooga, has decided to erect a new Church School building to house the Little Helpers, Kindergarten, and Primary Departments. The building now used by these departments will later be changed to house the parish house activities, and the present parish house will be remodeled to house the upper departments of the Church School. The architect's estimate for the new Church School building was $27,000. The vestry decided not to conduct a general campaign but simply to take an offering on a designated Sunday, and if half the amount, $13,500, was given in cash or pledges, that they would proceed with the building. The offering was taken on October 13, and amounted to $18,323.72, with a good many people yet to hear from. The building committee plans to start the building within the next two weeks.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Church Schools.

When one analyzes the situation the Church Schools in our diocese are a splendid success. They have only been established for ten years and their physical value today is over a million dollars—a splendid achievement of which all of us should feel proud.

In addition, the Church Schools with one exception are not only self-supporting, but show a profit. The exception, St. Anne's, has been reorganized and will soon likewise earn its own way. The money expended by the diocese on the Church Schools pay off debts formerly contracted for buildings and equipment—the actual running expenses of the schools are cared for by the schools themselves.

From the standpoint of business they are a going concern, a sound financial investment and a paying proposition; but from the standpoint of the Church they are a spiritual asset of inestimable value.

No girl or boy can attend any one of our schools with the morning and evening prayers, the influence of the godly, devoted headmasters, principals and teachers, and the general atmosphere of reverence and love for sacred things, and not be powerfully influenced. These formative years determine character and our Churches will need and must have the high type of manhood and womanhood our schools are developing.

The Church Schools belong to the diocese—they are your schools—they stand for all that is best in the culture and life of our state.

(Continued on page 22.)

Family Department

NOVEMBER.

1. Friday. All Saints.
3. Twenty-third Sunday after Trinity.
10. Twenty-fourth Sunday after Trinity.
17. Twenty-fifth Sunday after Trinity.
24. Sunday next before Advent.
28. Thursday, Thanksgiving Day.
30. Saturday. S. Andrew.

COLLECT FOR TWENTY-FOURTH SUNDAY AFTER TRINITY.

O Lord, we beseech Thee; absolve Thy people from their offenses; that through Thy bountiful goodness we may all be delivered from the hands of those sins, which by our frailty we have committed. Grant this, O Heavenly Father, for Jesus' Christ's sake, Our Blessed Lord and Saviour. Amen.

For The Southern Churchman.

THE ARMISTICE—1918.

Percy T. Fenn.

The air was hushed! That gray November day
Cried: 'Truce" upon the myriads gripped in war;
It echoed far through trench of sticky clay,
Through bloody fields, like shambles, drowned with gore.

It travelled far 'cross "Flander's field," the Meuse,
Where brave men fought and died, heedless of loss;
In Armageddon fierce, deaf to all curse
Their only thought to die in fiendish holocaust.

It reached the homes, where sons and husbands gone,
The women toiled in tears with bated breath;
It almost reached the sleeping-place forlorn,
Where men lay huddled in that sleep called death.

Four years had passed, and nations nigh bled white
Watched with dismay, and saw their manhood fade;
Hard-pressed, and bold, they faced their bitter plight,
Resolved to "carry-on" through plans well-laid.

Then truce came quickly, followed by a peace
Which since has wrapped the world in kindly fold;
And chained the dogs of war with iron leash,
And crowned with amaranthine wreath her bold.

Pause long enough, today, to count the cost
Of that grim struggle with unyielding foes.
Then pity the poor manhood, maimed and lost,
Seek to relieve, of those who live, the woes.

Peace.

The heart of Christianity is peace. The goal of Christian effort is peace. The result of regeneration is peace. Jesus is the Prince of Peace. Peace is something the "world can neither give nor take away"; but God can give "peace that passeth understanding". "Peace on earth and good will among men" will come more and more as the Church experiences peace in her heart and in her life. Civil nations will never be at peace till the Church is at peace; but it is coming. When selfishness and greed yield to the better feelings of good will and love for enemies, the dawn of the day of peace will come. There are signs of its coming now. Curches are more friendly; nations are more friendly; exchange of ideas and visitations of friendly types, as the visit of Premier MacDonald to President Hoover, and many other acts, contain signs of the coming of peace. All modern inventions and business indicate conditions that mean more friendly relations between nations. The exchange of products, in the field of business, means that the exchange of ideas will increase with the years. Nations will some day "beat their swords into plowshares, and their spears into pruning hooks", and business will take the place of war.

Peace does not imply uniformity, but unity. Nations will not change their names and governments to be at peace with one another. Races will not merge into one race in order to have amity. The races will remain distinct as Caucasian, Mongolian, Ethiopian, American, Malay; but there may be unity among them all in business, in education, in government, and in religion. Unity is a spirit and not formal uniformity. Unity in the Church of Jesus Christ should come, and may come, but not uniformity in creed and government. Jesus prayed for unity, "that they all may be one: As Thou, Father, art in me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me." When that prayer is fully answered, not only will unity fill the Church, but the world will believe that God sent His Son, Jesus Christ, into the world to save the world. The lack of unity in the Church is the cause of delay in saving the world. If real spiritual unity pervaded the Churches of any community, it would win the unsaved to Jesus Christ and the Church. Such unity would not only produce peace, but such cooperation as to hold up Christ only, and not our Church. If all the races were one race in stature, color and language, they could never agree in thought. As they are, they can all agree in believing in Jesus Christ as the only Saviour, for "There is none other name under heaven given among men whereby we must be saved." Looking to Jesus only would bring peace to individuals and the Church. War is the material and physical expression of mental and spiritual conditions. War exists in the mind before its struggles on the field of battle. The world needs peace, and Jesus Christ only can give peace.—Rev. W. W. Staley, in Christian Sun.

Beauty.

God Himself loves the beautiful. When He created the world He saw that it was good. He prepared the Garden of Eden and embellished it in every detail.

The Saviour loved the beautiful. He walked through the growing grain, He enjoyed the beautiful Sea of Galilee; He admired the lilies and the birds; He noticed the colors of the sunsets; He loved the little children.

We, whom God has made in His own image, should have a desire for pretty things. In some parts of China there are beautiful lakes, clear canals, pagodas with attractive settings; lovely mountains; scenery that rests the eye and gladdens the heart.

But in many, very many, places where missionaries labor there is nothing pretty. Sometimes a bright eye or the smiling face of a child, but nothing in the way of scenery or beauty. The dogs are mongrel; the donkeys uncared for and overworked; the people that appear on the streets are dressed in the plainest garb, many ragged or shabby. The stores keep everything hidden, so there are no shop windows to attract; the streets are uncleaned and many are the beggars.

One can hardly imagine what a deprivation it is never to see a pretty thing. The missionaries try to have a little adornment in their homes, unexpensive, but something pleasing to see.

And yet we know a lady in the United States, who heard a missionary had spent a few dollars for some curtains. "Well," she said, "that settles me, never again will I give money to missions."

Nature requires compensations. It must have them. What compensates for this lack of material beauty? Its the beauty we see in the transformed souls and sometimes in one we call a heathen.

A Mrs. Chao is a fine illustration of this. A national characteristic is cursing, which is villifying. They do not villify the person, but his mother or grandmother. Mrs. Chao is an exception. She said:

"I have never cursed. Even when my husband beat me, I did not curse him. I just could not abuse his mother with those vulgar words, even when he beat me."

Think of that gentle nature in that so-called heathen heart. One responds to that soul beauty as one would to a lovely scenery.

Another was a paralyzed man, not able to turn himself on his pallet, and looked after by his neighbors, yet he had the sweetest, most contented expression. After he accepted Christ and began to pray, he recovered sufficiently to walk around on two benches.

There is an old lady we call our "elect beggar." She lives alone in a house not much larger than a rich man's coffin; has no one to love her; lives by begging; but she has a wonderful expression. Beauty of soul is more inspiring than beauty of nature.

A flower was given a poor girl. The window pane was washed to let the sun in on it. This revealed the state of the room and it was cleaned. Then the inmates had a desire for better and more elevating things, which grew and prospered.

In summer time the small boys here wear no clothing. If possible, we make them dress to come to church. When we succeed, we feel we have scored one towards making him a success. One with beauty of person and beauty of soul is a vessel meet for the Master's use.

When Sutsien was first opened, because of opposition, we were confined for two months within a small court. Not one attractive thing was there to see, not a spear of grass; not a flower; surrounded by gray, crumbling walls. Spring opened up, but we saw it not. Then one morning our teacher brought us cluster upon cluster of that beautiful, fragrant rose, so loved by the Chinese.

It beautified our lives; gave us a new vision; increased our hope and strengthened our faith. That was more than thirty years ago, but the fragrance abides still.

Beauty is a real factor in a person's life. It loosens emotions that cannot fade. A lack of beauty imprisons the soul in its own body. It is God given. There is no darkness in Him.

We can always see beauty by looking upward. The moon and stars; the colored tints of the clouds are gray, our inspired vision can see the rain bow of promise and when clouds see the silver lining.

"Order is heaven's first law." If order is beauty, how awry our souls must appear, when God is looking for beauty. —Mrs. B. C. Patterson, of Tenghsien, China, in Presbyterian of the South.

For The Southern Churchman.

THUNDER STORM.

David W. Cade.

Coal black banners flying and massed,
Juggernaut borne in the storm's fierce van.
Stained silver crests ride high on the blast
Clashes the armour of a warrior Clan.

Iron chariots crash on the crumpled air,
Titian raiders scream curdling cries.
A ravening pack are loosed from their lair—
Now poised for attack is the terror of the Skies.

A moment's hush holds the bursting air,
Unveils vast depths where ghastly legions wait.
From fleshless skulls livid Hell-lights glare
As souls of traitors, coddle yet their hate.

A stray gust swoops as on pinions fleet,
Hinting all sails stowed and singing shrouds.
Weird lights flare on a fear-stilled Street
Under funeral dark and angry clouds

Gashes blue lightnings; a venom veined gale.
Monster globes roll down a thunderous way.
Rattles a bullet barrage of machine like hail
Then the Harlequin wind cries "High Holiday".

I swing my arms and shout my glee,
For I am brother to 'the grass and the corn.
The Sun and the soil were made for me
The rain is adventure of high romance born.

Passes the storm as the Sun comes out,
Eastward its banners shine and recede.
High over fields the cloud columns mount
Gleams new life now where rain paths lead.

For The Southern Churchman.

Spiritual Wireless.

Rev. Alan Pressley Wilson.

The mighty vessel was in mid-ocean when one of the passengers was taken desperately ill. The ship's surgeon was called and did everything in his power to relieve the woman's sufferings, but to no avail. When the first paroxysm of pain had passed she said that the trouble seemed like the return of a former malady and that her family physician always had been very successful in combatting it.

As rapidly as possible the wireless apparatus, with which the ship was equipped, got into communication with this physician in New York City, and, in a surprisingly short time, his prescription was received through the air.

As marvelous as is the working of wireless telegraphy the simple prayer of one of God's dear children is more powerful. Hundreds of years before such modern communication even was thought of, the Psalmist (chapter 34: 17:), "The righteous cry, and the Lord heareth and delivereth them out of all their troubles."

The Great Physician has said, "Call upon me in the day of trouble, and I will deliver thee" (Psalm 50:15).

Is it that we forget God's promise, or, do we not trust Him?

Here is a comforting thought from the Prophet Isaiah (chapter 65:24), "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

For The Southern Churchman.

OCTOBER DAYS.

Maude Forrest Mumma.

I feel in bright October Days,
A charm that ever with me stays;
And thrills my being with delight
That such a scene should greet my sight!

The frost-king here has been at work,
And well I see he did not shirk;
Not one tree did he forget,
For every leaf with paint is wet.

Such colors at my heart-strings tore,
And lured me from my cottage door;
For never may I hope to see
A scene so filled with majesty.

Parable of the Crosses for Armistice Month.

I trod the peaceful fields in France and Flanders, and I beheld the red drops of blood that had been shed there grown up in poppies. I rubbed my eyes as I beheld the houses rebuilded that had been cast down, and the fields tilled that had been plowed with shell, and I marvelled that man and nature should have wrought together to obliterate so swiftly the havoc of war.

The Poppies are the blood of brave men crying out from the earth to remind men of the shame of war. There are important lessons to be learned from the crosses and the Poppies that rise Heavenward. These lessons are simply that war is wicked and that wars shall cease and that higher and better means shall be found to adjudicate the differences between men and nations. "The fruit of the Spirit is love." —Selected.

And Is Kind.

There are quite a number of new translations of that great chapter, 1 Cor. 13, and some of them throw new light and meaning into it, but there is one phrase in the old rendering that we do not like to miss. It reads, changing the one central word to its real meaning, "Love suffereth long, and is kind." We would like that to stay, for it does hold up before us in such beautiful, clear light the wonderful, alluring, inspiring ideal of Christian living. To be tried and not get impatient; to be injured or ill-treated by a friend or by some cruel circumstance in life and not get indignant or bitter or revengeful; to suffer and suffer long and yet be kind and strong and sympathetic and thoughtful for the other fellow—how fine and Christian and splendid and hard that is! And yet the great apostle, without any apology or modification, holds up before us that great achievement and tells us what we ought to do and what we ought to be if the love that is born of Christ has right of way in our life.—Selected.

For The Southern Churchman.

KEEP FAITH WITH THINE OWN SELF.

Jesse Jouitte.

Keep faith, each day, with thine own self—
Oh, let not down the bars;
Let not self-pity wedge a way;
Nor doubt, which often mars.

Thy body frail? Dwell not on that,
Thou art a living soul;
Let not the weakling ills of flesh
Deflect thee from thy goal.

Yield not, but with thyself, keep faith,
Oh, let not down the bars,
But strive to reach the heavenly realms
With spirit void of scars.

The Joy of Winning a Soul.

A few years ago a young man in Indianapolis was heard to say that he had intellectual difficulties about the faith of the Christian. A prominent layman of the city heard of this and got his address. That evening he went to the young man's boarding house and in his hall bedroom sat down to talk about the Gospel with him. One difficulty after another faded away. At last he got on his knees by the young man and prayed for him. Then he turned to him and asked: "Won't you surrender to Christ, now and here?" And the young man said: "I will." That layman went to his pastor and told the story, and said: "I have had many thrilling experiences, but that one outranks them all." The man who stayed in that hall bedroom with a strange young man till one o'clock in the morning was Benjamin Harrison, Ex-President of the United States.—Selected.

The Privilege of the Ministry.

Some time ago I visited a young pastor on his first charge. It was a joy and an inspiration to be with him. He serves one of the poorest circuits in the Conference. His salary is very small and his work heavy. But it was not of these I heard. He was bubbling over with good humor and optimism. He mentioned several times how glad he was that he was in the ministry and he said this year had been the happiest of his life as he preached to his people and visited in their homes.

This young man had no criticism for his Church. Not one word came from him that would suggest he felt this charge was not good enough for him. He did not seem to know any other charges paid more salary than he was receiving. His mind was on other things. His heart was full of his call to preach the Gospel and the Church had given him a big kingdom all his own. To him his field was not a hard circuit, it was a kingdom.

Of course he was doing something. Any young man who enters the ministry that way will do something. He has just received twelve new members into the church on profession of faith. It was his first harvest for his Lord and his eyes shone with joy when he spoke of it. The young folks, old folks and children believe in this young man. It was a pleasure to be with this young preacher. May God raise more like him in our Zion.—Dr. J. M. Rowland, in the Richmond Christian Advocate.

For the Young Folks

YOU WHO ARE YOUNG.

You who are young, it is you, it is you
Who must make the dreams of the world come true.
You who are young have a world to build,
The future shall be what you have willed.

Learn and practice, plan and do;
Hold to a vision and shape it true;
And you'll find at last that a dream or two
Because of you, because of you,

Has out of the mist and the dark come true!
Heed what you build with hand and tongue,
You who are young, you who are young.

—Mary Carolyn Davies.

How Ralph Paid the Doctor.

There was a dreadful time when Ralph broke his arm so badly, and the doctor came every day for more than a month, and bent and straightened it to save him from having a stiff joint. Ralph helped him bravely by obeying all his directions, though he could not help crying with pain. Nobody thought anything about the expenses at first until the arm was well again, and only needed to be "worked" every day by some one of the family to keep it from stiffening, and the doctor only came every few days to see how it was getting on. He had not sent his bill, and mamma began to worry.

"I wish we could pay Dr. Loring. He has been so kind and patient, and has come so often. I am sure we owe him at least fifty dollars or more, and he will not send his bill! And if he did, I don't see how we could pay it now! That was an expensive game of ball, son."

Ralph felt very badly to think they owed the kind doctor so much money, and by his means, though not exactly by his fault, for no one breaks his arm on purpose. He worried a good deal over how he could make some money to pay the bill for himself, and the next time the doctor come, he asked him how much it was.

The doctor laughed. "Why, I can't tell exactly, Ralph, because I've not made out my accounts lately, and it takes a good deal of figuring. You tell your mother not to worry; I haven't got around to her bill yet. Plenty of time."

Ralph was not satisfied, but he went on putting pennies and nickels into his bank, and felt that he was getting on. One day he was playing on the side walk, when Dr. Loring drove up in his big car, and went into the house on the other side of the street, where a little girl had measles. Presently, a young man came down the street, whistling carelessly. He looked around to see if any one was near, and not noticing the small boy quietly playing marbles across the way, he stepped up to the car, examined it a moment with an air of ownership, then prepared to get in.

Ralph had been watching him, and now came across. "That's the doctor's car; he's in that house," he said.

"That's all right, kid! I'm a friend of the doctor's, and he said I could use his car a little while this morning. I'll take good care of it. Move out of the way, now!"

That didn't sound right to Ralph. Why should the doctor lend his car and leave himself afoot, with his rounds to make? Ralph had never known him to do such a thing before. "I don't believe it," he said to himself. "I'll just call the doctor."

But mother didn't want him to go in the house for fear of getting the measles, and besides, if he did, the young man would drive off at once. He was only a little boy, and he hardly knew what to do, but he stood his ground, right in front of car so that it could not move without running over him. The young man looked as if he would not much mind doing it, he was so angry, but then he realized that there were windows on all sides, and no telling how many eyes might be watching the scene, so he decided not to risk a struggle; he tried persuasion. "See here, sonny, don't you like ice cream? Jump in and we'll go and get some, and be back before the doctor is ready for his car."

Now, Ralph was sure there was something wrong, for mother had warned him never to accept an invitation to ride with a stranger.

"No, thank you," he said politely. "I'll just wait for the doctor—oh, there he is now!" with a joyful shout as the doctor stepped out into the porch.

The young man jumped out very quickly on the other side. "Well, so long, kid, give my respects to the doc, and tell him I couldn't wait."

And he hurried away on the other side of the street.

Ralph told his story. "Was he really a friend of yours?" he asked anxiously. "Maybe I oughtn't to have stopped him."

The doctor had looked very grave, but now he laughed. "A friend of mine? Indeed, no, my boy; it is you who have proved yourself a staunch little friend. He wanted to steal my car, just as you thought, and but for you, I should be several hundred dollars poorer this minute, for there were valuable instruments and medicines in there, besides the value of the car itself. So we'll set that against your bill, my son, and you may tell your mother that as you have saved me many times the amount she owed me, I'll consider it square, and send her a receipt for payment in full."

—J. L. Glover, in Northwestern Christian Advocate.

How the Telescope Was Discovered.

Little things and little people are often responsible for great results, and maybe you do not know that the discovery of that important instrument, the telescope, may be traced to the curiosity of a boy, and this is how it came about:

The little boy I am telling you about was the son of an optician who lived in Holland. He and his sisters loved to play about their father's work bench, and often they amused themselves by looking at the sea through the little smooth conclave glasses which their father used in his work.

Now, one day it happened that the boy, while playing with two of those glasses, chanced to hold them before his eyes in such a way that the face of the cathedral clock seemed very near.

This surprised him greatly, for the clock was so far away that he could scarcely see the hands with his naked eyes.

For a while he stared at the clock and then at the glasses, each of which he tried in turn, but the clock was as far away as ever, and so it remained, turn them as he would, until by chance again he held both up together, when, lo! as if by magic, the church stood beside him.

"Oh, I know!" he cried aloud. "It's the two together." Then in great joy he ran to his father and told him of his remarkable discovery.

The father tried the glasses in his turn and found that the boy had spoken the truth, when he said he could bring the great church clock nearer.

So this was the way people learned that putting a concave and convex glass together in just the right position, would make distant objects seem near. Without this knowledge we should never have had the telescope, and without the telescope we should have known little of the sun, moon or stars.

So, if you ever have a chance to look through a telescope, and see the wonders it has to reveal, just remember the little boy who once lived in far-off Holland.—Brooklyn Eagle.

VEGETABLE IMMIGRANTS.

Celery originated in Germany.
The onion originated in Egypt.
The citron is a native of Greece.
Oats originated in the East.
Rye came originally from Liberia.
Parsly was first known in Sardinia.
The pear and apple are from Europe.
Spinach came from Arabia.
The sunflower was brought from Peru.
The mulberry tree originated in Persia.
Walnuts and peaches came from Persia.
The horse chestnut is a native of Thibet.
Cucumbers came from East Indies.
The quince came from Crete.
The radish is a native of China and Japan.
Peas are of Egyption origin.
Horseradish is from Southern Europe.

Hallowe'en and Measles a la Sally.

Fan Powers opened the door of the "Idea Shop", and stuck her head inside. "Oh, Sally," she begged, "I know it's the eleventh hour and thirteenth minute at least, but have you an idea left for poor Fan after planning Hallowe'en parties for at least half the people in town? Just this morning the girl who was to have charge of the club that I direct at the Y. W. C. A. was taken sick and they asked me to run the party in her place. Of course, we can have some of the usual things, but I do want one unusual touch—just a little something different. Can you supply it, as usual?"

Sally smiled her brisk, capable smile. "I'll try my best," she said. "Where are you going to have it? At your house?"

Fan nodded, and began to look hopeful. "Yes, we thought that would make it a little different from other years. It's always been at the Y—— before."

"I should say it would. A real house and your fine, large grounds—well that saves you, my dear. I have a lovely plan here that some one told me about last year, but nobody who's asked me so far has a large enough place to work it out. Here, let me get down my files and find my notes.

"At the bottom of each girl's invitation put P. S. Private. Bring a sheet and pillow-case, but don't let any one else know. Each girl will, of course, think she's the only one who is asked to do this.

"Before the party assembles prepare walnuts by faking the kernels from

them, substituting a little piece of paper and then glueing the shells together. On each paper write, 'At exactly —— o'clock leave the room quietly, put on your sheet and pillow-case, and go out of the back door with the map on the other side of this. Hunt the place which is marked with the blood-red cross, and dig. Do not let any one see you and do not speak, or you will break the spell."

"Give only two girls the same time. Put them at intervals of five minutes or so apart.

"The walnuts are to be hidden around the room where the party is to be held. They may be searched for at a given warning from the hostess. She will also give each girl a package containing a big tin spoon, with the instructions that they are to be opened in private.

"On the stroke of nine or whatever hour you have mentioned in the slip hidden in the walnuts, all the players will, after trying to sneak away from each other, get out on the lawn, which will look very spooky with all the silent white figures flitting about. After some digging each one will find a tin can with a fortune hidden within it. Put two or three emblems in each with another sign:

" 'Take this to the Witch of Endor, who will interpret it for you.'

"Going back to the house they will find the living-room darkened and the Witch of Endor waiting to read the fortunes as soon as all the girls get in. She is, of course, prepared to interpret each fortune with the proper local color.

"After this is over you can have the mirror trick. Before the party, secure a hand-mirror without any glass in it. Some one will be sure to have a broken one. Then try to get photographs from those who will be at the party without their knowing it. Each girl must walk blind-folded down the cellar-steps with a mirror in order to see a picture of her future mate in the mirror. One is blindfolded at a time, and with an electric flashlight is led down the dark cellar stairs, with the mirror in hand. In the mirror has been placed the picture. Remove the bandage from her eyes suddenly. She must look over her left shoulder in the mirror the moment it is removed. Of course, the result is funny. As the trick is played on each one in turn those who have seen their fate may follow the blindfolded one down the stairs, thus increasing the fun.

"Then, pinning a little broom on the witch, whose picture has been drawn with shoe-blacking on a big sheet, is always fun. Have this last, so that people won't feel at all spooky on their way home."

"That will be fine," cried Fan ecstatically. "Sister will dote on fixing up those pirate-map effects, and Nell and I will do the tin cans.

"And I'll ask the Y—— director to come late, with a picture borrowed from each girl's bureau, and attend to that part of it. Sally, if I had as many ideas as you, my head would burst."

"Oh, nonsense. You have just as many. What about that child's playhouse, I'd like to know, that you told me about last week?"

'Oh, that wasn't anything. Just my cousin's modification of something she read about somewhere."

'Well, I don't care where it came from. I've used it twice already and the children are crazy about it."

"Use it again, please, Miss Sally." It was young Mrs. Norton's voice from the doorway. "My two youngsters are quarantined with measles, and not really sick at all—but, oh, so cross and bored. I ran over here for a breath of air and to ask you what to do with them. My few poor ideas have all been used up."

"Are they able to be up at all?"

"Oh, yes, up and dressed. The doctor said it was quite all right in their warm nursery. Is the idea something that will keep them really busy? I'd love that."

"Yes, fine and busy," smiled Sally. "You've probably seen some of those descriptions of simple dolls' houses for children to make out of egg-crates. I've seen several in different papers with wall-paper cut from a sample book, rugs cut from mail order catalogues and pasted on stiff cardboard, and tables, chairs, and beds made of paper boxes, with spool legs.

"Well, Mrs. Martin's children had a real doll's house, so she thought she would modify the idea. They were very fond of animals, so she suggested that they should make the inside of a Noah's ark, using their own little animals or making them just as they chose. And the funny part was that they chose to make them, all except their Teddy bears."

"Make them?" Mrs. Norton looked puzzled. "I'm afraid that would be too much work for my babes. They're not awfully clever with their hands, you know."

Sally laughed. "I fancy they are quite clever enough for this," she said. "The animals they made were home-grown, from potatoes, turnips, carrots and other indestructible vegetables, with the addition of tooth-picks for legs and strings for tails, and brass tacks or buttons for eyes. They put in one whole afternoon matching them up so as to have nice pairs. Then they named them. That was excrutiatingly funny," she said.

"And then, as I told you, they 'objectified' their idea of an interior for Noah's ark. Real beds for all of the animals, if you please; paper napkins for sheets, towels and window-curtains, pictures on the wall, and cardboard and spool furniture. They kept theirs for a rainy-day game, but there's no reason you couldn't put in the measles convalescents on yours."

"That will be perfectly fine, Miss Sally," cried Mrs. Norton, enthusiastically. "Only I'm going to modify, like Miss Fan's cousin, Noah's ark for Mildred, who is a plain, practical soul; but a fairy-tale palace for Elsie. On the way home I'll buy a bunch of paper napkins, some tooth-picks, and gilt paper. Then what ho! for a bout of interior decorating."—Winifred Arnold, in Exchange.

Hollowe'en With Patsy.

"We're all ready to scare Patsy," Newton and Elizabeth said, as they started out just before dusk toward the cottage at the end of their grounds where the little Irish boy lived.

Patsy's father was the new gardener, who came not so many months ago from Dublin. Patsy's mother did the washing for the family in the big house. As for Patsy himself, he was a merry, freckle-faced, red-haired little Irish boy, but Newton and Elizabeth couldn't help making fun of his odd ways of talking and doing things.

"He won't be hard to scare," Elizabeth said, "because when he drives the cows home at night he always runs just as fast as he can by the churchyard."

"And you look just like a ghost, Elizabeth," Newton said, "all wrapped up in that sheet."

"He will think that you are a hallowe'en goblin in that black cape of mother's, and holding the lighted jack-o'-lantern in front of you so that your face doesn't show," Elizabeth said to Newton.

It was rather a long walk down the back driveway and then into the willow walk that led to Patsy's cottage. As the children in their hallowe'en dress went toward it, the shadows lengthened.

"O-o-h, Newton!" Elizabeth exclaimed. "I don't feel as if it was you walking along beside me, but a real, true goblin."

Then, as they had almost reached Patsy's house, they saw a strange light bobbing in and out of his garden. Elizabeth gave a little scream.

"What do you suppose it is?" she exclaimed.

Newton was too big to show that he was afraid, but he couldn't keep his voice from trembling a little bit as he answered, "Maybe it's an Irish banshee!"

"It's coming nearer," Elizabeth said.

"And we're too close to be able to get away from it," Newton said, as Elizabeth clung to his arm and he held the Jack-o'-lantern higher, hoping to frighten the banshee away.

But just then they heard such a merry laugh. There, right in front of them, stood Patsy with a lantern, coming to see what the Jack-o'-lantern was. It had been the light from his lantern that the children had seen. He had not been as scared as they.

"What are you doing out in the garden so late? It's supper time, Patsy," Newton asked.

"Digging the last of the potatoes," Patsy said. "Father didn't have time to do it, and we had to get them into the cellar before a heavy frost came." That was like Patsy, putting off his supper to help.

Just then Patsy's mother came to the door.

"Visitors for all-hallowe'en!" she exclaimed. "Two little fairies come to see us! Come in and have a bite of supper."

She telephoned up to the big house to their mother to ask if Newton and Elizabeth might stay for supper.

Such a nice party as it was, with plenty of hot potato cakes, cambric tea for the children, and apple pie that was very thick and juicy! After supper Patsy's mother told them stories about the fairies and elves that come out and dance in the moonlight on hallowe'en in Ireland. Patsy helped them to roast chestnuts and apples, and at bedtime his father took Newton and Elizabeth home.

It had been their jolliest Hallowe'en. —Exchange.

The Wonder of the World.

Once more Abner, the man who told wonderful stories, had taken the children with him into God's great out-of-doors that he might tell them of all the wonderful things that God had made. The children ran and laughed beside him, for these trips with Abner rarely came and were long looked forward to and long remembered. There were no flowers to be talked about now, for the spring came very quickly in that far, Eastern land and was as quickly over. The ground was hard beneath their feet and all that remained of the grass and the flowers were a few brown, withered grass blades and the dry, brittle stalks of the flowers, while the trees were almost as bare as the ground.

"I've got a treasure," Abner cried, and ran ahead to pick up a little brown object lying on the ground. "I've found something very wonderful. You come and look at this."

The children ran forward eagerly, but felt very disappointed when they saw

that Abner's wonderful treasure was only an old bird's nest that had blown down from the trees. They thought him foolish to make a fuss over such a thing as that. It was almost like a little round ball, made of twigs woven together like close basket-work. Outside it looked very rough and clumsy, but when they put their fingers inside they found it all warm and soft, lined with hair and padded with feathers.

Abner pulled the nest to pieces and shared it among four or five of them "Now," he said, "while I get a fire lit and a meal ready you count the number of feathers in that nest." They thought the task would soon be done, but Abner had made his fire and prepared the meal before they had finished, and when they put their figures together they found that there were over two thousand feathers in that single nest. (And if you think this impossible, find an old nest and count the feathers for yourselves.)

"Well," said Abner, when the meal had ended, "can you understand now why the wind and the rain could not get into that little nest and how it kept the birds warm and dry?" He picked up a piece of the outside of the nest to show them how the twigs were woven together. "You would not find that weaving easy with your ten nimble, clever fingers," he said, "and the birds have only beak and claws to work with. And they have no one to teach them."

"Joseph has gone to learn to be a carpenter," he said, "and it will be a long time before he will know how to make a plow or to build a roof. But the young birds know how to build a nest without being taught by the older birds."

A great wind was blowing and the tall fir trees were being beaten to and fro. In the top of one of them was a stork's nest, a great rough-looking platform of sticks and twigs. "I wish that nest would blow down so that we could look at it," one of the children laughed.

Abner shook his head. "However strong the wind the stork's nests never blow down. They know how to build them too well for that. But they never would know if it were not for the Heavenly Father who teaches them and watches over them."

They were all rested now and began to face the long climb that led up to the high hills that towered above them. They climbed up till they were far above the trees and could look down into the storks' nests in the top of the fir trees, while the houses they had left looked like toy building bricks. Above them the mountain rose steep and smooth as a city wall, except that there was an occasional ridge or crevice in the face of it. While they all stood looking up at it Abner said seriously, "I will give a silver shekel to whichever of you can climb that rock." They looked at it eagerly. A silver shekel was more money than any of them had ever had in their lives. But hope soon died out.

"We can't hold on by our eyelids and we have no wings with which to fly and there is no other way up," they said.

"Are you sure?" Abner questioned, with the same serious look upon his face. "Look again."

They looked once more, but turned back more hopeless than ever.

"But some friends of mine know a way up," he declared, look!" He pointed to the wild goats that jumped and ran on the steepest places and seemed to be able to hold on like flies.

"Oh, the goats," the children laughed, "but we cannot climb like goats."

"But who made the goats so clever at climbing?" Abner asked again; and there was no need for him to answer his own question, for the children knew that God had made them all and had made them clever as well as strong.

It was growing toward evening when they turned toward home. The rose light of the sunset was shining on the gray rocks where the wild goats were still standing dark and alert and the children knew that it would soon be dark. Unconsciously they began to hurry. Somewhere, far off, they heard the deep, loud roar of a lion. The children cried out in fear and came nearer to Abner.

"Let us hurry," they said, "we don't like being out in the dark when the lions are roaring."

"Yet," he said, "you don't mind being out in the daytime."

"No, but there are no lions in the daytime for us to fear."

They had reached the village now. Men were coming home from the fields tired with their day's work, ready for the evening meal.

"Well," said Abner, "the lions come out in the night to seek their meat from God, but when the morning comes and it is time for men to go to their work again the lions will all be back in their dens.' And, as he thought of the wonders of the world which God had made, he added, "O Lord, how manifold are thy works! in wisdom hast Thou made them all."—Canadian Churchman.

The Transfigured Copy-Book.

We older ones recall the days of youth, when the "copy-book" was in vogue in the schools. We used them ourselves. Do you of the same generation remember the little red clapboarded school houses standing guard at the country crossroads, and the more pretentious brick buildings in the little villages?

That old-fashioned copy-book. It is the subject of a little story that we heard not so very long ago from the lips of a Tennessee rector. The event happened three or more decades ago. It presumably found its setting in one of those little red school houses, or mayhap in one of the sturdy brick ones. The boyish owner of that copy-book is presumably a successful businessman now.

Well, here is the story: Just as we all did in those days, Johnnie was struggling with his copy-book, with those wonderful script words at the top of each page, and a number of lines below on which to copy them and thus train the hand in writing.

Carefully and fearfully lest he might make a bad error Johnnie started on the first blank line below the text. Holding his pen just so, the teacher directed him, he labored. The first line done! Fair, but by no means perfect. Then the second, a bit better in spots, worse in some. Summoning all his resources of quiet nerves and firm determination Johnnie struggled on to the third line, and then the fourth.

As he entered upon the fifth, he was encouraged by his improvement, and he became over-confident. Splash! A blot on the fair page. Drying it as best he could, he assayed to rub it off. And bad matters became worse. Still he rubbed and rubbed, carefully, but in vain. The blot was aggravatingly eternal. The eraser finally rubbed through, and what a looking page! Then Johnnie's sleeve brushed against the wet ink, and both the paper and Johnnie were a mess.

Do you fully comprehend what is meant by what we call an inopportune moment? Well, for Johnnie it had come. For just as he had become completely discouraged, and would like to have thrown the copy-book in the old box stove, the teacher came and looked over his shoulder! Inopportune moment! She was a big teacher, one who truly taught her boys and girls to grow in character, whatever they may forget of text-book lessons. But that dreadful copy-book, with its fair start, its uncertain progress and its final collapse—with a blot and a hole! How could she "pass" it?

She lifted the book from his desk, to inspect it a bit more closely. Poor Johnnie! His hour of humiliation had come. For didn't she ask: "Johnnie, is this the best that you can do?" Down went Johnnie's head, lower and lower over the desk. Again she asked: "Is it the best, the very best that you can do?" Johnnie could not trust himself to speak. He gulped, and nodded his head. Yes, it had been the very best that he could do. He had put into that awful page of boyish script every ounce of his best self. Humiliation! Failure!

Then the teacher, great-hearted Christian woman that she was: "Johnnie, if this is the best that you can do, it is grand! It is wonderful!"

And that is what Christ says to each one of us imperfect, stammering, struggling, discouraged and disheart-

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ened humans who—and when we—are doing our very best. Remember that, you who are enrolled among the so-called privileged, when you think of the man born and reared amid sordid surroundings from which he has not been able to break loose. Remember that when you yourself have done the best you can and the indifference or antagonism of those about you has seemed to thwart your holy efforts. Let us quietly reflect that nobody knows all about it but the great-hearted Teacher who looks down over our shoulder.—St. Andrew's Cross.

A DEED AND A WORD.

A little stream had lost its way
Amid the grass and fern;
A passing stranger scooped a well,
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that all might drink.
He passed again, and lo! the well,
By summer never dried,
Had cooled ten thousand parching tongues,
And saved a life beside.
A nameless man, amid a crowd
That thronged the daily mart
Let fall a word of hope and love,
unstudied from the heart;
A whisper on the tumult thrown,
A transitory breath—
It raised a brother from the dust
It saved a soul from death.
O germ! O germ! O word of love!
O thought at random cast!
Ye were but little things at first,
But mighty at the last.

—Burning Bush.

Disciples in Truth.

A great artist was once wandering in the mountains of Switzerland when some officials met him and demanded a passport. "I do not have it with me," he replied, "but may name is Dore". "Prove it, if you are," replied the officers, knowing who Dore was, but not believing that this was he. Taking a piece of paper, the artist hastily sketched a group of peasants who were standing near and did it with such grace and skill that the officials exclaimed, "Enough, you are Dore!"

We must prove that we are followers of the Master by the love, the grace, the beauty, the holiness of our life.—J. R. Miller, in The Glory of the Commonplace.

A BOY'S PRAYER.

God make me a man—
Give me strength to stand for right
When other folks have left the fight.
Give me the courage of the man
Who knows that if he wills he can.
Teach me to see in every face
The good, the kind, and not the base.
Make me sincere in word and deed
Blot out from me all sham and greed.
Help me to guard my troubled soul
By constant, active, self-control.
Clean up my thoughts, my speech, my play,
And keep me pure from day to day.
O make of me a man!

—Harlam G. Metcolf,
In Association Men.

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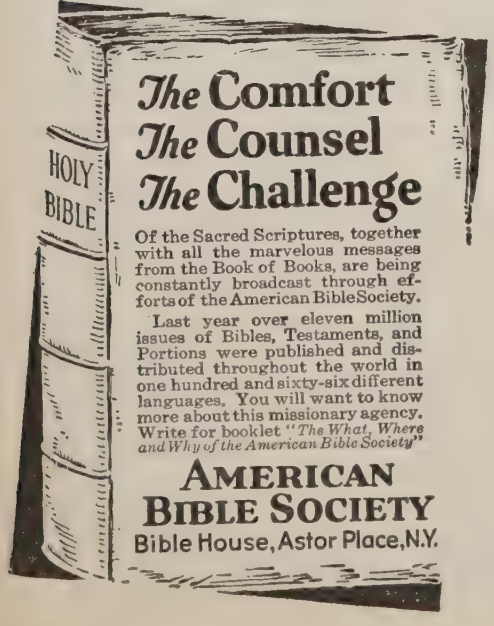
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Deaths

CHAMBERLAYNE: From his home in Richmond, Virginia, on the morning of June 27, 1929, ROBERT SCOTT CHAMBERLAYNE entered into Eternal Life.

"The souls of the righteous are in the hand of God." In memoriam, All Saints' Day, 1929.

GEORGE DAME THOMPSON.

Entered into Life Eternal, October 5, 1929, in Newarrk, N. J., in the sixty-fourth year of his age, GEORGE DAME, eldest son of the late Rev. Philip Doddridge and Mrs. Lucy Carter Dame Thompson. Surviving are his widow, Mrs. Nellie Fugle Thompson, and one daughter, Marjorie Dame Thompson; three sisters, Mrs. E. Jaquelin Smih. Berryville, Va.; Mrs. R. C. Cowling, Annapolis, Md.; Mrs. M. Camper, East New Market, Md., and two brothers, Peyton D. Thompson, Middletown, Ohio, and William Meade Thompson, of Bremerton, Washington State.

IN MEMORIAM.

At its Stated Meeting, held on Monday, October 14, 1929, the Standing Committee of the General Theological Seminary feels impelled to express the deep sorrow it feels at the irreparable loss the Seminary has sustained in the death of THE RIGHT REVEREND JOHN GARDNER MURRAY, D. D., Presiding Bishop of the Church, and for some years an **ex-officio** member of the Board of Trustees of the Seminary.

In this Board, as in all of the manifold relations of life into which he entered so competently and so helpfully, Bishop Murray exhibited constantly that conscientious devotion to duty, sound judgment and fine courtesy which made him such a conspicuous example of the Christian gentleman. His deep interest in the Seminary and its work were frequently expressed in words and manifested in deeds, and no appeal for advice or cooperation was ever made in vain. His very presence in the meetings of the Board was an inspiration and a benediction, and his wise counsels led ever to the heights of broad vision and Christian charity.

In behalf of the Board of Trustees, the Faculty and the Students of the Seminary, the Standing Committee exends to Bishop Murray's family their heartfelt sympathy, and offers the prayer that he may find rest and peace in the presence of that Master whom he loved and served so well.

LAWRENCE T. COLE,
Secretary.

REV. J. W. CANTEY JOHNSON.

THE REVEREND J. W. CANTEY JOHNSON, the fatihful and beloved Rector of St. Mark's Church, Gastonia, N. C., went to the church on Sunday, October 27th, for early Celebration. He was ahead of time. A severe heart attack caused him to go to a nearby hotel for assistance. A physician was hastily summoned and his family notified. Everything was done for his relief without avail. The life had spent itself fully in the Master's service. The end had come.

Mr. Johnson was born in Stateburg, S. C., the son of Rev. and Mrs. Johnson, on August 30, 1871. Was ordained Deacon in 1895 and to the Priesthood in 1896. He married Arrah Isabella Wilson, of Rock Hill, S. C., in 1897. He is survived by his widow and six sons: John A. Johnson, Rock Hill, S. C., Blackburn W. Johnson, Charlotte, N. C., Willis Cantey Johnson, West Point, Ga., Francis B., William S. and Richard R. Johnson, Gastonia, N. C., and his brothers and sisters (all living). Joseph Johnson, Wilmington, N. C., Dr Francis B. Johnson, Charleston, S. C., Henry M. Johnson, Augusta, Ga., Rev. Roberts P. Johnson, St. Francisville, La., Mrs. Stanhope Sams, Columbia, S. C., Mrs. J Campbell Bissell, Sr., Charleston, S. C., Mrs I. G. Ball, Charleston, S. C.

His ministry was spent in Rock Hill, S. C., the Diocese of Louisiana, Roanoke, Va., where as Rector of St. John's Church, for ten years his leadership and labors were material to the establishment of the new Diocese of Southwestern Virginia, and for nine years the Rector of St Mark's Chureh, of Gastonia, in the Dioecse of Western North Carolina, where he was recognized as a leader of outstanding strength throughout his ministry.

Mr. Johnson's worth and usefulness were recognized in his being made the president of the Standing Committee of the Diocese, a deputy to the General Convention, the secretary of the Diocese and for years the head and front of Religious Education the strength of his helpful ministry was felt in every department of the life of the Church and his brethren love to honor him.

For seven years he had been the President of the Ministerial Association of the city and county in which he lived and he was in the forefront of every worthy cause and social movement.

Mr. Johnson was a ripe scholar, having received his academic and theological education at Charleston College and the University of the South.

His was a rounded life—an outstanding athlete, a true friend, a faithful pastor, a spiritual, persuasive and earnest preacher of the simple gospel of Jesus Christ, and executive officer of uncommon usefulness —a Christian of broad and understanding sympathy many followed him in loving confidence. He moved unswervingly along a path of correct and courageous righteousness and never failed to point others upward. He gave his life's best to the service of the Master and was honored and loved by all those who knew him best.

The fight is o'er, the battle done,
The victory of life is won.
Alleluia!

The funeral service was conducted in St. Mark's Church, Tuesday, October 29th, at 10:00 a'clock. by the Bishop of the Diocese, Rt. Rev. Junius M. Horner, D. D., assisted by Rt. Rev. Edwin A. Penick, D. D, Bishop Coadjutor of the Diocese of North Carolina, and by a brother, Rev. Robert T. Johnson, of St. Francisville, La.

Many clergy of the Diocese and others attended, including the ministers of the City of Gastonia. The church could not accommodate the large gathering of those who came to honor their friend.

The active pall bearers were the younger Vestrymen. The honorary pall bearers included the Wardens of the church and Mr. W. L. Balthis, members of the Council of the Diocese, and representatives of the Gastonia Ministerial Association

Interment took place in Rock Hill, where Mr. Johnson's ministry was begun.

"Heaven lent, earth borrowed—sorrowing to restore."

G. F. R.

CHURCH INTELLIGENCE.

(Continued from page 15.)

They need your love and your prayers.

J. C. C.

Virginia Prepares for Fall Campaign.

Diocesan Headquarters is sending out this month four pieces of literature for use in the Fall Campaign. One of them, "Open the Door of Opportunity" is a folder about the work of the diocese and every loyal member of the Church in the diocese, who would have an intelligent interest in his Church, should read it carefully.

The budget for this diocese for 1930 is $194,800, for ourselves $146,800, for others (that is our quota for the Work of the General Church to be sent to the National Council), $48,000. The above sums total of money is needed to meet the bare necessities of the work which is being done. In order to engage in any advance work of Church Extension $15,000 additional is needed.

Let us bear ever in mind that there is no limit to the possibilities which are open to us. The task of bringing the Kingdom of Heaven among men will require every resource of energy, thought, courage, faith, and money which the Christians of the world can command. It cannot be performed with our spare change or in our spare time. The need is so great that the measure of our giving should be our ability.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan.

Opening of St. Mary's School.

St. Mary's School, Raleigh, began its eighty-eighth session on the nineteenth of September, 1929, with services in the school chapel. An impressive procession of the clergy was headed by Bishop Cheshire, of the Diocese of North Carolina, and Bishop Penick, Bishop Coadjutor. Members of the Raleigh clergy taking part in the service were: the Rev. Milton A. Barber, rector of Christ Church; the Rev. H. G. Lane, rector of the Church of the Good Shepherd; the Rev. Edgar A. Goold, rector of St. Au-

gustine's School; the Rev. H. A. Cox, rector of St. Saviour's; the Rev. R. T. Hunter; the Rev. Warren W. Way, rector of St. Mary's School.

Bishop Penick delivered an address on the importance of the organization of both plan and material in the development of young lives, and on the necessity for originality in thinking.

The number of students enrolled in the school shows an increase over that of last year, both in boarders and day pupils.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop.

Parish House For St. John the Evangelist.

On Wednesday, October 9, occurred the formal opening of the rebuilt parish house of the Church of St. John the Evangelist, St. Paul, Minnesota. This was formerly a building known as the Church Club, erected by this parish to meet what at that time were the needs of the community in which the parish is situated, rather than to assist the parish in its program of religious education and organization work. The need for a community house in this section has passed, and the vestry decided to rebuild the interior and equip it so that it would serve the Church School and the parish organizations. The results are gratifying in every detail, and the parish's work will be immediately helped by the provision of this building.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Conference of Field Department.

Discussion of methods for the fall campaign was ably led by the Rev. Charles Clingman, D. D., rector of the Church of the Advent, Birmingham, Alabama, at the Annual Conference of the Field Department of the Diocese of Georgia, held in St. John's Church, Savannah, October 23 and 24.

The conference opened on Wednesday afternoon, at which time the topics were on the technique of the preparation and educational value of the canvass. At night a short service was held and the speakers for the evening were Dr. Clingman and Miss Edna Eastwood, Secretary for the Home Study of the Isolated, Department of Religious Education of the National Council.

A celebration of the Holy Communion opened the next day's session, when the Bishop of the Diocese, in his address, emphasized the spiritual side of the every member canvass. On adjourning to the parish house, Bishop Reese presented the Diocesan Program followed by an address by Dr. Clingman on the General Church Program.

After luncheon, divisional conferences were held, the Bishop leading the discussion for the clergy group, and Mr. W. W. Williamson, Vice-Chairman of the Diocesan Finance Department, presiding over the lay conference. The two groups joined later and reported their findings. A resolution was passed at the joint conference recommending to the parishes and missions the adoption of the "individual apportionment plan" after a thorough preparation is made informing the congregations of the proposed plan.

Additional interest was lent to this year's conference as the first day was Bishop Reese's seventy-fifth birthday. At the evening service, the Rev. D. C. Wright, D. D., rector of Christ Church, Savannah, representing the clergy and lay people of the diocese, made a gracious and graceful address, expressing love and congratulations to the Bishop, and appreciation of his wise and statesmanlike administration and spiritual leadership.

The following evening, Bishop Reese's daughter, Mrs. E. B. Freyer, gave him a surprise party at the Episcopal Residence, to which were invited the clergy of the Diocese and their wives. The Bishop received many personal gifts.

During the year 1929, Bishop Reese has observed the fiftieth anniversary of his priesthood and the twenty-first anniversary of his Episcopacy in addition to his seventy-fifth birthday.

N. B. C.

LEXINGTON.

Rt. Rev. H. P. Almon Abbott, D. D., Bishop.

Conference at St. Paul's, Newport.

The Conference at St. Paul's Church, Newport, on October 8, 9 and 10, was voted unanimously to be the greatest conference, in attendance, worship and inspiration, to have been held in the Diocese of Lexington within the memory of the oldest inhabitant! The registration numbered one hundred and sixty, besides the residents of Newport, Covington, Fort Thomas and Bellevue-Dayton, and every session was "furnished with guests". The whole affair was a tremendous encouragement to our Bishop and he is deeply indebted to the rector and members of St. Paul's Church for their unbounded hospitality to all.

It is hoped to duplicate the experience at the summer school to be held at Margaret Hall, Versailles, in June.

During the sessions of the conference, the Standing Committee held a special meeting at which time the following resolution was passed and forwarded to Bishop Abbott:

"It is the unanimous opinion of the members of the Standing Committee that I write you, expressing the confidence of the Standing Committee in your leadership; congratulating you on the splendid work already done in manning the field; and assuring you of our sympathy and loyal support in dealing with the many problems you are called upon to meet.

Praying that you may be strengthened by God's Holy Spirit to continue your work, and to lead the Church in the Diocese of Lexington, to a brighter, happier day of greater service; and with warm personal regard from each member of the Standing Committee, I am

Cordially and respectfully yours,
(Signed)
James D. Gibson,
President of the Standing Committee."

Personal Notes

The Rev. S. E. Keeler, rector of St. Paul's Church, Akron, Ohio, on November 15, will assume the rectorship of St. Chrysostom's Church, Chicago, Illnois, succeeding Dr. Almon Abbott, who was consecrated Bishop of Lexington in May.

The Rev. Milo H. Gates, rector of the Chapel of the Intercession, New York City, has been nominated by Bishop Manning to be the Dean of the Cathedral of St. John the Divine to succeed Dean Robbins, who resigned last spring.

The Very Rev. Charles S. Hutchinson, D. D., Dean of All Saints' Cathedral, Milwaukee, has accepted the rectorship of the Church of St. John the Evangelist, Newport, Rhode Island.

The Rt. Rev. Beverley Dandridge Tucker, D. D., Bishop of Southern Virginia, is in the hospital in Norfolk, with three broken ribs, the result of a fall on October 30. It is reported that his condition is satisfactory.

The Rev. Benjamin M. Washburn, D. D., rector of St. Paul's, Kansas City, Missouri, has accepted his election as rector of Emmanuel Church, Boston, succeeding the Rev. Elwood Worcester, D. D., who recently resigned after serving the parish for many years.

The Rt. Rev. Paul Jones, D. D., some time Bishop of Utah, and lately secretary of the Fellowship of Reconciliation, in New York, will spend the fall and winter in the Diocese of Southern Ohio, acting for the Rt. Rev. Theodore M. Reese, D. D., Bishop Coadjutor, whose health has required that he have a leave of absence from episcopal duties for the time being.

The Rev. Herbert Pressey, formerly rector of St. Stephen's Church, Baker, Oregon, has accepted the rectorship of St. Mark's Church, Augusta, Maine, the change having become effective October 13.

The Rev. Herbert A. Wilson, Special Missionary in the Diocese of Michigan, who has had charge of St. Andrew's, Flint, for the past ten months, has been placed in charge of the work in Howell and Brighton.

The Rev. Walter B. Williamson, of St. George's, Detroit, Michigan, succeeds Mr. Wilson at St. Andrew's, Flint, Michigan. He will also have charge of Grace Church, Lapeer, and St. John's, Otter Lake.

The Rev. A. R. Eldon Garrett is now minister-in-charge of St. Hilda's, River Rouge, and St. Michael's, Lincoln Park, Michigan.

The Rev. William D. Davis has succeeded Archdeacon Hagger as rector of St. Jude's Parish, Fenton, Michigan.

The Rev. George Backhurst, formerly minister-in-charge of St. Paul's Mission, St. Clair, Michigan, has been appointed as Superintendent of the Detroit City Mission, at Mariners' Church. The change became effective on September 1, when the Rev. H. J. Pearson, after a summer spent in England, assumed the rectorship of the Church of the Messiah, Detroit. The Rev. George W. Ridgway will continue as assistant minister at the Church of the Messiah.

The Rev. R. M. Blachford has resigned as missionary-in-charge of St. John's, Otter Lake, and Trinity Church, Caro, Michigan.

The Rev. H. R. Williams has resigned as rector of the Church of the Good Shepherd, Lexington, and Christ Church, Croswell, Michigan.

The Rev. Donald Veale has resigned as missionary-in-charge of St. John's, Howell, and St. Paul's, Brighton, Michigan. Mr. Veale has been transferred to the Diocese of Missouri.

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"They could not enter in, because of unbelief."—*Hebrews* 3-9.

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And from the barren, rugged hills,
They saw a vision fair.

"Go forward! Canaan's pleasant land
Unfolds before thine eyes."
They heard; but fear and unbelief
Did rob them of the prize.

Once more the Church of God has come
Unto this self-same place;
Once more she sees the crucial hour
And meets it face to face.

Once more she hears the Voice of God
Who speaks to guide and bless;
O! will she faithless turn again
And seek the wilderness?

No! she has learned her lesson well;
And "While 'tis called to-day"—
She leaves the wilderness behind
And seeks the upward way.

Once more the vision she had lost
Has come to her again;
And by Thy mercy Lord of Hosts
It shall not be in vain.

O Israel! there are tasks to do
And victories to win,
But God will bless thee all the way
If thou wilt enter in.

—*Frederick W. Neve.*

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Bishop Atkinson, of North Carolina, at General Convention of 1865	6
A Letter to Friends From the Hankow Littell	7
Bible Questions and Answers....	8
Eckener's Debt to Maury....	8
We Believe That Thou Shalt Come —Kenneth Mackenzie	9
Westminster Theological Seminary.	10
Prayer Offered by M. F. Maury....	10
A Twenty-fifth Birthday—Elibabeth Cole	11
Favorite Scripture Verse	11
Book Review	11
Letters to the Editor....	12
Church Intelligence	12
Family Department	16
Children's Department	18
Personal Notes	23

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Thoughts For the Thoughtful

He who would walk in safety must walk uprightly.

There is no such thing as an accidental saint.

"A good man loves goodness in the abstract, for its own sake; in others as well as in himself, in God transcendantly."

"God sent His Singers upon earth
With songs of sadness and of mirth,
That they might touch the hearts of men
And bring them back to heaven again."
—Longfellow.

The day is coming when nations will flee from armament as from a plague. For history shows that when a nation takes to arms and flaunts its power, it is inevitably sounding its own doom. —Dr. Geo. O. A. Buttrick.

"Light obeyed increased light:
Light rejected bringeth night."

There is nothing that a human being can gain that can be of any value to him unless it strengthens his spirit; neither is there anything he can ever lose that can in any way injure him unless it weakens his spirit.—Epictetus.

No man can live wisely, deeply, truly, until he has got out of the notion that he is his own property. Herein is the great mystery of the Christian faith.—Joseph Parker.

Let us be content to work,
To do the things we can, and not presume
To fret because it's little.—Browning.

Teach me to live! No idler let me be,
But in Thy service heart and hand employ,
Prepared to do Thy bidding cheerfully:
Be this my highest and my holiest joy!

He who loses wealth loses much; he who loses a friend loses much; but he who loses courage loses all. Hold on to your courage.—Appleton.

Behind the chaos of good and bad just about us, behind the seeming defeat of the right, behind disaster and loss and doubt, there stands up to our sight the figure of infinite love controlling all things. Beyond the imperfections of life lies the fulness of heaven!

He is not what he ought to be who with no increase of insight or earnestness, prays the same prayer, or offers the same praise twice. The need recurs, but in the meantime the soul ought to have learnt more of what it is for such as it, to ask of such a God.—Phillips Brooks.

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EDITORIALS

Vol. 94. RICHMOND, VA., NOVEMBER 16, 1929. No. 46.

"BIBLE BELT"

At last a modern philosopher and intellectual genius, exploring and describing these United States, has discovered that a section of the country known as the South and a State of it known as Virginia really exist. Count Herman Keyserling is the remarkable discoverer and, through an elaborate article in The Atlantic Monthly, tells his conclusion that this nation's real hope, real life and promise of continuing progress and power are in the South.

Observers, guided by common sense and acquaintance with facts, see nothing more exasperating or ridiculous than the shallowness and superficiality of the much-trumpeted claimants of intellectual and artistic superiority. Foreigners come, see New York, glimpse Washington, perhaps Boston, possibly Chicago and San Francisco, are seized as valuable social lions and advertisements and entertained in some pretentious houses and depart, triumphant, convinced that they have studied, seen and thoroughly understand the people, character, characteristics and prospects of all territory between the two oceans and Canada and Mexico. Perhaps we retaliate by sending forth our own philosophers who return to us, after some weeks or months in London or Paris, exuberantly persuaded that they know all there is to be known of Great Britain and the British, of France and the French.

Count Keyserling improves on his philosophical predecessors from abroad. He actually found and visited land and population South of the Potomac and they seem to have been a revelation to him. Results of his contacts are interesting, based on fallacies and absurd ignorance of truth, and yet partly true. Briefly, he finds the people of the South, especially those of Virginia, will be the guiding, governing, uplifting, saving power of the republic, because, he says, the Southern gentleman and gentlewoman "are the only types of complete souls the United States has yet produced." Like most of his kind, he fails to indicate what he means by "souls". Probably he was unwilling, or unable, to comprehend that the South has had, yet has and will have power disproportionate to its material wealth and voting strength, because by tradition, instinct and custom it has been, is and will be the "Bible Belt"—so named derisively by one of the smallest and most impotently vicious of journalistic sewer rats, a person, let us all be glad to know, of immediate foreign extraction. The South has stability and the majestic might of character founded on Christianity, directing its thoughts and sentiment and society. The count, in his attempted analysis of causes on which he bases prediction fails to dig deep enough. As usual with the constitutional materialist, he scratches feebly at the surface and refuses to penetrate to the fundamentals and actualities.

The Cavalier stock, of which so many Southern people come, sense of superiority surviving from former leadership, comparative poverty and absence of greed and intense industrial activity are recited by the count as explanations of what he calls soul supremacy and consequent general dominance and preservative influence in the South.

DeTocqueville, French gentleman and statesman, immeasurably an abler man than the count, lived in this country in 1831 and 1832 and wrote two large volumes on "Democracy in America", after faithful and intensive study, for the enlightenment of his countrymen. He gave many chapters to religion and its place in the life and future of our government. Himself a Roman Catholic, he dwelt at length on the repugnance of public sentiment to mixing religion and politics and on the wise abstention of the clergy, of all sects and denominations, from participation in politics —conditions of the past apparently curiously revived and illustrated by recent occurences in Virginia.

DeTocqueville wrote:

> "Despotism may govern without faith, but liberty cannot. Religion is much more necessary in the republic than in the monarchy. How can it be possible that society shall escape destruction if the moral tie be not strengthened as the political tie is relaxed? And what can be done with a people which is its own master, if it be not submissive to the Deity?"

He quotes New Englanders giving lavishly to send missionaries to the newly peopled States of the West, because "It is our interest that the new States be religious to maintain our liberties" and adds:

> "Such are the opinions of the Americans, and if any hold that the religious spirit I admire is the very thing most amiss in America and the only element wanting to the freedom and happiness of the human race is to believe in some blind cosmogony, I can only reply that they never have seen a religious or a free nation."

Perhaps the allegiance of the "Bible Belt" to the fundamentals of Christianity may be partly inheritance through the Cavalier strain, as Count Keyserling thinks. That blood has gone far and is evidenced in many remote places and lowly homes. Despite silk stockings, love locks, womanish looking lace ruffles at ankles and wrists and frequent follies and profligacies, the Cavalier was a good deal of a man. His underlying beliefs were very distinct and downright. His soul asserted itself in deathless devotion to church and king, enduring reverence for them while both were in the dust and cheerful readiness to yield for them

life and blood and land. To some of us he is a more attractive figure than the smug, orderly modernist, believing in nothing, but protecting carefully his own skin and wage. Sir Walter Scott gives in one swift paragraph the humor and pathos of one of the worst of the Cavalier type, poor Roger Wildrake, swearing, drunken, reckless, who fought desperate duel with a man he challenged for "taking the wall" of a clergyman, pushing him from the narrow footpath into the mud of the street, and thereby insulting the Church. Yeomen who followed the Cavalier in staking all for a fallan cause, came with him to these strange shores and stood with him in maintaining the "Old Dominion", the one of Britain's wide possessions that Cromwell could not conquer, transmitted, maybe, the same instinct of fidelity and faith and courage born of the soul and without soul impossible. The Cavalier strain gave us Washington and Marshall, the most potent human forces in the establishment of the Union, and Lee, greatest power of all, among us here, for formation of character and as inspiration for emulation. But the best we get from the Cavalier and the Anglo-Saxon strain is the loyalty to religion they bequeathed us. The count ignores that. He may not know that the South has come through fires, refining much gold, purging away much dross. Early ease and opulence and pride of race and station tempted to indolence and decadence. Then came defeat and destruction, desolation and threat of extinction. Through the vicissitudes hearts have been bent in humble supplication for deliverance from the perils of prosperity and adversity and surely fixed where alone true joy is to be found. As a special favor of kindly Providence, for which to be deeply grateful, we have escaped the servile superstition of European superiority which has crowded the faculty lists of Northern and Western colleges and universities with foreign names and foreigners, and, also, the inflow of Atheists, Nihilists, Anarchists, Socialists and Communists, which afflicts and endangers the North and West.

From several converging causes the South has continued staunchly and sturdily the "Bible Belt", holding fast to the old faith of the fathers and founders, ruled by religion. That is the real power we have. DeTocqueville was right when he said, ninety-eight years ago, that power would rule and save the country . It is strange coincidence that the Frenchman, writing in 1832, and the German, in 1929, viewing the changing and changed country, form opposite standpoints and reasoning from differing premises, reached practically the same conclusion. The Frenchman of 1832 believed religion would preserve government and nation. The German, in 1929, believes the section in which religion is most prevalent and adherence to it most loyal and constant will rule and preserve us all.

There is no need nor excuse for sectional, prejudices, animosities or jealousies. All of us can unite in admiration for Puritan principles and achievement, for the vast work in building the country and winning glory for it done by the New England strain everywhere. All of us can and should hope very earnestly for the speedy and complete Americanization of all who come to us from overseas. We of the South have no justification for arrogance. We have been guilty of many sins, follies, neglects, and have much yet to learn from our brethren elsewhere and can find in them much that we may imitate. Conceding frankly the merits, virtues and services of others, let us pray very devoutly that we of the Southern States may escape the foul infections that invade even some churches beyond the Potomac and continue to be the "Bible Belt", citadel of pure, fundamental Gospel Christianity, and that all skeptics, doubters, higher critics and heretics of all varieties arising among us may continue to go from us to more congenial atmosphere and surroundings. Whether our section shall be dominant in politics, industries, wealth, is for the future. We of the present can do our respective parts to keep alive and active and powerful the teachings, meanings, faith, blessings and purifying, ennobling, principles of our Holy Religion.

Alfred B. Williams.

PRESIDING BISHOP.

The Right Reverend Charles Anderson, D. D., Bishop of Chicago, was elected our Presiding Bishop to fill the unexpired term of the late Bishop Murray at the meeting of the House of Bishops in Washington, D. C., on November 13. At the same meeting the Reverend S. Harrington Littell, of Hankow, China, was elected to succeed the late Bishop LaMothe.

Bishop Anderson will be remembered by many as delivering the inspiring sermon at the great opening services of the General Convention in Washington in 1928.

BISHOP ATKINSON OF NORTH CAROLINA, AT THE GENERAL CONVENTION OF 1865.

Captain S. A. Ashe, of Raleigh, North Carolina, author of the standard history of that State, is kind enough to send corrcetion of the story of the General Convention of the Church of 1865, recently published, along with some connected facts regarding Bishop Atkinson.

The circumstances of the return of the Southern bishops to the Church organization of the United States as given by Captain Ashe are not told in the contemporary newspaper accounts and probably do not appear in the official minutes, doubtless were obtained by Captain Ashe from Bishop Atkinson personally, and, of course, are absolutely authentic. Following is an extract from Ashe's History of North Carolina:

"The various religious denominations, having severed their relations with those of the North, remained in that condition; but the Episcopal Church had somewhat of a territorial character, and on the passing away of the Confederate States the question arose as to what should be done about 'The Protestant Episcopal Church in the Confederate States'. Some of the Diocesan Councils were held in May, 1865, but nothing was determined by them. The General Council was to meet in November, while the Triennial Convention of the Church in the United States was to meet in October. The Presiding Bishop on July 12 urged the bishops of the Southern States to attend. The meeting was to be at Philadelphia where 'Beauty and Booty' had been placarded as the incentive for enlistment, where Phillips Brooks had preached his violent sermons, and where, on May 6, the Episcopal Recorder had demanded that some of the leading bishops and clergy in the South should be hanged, a sentiment that found expression likewise in other Church papers. The invitation of Bishop Hopkins, however, appealed to brotherly love, and Bishop Atkinson deemed it his duty to propose reunion; and the State Council elected delegates to Philadelphia as well as to Augusta.

"Bishop Atkinson attended at Philadelphia, October, 1865, but when urged to put on his robes and appear with the Northern bishops, he declined, but took his seat in the body of the Church, but, later, he was prevailed on to take his seat as a bishop, along with Bishop Lay, of Arkansas; and the 'Gloria in Excelsis' was sung. There was a resolution for a joint service of thanksgiving on the restoration of peace. It contained an emphatic sentence touching the re-establishment of the authority of the United States, and was adopted by the House of Bishops. During the discussion Bishops Atkinson and Lay had absented themselves. When the House next met it became known that these Southern bishops would not join in that service. The resolution was at once reconsidered, and Bishop Atkinson was appealed to. He said: 'We are thankful for the restoration of peace, but we are not thankful for the re-establishing of the authority of the national government over all the land. We acquiesce in that result. But we cannot say we are thankful. We labored and prayed for a very different termination. I am willing to say I am thankful for the restoration of peace to the country and unity of the Church.'

"At once the resolutions were modified, merely to 'a day of thanksgiving and prayer to Almighty God for the return of peace and the unity of the Church.' While Bishop Atkinson's action did not at first meet with the approval of all that communion in the State, he was so revered and beloved and the purity of his motives and purposes were so evident, that eventually all bowed in submission; and so it came about that the Episcopal Church of the South passed away, the Southern Dioceses returning to the Church of the United States."

Captain Ashe adds this comment for The Southern Churchman:

"It is to be remarked that it was Bishop Atkinson

who, by proposing that the State Church Convention should send delegates to the Triennial Convention, led the way—took the first step towards the reunion of the Church in the United States. His personal conduct had ever been in such accord with his ecclesiastical duty—his bearing and action all through life had ever been so reasonable, tender, wise and in conformity with his sacred calling—that there was blended in the regard and esteem of the people both reverence and affection. Indeed, but few men could have ever been so highly regarded in life. The following incident may be of interest:

" 'Wherever the army halted,' says Sherman's aide in his Story of the Great March, 'almost every inch of the ground in the vicinity of the dwellings was poked by ramrods, pierced with sabers, or upturned by spades. It was comical to see a group of red-bearded veterans punching the unoffending earth. Nothing escaped the observation of these sharp-witted soldiers.' Sometimes it may have been comical, but at others it was tragical.

"The venerable Bishop of North Carolina, in some respects one of the foremost men of that period, Thomas Atkinson, being at his home at Wadesboro, on March 3, when the Federals entered the town, sat down quietly at his books in his library, having asked the others of his family to remain in a room in the rear of the building. A soldier having knocked at the door, he opened it. 'He at once, with many oaths, demanded my watch, which I refused to give him. He then drew a pistol and presented it at me, and threatened to shoot me immediately if I did not surrender it. I still refused, and the altercation becoming loud, my wife heard it, ran into the room, and earnestly besought me to give it up, which I then did. He then proceeded to rifle our trunks and drawers, took some of my clothing from these, and my wife's jewelry.' 'In some instances,' adds Bishop Atkinson, 'defenseless men were killed for plunder.' "

A LETTER TO FRIENDS FROM THE HANKOW LITTELLS

September—1929.

AFTER an absence from China of over two years, it is indeed good to be back again at our home in the mission. In this locality, everything is fairly quiet at present, but several days before reaching China we realized the unsettled atmosphere of the country. A day out from Hongkong on our way up the coast, we learned that about one hundred and fifty suspicious characters had boarded the steamer, and as we were then in the very center of the pirate-infested waters of China, were relieved to hear that a strict guard was being kept over these passengers, who were travelling fourth class and who may well have been members of the gang who board steamers and at a given signal over-power the officers, and then are joined by a fleet of sailing vessels bearing other pirates from the shore. The men on our steamer were placed under armed guard day and night, and iron gratings were erected between them and the rest of us on the ship. With such precautions, nothing out of the ordinary happened, and we reached Shanghai at the end of June as planned.

Cheering News

On our arrival we were cheered by good news of the condition of the Church work in the Diocese of Shanghai. The temporary interference with educational and medical work which, in some places still continues, has not stopped direct evangelistic work, and Bishop Graves told us that baptisms in his diocese during the past twelve months have been larger in number than in any other year of the mission's history. For two successive years the number of confirmations has also exceeded all previous records. The same encouragement is recorded from the great Bible societies, both the British and Foreign, and the American, which report larger circulation of Scriptures, or of portions of Scripture, in the past year than in any previous year.

St. John's University was just completing a year's work of unusually quiet, steady progress, with a satisfactory attitude on the part of the students which has never been surpassed. Thirty-two men were receiving their bachelor's degree, while sixteen degrees in medicine and eight in theology, were being conferred.

St. Mary's Hall had also finished a remarkable year, and already school fees were pouring in from a rush of girls who hoped to be admitted next term by paying so far in advance.

Only one school in the Diocese in Shanghai has registered under the Chinese Government—that is, the boys schools of the Church of Our Saviour, which is an entirely self-supporting parish and school. And, this is the only institution which has been seized by the political factions of local Chinese. The building has been smashed up. For three weeks it looked as if the entire church property would be confiscated; and there is no prospect at present of reopening the school. Registration was apparently taken as a pretext for political interference with the internal working of the school, and this experience has not increased confidence that tying up our institutions to the Government is a wise move in this time of change and uncertainty.

China Is Not in a Rut.

For things are certainly seething in China, and are a long way from settling down into a peaceable and quiet Government. There is nothing especially obscure or inexplicable in the shiftings and counter-shiftings of the present political groups and of the military leaders of the country, unless one imputes to the Chinese traditions, beliefs, organization, economic system and experiences which they do not possess. The backgrounds of ideas and habits which are essential to effective civil Government and loyal co-operative effort, exist only in a rudimentary state in the China of today. At any rate, **things are not in a rut**, and there is movement and life and activity, wise and otherwise, throughout the length and breadth of the land. "Nationalism" is almost a religion, and is being bolstered up in many ways, in the same manner that a religious cult might be propagated; and, although it has so far shown itself impotent to overcome the old devious habits of oriental politics, it is a very genuine force in the country. It may fail again and again in its promises, but its strength does not diminish, and the future must lie with it. For in its broadest terms, Nationalism is neither a faction, a general, nor a government; it is merely the impact of modern thought upon China, and the force of that impact is well-nigh irresistible.

Experiences on the Yangtze.

The steamer trip up the Yangtze is always a delight, and we enjoyed the four days of the picturesque trip up the "Great River". As we passed Nanking, the new capital, we saw part of the new boulevard which runs for miles from the banks of the Yangtze direct to the tomb of Sun Yat Sen, which was dedicated late this spring.

At Kiukiang we disembarked for Kuling. On leaving the steamer we experienced the first of many illegal demands upon us by irresponsible officials, who in many places have already laid aside the terms of the tariff-schedule recently drawn up by China with other nations. In place of the likin-tax, which is merely local exactions in addition to legal custom duties, demanded by officials at will, which China promised to abolish, they have substituted at Kiukiang, a "Consumption Tax"—which is the same thing under another name. Two men, looking at my boxes, stated an arbitrary amount that must be paid on each, before I could take the things ashore, without knowing or asking what the boxes contained. When I asked to see the schedule of charges, they said there was none in print, but that they knew what was the proper tax to collect! I asked to see the receipt which they issue for payments, and they replied that none is given. When I finally agreed to pay whatever they charged, provided they would give me an official receipt, duly signed and stamped, which I would then send to Nanking with a full statement of the case, they changed their attitude completely, and under cover of the fact that I had paid full customs duties on my goods already at Shanghai, they declared that, of course, any further tax was illegal, and that they would not think of pressing for additional payments! As a matter of fact, at Shanghai, I had been required to pay the full Luxury Tax on such necessary foods as cereals and coffee, the Customs having decided that everything in our supplies was a "luxury".

Kuling and the American School.

I took Mrs. Littell and the children up the hills to Kuling, and we were delighted to find the place so little injured by the military and communistic disturbances of the past

three years. Our bungalow was entirely untouched, and we found things exactly as we left them. The place is very beautiful, with three years' added growth to the trees and bushes.

The American School building also has been preserved from harm, and, as you may have heard, will be used again as the pupils re-assemble this month for the school term. Mr. Stone, the headmaster, has returned with his family, and is taking up with great vigor and interest the work which he has built up into such an admirable institution. Our children, Morris and Nancy, will be at the Kuling school this winter.

While I was at Kuling the Provincial Government made an attempt practically to steal the management of the Kuling Estate, by simply claiming without the slightest legal right, the control of the property. This involved the lots and houses of persons from fifteen or sixteen nationalities, and was such a flagrant breach of all the promises which the Nationalist Government has made in regard to protecting the rights of foreigners in China, that the matter was taken directly to the attention not only of the Nanking Government, but also to some of the Western Governments. Wide publicity was given to this attempted confiscation of property rights, which have been secure and unquestioned under recognized international law for the thirty-four years since Kuling was first purchased. The effect of the publicity at Nanking and elsewhere, at a time when the Government is claiming that it can protect foreign life and property without continuing Extra-territoriality, was most marked and immediate, and for the time being, the matter has been dropped.

Bishop Roots, and Three More Chinese Bishops.

Leaving the family at Kuling, I came on to Hankow alone. I found the Bishop well, and highly enthused over a trip to the Diocese of West China, where he and Bishop Norris of Peking had been to take part in the consecration of two Chinese Bishops. Speaking of his journey in the mountains and on the rivers of Szechuen Province, he said:

"I have never anywhere traveled through more beautiful country. In the smaller towns and villages, carefully tilled farms occupying all available ground, the teeming population, sparsity of schools, absence of modern sanitation, prevalence of preventable diseases, draining of vigorous youth into the armies, fear of banditry, penetration of a few political slogans, and the introduction of new ideas through laying out and partial building of new roads by military dictators—these are typical of China today. Yet the evident and deeply felt unity of Szechuen as distinct from and yet a part of the Nation, has as yet found only partial expression in either provincial unity of administration or coordination with the central government at Nanking.

"Every aspect of the people's life is undergoing profound changes and it is hard to say whether political or educational or economic or social or religious interest are most deeply stirred.

"The inherited religious instincts of the people are far from dead, though to judge from the sights at temples and local shrines, and chance conversation by the way, as well as what the missionaries report, there is an open-mindedness and readiness to hear something new which opens wide doors for preaching. And everywhere the Christian Mission and the Chinese Church are recognized as having come to stay and as worthy of respect."

You have probably heard also of the consecration at Hankow of the Rev. Lindel Tsen as Assistant Bishop of Honan. That was in February of this year; and now in the Chung Hua Sheng Kung Hui (our native Chinese Church) we have five Chinese Bishops (as many as the Church had altogether when I first came to China). The addition of these three Chinese brings the total number of our bishops in this country up to seventeen.

I find that our Hankow Religious Tract Society has the same report of growth and development as the mission and tract societies of Shanghai. The circulation of Christian books and tracts during 1928 increased by nearly 2,000,000; the total circulation being over 7,000,000 issues. And that in time of widespread unrest and famine!

Famine.

As you know, famine has raged over large parts of China for two years or more. Recent abundant rains are making possible crops in some of the western districts, but still there are wide regions where the people are close to starvation. It is not merely drought or inundation which causes famine in China, but civil warfare, banditry and increasing growth of opium. From one province cannibalism has been reported; and newspapers tell how the people there caught forty bandits and devoured them. A Chinese remarked when he heard this:

"Good idea! This is the most practicable solution of the Chinese bandit problem that I have heard!"

Personal.

I found our possessions in the Hankow house in remarkably good condition, considering that the house was occupied by Chinese soldiers after we left. Later it became a convent used by the good sisters of St. Anne, who were driven out of Shasi by wild hordes of soldiers in 1927 and who have not returned to their station since. The house is tumbling down in places, but is being repaired, and will continue to be "home" to us for a time. While little Joe, aged five, is the only one of the children who will be in Hankow this year, Edward is just across the river at Wuchang, on the teaching staff of Boone School, and is able to visit us frequently. John our eldest son, and his bride are in the American Legation at Peking, where he has the rank of vice-consul. Charlotte is a Junior at Vassar, where she is making the most of her college course and having gloriously good times, incidentally. Harrington is at Kent School, in the competent hands of Father Sill. (I think now that all the members of the Hankow Littell family have been accounted for!)

Changes.

Of course, we notice many changes in the Church work of this diocese after such a long absence. I miss not only many of the American members of the mission in this center, for our staff is dangerously low in numbers now, but also some of our best Chinese, like the Rev. T. T. Yang, a country clergyman of unusual evangelistic fervor, who died while I was away; and the Rev. T. K. Hu, one of the most remarkable preachers, who has retired because of ill health. These are severe losses to the evangelistic side of the work, which is not the strongest part by any means at present.

While our problems are many in the Church, there will be no letting down of effort nor failure to seize the opportunities before us. The Christian Church is a great and dependable steadying influence amid the cross-currents of vast and vital changes going on, changes which the Chinese people have had so little experience to help them face and direct. But there is no doubt of the fact that we find decided improvement over the conditions which we left two years ago; and we look forward to a continuous, though necessarily slow, development all along the line, which will make ultimately for a stable and progressive national life, so peaceably ordered by God's good governance, that His Church may joyfully serve Him in all godly quietness. Meantime we are thankful and glad to be back, and to have part in the work of building up God's Kingdom in China; and we send this letter of greeting and of warm regard to our many friends who uphold us in affection and prayer.

On behalf of the whole family, I am,

Faithfully yours,

S. Harrington Littell.

American Church Mission, Hankow, China.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 5.—From a Biblical standpoint through what age are we now passing, and where can I obtain light as to each other age?—G. R. G.

Answer.—We are now living in the sixth or Church age, also known as the age of grace. God's word treats of several ages as covering the course of this present world. Each previous age ended in human failure and Divine judgment. The Scofield Bible will readily aid you in your study of dispensational truth. There are also many Scriptural pamphlets on the subject.

Question No. 6.—Will The Southern Churchman kindly enlighten me as to why our Saviour, the Lord Jesus, has so many different names. I find at least twenty-five?—F. M. S.

Answer.—Your question is specially important. Search carefully and you will find more than one hundred different names, the reason being that no one name could express His greatness, His wisdom, His power and His glory. Each name, therefore, aids in revealing His different attributes, and various relationships to His own blood-bought followers. In Christ is hid all the treasures of wisdom and knowledge (Col. 2:3), "and His name shall be called Wonderful". It is a fascinating study to list these names and catch the ever-increasing view of the greatness of our

Lord, in proportion to our increasing knowledge of each of His many titles.

In Christ is hid all the treasures of wisdom and knowledge (Col. 2:3) and how appropriate, then, that among His wonderful titles we find that "His name shall be called "Wonderful"—Mighty Counselor, King of Glory!"

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

XIX.

WITH the enemy incarcerated (Rev. 20:1, 2); with the King administering the government of the world, we are now able to comprehend in more particular details His benign office. The restoration of the earth, including the restoration of the land which gave Him birth, intimates

The Restoration of the Nation

to its lawful home. We are assured that He will gather together His dispersed from the four corners of the earth (Isa. 11:10-12); He shall lead "the seed of the house of Israel from all countries whither I had driven them; and they shall dwell in their own land" (Jer. 23:7, 8). He will remove the reproach of His people and give them "praise and fame in every land of their shame" (Zeph. 3:14-20). The very elements will participate in the glorious process (Isa. 49:12, 13). The comfort of His people which has been the theme for song and gladness, will now be made real (Isa. 40:1, 2; 54:4, 5). He will bring back to them the years of destruction (Joel 2:5); He will give "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 60:20; 61:3). Having been found in the land where they are now congregating with zeal and zest, their purification will have been effected, as we noted previously by His pouring out upon them "the spirit of grace and supplication as they look upon Him who was pierced and they shall mourn because of Calvary's tragedy" (Zech. 12:10). He will come to them with the balm of consolation when their sin is repented of; and His great heart will respond to their plea for mercy. Hence, Jerusalem shall be the joy of the whole earth (Ps. 48:1-8), and

Out of Zion Shall Go Forth the Law

and the word of the Lord from Jerusalem (Isa. 2:3). We pause for a moment to note that Isaiah does not prophesy of the Christian Church, as is so popularly imagined. His distinct qualification is "The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem" (Isa. 1:1; 2:1). By no process of exegesis can we arrogate these wonderful promises and predictions to the Church and leave the nation of Israel destitute of its glowing hope. Christians who do this are spiritual despoilers; Jews who decline to accept the vision are blind to their true wealth. We cannot be too insistent as to this. Certainly, we may put into a Christian hymn, "Rise, Crowned with light Imperial Salem rise", but that does not, cannot abrogate God's pledged intention to restore His people to their land and its rights. The glorious sixtieth of Isaiah from which the thought was taken still rings out the eternal purpose, "Rise, shine; for thy light is come; and the glory of the Lord is risen upon thee." For the Scripture cannot be broken (John 10:35). Therefore. we behold in this millennial age,

A Forgiven and Restored People,

who shall enter into the fulfilment of the promise given to Abraham. He did not inherit the land (Heb. 11:12) as we know, nor his descendants after him. Barring the realm of Solomon, and that not altogether unmixed with hostility (1 Kings 11:25), interfering nations were constantly breaking into the peace of God's people, until the final deportation when King Zedekiah lost the crown, which has never been restored. Nor will it until "He comes, whose right it is" (Ezek. 21:27). We review His heart-burning declaration as He wept over Jerusalem, "Ye shall not see me till ye say 'Blessed is He that cometh in the name of the Lord'" (Matt. 23:37-39). And now that He shall have taken the crown and brought the nation to Himself, forgiven the sin of Calvary in the recognition of the sorrow that marked their revelation of it. He will fulfil to them all the gracious promises upon which the fathers of all ages have doted with longing and prayer. How alluring the prediction, "They shall dwell in their own land" (Jer. 23:8). And now they shall, with the land extended far beyond the present limits (Ezek. 47:13-21; Deut. 11:24). That was an audacious claim of Moses (Deut. 32:8), "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the peoples,

According to the Number of the Children of Israel".

Such a phenomenon has never been known. But it will be; and the surrounding nations will gladly make room for the people of the land (Isa. 49:18-23). We must concede that such a prospect, far distant in perspective, and in Isaiah's day far removed from any possible fulfilment, must have been by inspiration of Him who has challenged us in the memorable declaration, "My counsel shall stand" (Isa. 46:10). Unless one brings the mind to a close study of the prophetical sections of the Word of God in a reverent desire to know and follow God's plan, a wide comprehension of the divine intention is not possible. Few can take the time; few care; and more do not believe in it at all. Our present province is but to suggest headlands of expectancy and trust thereby to win the reader to seek more light as he is able. But surely, we must see from these alluring passages that a marvellous future lies beyond us in this poor, sin-cursed earth, with which our Lord is to benevolently deal in "that day". And how we may warm our hearts towards the people of His choosing as we discern in the prophetical outline the purpose to exalt them who have been as the off-scourings of the nations. Patient, unresisting, trustful, they have bided their time and now it shall have come. How significant the words, "The sons of them that afflicted thee shall come bending unto thee; and all that they despised thee shall bow themselves down at the soles of thy feet" (Isa. 60:14)! The wildest dreams of man could not portray a so-compensating picture. But God planned it; and in many places in His Word has pledged His purpose (Jer. 31:35-37; 33:19-26 as illustrative).

The Missionary Achievements of Israel.

during this age are not to be lightly estimated. There may be some division of opinion as to what that mission will be. But we may at least hazard the guess that it will be a world-wide evangelism in every way reversing the tragic verdict of the night before the crucifixion. Then, they said, "Away with him" (Luke 23:18); "Let him be crucified" (Matt. 27:22, 23); "Not this man, but Barabbas" (John 18:40). In the new age, they will joyously cry, "Lo, this is our God; we have waited for him" (Isa. 25:9). And they will enthusiastically spread the news to the inhabitants of the earth. We can little appreciate the thrill with which they will burst into praise and worship before our Lord and Saviour, who as the Son of David is truly theirs according to the flesh, even as He is ours according to the power of the Spirit of God. And evidently, the original Twelve (excluding Judas of course) will now enter upon the fulfilment of the singular promise which flowed from the interrogation of Peter (Matt. 19:27, 28). They shall sit upon thrones,

Judging the Twelve Tribes of Israel.

As they were witnesses to the rejection, they will now direct the acceptance. The uniqueness of their position has no parallel. Israelitish by blood, children of God by the new-birth, they will combine the two relationships in a special ministry. The depths of their joy in this will transcend anything that can come to those who were not with Him in the horrors of the Garden and the Cross. And though they "all forsook him and fled", they were in some degree included in His sufferings; so that the exaltation is commensurately appreciable. And probably they will be joined by many of the race, who came under the power of the "new man" in Christ. For the special ministry of the nation will be to prove the Messiahship of our Lord Jesus and the everlasting truth of "the Word of God which liveth and abideth forever" (Isa. 40:8; 1 Peter 1:22-25).

Those of us who are regally related to Him will have our part in "the restoration of all things" as we have already noted. But it will be more in the line of winning men to the spiritual side of our Lord's royalty. Having been translated into the kingdom of the Son of His love (Col. 1:13), the God and Father of our Lord Jesus Christ will have His place for us. Our possession of bodies capable of astral as well as terrestrial life, there may be many missions according to the royal purpose in which we shall be engaged. The prospect is hidden from us and only reverent contemplation may picture the possibilities of that age of wonders. The vision of Isaiah which discerns a "highway"

(Isa. 35:8) of a supernatural character may be the medium through which our two-fold ministry shall be met.

So we close this period of our study with the heart-warming assurance that God has not forgotten His ancient people (Isa. 49:13-17); that He will not fail to fulfil His promise to Abraham (Gen. 12:1-3); that the tragedy of Calvary, acknowledged and repented of will bring joy to the nation which demanded His crucifixion (John 12:32); that in a way unprecedented, the people of the land will become the custodians of the truth and the administrators of His benefaction to the whole wide world; and that Jerusalem will possibly become the capital of the earth.

WESTMINSTER THEOLOGICAL SEMINARY

(Reprinted from "The Presbyterian".)

(Continued from last issue.)

Additional Details of the Story Related by Dr. Frank H. Stevenson.

DR. STEVENSON told of the depression that followed the decision of the St. Paul Assembly. Hundreds of supporters of the doctrinal position of Princeton Seminary had felt that the light had gone out of the sky. Some of them had spent themselves utterly in the vain effort to warn the Presbyterian Church of the disaster that attached to the popular catch-words: "An inclusive seminary for the church."

He spoke of the happiness of associating with the Philadelphia business men who had proceeded in a business-like way to a constructive work and had not been disturbed for a moment by adverse criticism. He said the friends of the new institution were multiplying and that he could not conceive of a decreasing interest and was sure that from this time Westminster Seminary was certain of a large place in the hearts of Bible-loving Christians all over the world. The difficult thing was to make a beginning, and this had been accomplished.

The first plans called for not more than thirty students, not more than six professors, and a budget not to exceed fifty thousand dollars annually. The latest report shows forty-three students committed to the school; a well-rounded faculty of brilliant scholarship and teaching ability; $31,000 in cash on hand for the first year's expenses; pledges made in Philadelphia on July 18 for $22,000 more; a building adequate for present purposes conveniently located in Philadelphia given rent free and tax free; and a peace and joy among the sponsors of the movement that is ample compensation for all labor done.

That the seminary needs more money, more friends, a permanent site, and adequate endowment, is, of course, apparent. Every additional student is expensive, and unforeseen requirements occasion fresh outlays of money. The demands for the current years are considerably in excess of anticipations. The offerings of every adherent of the institution will be necessary, and much more, if the first year is completed without debt. But letters from the Finance Committee are going out to Presbyterians asking help; and help will come. It is a notable fact that the $31,000 in cash contributions have come without solicitation and largely from givers living at a distance from Philadelphia.

According to Pennsylvania law, no educational institution in the state can grant degrees until the possession of $500,000 in productive income is proved, aside from grounds and buildings in use by the school. This is a goal Westminster must reach. Degree granting powers are not immediately essential, for students who are planning to preach find degrees of slight value, and to them a certificate showing the completion of the prescribed course of study, signed by the faculty and bearing the authorization of the seminary, is a sufficient credential. Until recently, Princeton Seminary gave such certificates to graduates. But some students will be preparing to teach in colleges and theological seminaries, and to them degrees are of consequence. The stability of Westminster will hardly be assured until its endowment meets the requirements of the wise provision of the law of Pennsylvania and a reserve fund of at least $500,000 should be subscribed and set aside for dependable income. Churches and individuals will enjoy contributing to such an object. They will be giving to a cause beside which all other causes seem transient and small.

Question: Is Westminster Seminary to be controlled by the General Assembly?

Reply: It is not. Westminster will be controlled by individuals who are Presbyterians, for the purpose of teaching the Reformed Faith as set forth in the Westminster Standards. It will continue to do this regardless of the decreasing interest of church courts in sound doctrine. Its student enrollment is predominantly Presbyterian, and most of its graduates will occupy Presbyterian pulpits. It is expected that students from other Evangelical churches will take advantage of the instruction offered by the eminent professors on the faculty of Westminster. They will be welcomed heartily.

Dr. Stevenson thought a permanent organization for the seminary could be attained within a few months, and that the members of the board and corporation would be satisfactory to the conservative constituency in the church. The temporary officers had consecrated themselves to the work at hand and would do their best pending more formal arrangements.

He added that too much credit was not likely to be given: (1) To Dr. Schall and the group of Philadelphia elders for initiating the project and giving time from their busy affairs to seeing it through; (2) To Drs. Wilson, Machen and Allis for devoting their entire vacation to the seminary, speaking and writing constantly, securing the right teachers, preparing the curriculum, and putting their experience at the disposal of the executive committee; (3) to Mr. Morgan Thomas, treasurer of the seminary, for the loan of a fine office in the Garrett-Buchanan Company, and the use of his office staff during the summer; (4) to Mr. Paul Woolley, who has toiled day and night with the immense number of details involved in preparing for the comfort of students, carrying on a vast correspondence, and executing orders of the committee with good judgment and speed; (5) to Mr. Edgar Frutchey, for developing plans of finance; (6) to Mr. F. M. Paist for his work as chairman and for his rare ability to direct the enterprise steadily ahead; (7) to The Sunday School Times and other evangelical papers for stalwart editorial support; and finally (8) to the known and unknown friends of the Old Book and the Old Faith who have freely given their money and their prayers to Westminster; and to those who are preparing to help in days to come.

Dr. Stevenson closed by recounting messages of encouragement from ministers: David D. Burrell, H. H. McQuilkin, Maitland Alexander, L. B. Crane, F. N. McMillin, A. Gordon MacLennan, and F. Paul McConkey. None of these had been able to attend the early meetings, but all were in thorough accord with measures taken.

Professor Robert Dick Wilson's Ambition for the Seminary.

Dr. Wilson declared that the new seminary in Philadelphia, if it were to attain its purpose, must be saved from the fate of being "just another seminary". The Christian Church had too many seminaries of this sort now. Westminster must take rank with the best schools in Scotland and Germany. It must be respected by powerful schools of theology like Union Theological Seminary and the theological departments of the University of Chicago and Harvard. Professors at Westminster must be equal to the task of answering the most learned men in the world of scholarship when they attack the Bible. He said he never could be what they call in Britain "a little Englander", one who thought provincially and could not think in terms of the continents of the empire. Unless Westminster attained an international reputation, it would fail. He thought the new seminary had teachers to attract students from across the seas, and leaving himself out of account, he said something of his colleagues, of their equipment and accomplishments. He was glad they were young men of vigor and ambition. He predicted that students would come from Japan and China, from India and Persia, from South Africa and Holland, from Scotland and North Ireland. Dr. Wilson was sure American Christians would sustain the institution to the last dollar required for its prosperity.

Dr. Machen said the steps taken toward a new seminary had not been taken lightly or hastily, but with all due deliberation and with earnest prayers for the blessing of Almighty God.

He called attention to the condition of churches of the Reformed Faith in Europe, and said in many countries there is almost nothing left of the once mighty Evangelical Church. The friends of the Gospel waited too long before acting. In Holland is a notable exception. The Church there, under the leadership of wise men like Kuyper and Bavinck, has kept in large part uncompromisingly loyal to the truth, and amid widespread blight, Holland is showing a vigorous Christian life worthy of the best traditions of her sturdy and great past. He thought it altogether unnecessary to consent to a drift in American Christianity which will lead to inevitable ruin.

ECKENER'S DEBT TO MAURY.

When Graf Zeppelin flies to America again, and Dr. Eckener makes his promised visit to Richmond, he should be escorted out to the Maury monument, and there he should place a wreath. For it was Maury, as this paper has more than once reminded its readers, who fixed Dr. Eckener's route for him long before the German engineer was born. Maury established the important fact that the prevailing winds are from east to west in mid-Atlantic, via the Azores, and he made that the general route of travel for all sailing vessels. The North Atlantic never carried any heavy east-to-west tonnage until the era of steam. In the next era, unless vastly more powerful engines are devised, the airship will return to the track of the vanished clippers.

What patience Maury had in working out his Sailing Directions! From the naval observatory in Washington, he sent out appeals to every sea captain whose name he could get. All of them were asked to make daily observations of the wind, the current and the weather, to record these in special logs, and to send these books to Maury. He and his assistants spent years in going over each of these, in fixing on the map the point of every observation, and in marking there the direction of the wind at the time the reporting ship had passed. It soon became necessary to plot curious circles between every meridian, so that the mariner might note the change of the wind at the different seasons. In the course of three or four years, most of the blank spaces on the charts were covered, and the sheet became a mass of figured circles, bewildering to the layman, but so full of meaning to the sailor that he was often able to save weeks on a voyage.

Yes, the monument to Maury is a monument to patience! —Editorial in Richmond News Leader.

PRAYER OFFERED BY COMMODORE M. F. MAURY.

For thirty-four years every night Commodore Matthew Fontaine Maury offered the following prayer, which he dictated with almost his dying breath as a legacy to his children.

"Lord Jesus, Thou Son of God and Redeemer of the world, have mercy upon me. Pardon my offenses and teach me the error of my ways; give me a new heart and a right mind. Teach me and all mine to do Thy will, and in all things to keep Thy law. Teach me to ask those things necessary to eternal life. Lord, pardon me for all my sins, for Thine is the kingdom and the power and the glory, forever and ever. Amen."

A TWENTY-FIFTH BIRTHDAY.

By Elizabeth Cole.

We do not consider a person very old on his twenty-fifth birthday. On the contrary, he is supposed to be just starting out in life—his childhood, adolescence and youth have now passed and he is about to reap the advantages of those habit-forming and character training years. At twenty-five he has reached man's estate with a future before him.

In considering the twenty-fifth birthday of one of our oldest organized health movements, however, we are inclined to feel that a decade has been a long period of time. The National Tuberculosis Association, which was founded in 1904 and this year celebrates its twenty-fifth birthday, has crowded these years so full of accomplishment that we are inclined, and rightly, too, to regard it as a grandfather among organizations.

When the National Tuberculosis Association was formed, there was only one other non-official health agency of a national character in the entire United States, the American Public Health Association, which was organized in 1872. It had no operating program, however, and its energies were devoted largely to the publication of a magazine and the conduct of an annual meeting. Thus the National Tuberculosis Association became the first organized health promotion agency of a non-official character in the country, with a nationwide scope and program, and has served as a model for many of the other specialized public health movements.

Laymen as well as physicians were included in its membership from the beginning, and its purpose to help the country, both economically as well as socially in combatting the scourge of tuberculosis has been manifested in many more ways than in the chief outwardly-seen one, namely, the greatly reduced death-rate.

For twenty-five years the National Tuberculosis Association has been a leader in organized education of the public in the ways of health. By emphasizing the need for rest, fresh air, food, cleanliness, sanitary living and working places, freedom from fatigue in various occupations, as well as the need of suitable institutions for incipient and advanced cases of tuberculosis, this association has made its greatest contribution. It has made the public health-conscious.

In looking back over the twenty-five years these are some of the actual results they have helped to bring about. In 1904 there were 115 sanatoria in the United States with an aggregate bed capacity of 9,107. On January 1, 1929, there were 618 tuberculosis hospitals and sanatoria with a combined capacity of 73,695 beds. There were no tuberculosis dispensaries or clinics in 1904. In 1928 there were 3,671. The first open-air school was established in Providence, Rhode Island, in 1908, and now there are at least 1,000 schools for children from tuberculosis homes or who are sub-standard in health. There were not more than ten public health nurses who devoted a definite part of their time to tuberculosis work twenty-five years ago. Now there are 7,115. There are eighty-three preventoria for children. In 1904 there were in existence twenty tuberculosis associations, of which number only eight had money or active programs. Now there is a state association in every state and there are local associations in the larger cities and counties numbering 1,454.

The Association was founded for the study as well as for the prevention of tuberculosis and research work has been carried on from the beginning. In 1920 a formal Committee on Medical Research was organized and the influence of its coordinated studies and discoveries has already been marked.

These are briefly a few of the visible accomplishments of this twenty-five year old movement. In supporting its work through buying Christmas seals the funds of which are used to carry on the campaign it is well to remember that twenty-five years is a comparatively short time and that there is much more to be done. There are still over 500,000 living cases of tuberculosis in this country and in 1928 there were 93,000 deaths. There are far too many patients being admitted to sanatoria in the late instead of early stages of the disease. Although we can rejoice that the death-rate has been cut in half, yet in the age period, fifteen to forty-five tuberculosis still takes more lives than any other disease. Here is the prime productive group of our nation, with one out of every five deaths occurring then caused by tuberculosis!

There can be no feeling of self-satisfied complacency on this twenty-fifth birthday. Rather should there be a renewed ambition to go forward. Armed with maturer experience, it will be the aim to reach that goal when tuberculosis shall be reduced to a comparative minimum.

Book Reviews

THE EFECTIVE CHRISTIAN COLLEGES: By Dr. Laird T. Hites. Cloth. Pp. 259. Published by The Macmillan Company, New York City. Price, $2.

Here is an unusual plea for the training of Christian men, who shall be so gripped with the reality of their faith that they shall by the contagion of their own enthusiasm spread abroad the glories of their calling. Far too long has the matter of evangelism been relegated to the clergy or professional preachers who have the gift. The present-day trend towards personal evangelism is a good sign which Dr. Hites would welcome. And his contention is that, instead of a man's losing his religion by going to college, he should find it there, if he has none when he enters, or discover it to be a growing power if he goes there with a definite religious experience.

And we may sympathize with his assertion that most of Christian students enter college with but untutored concepts of religion. It has been handed to them by parents and others, who know as little of the reason why of Christianity as themselves. They have been poured into a mould and come out antagonistic to the larger world to which college life introduces them. Much of the wreckage which we deplore through college influences is the result of this "naive religious heritage", as Dr. Hites calls it. There is no sensible ground for a young Christian losing his faith, unless he has very little to lose. The author cites one case who enthusiastically said, "Dean, this year has been the most wonderful in my life. I came here to learn; but I had no conception of the great things I should learn; and what I have discovered has strengthened my faith. I can see God everywhere." That young man may have been anything, denomination-wise; but he had something worth treasuring. And we are bound to say that much was due to the influence of judicious teachers, who were not

bold and blatant to break down his faith, but to meet him on the ground of his appreciation of the great scientific truths which his college was to offer him; and to lead him onward to build upon solid foundations. Dr. Hites has no sympathy with the iconoclasm of some professors (whom we know) for their notorious anti-Christian attitude.

Kenneth Mackenzie.

EDUCATION AND RELIGION: By President Charles F. Thwing of the Western Reserve University. Cloth. Pp. 264, with Index. Published by The Macmillan Company, New York City. Price, $2.

Dr. Thwing has the same note of encouragement for the education of our young men and women in truly religious thinking and doing by means of the education which the college provides. When he says, "My present interpretation is that the knowledge of God should be made a part of the course of study of the college and the university", he quotes the memorable sermons and teachings of the elder Dwight of Yale; President Carter of Williams and that widely loved man, Mark Hopkins, of whom a student when asked to define a university, declared, "With me at one end of a log and Mark Hopkins at the other."

The author's counsel to the student in his formative period and as well in the lengthening years of post-graduate life, particularly the legal and medical men, through whom every class of men will find a fitting classification, is a wise and fatherly solicitous appeal to the highest of which his readers may be capable. Dr. Thwing may well so dispose of the problem at hand; for his long years of experience in the exalted office he filled as president must have mellowed his heart and softened the severely technical angles of his administrative years. He protests against the tendency to make the aim of education the getting of a living, rather than the living of a life. Certainly, a man with such a concept of the object of education cannot fail to impress his readers with the lofty ideals of his own mind and heart.

Kenneth Mackenzie.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Mrs. L. D. Campbell, of Bunkie, Louisiana:

> "God, who hath commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Corinthians 4:6.

Who will send one from the far-away places as well as very near us?

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

MASS AND THE LAW OF THE CHURCH.

Mr. Editor:

The following appears in the "Christ Church Reminder", the weekly bulletin of Christ Church, Chattanooga, Tenn., under date of October 27, 1929:

> "The helpful thing about the priest making the ablutions immediately after the Communion is that it enables us to make our thanksgiving at once. After long experience I find that thanksgiving is often forgotten. One should never fail to make earnest thanksgiving as soon after Communion as possible. At the High Mass, or one at which you have not communicated, this time during the ablutions should be used for fervent intercessions, acts of self-dedication and love, confession, resolutions and promises to God of greater efforts to pure living and loving Him."

The quotation is here interrupted to observe that inquiry has so often been made by the writer in these columns, **without reply**, for the authority of any Clergyman in the Protestant Episcopal Church to celebrate "Mass" (High, Low, Requiem, or any other kind), or for the authority of any Bishop to permit any such celebration in his diocese, that the necessary inference is that, for the most part, the law of the Church, expressly and specifically repudiating and condemning the Mass, is regarded as a dead letter.

Of course, individual thanksgiving after the Holy Communion meets with instant approval, but it is highly instructive to note the character of thanksgiving the communicants of Christ Church, Chattanooga, are advised to offer:

> "The following is a simple thanksgiving, with minor changes, compiled by one of our Holy Priests, and I am sure he would not object if we, finding it helpful, use it:
>
> " 'Hail Mary: St. Joachim: St. Ann: St. Joseph: St. John: St. Francis: St. Athanasius: Pray for us: St. Augustine: John Keble: Edward Pusey: Pray for us: James deKoven: Father Field; Mary Gabriel: Pray for us: All ye Holy Angels and Saints; All ye Holy Innocents; Pray for us'."

It may be interesting to some of your readers to be reminded that the Rev. Edward Pusey, one of the "Saints" whose prayers are thus invoked, was an English Clergyman who, in the early part of the last century, actively participated in the organization of the "Anglo-Catholic", or "Back to Rome" movement, which was imported to America and is now engaged in an earnest effort to disrupt the Protestant Episcopal Church.

What is the law of the Protestant Episcopal Church in the United States of America on the subject of the Mass and Invocation of Saints?

The answer is found in the Articles of Religion, which the last General Convention overwhelmingly refused to scrap.

> "Article XXXI. Of the one Oblation of Christ finished upon the Cross.
>
> The offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. **Wherefore, the sacrifices of Masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.**"

Could the Church have spoken in plainer language?

What is the law of the Church concerning Invocation of Saints, such as St. Pusey et al? Article XXII tells us:

> "The Romish doctrines concerning Purgatory, Pardons, Worshipping and Adoration, as well as of images as of relics, **and also Invocation of Saints**, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather **repugnant to the Word of God.**"

Such is the law of **this Church**, to which every Bishop and Clergyman, at ordination, solemnly swore conformity.

But what do such trifling things as the doctrinal laws of the Church and oaths of conformity amount to, anyway? Why not take steps at the next General Convention to boldly and frankly do away with them?

C. L. Marsilliot.

Memphis, Tenn.

ARE YOU HELPING TO DO IT?

"Voltaire is reported to have once said that to kill the Christian religion, they (the atheists) must first kill the Christian Sabbath. Whoever then does not keep the Sabbath day holy, according to the noted skeptic, is helping to destroy the Christian religion."

ALWAYS ROOM FOR ONE MORE.

"I'd join the church if it wasn't so full of hypocrites," said a man, who stood very high in his own opinion, to a clergyman, who replied: "My dear fellow, don't let that stop you. We can always find room for one more!"—C. E. N.

Church Intelligence

Winona Lake School of Theology.

The 1929 session of Winona Lake School of Theology, was the best in its history. A satisfactory increase in the student body was registered, and both faculty and students were enthusiastic in their work.

Eighteen denominations were included in the student body. Eighteen states and Canada were represented. This school is rapidly coming to be known as "America's Summer Seminary."

The faculty was "all star" made up, as usual, from outstanding professors who are recognized as authorities in their particular fields, and known to be evangelically orthodox in their faith. They are Dr. Melvin Grove Kyle, Dr. John E. Kuizenga, Dr. Leander S. Keyser, Dr. George L. Robinson, Dr. Robert H. Glover, and the Dean, Dr. J. A. Huffman.

The officers of Winona Lake School of Theology are: Dr. W. E. Biederwolf, Director; Mr. C. E. Sawtelle, President; Dr. J. A. Huffman, Dean.

A high percentage of the student body was made up of teachers from Theological Schools, Colleges, Bible Schools, Mission Schools and Pastors.

Elaborate plans are being made for next summer's session. Already an unusual amount of interest is manifested. The dates will be: First Semester, July 9-July 26; Second Semester, July 28-August 14.

The first class of Winona Lake School of Theology, composed of seven men and one woman, will be graduated next summer. Six of these will receive the Master of Arts (in Theology) degree, while two of them will receive the Bachelor of Theology degree. The graduates will represent almost as many states as the number in the class and several of the denominations. Winona Lake School of Theology is interdenominational.

A Prospectus of the 1930 session will be ready about the first of the year, and copies will be mailed to those requesting. Requests for copies of the Prospectus will be carefully filed, and filled as soon as they are ready.

An Emergency—NOW.

Hitherto, when the undersigned has written of Easter School, Baguio, it has been at the special request of the editor of the Diocesan Chronicle, or of the principal of the school. This is a purely voluntary contribution; an act of supererogation, with no request about it. Certain things ought to have been said long ago, but each succeeding principal of Easter School—there have been five in the last five years—has been too modest to say them, lest she seem to be self-seeking. The time has come, I believe, when they must be said and when something must be done about them.

The house used for residence of the principal at Easter School is a disgrace to a Christian mission.

Sixteen members of the Altar Guild went into the house one morning to clean it, and prepare a welcome for Mrs. Wilner and her family. Here are a few of the remarks made at that time: "How do we get this green stuff off the walls?" "What shall I do about this cupboard? If we wash it all the paint falls off." "None of the windows will close." "We cannot dry these things, because if the fire is built forward, it fills the house with soot." "Those girls are cleaning the ceiling and it is all falling down." "It is impossible to clean the windows or they will fall out." "None of these things will go through the doors"—and since the Wilners have arrived, they have found it impossible to move the necessary furniture from room to room.

I did not see the house through Mrs. Wilner's eyes, when she arrived with a family of four in the midst of a typhoon and found a puddle of water in every room, but I did get a little insight into her spirit when I heard her very Christian remark, "Well, it is fine to know where all the leaks are right away, so that we may avoid them." It may be fine to know where the leaks are, but there is no avoiding them, as she has since found out. Mr. Wilner came across a story the other day of a family in the southern mountains that lived in such a ramshackle house that every time it rained the inmates had to go out and sit in the sedan. His comment was, "Our situation is the same, except that we have no sedan."

The Wilners have come to Easter School prepared to "play the game" with heart and soul, and with a courage that few would have, knowing the circumstances beforehand. An emergency changed all their plans and gave them four days instead of four weeks to pack up their goods and take the helm at Easter School. They are the kind of missionaries who can meet emergencies. We want them kept fit to do the big piece of work they have undertaken with such high courage. We hope that some one who reads this may meet the emergency at Easter School by providing—not next year but now—a decent dwelling place for the Wilners.

This is an emergency **now.**

"I think this house is all worn out," said one of the little Wilners, as a slice of house came out at his touch. May some one come to the rescue, before the residents are all worn out trying to live in it.—F. C. B., in The Diocesan Chronicle.

Well-Known Churchmen Receive Honorary Degrees.

The Episcopal Church was prominently represented at the Convocation of Columbia University held on October 31 to commemorate the one hundred and seventy-fifth anniversary of the foundation of the University. President Nicholas Murray Butler, of St. George's Church, New York, presided. Bishop Manning gave the benediction and Dr. Caleb Stetson, rector of old Trinity Church, offered the opening prayer. Mr. William Barclay Parsons, the Chairman of the Columbia Trustees, and a vestryman of Trinity Parish, made the oration.

Among those receiving honorary doctors' degrees were the following well-known Churchmen:

The Rev. Bernard Iddings Bell, Professor of Religion in the University and Warden of St. Stephen's College, Doctor of Letters.

Milton H. Turk, Dean of Hobart College (Columbia 1886), Doctor of Letters.

(It is interesting to note that Columbia and Hobart are two of the three colleges originally founded in New York State under the auspices of the Episcopal Church.)

The Rev. Roelif H. Brooks, rector of St. Thomas' Church, New York (Columbia, 1900), Doctor of Sacred Theology.

The Rev. Francis L. H. Pott, President of St. John's University, Shanghai (Columbia, 1883), Doctor of Sacred Theology.

Charles Sears Baldwin, Professor of Rhetoric, Warden of St. Ignatius' Church, New York (Columbia, 1888), Doctor of Letters.

John Erskine, Professor of English, novelist, superintendent of the Sunday School of St. Agnes' Chapel, New York (Columbia, 1900), Doctor of Letters.

The Rev. Elwood Worcester, rector of Emmanuel Church, Boston (Columbia, 1886), Doctor of Sacred Theology.

Frederick J. E. Woodbridge, Johnsonian Professor of Philosophy and Dean of the Graduate Schools, Doctor of Laws.

Birthday Thank Offering.

The Birthday Thank Offering is a voluntary offering given by the boys and girls of the Church to show thankfulness for all God has given us of friendship, love and joy. It started at the General Convention, held at Detroit, Michigan, in October, 1919. It is always for new work, never for salaries.

The first offering was made to the General Convention meeting at Portland, Oregon, in 1922. This was a gift of a boat, Pelican II., for Bishop Rowe.

The second offering was for a school in Liberia, the third for a new dormitory for Hooker School in Mexico City. This last offering, presented to the General Convention meeting in Washington, in October, 1928, was the largest, amounting to $34,153.56.

The next offering to be presented at General Convention meeting in Denver, Colorado, in 1931, is to be for the Children's Ward in St. Luke's Hospital, Tokyo, Japan.

A Qustion of Canon Law.

The daily press reports a controversy among our Church people in New York.

The New York Conference of the Christian Unity League is holding its sessions this week, November 13-15, in St. George's Episcopal Church, New York City, at the invitation of the rector, the Rev. Karl Reiland. Also at the invitation of Mr. Reiland, the Presbyterian minister, the Rev. Dr. Henry Sloane Coffin, President of Union Theological Seminary, is scheduled to be the celebrant on Friday of the Holy Communion at the altar of this Protestant Episcopal Church.

This is considered contrary to the canon law of the Church, which says that no man not episcopally ordained can officiate at a sacrament of the Episcopal Church in an edifice consecrated as an Episcopal house of worship.

The Rev. Guy E. Shipler, Editor of The New York Churchman, supporting Mr. Reiland, said: "This conference is not being held under the auspices of the Episcopal Church. It is held under the auspices of the Christian Unity League. Dr. Reiland is simply offering a bit of normal Christian hospitality to the Christianity Unity League."

The Rev. Dr. Caleb R. Stetson, rector of Trinity Church, backs the objectors. He said: "I have no objection to ministers of different denominations meeting together to discuss Christian Unity, but I think it is going rather far for a Protestant minister to be asked to celebrate the Holy Communion at one of our altars, because I do not believe a Protestant minister wishes to be considered an Anglican priest."

The Anglo-Catholics are prominent among those who believe that the law of the Church is being violated. They have been hoping that the officers of the Christian Unity

League would substitute an Episcopal pastor for the Non-Conformist clergyman, in which event the Holy Communion could be held in St. George's and all the delegates, no matter of what Christian faith, could partake. The Anglo-Catholics have also suggested that this closing service should be moved to a neighboring denominational church, in which event Dr. Coffin could be the celebrant without breaking the canon law.

Bishop Manning, up to the time of this printing, had not yet taken any stand nor entered into the controversy.

Dr. Cameron Davis Elected Bishop Coadjutor of Western New York.

Dr. Cameron J. Davis, rector of Trinity Church, Buffalo, was elected Bishop Coadjutor of Western New York on the fourth ballot at the special convention of the diocese, held at St. Paul's Cathedral, Buffalo, on Tuesday, October 29.

It is expected that the Bishop Coadjutor-elect will become Bishop of Western New York in two years, when division of the diocese will be completed. Bishop David Lincoln Ferris has indicated his intention of resigning the Bishopric of Western New York in order to accept that of a new diocese with Rochester as its See City in 1931, when the General Convention is expected to approve the division. Under such circumstances, the Bishop Coadjutor automatically would succeed.

Dr. Davis was born in Watkins, N. Y., December 13, 1873. He was graduated from De Veaux School, Niagara Falls, N. Y., in 1891, and from Trinity College, Hartford, Conn., in 1894. He was ordained deacon in 1897 and priest in 1898, by Bishop Walker. He became curate of Trinity Church in 1897 and rector in 1901.

Dr. Helen S. Peabody.

Helen S. Peabody, for thirty-eight years principal of All Saints' School, Sioux Falls, South Dakota, died on All Saints' Day. Ever since her father, the Rev. A. B. Peabody, took his young bride out into the Dakota country in the pioneer ox-cart days, the Peabody family life has been woven through and through the fabric of the Church. Under Bishop Kemper's direction, Mr. Peabody became the only church missionary in a vast region. When Bishop Hare opened All Saints' School for white girls, in 1885, Miss Helen felt herself too young and inexperienced to shoulder the principalship alone, as he asked her to do, and associated her older sister, Sarah, with her for the first year. Any one who has access to the 1924 volume of **The Spirit of Missions** will be repaid by reading the charming article about those early days. Miss Helen, to whom the University of South Dakota later awarded an honorary degree of Doctor of Letters, continued as principal until 1921-22, when she was succeeded by a younger sister, Eunice, who has since become principal of the Cathedral School for Girls in Laramie, Wyoming. Another sister, Miss Mary, now in Sioux Falls, was Bishop Hare's secretary.

In the current annual report of the National Council, Bishop Burleson, having commented on the seeming widespread indifference in Church people to the whole cause of Christian education, adds:

"In contrast to the indifference manifested by the General Church, I feel it a privilege to record the splendid service of one family to the cause of Christian education. When last June Miss Eunice Peabody (fifth of the name resigned the position as principal which she had taken in succession to her elder sister, Dr. Helen Peabody, the women of this family had carried on the institution for forty-four years. Here is a contribution to Christian education which can scarcely be equalled and is nowhere excelled."

Gaining Ground!

Many thanks to you, diocesan and parochial treasurers, and to you, good people of the Church, for the fine support rendered to the missionary work of the Church during October.

During the month we made up $55,500 of the decrease from last year's receipts and are now "only" $82,242 behind 1928.

Only thirteen dioceses and districts are now in the one hundred per cent class, as compared with sixteen at this time last year. The districts of Honolulu, Liberia and Mexico, have paid their quotas for the entire year.

The practice of sending monthly statements to subscribers is steadily growing. It is necessary, because:

An unpaid pledge is a temptation.

1. To stay away from Church services.
2. To reduce next year's pledge.
3. To refuse to pledge for next year.
4. To give grudgingly instead of joyously.

Faithfully yours,
Lewis B. Franklin,
Treasurer.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Bishops Address Missionary Institute.

The Woman's Auxiliary of the Diocese of Washington held a Missionary Institute at Epiphany Church on Tuesday, November 12, beginning with a celebration of the Holy Communion at 10:30, with Bishop Freeman as the celebrant. Intercessions followed, and an address was delivered in both morning and afternoon sessions by Bishops Burleson and Campbell, respectively. These and other Bishops heard through the week have been in Washington attending the meeting of the House of Bishops on November 13 to elect a Presiding Bishop.

Foreign Lands Share in Cathedral Service.

The first Cathedral service broadcast to foreign lands from this country was that held on Armistice Day at 11 A. M. in Bethlehem Chapel of Washington Cathedral.

By special request of the Columbia Broadcasting System, the service as sung by the Washington Cathedral Choir, under the direction of Edgar Priest, and the sermon preached by the Rt. Rev. James E. Freeman, D. D., was broadcast over the nationwide network of the Columbia System, and to foreign lands through Station W2XE in New York. This service was a service of prayer and thanksgiving for all those who served in the Great War. The entire service was very beautiful and impressive and was participated in by a large congregation.

At three o'clock of the same day, the annual service in commemoration of Woodrow Wilson was held in front of the War President's tomb in Bethlehem Chapel. The service was conducted by the Rt. Rev. James E. Freeman, D. D., who was assisted by Dr. James H. Taylor, pastor of the Central Presbyterian Church, of which Woodrow Wilson was a devoted member. Bishop Freeman made a short address. The Cathedral Choir rendered the music of this service also and again later at the daily choral Evening service at four o'clock. Armistice Day was celebrated in a number of the churches throughout the diocese. At Grace Church, Georgetown, a flag pageant entitled "The Cross Triumphant", was presented. The service consisted of a special Litany in three parts, including "An Act of Remembrance", honoring those who made the great sacrifice in the World War; "An Act of Dedication", resolving to work unceasingly for the furtherance of peace, liberty and justice in the world, and "An Act of Thanksgiving and Prayer", giving praise for the steps already taken to end war.

The Rev. M. Mills Perkins, rector of the church, conducted the service and had charge of the presentation of the pageant.

At Christ Church, Georgetown, the day was marked by special selection of appropriate music, by sermon by the rector, and by playing of taps by a Boy Scout immediately after the benediction.

At Grace Church, Southwest, representatives from various patriotic organizations attended, and the military feature was carried out by the sounding of the call to colors and taps by a bugler from the Army War College. The rector, the Rev. Meade Bolton MacBryde, preached the sermon appropriate to the occasion from the text, "Lest We Forget the Things That Our Eyes Have Seen".

M. M. W.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

St. Andrew's Day Meeting.

For the St. Andrew's Day meeting of the Brotherhood in the Diocese of Pennsylvania, an unusually strong program has been prepared. The service and meeting will be held at the Church of the Epiphany in West Philadelphia, the former at five o'clock in the afternoon. Many months ago, Bishop Murray had accepted the committee's invitation to make an address at the afternoon service and taking his place, that great friend of the Brotherhood, Bishop Lloyd of New York, will be the visiting speaker.

At the large evening meeting the speakers will be the new Coadjutor of the Diocese, Bishop Taitt, Mr. H. Lawrence Choate, National President of the Brotherhood and Mr. A. D. Parker, active Layman of the Diocese, who was in missionary work in the West while prominently identified with one of the railroad systems.

The evening will close with an Hour of Preparation, conducted by the Rev. Dr. Tomkins, rector of the Church of the Holy Trinity and the rectors, wardens, vestry and Brotherhood of the Parish of the Epiphany are looking for a large and representative gathering.

The rector of the Epiphany Church, the Rev. William Newman Parker, who is a member of the Brotherhood's National Committee on Clergy Cooperation, will represent the diocese. The general theme of the meeting is taken from our Lord's reply to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Bishops Attend Meeting.

The Diocese of Pennsylvania is being represented this week at the Washing-

ton meeting of the House of Bishops by Bishop Garland and his recently consecrated Bishop Coadjutor, Dr. Taitt. It is Dr. Taitt's first opportunity to sit as a member of the House of Bishops.

The annual service of the Bishop White Prayer Book Society was held at the service Sunday evening in St. Paul's Memorial Church, Overbrook, at which the Rev. Joseph Fort Newton was the special preacher.

The semi-annual meeting of the Philadelphia Association of the Students of the Virginia Theological Seminary was held November 7, in the Bellevue Stratford. After luncheon the business meeting was held, at which the president, the Rev. Robert R. Windley presided, and the address was made by the Rev. Prof. George C. Foley, D. D., of the Philadelphia Divinity School on "The Historical Study of Doctrine".

R. R. W.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor

Armistice Service at Christ Church.

An impressive Armistice Day ceremonial was held at Christ Church, Norfolk, at the 11 A. M. service November 10, the rector, the Very Rev. H. Dobson Peacock, officiating. There were special prayers and music appropriate to the occasion, the lessons were read by Admiral Guy H. Burrage, Commandant of the Fifth Naval District and, in place of the sermon, an address was delivered by Admiral Watt T. Cluverius, Commandant of the Norfolk Navy Yard. Referring to the national colors that stood with the cross in the church, Admiral Cluverius earnestly, reverently and eloquently urged that the Church should lead the Nation in maintaining peace in the world.

In the processional the national colors used always by the church, following the cross, were followed in turn by regimental flags of the nation and the state attended by an armed color guard of sailors. During the service arms were stacked at the chancel steps and the official colors arranged on either side of the altar. After the benediction and before the recessional, colors and arms were presented before the altar, while Chopin's funeral march was played on the organ, followed by the firing of three volleys by a firing squad without the church, the sounding of "taps" by a naval bugler and, finally, by the thrilling strains of the National Anthem on the organ.

R. M. H., Jr.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop

Thirty-Ninth Anniversary.

The Venerable F. W. Neve, D. D., Archdeacon of the Blue Ridge, writes: "Only last Friday I took part in the thirty-ninth anniversary of the opening of the Church of St. John the Baptist in the Ragged Mountains, which was the first I ever built for the mountain people, and is, therefore, the grain of mustard seed out of which the Archdeaconry of the Blue Ridge has grown." The Archdeaconry has grown to cover an acre of 10,000 square miles, extending into seven counties, with forty-odd workers, twelve clergymen and about 1,100 communicants; twelve day schools and a preventorium for rebuilding undernourished children.

We recall The Order of the Thousandfold, an organization, which also was started by Archdeacon Neve. The daily prayer of its members is: "O God, make me a thousandfold more useful to Thee than ever before." It would seem that the prayer of this great and consecrated ambassador of Christ is being abundantly answered.

Let us "hold up his hands."

All this work requires large sums of money, even with the most careful management. There are other similar communities crying for the same attention, and the Archdeaconry of the Blue Ridge is eager to get to them. No greater opportunity for distinguished and valuable service could be opened to the members of the Episcopal Church than the support of this great enterprise.

LONG ISLAND.

Rt. Rev. E. M. Stires, D. D., Bishop.
Rt. Rev. J. I. B. Larned, Suffragan Bishop.

Laymen's Dinner.

Three hundred men, representing fifty parishes and missions in Brooklyn, sat down to dinner with the Bishop of the diocese and the Bishop Suffragan recently at the Leverich Towers Hotel. This dinner is the first result of the Laymen's Conference at Easthampton in September, and is to be followed by two other similar dinners, one in Riverhead on the evening of Armistice Day, for the parishes of Suffolk County, and one a few days later in Hempstead for Queens and Nassau Counties.

At the dinner, Dr. Walter Truslow, chairman of the Brooklyn Lay Committee, presided. The speakers were Wm. F. Leggo, Diocesaan President of the Brotherhood of St. Andrew; Wm. S. Hubbard, M. D., who gave his impressions of the Easthampton Conference; J. D. Allen, Ph. D., Principal of the Polytechnic Country Day School, who spoke very effectively on the responsibilities of fathers; and our two bishops. Bishop Stires made a strong and inspiring appeal to the laymen for personal work for the church, calling them the non-commissioned officers of the Church's army. Their part is a very important one, calling for devotion and sincere purpose, and allowing ample scope for all a man's talents. Generals can not win battles alone; rectors without the help of their laymen can accomplish but little. Bishop Larned's speech provided practical suggestions as to the laymen's part. By means of a large map of a typical parish, he illustrated group organization, and showed how effective such organization could be in the development of parochial strength, and how fine an opportunity the plan offered the hearty cooperation of the laymen.

If the interest which was plainly developed in the three hundred men present can be translated into action, or, in Bishop Stires' words, if we can "change a talkie into a movie", there will certainly be great results in the Brooklyn parishes.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.
Rt Rev. H. B. Delaney, D. D., Suffragan

Beloved Clergyman Passes On.

The Rev. Julian Edward Ingle, ninety-one-year-old retired clergyman, and one of the most beloved and venerated priests of the Episcopal Church in the Diocese of North Carolina, died at his home in Raleigh, at 6:30 o'clock the morning of November 4.

Funeral services were held at the Church of the Good Shepherd the day following.

Taking part in the services were Bishop Joseph Blount Cheshire, the Rev. Henry G. Lane, Dr. A. B. Hunter, Dr. Milton A. Barber, the Rev. W. W. Way and the Rev. E. H. Goold. As a special mark of respect to a departed priest the casket was placed in front of the altar within the chancel space.

The remains were left in the church for several hours after the services, and the body clad in full priestly vestments rested before the altar until carried to the station for removal to Washington.

Interment took place in the Congressional Cemetery in that city Wednesday morning, November 6.

The Rev. Julian Edward Ingle was born in Washington, D. C., August 25, 1838.

He came to North Carolina in 1879, accepting a call to Holy Innocents' Church, Henderson, where he remained in charge for thirty years, giving devoted service in a remarkably fruitful ministry.

The Diocese of North Carolina conferred many honors on this eminent priest, he having served as dean of the diocese for a number of years, and after the state was divided as dean of the Raleigh Convocation. He was also examining chaplain, secretary of the Diocese of North Carolina for over twenty-five years, and delegate to three Triennial General Conventions of the Church. He was also a trustee of St. Mary's School and St. Augustine's School.

At the time of his death he was senior clergyman of the diocese.

Although having no active parochial charge, in recent years, Mr. Ingle was often called upon for special offices at the Church of the Good Shepherd and at Christ Church, Raleigh, where he moved upon his retirement. His ministry at Henderson left an indelible impress on that community and few ministers have ever been so beloved in that city.

Those who were privileged to be near Mr. Ingle in his declining years will not readily forget his mental vigor and keen interest in the affairs of the church, nor will they fail to remember the depth of his humility, his penetrating sense of humor, the steadfastness of his faith, and his loyal devotion to the Church of his fathers.

FLORIDA.

Rt. Rev. Frank A. Juhan, D. D., Bishop

Annual Clergy Conference.

Record-breaking attendance of Florida's clergy, both white and colored, marked the Annual Clergy Conference of the Diocese, held in Jacksonville, October 9 and 10. The conference opened with a Corporate Communion in the Church of the Good Shepherd, the Rev. Charles A. Ashby, rector, the Bishop of the diocese being the preacher and the celebrant of the occasion. During the business sessions of both morning and afternoon, the subjects of Evangelism, the Ministry of Laymen, the Negro Work, Christian Social Service, Religious Education and Diocesan Missions, were presented and discussed.

The evening session was devoted to a serious consideration of the work of the Department of Finance. Florida, as for the past three years, expects to pledge its full quota to the National Church, and will make every effort in its coming educational campaign and canvass to arouse its people to look upon this goal as their obligation and

(Continued on page 22.)

Family Department

NOVEMBER.

1. Friday. All Saints.
3. Twenty-third Sunday after Trinity.
10. Twenty-fourth Sunday after Trinity.
17. Twenty-fifth Sunday after Trinity.
24. Sunday next before Advent.
28. Thursday, Thanksgiving Day.
31. Saturday. S. Andrew.

COLLECT FOR TWENTY-FIFTH SUNDAY AFTER TRINITY.

O Lord, we beseech Thee, absolve Thy people from their offenses; that through Thy bountiful goodness we may all be delivered from the hands of those sins, which by our frailty we have committed. Grant, this, O Heavenly Father, for Jesus Christ's sake, our Blessed Lord and Saviour. Amen.

For The Southern Churchman.

THE CALL.

Jessie E. Williams.

I know now it had followed me
For many a heedless year,
But I was busy at my task,
Too busy far to hear.

And so I toiled with fishing boats,
Drew nets from out the sea,
Unmindful that far-off voice
Was calling, calling me.

How long it fell on my dull ears
No human tongue can say,
But—glory of the universe!
At last—this very day—

An hour ago—divinely clear
Above the roar of sea—
"Come thou and leave thy fishing nets!
Come thou and follow Me!"

"Prayer, That Unnatural Act."

Who ever said such a thing as that? It seems as if it might be just one more of the ever-ready sneers and doubts that await every high endeavor. It looks like something we could well ignore as the utterance of an atheist. But not at all. This exclamation came forth from one of the greatest exponents of prayer that our age has seen. It was the word of one who never ceased praying, who kept praying in the forefront all the time, who was forever devising new ways and finding out and telling his fellows how to do it better. It was the voice of one who has been described as "the last of the great Puritans", Alexander Whyte. Right in the midst of urging men always to pray and not to faint, suddenly there leaps out of his talk about it this classic word, "half carol and half cry", "Prayer, that unnatural act".

Few could go beyond Alexander Whyte in telling the glories and splendors of praying. No one ever searched out with slower or more painstaking quest any least triumph of the human soul in prayer. None could commend it with more warmth or strive with more loving zeal to get some cold and silent soul to "take with him words" and speak again to God. And then on the other hand no one could tell with more frankness all the difficulties that beset the soul when it tried to do it.

Perhaps it never occurs to many of us that difficulty is an incitement as well as a discouragement, and that in this age when everybody is trying to show how easy and natural everything is, and how it can all be done with the turning of one's hand, there is still a place for those who are frank to tell how difficult it all is. These, too, win their converts. Such words brace and warm as well as startle and offend.

A prayerful woman, all her life prayerful, consecrated and devoted and never far away from the work of the kingdom, once heard these words and instantly she was all aglow and said with relief, "Who said that?" It did her more good to hear of some one who knew how prayer went against the grain, who felt all the hindrances that clogged the way of prayer, who knew how, the minute one began to do it, a world of other considerations would rise up to make one delay it, than to hear the familiar vein of how easy it was. Here was a word which reckoned honestly with all that difficulty with which she was so familiar. And, where the general way would be to tell how feasible it was and how natural, in short to make it so natural that you could put it off forever, here was a word which took account of all the rigors and the disappointments and the setbacks and, mysteriously enough, made her believe in it and wish to pray more than ever. At this word she was willing again to let down the nets. Ashamed hitherto at all her reluctances in praying, full of chagrin over the dull methods that beset her and the languidness that would lie like a shadow across the track of devotion, mortified by the long gaps that would intervene between the times of prayer, and so tempted to think it was against our nature, here came a word from one of whom all the world knew that he was "a passionate pray-er", one who had power with God and man and had prevailed, confessing that he, too, had always felt all this. And she took up her prayer with new courage and new force.

While prayer is the crown and glory of our nature, there is much in us that is clean contrary to it. We like to think about ourselves, and it is only with difficulty that we emerge from doing this and get to be at home in the lives of others, and especially in the life of God. Frederic Myers, the poet, who in his poem, "St. Paul", caught as fully as any one ever did the pain and passion and patience of Paul's life in prayer, has told us something of what the trouble is with us. He said that in his early days he was absorbed, almost to the exclusion of other influences, in classic literature. And then he found the reason was that classic literature is an intensification of one's own self. And the Bible does not encourage us to dwell long on ourselves. Prayer is an act that goes against our nature for the same reason. Another poet spoke of "shaking off the nightmare of self-consciousness and self-absorption", and that is what we do when we pray. There is nothing we are so proud of, nothing so inseparable from us, as our favorite thoughts, and when we begin to pray they begin to be challenged. "Let the . . . unrighteous man (forsake) his thoughts." The object of prayer is not only to press petitions, but even more to partake of the divine nature, and at that our nature rebels. And so prayer is unnatural to our lower nature. But to those who face that fact, brave that severance from self, from custom, from pleasure, there come the warmth and exaltation, the poise and peace and power that make us know what the divine nature is, given to us in Christ.

"Public prayer, that unnatural act," Dr. Whyte went on to say. Our immemorial habit of assembly for prayer seems so instinctive, and yet there is in it something that calls for all that is in us, and something that fights against what is in us, too. Beneath the decorous surface of our congregations, how much goes on. The assembly is "a sea of glass mingled with fire." And for whoever leads the prayer what fears, what faintness, what inadequacy and unworthiness, what temptations to silence all rush into sight at once when he names the ineffable Name! So it never takes places as calmly as we suppose. We have to call upon our souls and all that is within us, we have to summon almost forcibly the laggard faculties, they will not come up without our call. Men do not gravitate toward prayer. The gravitation is all the other way. They do not drift into it, they only master it.

And more, the whole movement of life with its cry for speed, for results, for action, its brag about "people who do things", its warnings that we shall be left out if we do not accept its terms and its times, all this conspires to make prayer seem an unnatural act. It goes against our nature in our highly organized society to have to do anything alone, and to be long out of view. We are ambitious, feverishly so, that everything we do should count for the utmost, and tell, and be seen, and that we should get the credit for it. We can run out on the street and by saluting many people by the way let them know that we are here; we hate to be forgotten; but we are not so sure that that act of praying will have more effect, more influence than anything else we do. Yet "influence is the power that is distilled from a life that is lived in communion with God." There is much in our time, and in every time, to make us feel it is not safe to stop for this.

It seems to be almost of the very nature of the best and highest things that at first they seem unnatural. Beatitudes, promises, blessings, rewards, and warnings—some one is always on the spot to tell us they will never work. A long forgotten man said in the United States Senate years ago that the Ten Commandments were an irridescent dream. The world has forgotten his name; but James Russell Lowell remains part of our life by his cheerful conviction that "the Ten Commandments will not budge". Those strugglers and wrestlers of our race, who found in themselves nearly everything to make them feel it was not natural for such as they to pray and to prevail, seem at this distance to be the only ones who were normal. Do not be deceived by every shallow passer-by who is dogmatic about what is natural. Christ brushed swiftly past all the pompous knowledge that paraded itself always in the way of his bringing weak and sinful men to know what pardon and wholeness were, and he bade the feeble and the evil to perform that act so unnatural for them at the moment, asking and seeking of God who would be their Father in Heaven. We, too, must brush past these pompous dogmatisms of our own hearts, and listen only to our Lord Jesus Christ about what is natural.—Sunday School Times.

For The Southern Churchman.

NOVEMBER GARDENS.

John S. Stephens.

In these November Gardens bare,
Once grew the rose, the lily fair,
And often on a summer's day
I revelled in their beauty gay.

But now a miracle is done,
Chill grew the winds and pale the sun,
And when I came again this morn
The lily and the rose were gone.

And in their place, I found instead,
But withered things, all dark and dead.
Without a vestige or a trace
Of their once loveliness and grace.

November Gardens bleak and drear,
There is a strange, sweet solace here,
Among thy drooped and dead bouquets,
Came memories of bygone days.

And though thy perfumed breath hath fled,
With all thy lovely flowers dead,
Thou hath the charm to wake in me,
Full many a golden memory.

A Historian's Reference to Christ.

Flavius Josephus, the well-known Jewish historian, lived almost contemporaneously with Christ—A. D. 37 to 96. In his famous volume, "The Antiquities of the Jews", is found the following interesting passage:

"Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to Him many of the Jews and many of the Gentiles. He was (the) Christ; and when Pilate, at the suggestion of the principal men among us, had condemned Him to the cross, those that loved Him at the first did not forsake Him, for He appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning Him; and the tribe of Christians, so named from Him, are not extinct at this day."—Selected.

For The Southern Churchman.

MONTHS.

William Allen Ward.

March
Is a little boy
Who runs away
With the wind.

April
Is a little girl
Who picks flowers
On the hill side.

May
Is a love-sick lass
Who wears a jonquil
In her hair.

June
Is a bride
Who uses the blue sky
For a dress.

Don't Spoil the Omelet.

Roy Chapman Andrews confesses to an error of 85,000,000 years in estimating the age of the dinosaur eggs he found last summer. He should be careful. Eighty-five million years makes all the difference between "fresh" and "strictly fresh" dinosaur eggs.—Detroit News.

For the Young Folks

THE STORM.

(And in the fourth watch of the night Jesus went unto them walking on the sea" (Matt. 14:25).

When Gennesaret was tossing,
The apostles in their crossing,
And the fury of the tempest stirred the deeps of Galilee;
The disciples' faith was crumbling,
At the shock of Nature's rumbling,
And their hearts forgot the Master who is Lord of land and sea.

When the hurricane was howling,
And the sky was dark and scowling,
And the little ship was sinking in the Sea of Galilee;
On the brink their hopes were trembling,
Fierce fears assailed, assembling,
And they lost their hope and vision in the Pilot of the sea.

When their final hopes were sinking,
And doubting gripped their thinking,
They consigned themselves to drowning in the Lake of Galilee;
When they'd given up the yearning
At the thought of home returning,
They saw a white-clad figure clamly walking on the sea.

Then Peter's voice came ringing,
From his confidence now singing;
"Master, bid me come, let me walk on Galilee".
Then the Master, sweetly smiling
At the storm and waves up-piling,
Called across to boasting Peter, "Come to me upon my sea".

Like a heavy anchor tumbling
From the deck through waters rumbling,
So swiftly was he sinking in the Sea of Galilee;
But his hands went quickly reaching,
To his Master, voice beseeching,
"Hurry, Master, save me, ere I sink beneath the sea".

Soon the Master's form was bending,
Heart and hands and hope extending,
And He lifted up the sinking from the deeps of Galilee;
And the eyes of Peter wondering,
Asked his Master why his blundering!
"If your faith was small and simple you could walk upon my sea".

When my ship of life is meeting
Darkest nights, where storms are beating,
Then my heart goes calling, singing to the Lord of Galilee;
Through the storm-cloud tempest's lining,
Breaks the Sun of Heaven, shining,
And my waters smile in calmness when He walks upon my sea.

—Selected.

For The Southern Churchman.

A PILGRIMAGE AND A STRANGER.

Myrtle Humphreys.

In Two Parts—Part I.

Sandy was on the verandah gnawing a ham bone, and about him were ranged all the little Harders who watched him with great interest. I said all the little Harders, but strictly speaking, there were only six of them. The seventh and youngest had gone downtown with her mother.

Sandy held the bone between his paws, and put his head first on one side and then on the other as he gnawed ravenously. It was a large bone and well supplied with meat. One of the Harder twins had taken it from the pantry and given it to Sandy. Perhaps it was fortunate for the dog that Mrs. Harder chanced to be downtown.

There were entirely too many dogs in the town where Sandy was born. Few and evil had been his days. For nearly a year after birth, he had run wild with his little brothers and sisters. Their food consisted of stray odds and ends, and they received more than one undeserved kick. Only a few days before, Sandy had been caught as he was hurrying a flock of ducks. A freight train stood upon a nearby switch, and the furious owner of the ducks caught Sandy by the neck and flung him into an empty box car.

"You've bothered my stock enough," he said, as he slammed the door. A moment later, the train pulled out, and thus was Sandy exiled from the city of his birth. It was dark and lonely in the car, and many hours passed before any one appeared. Then the train stopped and a brakeman opened the door. He seemed surprised.

"What are you doing here?" he queried. "How'd you get in? Out with you." And once again Sandy was booted into the open.

Disconsolately, he wandered down the street. It was hard to be a pilgrim and a stranger. Then it was that he spied the little Harders. He reflected that children were nearly always more friendly than grown people. Wagging his tail, he came forward, and was promptly accorded a royal welcome. All the little Harders greeted him like a long lost brother. Sandy sat up and held his forepaws primly against his chest. It was the only trick he knew, and he could not even remember who had taught him; but his posture caused a shout of admiration. Then it was that Tom Harder ran into the house and returned swiftly with the ham bone.

When the repast was ended, they had a fine game of romps. The Harder girls left their paper dolls on the verandah and joined in the frolic. Ted, the other twin, harnessed Sandy to their cart, and set the dog to pulling them down the street; and it was just at this point that Mrs. Harder came in sight. She was wheeling the youngest Harder in her perambulator, and her appearance raised a storm of acclamation.

"Mother, see what we've found."

"He's half starved."

"You ought to see him sit up."

"Mayn't we keep him, mother?"

Mrs. Harder looked from one to the other. Perhaps it was not strange that her face often wore a harassed expression, for the eldest of her seven children was only eleven. She regarded Sandy with a resigned air; and he thumped his tail against the sidewalk in a deprecating manner while an anxious expression stole into his beautiful brown eyes. Mrs. Harder relented visibly.

"We must ask your father," she said finally; "but nothing can be decided until we see whether his owner will claim him. Come into the house, Tom, and grind the ham for me, while I make sandwiches for your lunch."

Tom was frankly embarrassed, but he

faced the situation manfully. "There ain't no ham," he answered truthfully, if not grammatically. "I gave the bone to Sandy."

"And he did eat it all up," supplemented Arthur Augustine Harder. He was popularly known as "Bunny", which appellation he had bestowed upon himself, being entirely too young to pronounce his own baptismal name.

"You must not take things from the larder without asking permission, Tom," reproved Mr. Harder. "If you have given the ham to the dog, you must do without sandwiches for lunch, as there is nothing else. You must lunch upon bread and milk."

"But, mother, he was nearly starved," protested Tom; "and I'd rather do without the ham myself and let him have it"; and all the little Harders concurred in this opinion.

"Very well," responded their mother as she lifted the baby from the perambulator. "Put Sandy in the stable and then come immediately to lunch." Thereupon Sandy was escorted by an admiring retinue to the back of the house, where he was left in the abandoned stable for a period of temporary seclusion.

There was a school fete that afternoon and all the Harders, except the baby, were to attend. They were all dressed shortly after lunch, and Sandy barked dismally as he peeped through a knot-hole and saw them going down the street with their mother. A strange and disheartening stillness settled upon the premises. Sandy slept for a time and then awoke refreshed and ready for a frolic. After a time the baby also awoke from her nap; and the neighbor who was staying to care for her carried her to the front verandah, where she placed upon her the floor and gave her some playthings. Then, after trying the veandah gate to make sure it was securely fastened, she went in and shut the door.

Meanwhile Sandy was exploring the stables, seeking for a way to get out. After a time he discovered where a pane of glass had fallen from one of the old windows, and a moment later he was racing around the house.

The baby was not afraid of dogs. She crept to the edge of the verandah and peered through the bars of the little gate which had been erected for her protection. Sandy mounted the steps and kissed her through the bars. She giggled and rubbed her nose with her tiny fist.

Sandy was agile and the gate was low. He sprang over the barrier and romped about the enclosed space. The long linen protectors on the porch chairs first attracted his attention as they swayed in the breeze, and these were soon reduced to tatters by the dog's teeth. Then his frolicsome mood extended still further. The sofa pillows were shaken so vigorously that their filling came out and was scattered broadcast while the baby blinked and sucked her thumb. During the scuffle, the porch rug slipped through the gate and overhung the steps. Once again Sandy lept the gate, and, seizing one end of the rug in his mouth, he raced up and down the street with the rug trailing behind him and, raising a whirlwind of dust. The street sprinkler went by and reduced the dust-covered rug to a mass of mud, but Sandy was not disheartened. He dragged it back to the lawn and lay still gnawing and shaking it.

Everything has an end and even school fetes are no exception. Mrs. Harder came down the street with her brood trailing behind her, but she paused aghast at the sight by which she was confronted. Everything on the porch was in a chaotic state, and in the midst of it all sat Sandy calmly licking the baby's face while she on the other hand was crowing rapturously and burying her tiny fingers in the dog's shaggy coat. Mrs. Harder caught her up and dealt Sandy a resounding rap with her sunshade while all the little Harders stood appalled.

"Where is Mrs. Andrews?" cried Mrs. Harder. "How can she neglect baby this way! Look at my porch rug—and my pillows! Oh, dear! That horrid dog must go. He cannot stay here. The butter man comes tomorrow and I shall ask him to take him away."

The Master of the Checker-Board.

Phil had lived in the gray-shingled bungalow for a month, but during all

Hitting on All Eight!

Doctor Gives Hint to Lucky Salesman



IT'S a wise man that knows when he is slipping. Mr. R. F. Myers of 711 Rosedale Street, Baltimore, had the good fortune to get his tip straight from one of his doctor customers (he was selling for a pharmaceutical house) and since that lucky visit he has increased his business 50 per cent.

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A thousand or more descendants and relatives of men and women who, a hundred years or more ago, were buried in the cemetery of Grub Hill Protestant Episcopal Church, in Amelia County, Virginia, and many others as well have become interested in a project for the restoration of the ancient church and cemetery, the re-marking of all the graves and perpetual care of the historic burying-ground.

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Now that the Foundation has been perfected, and legal incorporation completed, the officers and directors will advise all known relatives of those who lie buried there and will seek to learn from them and elsewhere, the names of others. All these will be given opportunity to add to the Foundation fund which will establish and maintain forever a historic shrine and that will mean much to Amelia County and to the Episcopal Church in the Diocese of Southern Virginia.

Officers and Directors.

The officers of Grub Hill Memorial Foundation, Inc., are:

George B. Townsend, of Petersburg, President; Mrs. M. M. Eggleston, of Amelia, Vice-President; Philip Freeman, Stony Creek, Chancellor; the Rev. Edwin R. Carter, D. D., Petersburg, Secretary; Rev. J. R. McAllister, Dinwiddie, Treasurer.

this time he had managed to keep out of sight of the swarm of merry youngsters who lived on the street with him.

Then one Saturday mother went to the city to shop, and left Aunt Susan to take care of him.

"I'll wheel you out under the big elm," said Aunt Susan, briskly, when he had finished his breakfast. "It's a delightful morning to be outdoors, and you can watch the boys play ball."

Phil's eyes grew bright and anxious. "Aunt Susan," he began quickly, "I don't go outdoors on Saturdays. Mother wheels me out on the back porch sometimes, but usually I stay in and read."

"Nonsense," said Aunt Susan; "it's cold and damp on the back porch. An hour in the sunshine will do wonders for you."

Aunt Susan was not a person to be turned from her course by coaxing or threats, as Phil well knew from experience. He scowled as she wheeled his chair out into the splendor of the morning. The boys were playing ball in the vacant lot at the corner. He hoped they would not notice him. A year ago he was the best runner of his age in Deming school. Then came the swift, dreadful illness, and now he was a cripple in a chair.

Then Phil forgot his worries watching the game of ball. A big, curly-headed chap was the life of the game. Phil clapped his hands as he made a wonderful home-run. By and by the big fellow threw down the bat and sauntered across the grass toward Phil. The other boys went on playing at a wave of their leader's hand.

"Hullo, kid," sang out the big boy; "I'm Dick Reeves. Who are you?"

"Phil Dyer," he said huskily.

"Glad to you know, Phil," said Dick, throwing himself down on the grass beside Phil's chair. "I saw you watching our game. What did you think of it? We're the Walnut Street Rovers. We're just practicing this morning."

"You have a good team," said Phil; "a very good team," he ended with a sigh.

"Do you play checkers?" asked the big boy, hastily. "I feel just like having a good name now."

Phil's cheeks grew red and his eyes flashed. He rang the little silver bell that stood on the arm of his chair so loudly that Aunt Susan came hurrying to the door to see what was the matter.

"Aunt Susan! Aunt Susan!"he cried, "please find the checker-board for me. Dick and I want to play.'"

Aunt Susan smiled and vanished. An instant later she reappeared with the board and a pan of hot molasses cakes that were so crisp that they melted in your mouth.

Dick smiled as they began to play. He lost the first game and the second and then the third.

Next time Dick scowled thoughtfully over every move, but Phil won with as little effort as before.

Then Dick Reeves sprang to his feet. He put his hands to his mouth and uttered a piercing call. "Fellows, come over here," he ordered; "here's the champion checker-player of the town."

There was a wild shout and the crowd of boys raced across the grass. "Can he beat Charlie Perrigo?" yelled somebody.

"Shouldn't wonder," grinned Dick. "Sit down, Charlie."

Charlie Perrigo was a thin, dark lad, with piercing black eyes. He sat down promptly. The boys ranged around the players. It was a long, drawn-out contest, but Phil was the victor through one rash move of Charlie's.

"You're a wonder," exclaimed Dick. "Say, Phil, would your aunt let you go to the ball game this afternoon with us? We need a bright fellow like you to discover our weak points."

"That's so," agreed the gang.

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"I'll wheel your chair," volunteered half a dozen boys at once.

Phil rang the silver bell so hard that it almost cracked. Aunt Susan came running in a hurry. "We want to take Phil to the ball game this afternoon. He is going to be our coach," explained Dick. "We'll bring him home safely."

"Why, that would be splendid," agreed Aunt Susan.

"We need him," said Charlie Perrigo, generously. "He's a splendid thinker."

Phil drew a long breath of rapture. He had found a place in the great boy-world where he was really of use. The boys grinned happily, too.

"Well," said Aunt Susan, shrewdly, "as long as you both need each other, you can both help me in eating up my chocolate cake. Charlie, I'll need you to squeeze lemons. Dick, you may bring out the glasses and the plate, and, Phil, we'll let you cut the cake exactly into the right number of pieces."

All the boys were very happy to be needed, and the boy in the chair glowed with pleasure. Aunt Susan smiled, too. "If the team wins this afternoon, I'll make ice-cream for everybody," she promised.

"I think we'll have chocolate," gloated Phil.

And they did.—Congregationalist.

Constantly look up! Be on the watch for chances to rise, like a bird let loose, though but for a moment, into the upper air! Such is the nature of holiness. A spirit like this will demand the habit of fragmentary prayer for its own holy indulgence, and will demand it with an importunity proportioned to the superincumbent weight of earthly cares.—Austin Phelps.

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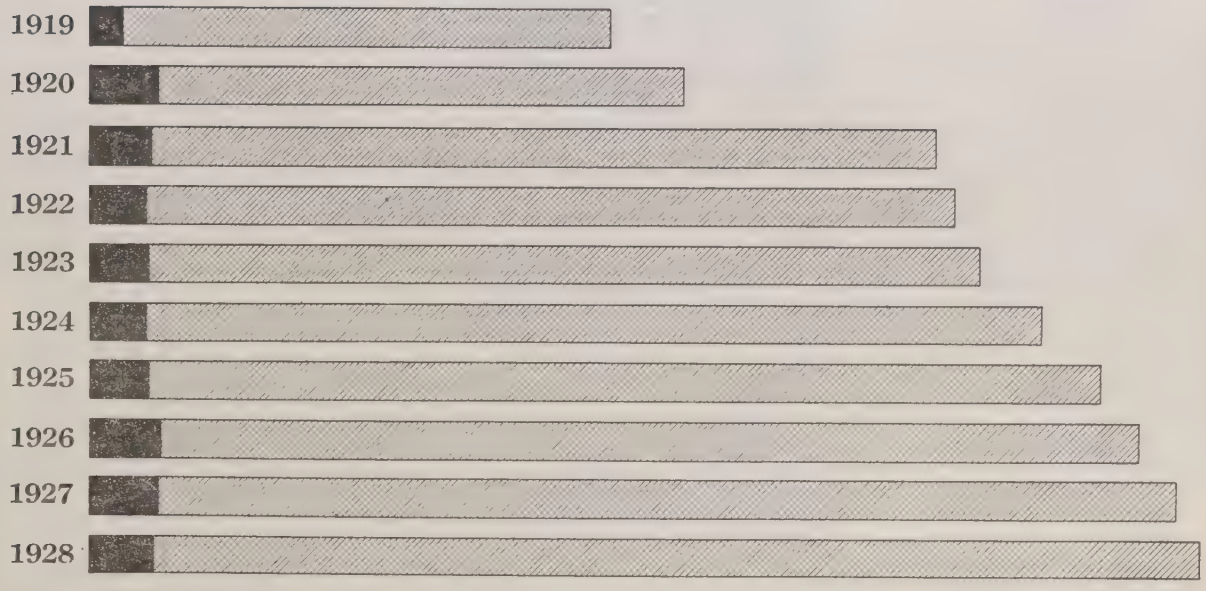
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2,496,541	2.20	1923	1,128,859	36,752,520	32.55
2,456,913	2.15	1924	1,139,192	39,243,127	34.44
2,520,473	2.16	1925	1,164,911	41,746,055	35.83
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and His Will Be Done on Earth as It is in Heaven

Every Member Canvass

December 1-15

THE NATIONAL COUNCIL, Church Missions House, 281 Fourth Avenue, New York

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 30 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

CONTRIBUTIONS TO LEPER MISSION.

July, August, September and October, 1929

Miss M. T. Bargamin, Richmond, Va.	$ 4.00
Miss Annie Jones, Richmond, Va.	5.00
Mrs. Chas. M. Colhoun, Cumberstone, Post Office, Md., (On support of Leper Child)	10.00
Miss Margaret Mason, Woodville, Va.	3.00
Mrs. Mary Hatcher, Richmond, Va. (Pete Bank), W. Aux., Va.	.20
Alexandria, Christ Church, Section B for Miss M. Cornwall Legh, Korea, $5.00)	10.00
Haymarket, St. Paul's (Canal Zone)	2.00
Millwood, Christ Church (Support 3 Lepers, Purulia, India)	55.00
Richmond, St. Marks, (Canal Zone)	10.00
Theological Seminary, Emmanuel	3.00
Total	$ 80.00
Miss Julia T. Wright, Winchester, Va.	15.00
A Friend, Farmville, Va.	5.00
St. Stephen's Church, Yancy, Va.	.55
Mrs. E. J. Nottingham, Culpeper, Va.	3.00
For 8 Pete Banks	.45
Mrs A. N. Coleman, Zanoni, Va.	2.00
Miss Nannie Bentley, Richmond, Va.	3.00
Church of the Good Shepherd, Lynnwood, Va.	1.00
Mrs. George Rose, Zanoni, Va.	3.00
Jr. Aux. Emmanuel Church, Brook Hill, Richmond, Va.	10.00
Miss M. R. Chrisman, Halethorpe, Md.	2.00
For 10 Pete Banks (Mrs. H. O. Saunders, Gloucester, Va.)	1.50
Mrs. T. W. Meriwether, Miss Evelyn Meriwether, Madison, Conn, (Pete Banks)	20.00
In loving memory, Richmond, Va.	2.00
Goodwill Circle of King's Daughters, Berryville, Va.	10.00
Mr. W. A Bradford, Berryville, Va.	5.00
Grace Memorial, Lynnwood, Va.	3.20
St, Stephens, Yancy, Va.	.50
Mr. E. J. Coiner, Berryville, Va.	10.00
Grace Church, Cismont, Va. (Pete Banks), support of Leper	22.00
Mrs. Alice Wallace, Winston, Va. (Xmas Fund)	3.00
Mrs. C. M. Colhoun, Cumberstone, Md. (Xmas Fund for Adopted Leper Child)	2.00
W. Aux. Presbyterian Church, Winchester, Va.	26.50
W. Aux. Christ Church, Winchester, Va. (Pete Banks, $4.05)	6.05
Mrs. A. Moore, Jr., Berryville, Va. (For Children of Lepers, Pete Banks)	11.31
Mrs. Henry Frost, Middleburg, Va.	5.00
Total in four months	$355.26

On Wednesday, October 16th, from 11 to 4 P. M., a unique meeting was held in Christ Church, Millwood, Va., when a jubilee service to celebrate the 25th Anniversary of the founding of the Leper Mission in this church took place. W. M. Danner, general secretary of the American Leper Mission, whose office is in New York City, was present with Mrs. Danner. Mrs. R. R. Harrison, custodian of Pete Banks for Richmond, Va., and Miss E. P. Meriwether, President and Treasurer for Richmond Branch, also attended. Addresses were made by all telling of progress of work throughout the world. The Rector, Rev. B. Duvall Chambers presided and welcomed the delegates. Music was rendered by the choir and a beautiful lunch was served. At 7:30 a meeting was also held in the Presbyterian Church at Winchester, Va., Dr. F. T. McFaden presiding. Mr. Danner has recently returned from Europe, where he attended the opening of a home for Lepers in France, an old monastery being bought at Valbonne and fitted out for them. On Thursday at 3:30 P. M., in the Presbyterian Church, Berryville, Va., another meeting was held where Mr. Danner and other Delegates told the story of the work. And in Zion Church, Charleston, W. Va., Friday, at 10:30 A. M., a final meeting was held and all delegates were present.

Christmas is approaching. It is hoped that a large amount will be given to bring joy and happiness to the Lepers at this season.

Missions is our primary obligation. "Let us think of what is meant by the Christ we do not share with others we may not keep?"

Respectfully submitted,
EVELYN P. MERIWETHER,
President Treasurer Richmond Branch Leper Mission.
Address 2346 W. Grace Street, Richmond, Va.

SPECIAL NOTICES.

ANTIQUES.
WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

BULBS FOR SALE.
TRUMPET MAJOR NARCISSUS BULBS; 100, $1.50; 1,000, $10.00. Emperor, 12, $1.00; 100, $6.00; 1,000, $50.00. FRED B. JONES, Gloucester, Va.

MAGAZINE ORDERS.
I AM A WHEEL-CHAIR INVALID, AND have no one to look to for financial help, and I want to ask you to remember me with your magazine subscriptions and renewals, so that I can buy medicine and other things I need. Edward P. Broxton, R. F. D., Keysville, Ga.

WINTER AT VIRGINIA BEACH.
IS THERE A LADY WILLING TO GO TO VIRGINIA BEACH for winter or longer with one who has lovely home there, wants company? Only condition to pay half the expense. Economical. For further particulars address "Beach', care of Southern Churchman.

PLUM PUDDINGS.
PLUM PUDDINGS AND FRUIT CAKES made by the Woman's Guild of the old Christ Church, Middlesex county, Va. Puddings, two pounds, $1.15. Cake, $1.00 a pound. Made all during fall and winter. Orders solicited. MRS. WM. C. SEGAR, President the Womans' Guild, Stormont, Va.

FOR CHRISTMAS.
BEAUTIFUL LEAVES OF GALAX FROM the Land of the Sky. Not chemically treated, but fresh from the woods. 300 leaves, with plant, postpaid, $1.00. One-tenth of proceeds for Missions. Address REV. W. R. SAVAGE, Glendale Springs, N. C.

"WOODLAWN" FRUIT CAKES.
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—CATHEDRAL STUDIOS—
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Church Embroideries and Vestments, Silks, Fringes, Gold Thread, Stoles with Crosses from $7.60, Burse and Veil from $15. Surplices and exquisite Altar Linens. Church Vestments imported for the Churches free of duty.
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MONEY FOR CHRISTMAS.
LOOK IN THAT OLD TRUNK UP IN the Garret and send me all the old envelopes up to 1880. Do not remove the stamps from envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York.

FILMS DEVELOPED.
KODAK FILMS DEVELOPED 25 CENTS a Roll. Picture enlarged to 5x7 inches, 75 cents each. SPENCER A. STINE, 8 Fourth Street, S. E., Washington, D. C.

SITUATION WANTED

A VIRGINIA LADY DESIRES A POSITION as companion nurse to an elderly person by January 1, 1930, if possible. Address "A, B.", care of Southern Churchman.

Deaths

HITE: MRS. BELLA HITE, on October 31, 1929, passed from her home at Gainesville, Virginia, to her eternal home; from pain and anxiety to Peace, perfect Peace.

MRS. SARAH ANN INGHAM KEDNEY.

MRS. SARAH ANN INGHAM KEDNEY, wife of the late Rev. John Steinfort Kedney, D. D., for many years professor at Seabury Divinty School, Faribault, Minnesota, died in her eighty eighth year, at her home, in Salem, New Jersey, on Sunday, November 3rd.

She was buried from the parish church of St. John's, Salem, on the following Wednesday, the Rev. Thomas V. Wingate, rector of the parish, the Rev. Ellison J. Perot, a former rector, and the Rev. A. A. Abbott, D. D., Senior Canon of Trinity Cathedral, Cleveland, Ohio, officiating. The interment was by the side of her husband in the grave yard surrounding the church.

Mrs. Kedney was a woman of rare culture and refinement, peculiarly endowed with a sympathetic understanding of others. She kept abreast of all the social, political and religious problems of the day, as well a all the activities for betterment in her own community. Her charities were broad and generous.

IN MEMORIAM.

ELIZABETH LEWIS CARRINGTON DUNLOP.

On the night of October 27 "God touched her and she slept". I do not try to speak of the wonderful intellect, or her genius for motherhood, or the beautiful relationship that was hers as daughter, sister and wife, for when I think on the life of Bessie Dunlop one word seems to overshadow all others to me and that is Friend. I do not remember the time when I did not know her, and in all these years her loyal devotion to my family is one of the beautiful things I like to think on, an enrichment it was to all who were fortunate enough to win her friendship, for once given it was never recalled. There was a man once who, when asked for the inspiration of his life, simply said, "I had a friend"! Such an answer might be made by many who won the friendship of dear Bessie Dunlop. Loyal love, fearless truth and trust in God shone in her face and breathed in her actions, so that those who knew her were bound to be the better for it in life, and now in remembrance. We who love her feel very lonely but we feel "this is not the end, rather the fulfillment", of that brave, heroic life she lived amongst us. Dear, "loyal heart and true", we leave you standing here in the light, "and as we think on you we say as St. Paul of old, "We thank our God on every remembrance of you".

RESOLUTIONS.

Rev. J. W. Cantey Johnson.

Whereas, It has pleased Almighty God, in His infinite wisdom, to remove from the field of his earthly activities and ministrations our beloved rector and pastor, J. W. CANTEY JOHNSON; and, whereas, the Vestry desire to use these means to express and show our deep sorrow at his taking, and to recognize his worth to his church and community;

Now, therefore, Be it resolved that the members of the Vestry of Saint Mark's Church, Gastonia, N. C., are profoundly moved by the realization of this great loss the City of Gastonia and the Diocese in which he labored so faithfully and with so much steadfastness of purpose. He was true and loyal to every duty and obligation which devolved upon him as rector of this parish for the past nine and one half years, and the multitude of labors and duties which he assumed and took upon himself in the interest of his church, his community and his fellowman, he discharged with conspicuous ability and wisdom, always sustained by a constant and abiding faith in the guidance of Divine Providence.

Be it further Resolved, That we extend to the family of our deceased leader our deep sympathy in the irrparable loss which has been visited upon them, and we appreciate the high esteem in which he was held by the people of Gastonia and by those in the field in which he labored, through the years since he has been with us.

Be it further resolved, That a copy of these resolutions be furnished his family, a copy spread upon the minutes and copies furnished the Southern Churchman, the Highland Churchman and the Gastonia Gazette.

CHURCH INTELLIGENCE.

(Continued from page 15.)

privilege. The clergy have been urged to exert themselves as never before to so present the work of the Church in the Diocese of Florida, that some advance work may be undertaken next year as well as the urgent necessity for maintaining work already in existence in a fully adequate manner. The home work has suffered during the past year because of the shortage of funds and the curtailment of work made necessary thereby, but, as a whole, the clergy are solidly behind Bishop Juhan and a spirit of optimism, backed by the intention to "Pray, Plan and Perform"—the

Bishop's slogan for the fall campaign was manifested.

The sessions of the conference on the second day were held in St. John's Parrish, the Rev. Newton Middleton, rector. Discussions on this day were in preparation for the work of the next few weeks: The Bishop outlined the Organization and Program ahead of his clergy and their congregations, after which he called on the Rev. Messrs. Wm. S. Stoney, of Holy Trinity. Church, Gainesville, and Wm. Jeffery Alfriend, of St. John's Church, Tallahassee, to present plans that have worked so successfully in their parishes, looking toward the Education and Preparation for and Methods of the Canvass. The Canvass will take place, in the majority of the congregations on December 1—the Bishop urging that they be completed within the following week.

The Advance Work Program of the Church was presented by the Bishop of the Diocese and the closing meditation on "Our Mission", led by the Rev. Newton Middleton, was a fitting and uplifting close to a most helpful and enthusiastic gathering. Every clergyman on the diocesan staff was present with the exception of the Rev. Curtis Crubb, who was prevented from attending by illness.

Delightful luncheons were served to the clergy on both days by the Ladies' Guilds of the Church of the Good Shepherd and St. John's.

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Ordained.

George William Lewis was ordained to the diaconate in Gethsemane Cathedral, Fargo, North Dakota, on Sunday morning, October 27. He is the fourth man to go out into the ministry from St. Stephen's Church, Wilkinsburg, Pa., during the eleven years' rectorship there of the Rev. William Porkess, D. D. This is believed to be a record for any parish in the Diocese of Pittsburgh.

OKLAHOMA.

Rt. Rev. Thomas Casady, S. T. D., Bishop.

Record Attendance.

With only sixteen communicants the mission at Cleveland, Oklahoma, has a record attendance at services which averages fifty. The congregation is meeting in a renovated dwelling which will soon have to be enlarged.

Pawhuska, Oklahoma, is supported by the rich Osage Indians. Their oil lands are playing out. Quarterly payments by the government have dropped from $4,000 a few years ago to only $800. Episcopalians in that quarter have begun to cry hard times, and it really will bring a lot of distress to many.

Personal Notes

ORDINATIONS.

The Rev. J. Moulton Thomas, B. D., will be ordained priest by the Rt. Rev. Edward T. Helfenstein, D. D., Bishop of Maryland, on Sunday, November 17, at eleven o'clock in St. Thomas' Church, Hancock, Maryland.

The Rev. R. Ridgely Lytle will preacher.

Mr. Thomas, who graduated from the Virginia Theological Seminary last June, was appointed to Hancock Parish by the late Bishop John Gardner Murray. He will continue in charge of this parish.

The Rev. Charles A. W. Brocklebank was ordained to the Priesthood by Bishop Helfenstein on All Saints' Day, in the Church of St. Michael and All Angels, Baltimore, Maryland. The Rev. Charles E. McAllister, rector, presented the candidate and preached the sermon.

Mr. Brocklebank has been assisting the Rev. Mr. McAllister since he was ordered Deacon and will continue on in his work at the Church of St. Michael and All Angels.

George Purnell Gunn was ordained Deacon by the Rt. Rev. Robert Carter Jett, D. D., on Sunday, October 20, in St. John's Church, Lynchburg, Virginia.

The Rev. Dr. Berryman Green, Dean of Virginia Seminary, preached the sermon. The candidate was presented by the Rev. Thomas Moore Browne, rector of St. John's. The Rev. Dr. W. G. Pendleton, of Grace Memorial Church, Lynchburg, said the Litany, and the Rev. Devall Y. Gwathmey, of St. John's, Wytheville, had the Ante-Communion. The Rev. G. Otis Mead, of Altavista, read the Epistle and Mr. Gunn the Gospel. The Rev. Mr. Gwathmey led in saying of the Creed.

The new Deacon, who is a son of the late Rev. E. Sterling Gunn, is now in his senior year at Virginia Seminary and will continue there until his graduation next June. Also he continues as minister-in-charge of St. Peter's Church and St. Andrew's Mission at Altavista, the Church of the Good Shepherd at Evington and Christ Church at Gladys, all in Campbell County and will make frequent week end trips from the Seminary in caring for these during the coming winter.

DEATHS.

The Rev. J. W. C. Johnson, rector of St. Mark's Church, Gastonia, North Carolina, died suddenly at 9:15 Sunday morning, October 27, following a heart attack suffered two hours earlier as he was entering the church to conduct the regular Sunday morning communion service.

To Whom It May Concern:

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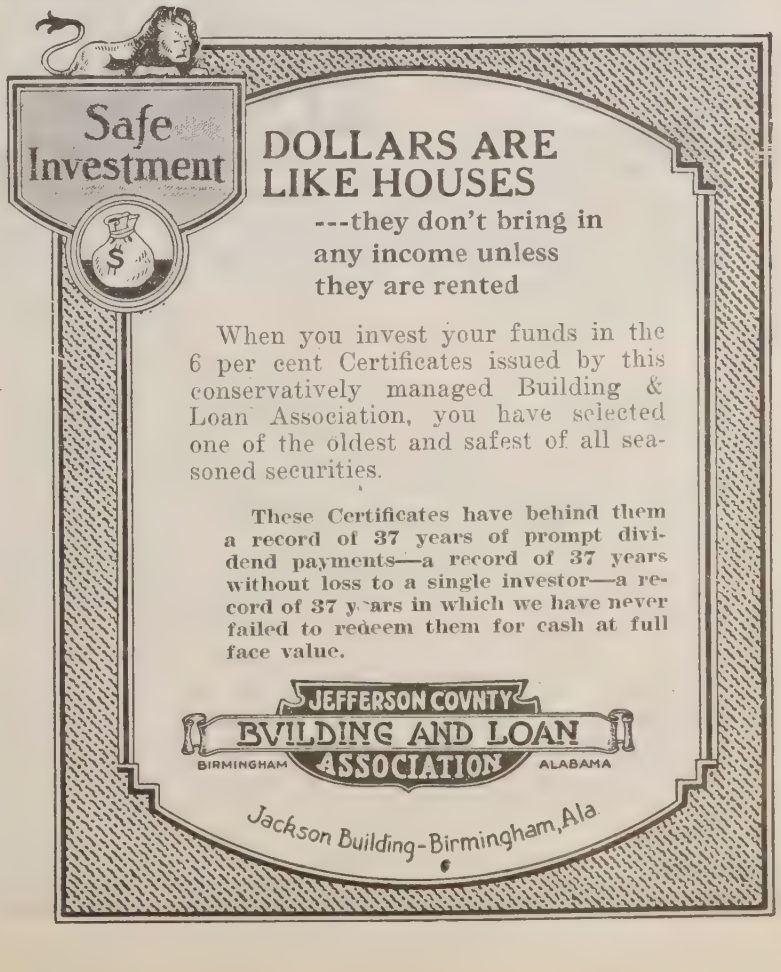
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Dream of Maury Memorial True After Years of Toil

ASSOCIATION WHICH HAS LED IN MOVEMENT OF STATUE FORMED IN RICHMOND AFTER LETTER OF ADVOCACY WRITTEN IN 1912

By R. B. Munford, Jr.

The unveiling of the Matthew Fontaine Maury monument, at Monument Avenue nad Roseneath Road, Richmond, on Monday afternoon marked the happy culmination of a movement to honor the memory of this great scientist that was started fifteen or more years ago and that has been carried on to its successful conclusion through the efforts of a patriotic band of men and women inspired by the untiring leadership of Mrs. E. E. Moffitt, of Richmond, the president of the Maury Association.

During the years intervening between the organization of the association and the unveiling ceremonies, many of those who gave their time and effort to this patriotic endeavor have passed away—but happily their devoted president has been spared to see the perfection of the undertaking, although she herself is now aged and will be unable to attend the unveiling ceremonies in person.

Credit to Her Zeal

It is to Mrs. Moffitt, as founder and president of the association, and to her unfailing zeal, that acclaim must be justly given by her fellow citizens for the ultimate placing of the splendid Maury monument on an avenue in this city that has already become famous as one of the notable streets in the country.

The story of the formation of the Maury Association is an interesting one that may be traced back to the winter of 1912, when a citnzen of Richmond addressed a letter to one of the local papers, advocating the formation of such an association for the purpose of erecting a statue, in his native State, to the great "Pathfinder of the Seas."

She is to-day the titular head of the organization and its inspiration, although the infirmities of age have recently prevented her from attending its meetings.

It was on May 11, 1915, that the Matthew Fontaine Maury Association was formally organized at the Woman's Club, in Richmond.

During the autumn of 1919 members of the General Assembly of Virginia were addressed by letter asking that they give their support to a bill that was to be introduced at the approaching 1920 session of their body and that was to ask an appropriation from the State in the furtherance of the Maury movement. Such a bill was introduced in the State Senate on Maury's birthday, January 14, 1920, Senator Cannon of Richmond being the patron of the bill.

$10,000 Appropriated

By the terms of this bill, which became law, the sum of $10,000 was appropriated for the purpose contemplated and the money was deposited with a local trust company and was appreciably increased by the interest accumulated.

At this period the school children of Virginia were asked to help the monument fund and they did so with good will. Approximately $2,000 was contributed in this way—children from all sections of Virginia giving their help. The contributions came generously from not only the white school children, but from the negroes and the Indians. An appropriation of $10,000 was also later made by the city of Richmond, which is ever willing to take part in honoring the great men, both of Virginia and the South.

Mrs. Moffitt during these years attended several national conventions of the United Daughters of the Confederacy and, largely through her presentation of the matter, the Daughters of the Confederacy agreed to contribute $5,000 to the monument fund. Mrs. Frank A. Walke, of Norfolk, as chairman of the monument committee of the United Daughters of the Confederacy, gave her assistance to the movement, and in recognition of this assistance, Mrs. Walke and also Mrs. Livingston Schuyler, president-general of the Daughters, were guests of honor here when the cornerstone of the Maury monument was finally laid, June 22, 1922. At that time Mrs. Moffitt and Mrs. Walke were presented to the large assemblage and Mrs. Schuyler was among those invited to speak.

Confederate Occasion

The appropriations that had been made by the State, the city, and the Daughters of the Confederacy were generous to be sure—but they were by no means sufficient to assure the erection of the monument.

The financial objective of the association had been fixed as $60,000, and in order that this amount should be raised, an intensive campaign was necessary. A finance committee was therefore created in 1926, with Gus M. Schwarzschild, of Richmond, as its chairman. This committee was composed of thirty or more leading Richmond citizens and their efforts and their generosity assured the completion of the Maury monument. Mr. Schwarzschild was particularly assisted in his final work to secure the necessary funds by Herbert W. Jackson and Walker Scott, of this city—both of whom have continued to devote their efforts and time to the completion of the monument and to the final plans for the unveiling ceremonies.

A complete list of the men and women who, at one time or another, have evinced their patriotis interest in the completion of the Maury monument would indeed be a long and distinguished one.

Mrs. Jackson, Treasurer

Mrs. Herbert W. Jackson has continuously filled the important office of treasurer of the Maury Association; and associated with her have been several prominent Richmond women who are vice-presidents of the organization. They are: Mrs. John H. Southall, Mrs. Thomas Catesby Jones, and Mrs. Beverly T. Crump. Mr. Lichtenstein is secretary.

Three of the vice-presidents of the association have passed away during recent years. They were: Mrs. Norman V. Randolph, Miss Lucy T. Munford, and Mrs. Mann S. Valentine, each of them being affectionately recalled by Richmond people because of their high type of patriotism.

With the necessary funds assured, the next problem of the Maury Association, of course, was the selection of an artist to create the monument. And in the choice of F. W. Sievers, the distinguished Richmond sculptor, for this commission the association has been most fortunate.

Mr. Sievers was already well known as the artist who had designed the equestrian statue of General Lee and its accompanying figures that stand out so notably at Gettysburg, and constitute one of the great monuments on that historic field.

Highly Commended

The seated figure of Commander Maury, which was placed in its position last September, has been highly commended by all who have seen it, because of its artistic merit and dignity and the happy manner in which it depicts the fine brow and thoughtful bearing of a great thinker and noble gentleman.

In designing the group which surmounts the whole memorial, Mr. Sievers has departed from the established classical standards in such things and has succeeded in attaining an originality of conception that is very remarkable.

Considered in its entirety, it may be safely said that the whole memorial is one worthy of the great man whom it honors and of the Richmond artist by whom it has been created.—*News Leader, Richmond, Va.*

DESIGNED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

Vol. 94. RICHMOND, VA., NOVEMBER 23, 1929. No. 47.

THANKSGIVING DAY

Come, ye thankful people, come,
Raise the song of harvest-home:
All is safely gathered in,
Ere the winter storms begin;
God, our Maker doth provide
For our wants to be supplied;
Come to God's own temple, come,
Raise the song of harvest-home.

All the world is God's own field,
Fruit unto His praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown:
First the blade, and then the ear,
Then the full corn shall appear;
Grant, O harvest Lord, that we
Wholesome grain and pure may be.

For the Lord our God shall come,
And shall take His harvest home;
From His field shall in that day
All offences purge away;
Give His angels charge at last
In the fire the tares to cast,
But the fruitful ears to store
In His garner evermore.

Even so, Lord, quickly come
To Thy final harvest-home;
Gather Thou Thy people in,
Free from sorrow, free from sin;
There, forever purified,
In Thy presence to abide:
Come, with all Thine angels, come,
Raise the glorious harvest-home.

—*Henry Alford.* 1844 *and* 1865.

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My Dear Mr. Williams:

Your kind inquiry of the time we ship our pansy plants got to us yesterday. We ship all through the winter, but mostly in November and February. November is the best month in the year to get them out. As high up as you are they would probably need some little protection in the very cold nights in January. We have been specializing on the pansy for ten years and now can't begin to supply the demand. We have originated and perfected our own "special mixture", which seemed to have taken the day, and, with the help of your Southern Churchman, have given them a wide advertising in your paper ever since we started the work, ten years ago, and it has given us the best of results; so much so, that it has "put us in a hole", in that we can no longer supply the demand and will have to hold up for the time being. We sell them at regulation prices—50c a dozen, $1.75 for 50 and $3.00 per 100, postpaid. Before December 1 our supply for fall planting will be exhausted. Till then we can fill all orders, I think.

It might interest you to know that I am one of the "old guard" of 1876, and in that far-off day read every thing that your kinsman, Alfred B. Williams, wrote during the Hampton Campaign in our State. South Carolina owes Alfred B. Williams a debt that it can never repay. No man in that day played a more important part in the redemption of our State than he—not even Hampton himself.

A. L. Blanding, M. D.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY,
628 E. Main Street - - - Richmond, Va.

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News concerning the Church at large always welcome.

CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorials	5-6
Bishop Anderson of Chicago Elected Presiding Bishop	6
The New Humanity, Part 1—Venerable F. W. Neve	7
Westminster Theological Seminary Rev. J. T. Machen	8
I Went to Arabia and Returned to Damascus—Capt. B. F. Mountford	9
A Message to the Church	10
Favorite Scripture Verse	10
Bible Questions and Answers	10
Book Reviews	11
Letters to the Editor	11
Church Intelligence	12
Family Department	15
Children's Department	17
Personal Notes	23

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Thoughts For the Thoughtful

"All that He ever was He ever is."

"It is a greater thing to cause another to walk steadily on than it is to carry his load."

Whenever our judgments and our feelings lack patience they also lack wisdom and virtue.—R. W. Emerson.

I the arrow, Thou the bow, the bowman and the mark;
Speed me, O Thou! to the goal of Thy Godhead.

—J. M. W.

I am fully persuaded that religious grace can steal from the playtimes of life into the secret haunts of the soul. —J. H. Dunn.

God is love, and in Him is no fear at all; and because God made man in His own image and likeness, fear is unconstitutional with mankind.—William Farwell.

"Jesus, these eyes have never seen that
radiant form of Thine:
The veil of sense hangs dark between
Thy blessed face and mine:
I see Thee not, I hear Thee not, yet
art Thou oft with me,
And earth hath ne'er so dear a spot
as where I meet with thee!"

Jesus, Deliverer!
Come Thou to me:
Soothe Thou my voyaging
Over Life's sea.
Thou, when the storm of Death
Roars, sweeping by,
Whisper, O Truth of Truth
—"Peace! It is I."

—Anatolius.

"Lord, help me! is a prayer that a thousand will offer, where one will pray, "Lord, what wilt Thou have me to do?" There are not men who would be willing to have God for an assistant; but God for a Master is not sought generally. Yet he who would be a worker together with God must be ready to work as God's servant, or as God's child.—Selected.

On the whole, there is no possession as valuable as good habits, for this means not only is the mind pledged and consecrated to good, but the muscles are supple, and even the bones are bent to what is good.—James Stalker.

Christian faith is a grand cathedral with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Standing within, every ray of light reveals a harmony of unspeakable splendors. — Nathaniel Hawthorne.

In a world where there is so much to ruffle the spirit's plumes, how needful that entering into the secret of his pavilion which will alone bring it back to composure and peace! In a world where there is so much to sadden and depress, how blessed that communion with Him in whom is the one true source and fountain of all true gladness and abiding joy! In a world where so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God!—R. C. Trench.



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EDITORIALS

Vol. 94. RICHMOND, VA., NOVEMBER 23, 1929. No. 47.

THANKSGIVING

This republic is in position unexampled in history. It stands forth as the acknowledged dominant power among nations and striving, generously and faithfully, to use its dominance for the peace, well-being and advancement of all mankind. Ancient Rome, at its zenith, was supreme. In a world far larger than Rome knew we have supremacy without Rome's rapacity. Through the passing centuries kingdoms and empires have expanded their dominions by slaughter and devastation and multiplication of human miseries, or by crafty use of human weaknesses and vices. We seek no new territories or subjects. Those that have been thrust upon our care we try earnestly and hopefully to train and fit for self-government, self-protection and freedom. We seek conquest by alleviation of sorrows and disasters, victories by beneficence. Each increase of our influence is for banishment of hates and fears, substitution for war and death of good will and helpfulness, for woe and tears and terrors the smiles and happiness of tranquil security. We strive that valor and labor shall no more be desecrated for destruction and bloodshed, shall be consecrated for service of God and humanity.

That is the impulse and purpose and hope of the vast majority, the controlling and directing force, of the hundred and twenty million American people. Perhaps we give our fellow citizens of the planet nothing better, as demonstration of our guiding principles and as example, than our annual Thanksgiving Day. No other country or people has it. It is an impressive, magnificent, phenomenon of spiritual fidelity and stability when the mightiest of earthly powers sets apart a day of each year on which to bow itself before the Almighty, unseen Power, acknowledge its dependence on Him and His mercy and that before Him all our potential strength in arms, our numbers and skill and unlimited wealth and resources are dust and vanity and futility. The day is annual evidence of the survival, vitality and undiminishing sway of the religion on which the country was founded, by which it has been built and sustained; an annual triumph of the underlying, governing thoughts and ideals, so much obscured by clamors of frivolities and follies and ostentatious animosity against God and by continual parade of crime. It is annual occasion, also, for honest, candid, courageous review of both national and individual life and progress since last Thanksgiving.

As a people we surely have ample reason to be humbly and fervently grateful to the Giver of all good. We have been spared from far-reaching calamity and provided with bounteous means for relieving what distress has come, within and beyond our own borders. We continue to straighten, gradually, our economic and political tangles. We have been enabled to perform usefully and creditably tasks of supervision, readjustment and guardianship imposed upon us by obligations to less fortunate or dependent peoples. We have been blessed with peace and cordial fellowship among ourselves and have faced no threat or danger of trouble abroad. Whatever personal or sectional misfortunes may have come, the country, as a whole, has prospered beyond all precedent. For the average man and woman the comforts and pleasures and relief from daily burdens and pains have increased and become constantly more easily and generally attainable. We realize this clearly by a moment of contrast of present conditions and those of twenty-five or fifty years back or of comparison of our living conditions with those of elsewhere. Chiefly by the leadership and patient, persistent, efforts of our government, distinct and encouraging onward steps toward universal peace and abolition of war have been made. All of which gives us abundant reason, as a people, for devout and fervent gratitude and makes expression of that gratitude by lip, from hearts and by act, solemn and imperative duty.

The churches have held their ground, perhaps have gained somewhat. They are yet far from being strong as we could make them, if we obeyed loyally the commands of God and proved by our lives and acts real understanding of what we owe to the tender love and wonderful sacrifice of God's Son, our Holy Saviour. Purposely, consideration of the churches has held to the last because the churches bring before each of us the question and issue of individual duty and responsibility and loyalty to trust. As we send up our thanks and supplications, all of us, reviewing our conduct and searching our hearts through the year since last Thanksgiving Day, must know that we have received and enjoyed much more mercy and blessing than we earned or deserved. Our souls may swell with exultant pride as we note what our country is doing to make the world better and we may glory in the endeavors of president, cabinet and congress; but exultation yields to mortification and pride to shame as we recall how pitifully we have failed in service to our own churches and in knowing and meeting the needs and giving help to those immediately around us, easily within our reach, maybe our daily contacts. Our nation gives example to all nations of allegiance to the Creator and recognition of His omnipotence and compassion. What example do we plan to give on the designated and consecrated day? Will we go to offer publicly our tributes of thanks and praise and good resolves, or will we vulgarize the day, turn our backs on the sanctuary and use the day for our own pleasures, or soil it with trivial concerns or sordid indulgences?

Thanksgiving is proclaimed testimony of the living religion and religious faith and belief of the American people. It is a fit time for the reawakening and arousing of the religious zeal of each American citizen. It is a time for vivid realization of our own infirmities, our shortcomings and sins of omission and commission. As we offer our thanks, let us humble our hearts, remembering the multitude of mercies and deliverances granted us and the piti-

fully little good we have accomplished, or even attempted, and resolve very staunchly that with the Almighty help we will do more and better. As we pray "Thy Kingdom come" and ask that our country may achieve for God and righteousness and mankind in the world, let us ask, too, that we be given strength and resolution to do our parts within our own circles, our own congregations.

Alfred B. Williams.

Birds of a Feather Flock Together

It is most striking to see that one of the first results of the meeting of our radical friends in New York, called to promote Church Unity, is to cause divisions in the Protestant Episcopal Church.

Lack of proper respect for law and order and regular church discipline and willingness to submit to the canons and rules of our Protestant Episcopal Church in America, has, in our opinion, led Revs. Carl Grammer of Philadelphia, Robert Norwood of New York and Beverley D. Tucker, Jr., of Virginia, and the ten other socialistic visionaries to send a most Bolshevistic written protest against Bishop Manning of New York governing his own churches in his own diocese; although these churches were by special resolutions subject to the control of Bishop Manning, by resolutions of rectors and vestries at the time the churches were dedicated.

Some of the gems of this protest are as follows:

Referring to Bishop Manning's ruling, they say:

"It is not in ACCORD WITH A SANE AND LIBERAL INTERPRETATION OF the Canon which restricts such officiating in a 'congregation' of this church and says nothing in our judgment about officiating in the edifice."

"The rector and vestry are the legal owners of the property and the action of the Bishop is, in our opinion, a usurpation of authority under the guise of interpreting the Canon. The rector and vestry had decided that they possessed the right to lend the building for such an occasion and purpose as this conference, by both civil and canonical law. The only authority competent to deny their interpretation was the courts. We understand that the rector and vestry waive their right for the present because the controversy was unpleasant to the officers of the conference."

"We hope, however, that they will not let the matter rest here, but will secure some weighty legal opinion confuting the Bishop's claims. Concessions out of courtesy to authority are full of danger to constitutional government. Exacted courtesies, if granted, become tyrannies."

"He has shown a **narrowness** of interpretation in regard to the Canon that is hurtful to the Church's best interest," etc.

"This one-sidedness of discipline must deprive his ruling in this case of **any weight** with impartial people."

The unlucky thirteen wind up their ill-mannered protest by saying that Bishop Manning's order against Mr. Coffin administering the Holy Communion in St. George's **"should be resisted and disavowed."**

We strongly recommend that the unlucky thirteen signers of this Modernist Churchly Declaration of Independence adjourn to Moscow, for the good of our Church in America.

Langbourne M. Williams.

BISHOP ANDERSON OF CHICAGO ELECTED PRESIDING BISHOP.

Meeting in the beautiful little Bethlehem Chapel of Washington Cathedral, on Wednesday, November 13, the House of Bishops elected the Rt. Rev. Charles Palmerston Anderson, D. D., Bishop of Chicago, to fill the highest official position offered by the Protestant Episcopal Church in the United States. Elected Presiding Bishop, he also automatically becomes President of the National Council, and thus holds the position which is the nearest American analogy to the place held in the Church of England by the Archbishop of Canterbury.

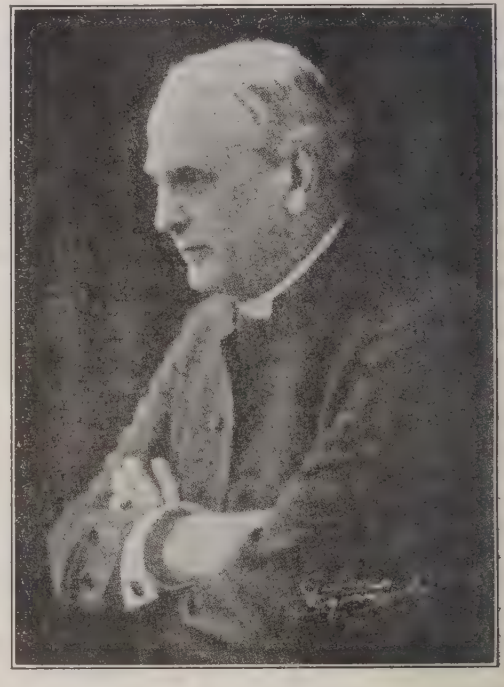
This special session of the House of Bishops was called by the Rt. Rev. William Andrew Leonard, D. D., Senior Bishop, to elect a successor to the late Bishop John Gardner Murray. Bishop Anderson will hold office until the next election for the six-year term of Presiding Bishop by the General Convention to meet in Denver in 1931.

The session opened with a service of the Holy Communion at nine-thirty Wednesday morning. Ninety-four bishops knelt before the altar to receive the Holy Sacrament, and to ask God's guidance and a right judgment.

The first business was the election of the Rev. S. Harrington Littell, of Hankow, China, as Missionary Bishop to Honolulu. This post has been vacant since the death last year of the beloved Bishop La Mothe. The Rev. Harry Beal, Deanof St. Paul's Cathedral, Los Angeles, California was elected to this charge by the bishops at their last meeting in Atlantic City, but he declined the election. The Rev. Mr. Littell is a highly consecrated man, has had many years' missionary experience in foreign lands and, if he accepts, should prove a very fortunate choice for the Church in Hawaii.

The balloting for the Presiding Bishop is taken in secret. There is no nomination from the floor, but every one writes on a slip of paper his choice. Consequently there were a great number of bishops to receive one vote or more on the first ballot. The balloting gradually narrowed down, however, to two bishops, with practically even groups supporting Bishop Henry St. George Tucker, of Virginia, and Bishop James DeWolf Perry, Jr., of Rhode Island. Ballot after ballot proved the deadlock in which the necessary majority of sixty-eight votes could be procured for neither bishop.

Proposals for adjournment for lunch and then again for the postponement of the election until the next day were waived aside, and the balloting continued. Finally Bishop Anderson, Vice-Chairman of the House of Bishops, was put forward with a strong vote. On the sixteenth ballot he was elected. He had not received strong support in the early part of the day on account of his ill health. However, when it seemed impossible for a decision to be reached and he received the majority of votes, he graciously accepted the election. He appointed the Rt. Rev. Hugh Latimer Burleson, Bishop of South Dakota, as his Assessor,



The Most Reverend Charles Palmerston Anderson, D. D.

and this appointment was confirmed by the House. Bishop Burleson served in this position for Bishop Murray and also for the few weeks with Bishop Leonard.

The House of Bishops finally adjourned at twenty minutes to seven o'clock Wednesday evening.

Bishop Anderson was born in Ontario, Canada, September 9, 1865. He was ordained Deacon in 1887 and Priest in 1888 by Bishop Lewis of Ontario. He received the degree of Doctor of Divinity from Trinity College, Toronto, in 1900. He first served as minister-in-charge at Beachburg, Ontario. From 1891-1900 he was rector of Grace Church, Oak Park, Illinois. On February 24, 1900 he was consecrated Bishop of Bishops McLaren, Gillespie and Seymour, and served as Bishop-Coadjutor of the Diocese of Chicago until he became full bishop in 1905.

The Bishop is the author of several books, including, "Letters to Laymen," "The Religion of Our Lord," and "Religion and Morality."

Bishop Anderson is one of the ablest men in the episcopate. He is a man of splendid ideas and a wonderful speaker. Many remember his stirring, inspiring address at the opening service of the General Convention in Washington in October, 1928, and his strong defense of separation of Church and State, which won wide acclaim. It was largely due to an address which he delivered at the Convention in Detroit in 1919 that the Nation-Wide Campaign was adopted. We can, therefore, feel confident that he will give active support and interest to the Missionary Work of the Church. Bishop Anderson is also a strong advocate for Church Unity. Summing up, Bishop Anderson is a broad-minded Churchman, a man whom every one admires, and as presiding officer of our Church one in whom we may all have great confidence.

THE NEW HUMANITY

By the Venerable F. W. Neve, D. D.

Archdeacon of the Blue Ridge.

PART I.

CHRIST AS HE IS TODAY.

AT the time of the Peace Conference in Paris, at the close of the Great War, three of the leading and outstanding statesmen who took part in its deliberations, namely: President Wilson, Lloyd George and General Smuts of South Africa, gave expression to the conviction that Christianity could alone save the world and civilization.

They seem to have felt that no statesman or group or statesmen, no matter how sincere their desire, or how able their minds, could ensure the permanence of civilization. Christ to them was the one Hope of the world.

But how must He be presented to men to win their acceptance and homage? This is a vital question as may be seen from what follows.

It has been the fashion, if we may call it so, for our learned men to suppose that the proper method of approach to men and women of the present day is to emphasize our Lord's humanity to such an extent as practically to exclude His Divinity, or at any rate, to throw it into a shadowy background so as to apparently attract as little attention to it as possible.

Now, one can understand this point of view on the part of those who do not believe in the Divinity of Christ, but it is difficult to understand the use of this method by those who do believe in Him as the Son of God.

It seems, however, to be due to a very prevalent idea that a presentation of Christ to the world must be adapted and conformed to what is known as the modern mind, which, however, it may be noted, does not represent a fixed standard of ideas, but is changing all the time; and it may well be asked whether it is not the duty of the Church rather to seek to transform the modern mind into conformity with the Mind of Christ.

There are, too, some serious difficulties in connection with the over-emphasizing of the humanity of Christ and the consequent minimizing of His divinity. The well-known scientist, Aldous Huxley, in a recent volume of essays makes the following significant statement: "But when all that is at present measurable in man has been duly measured, there remains a vast domain that cannot be accurately explored with the surveying instruments of physical science."

This reveals the modesty of the man of science due to a clear consciousness of the limitations under which he is working and suggests the thought, that if there is a vast domain in human nature which lies beyond the present reach of the scientific method, it may well be stated that the God Man, Jesus Christ, must represent far vaster domains incapable of exploration even by the modern mind; and this would seem to imply that any representation of Christ which can be comprehended by the modern mind and thus meet its requirements cannot be a true and accurate one.

And here another difficulty presents itself. The emphasis that is being placed on the humanity of Christ, almost to the exclusion of His divinity, gives the impression that His humanity is more important than His Divinity, or, in other words, that His humanity is the primary fact with regard to Him and His divinity merely secondary, which would be placing our human nature above the divine. This, too, would seem to make Christ's human nature an end in itself, rather than a medium through which God can manifest Himself to us and we can approach and hold communion with Him.

There is another necessary development arising out of this and that is the attempt to revise the New Testament in such a way as to shade off everything which would prove that Christ was divine in the interests of a strictly human presentation.

If the New Testament is allowed to speak for itself there is no question that it represents Christ as the Son of God. For Christ Himself is described by it as making this claim and the Apostles and the Early Church bore unmistakable witness to the same truth. But it is supposed that the modern world will not accept this witness as it stands, especially the supernatural element, and it is, therefore, considered necessary to eliminate the supernatural and give the record, as far as possible, a natural explanation.

This brings up the question as to whether it would not be better to tell the truth; that we believe Christ to be the Son of God. There is really nothing to be gained by representing His as something entirely different from what He was believed to be by those who were closely associated with Him, and were especially chosen by Him to receive the revelation of Himself as the Son of God in order that they might be able to interpret Him as such to their fellow men. If we believe their witness and do accept Him ourselves as the Son of God it is our duty and privilege to pass on that same witness unimpaired to our fellow-men.

It is impossible to isolate that short period of time when Christ was here on earth and ignore what followed, namely, His passing out of that earthly experience and His resumption of that power and Majesty, which was His from all eternity. The New Testament represents the prelude to the exaltation of the Son of God to the Headship of all created things, and as having all power and authority in heaven and earth with the promise that His divine presence would be with His people to the end of time.

Christ, as He was then, cannot be understood without relating Him to what He is now, because He is now in a position to make effective, for the whole world, the experience that He gained and the work that He did when He was here on earth.

The New Testament, as it speaks for itself, is more closely in line and more completely in harmony with the divine glory with which He is now invested. What are the supernatural elements of the Gospel, the Virgin Birth, the miracles, compared with the supernatural accompaniments of His present exalted position as King of Kings and Lord of Lords?

The humiliation and the exaltation are so completely interwoven that we cannot consider them separately as isolated parts of His great work of redemption. "He humbled Himself, . . . , Wherefore God hath also highly exalted Him and given Him a name which is above every name that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

It is difficult to see how the presentation of Christ which is considered to be necessary now in order to conform to the modern mind can be said to be in harmony with what we believe Him to be in the actual present.

And this leads us to the further question as to whether it is not, after all, a mistake to suppose that the presentation of Christ as Divine, with all the authority of the Son of God, is not the best and most convincing method of bringing Him before men.

For the modern world is more concerned, perhaps, about reality than any thing else; and to present Christ to men as He was once, without relating that earthly life to what He is now, and thus to practically ignore the position which He now holds would seem to lay the Church open to a charge of insincerity. Men might well say, "You are not presenting Christ to us as you believe Him to be now, and that is what we really want to know."

As to the supposition that the world will not believe that Christ is the Son of God, we should remember that when Christians were few in numbers and insignficant in social influence and the unbelieving world was in a vast majority, the Church was not cowed or daunted by the opposing forces of Roman brute force and the contempt of Greek intellectualism.

She bore witness without fear to the truth that Jesus Christ was the Son of God and Western Civilization came into being through the victory of her faith in Christ as her Divine Leader over an unbelieving world. "The truth is mighty and will prevail", whereas if we put Christ's divinity in the background as if we are afraid or ashamed to confess the Truth, such betrayal of our trust may well result in the world coming to the conclusion that we do not ourselves believe in His claim to be the Son of God.

Christ Himself said that the confession of faith in Him as the Son of God was the Rock upon which He would build His Church, and that the gates of hell would not prevail against it; while St. John, giving his testimony to the same truth, wrote: "This is the victory that overcometh the world even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

This divine strategy, of the early Church, won for her a mighty victory against seemingly overwhelming odds; far greater odds than we are confronted with today. Have we forgotten that: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of

strongholds." If the Church would use her spiritual weapons, those which God himself has given her to carry on her warfare, and not be afraid to proclaim Christ to men as the eternal Son of God, who alone is the Hope of the world, then a new and higher type of humanity might appear, capable under His guidance, and aided by His power, of creating a new civilization, such as the prophets have foreseen and foretold, the realization of which the world is still awaiting.

(To be continued.)

WESTMINSTER THEOLOGICAL SEMINARY

By the Reverend J. Gresham Machen, D. D., Litt. D.

(Reprinted from "The Presbyterian".)

(Address delivered at the opening of Westminster Seminary in Witherspoon Hall, Philadelphia, on Wednesday afternoon, September 25, 1929.)

WESTMINSTER THEOLOGICAL SEMINARY, which opens its doors today, will hardly be attended by those who seek the plaudits of the world or the plaudits of a worldly church. It can offer for the present no magnificent buildings, no long-established standing in the ecclesiastical or academic world. Why, then, does it open its doors; why does it appeal to the support of Christian men?

The answer is plain. Our new institution is devoted to an unpopular cause; it is devoted to the service of One who is despised and rejected by the world and increasingly belittled by the visible church, the majestic Lord and Saviour who is presented to us in the Word of God. From Him men are turning away one by one. His sayings are too hard, His deeds of power too strange, His atoning death too great an offense to human pride. But to Him, despite all, we hold. No Christ of our own imaginings can ever take His place for us, no mystic Christ whom we seek merely in the hidden depths of our own souls. From all such we turn away ever anew to the blessed written Word and say to the Christ there set forth, the Christ with whom then we have living communion: "Lord, to whom shall we go? Thou hast the words of eternal life."

The Bible, then, which testifies of Christ, is the centre and core of that with which Westminster Seminary has to do. Very different is the attitude of most theological institutions today. Most seminaries, with greater or less clearness and consistency, regard not the Bible alone, or the Bible in any unique sense, but the general phenomenon of religion as being the subject-matter of their course. It is the duty of the theological student, they maintain, to observe various types of religious experience, attested by the Bible considered as a religious classic, but attested also by the religious conditions that prevail today, in order to arrive by a process of comparison at that type of religious experience which is best suited to the needs of the modern man. We believe, on the contrary, that God has been pleased to reveal Himself to man and to redeem man once for all from the guilt and power of sin. The record of that revelation and that redemption is contained in the Holy Scriptures, and it is with the Holy Scriptures, and not merely with the human phenomenon of religion, that candidates for the ministry should learn to deal.

There is nothing narrow about such a curriculum; many and varied are the types of intellectual activity that it requires. When you say that God has revealed Himself to man, you must in the first place believe that God is and that the God who is is one who can reveal Himself, no blind world-force, but a living Person. There we have one great division of the theological course. "Philosophical apologetics" or "theism", it is called. But has this God, who might reveal Himself, actually done so in the way recorded in the Scriptures of the Old and New Testaments? In other words, is Christianity true? That question, we think, should not be evaded; and what is more, it need not be evaded by any Christian man. To be a Christian is, we think, a truly reasonable thing; Christianity flourishes not in obscurantist darkness, where objections are ignored, but in the full light of day.

But if the Bible contains a record of revelation and redemption, what in detail does the Bible say? In order to answer that question, it is not sufficient to be a philosopher: by being a philosopher, you may perhaps determine, or think you can determine, what the Bible ought to say; but if you are to tell what the Bible does say, you must be able to read the Bible for yourself. And you cannot read the Bible for yourself unless you know the languages in which it was written. We may sometimes be tempted to wish that the Holy Spirit had given us the Word of God in a language better suited to our particular race, in a language that we could easily understand; but in His mysterious wisdom He gave it to us in Hebrew and in Greek. Hence if we want to know the Scriptures, to the study of Greek and Hebrew, we must go. I am not sure that it will be ill for our souls. It is poor consecration indeed that is discouraged by a little earnest work; and sad is it for the church if it has only ministers whose preparation for their special calling is of the customary superficial kind.

We are not conducting a school for lay workers at Westminster Seminary, useful though such a school would be, but a theological seminary; and we believe that a theological seminary is an institution of higher learning whose standards should not be inferior to the highest academic standards that anywhere prevail.

If, then, the students of our seminary can read the Bible not merely in translations, but as it was given by the Holy Spirit to the church, then they are prepared to deal intelligently with the question what the Bible means. There we have the great subject of Biblical exegesis or Biblical interpretation. I hesitate to use that word "interpretation"; for it is a word that has been the custodian of more nonsense, perhaps, than any other word in the English language today. Every generation, it is said, must interpret the Bible and the creeds of the church in its own way. So it is said in effect by many modern leaders of the church: "We accept the Apostles' Creed, but we must interpret the Apostles' Creed in a way that will suit the modern mind. So we repeat the assertion of the Creed. 'The third day he rose again from the dead', but we interpret that to mean, 'The third day he did not rise again from the dead'."

In the presence of this modern business of interpreting perfectly plain assertions to mean their exact opposite, do you know what I verily believe? I verily believe that the new Reformation, for which we long, will be like the Reformation of the sixteenth century in that it will mean a return to plain common honesty and common sense. At the end of the middle ages the Bible had become a book with seven seals; it had been covered with the rubbish of the four-fold sense of Scripture and all that. The Reformation brushed that rubbish away. So again today the Bible has been covered with an elaborate business of "interpretation" that is worse in some respects than anything that the middle ages could produce. The new Reformation will brush all that away. There will be a re-discovery of the great Reformation doctrine of the perspicuity of Scripture; men will make the astonishing discovery that the Bible is a plain book addressed to plain men, and that it means exactly what it says.

In our work in exegesis at Westminster Seminary, at any rate, we shall seek to cultivate common sense. But common sense is not so common as is sometimes supposed, and for the cultivation of it true learning is not out of place. What a world of vagaries, what a sad waste of time, could be avoided if men would come into contact with the truly fine exegetical tradition of the Christian church! Such contact with the devout and learned minds of the past would not discourage freshness or originality. Far from it; it would help to shake us out of a rut and lead us into fields of fruitful thinking.

In true Biblical exegesis, the Bible must be taken as God has been pleased to give it to the church. And as God has been pleased to give it to the church, it is not a mere text-book of religion written all at one time and in one way. On the contrary, it is composed of sixty-six books written at widely different times and by the instrumentality of widely different men. Let us not regret that fact. If the Bible were a systematic text-book on religion, it would, indeed, possess some advantages; it would presumably be easier to interpret; for much of our present difficulty of interpretation comes from the fact that the Biblical books are rooted in historical conditions long gone by. But if the Bible, under those circumstances, would be easier to interpret, it would speak far less powerfully to the heart of man. As it is, God has been very good. He has given us no cold text-book on religion, but a Book that reaches every heart and answers to every need. He has

condescended to touch our hearts and arouse our minds by the wonderful variety and beauty of His Book.

When we have learned to read that Book aright, we can trace the history of the revelation that it sets forth. When we do so, we are engaging in an important part of the theological curriculum. "Biblical theology", it is called. Whether it is set forth in a separate course, or whether it is interwoven, as will probably be done in Westminster Seminary, with the work of the Old and New Testament departments, in either case it is a vital part of that which we have to deal. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son"—there is the program of Biblical theology; it traces the history of revelation through Old and New Testament times.

(To be continued.)

"I WENT TO ARABIA AND RETURNED TO DAMASCUS"

Galatians 1:17.

By Captain B. F. Mountford

(Notes of an Address given by the Secretary of the Church Army in the United States of America, at a Devotional Service of the Synod and the Woman's Auxiliary of the Province of Sewanee, November 5, 1929.)

WE live in a great day and in probably the best age that ever was. Life is good and has so much to offer. "Come to the fountain," is the constant call. "Yea, come, receive the good things of life, **almost** without money and without price."

Literature, Poetry, Art, Travel—Scientific Inventions, Labor-saving devices—are all ours. Our lives **ought** to be rich. Our minds **ought** to be well stored and our homes perfect heavens. Bnt, somehow, they are uot—always.

So packed with activity and hustle are our waking periods that only for an hour or two each day can we be ourselves to any depth or fulness. Thus this so-great day in which we find ourselves, is also an age packed with danger. Home has less privacy than formerly. The telephone is imperious in its calls, and some neighbors do not knock any more, but troop into the house at will.

Locomotion is constantly being speeded up and we can now be transported across the continent by air-rail combination in fifty hours. Two nights in the train and two days in the air, is enough to convey us from New York City to Los Angeles.

A century ago, William Wordsworth wrote:

> The world is too much with us; late and soon,
> Getting and spending, we lay waste our powers;
> Little we see in Nature that is ours;
> We have given our hearts away, a sordid boon!

"I went into Arabia and returned to Damascus."

Saul of Tarsus had had a great shake-up out on Damascus Road, but he went "not to Jerusalem", but to **the desert.**

The part played by the desert in the Religion of the Bible, is most marked alike in the Old Testament and in the New. Moses received his call to the leadership of Israel when leading his flocks "in the back of the desert". Elijah was recreated in his faith and courage, and recommissioned for Service, when he had fled to the desert.

John the Baptist was preeminently a Son of the desert; and the Captain of our Salvation began by being "led of the Spirit in the wilderness forty days".

"I went into Arabia and returned to Damascus."

Arabia, speaks of Equipment and Spiritual Preparation. **Damascus** symbolizes the Field of Service, which is the goal of it all, and there is inferred the mutual relations of Meditation and Ministry, of Seclusion and Service. Every Damascus must have its Arabia, and every Arabia its Damascus. These two are complementary. Each is necessary.

It became a habit of Jesus to find an Arabia. E. G. S. John 10:40. "Jesus went back beyond Jordan —**alone**—and there He stayed." Back to the spot where He had dedicated Himself, and there girded Himself anew for a yet more difficult path soon to be trodden.

And as Calvary drew nearer, St. Mark records, "Every evening He went out of the City" (11:19, R. V.), went to the house of some friends in Bethany and there found recovery.

He overcame the menace of the City by getting nearer to some human hearts and by quiet fellowship with His Father.

The tendency of the day of hustle is to de-spiritualize us, even whilst we are about our Father's business.

Our soul may have been first awakened through some fellowship and will wish to express itself, as a rule, in **corporate** acts of devotion, but it is not wholly ours till we have gone out to some Arabia and there, by ourselves, faced the facts.

Solitude is the nurse of full-grown souls.

The Fourth Commandment might be translated, "Once a week thou shalt come out of the City"—only that this Visit to Arabia needs to be taken more frequently even than once a week.

We need to make withdrawal **habitual and to put Silence and Prayer and Communion with God, in bigger proportion in the life.**

'Tis good to have a regular place in Church; a Special Room in the House, and a Corner in that Room, where we can retire.

Of William Law it was said that he had a spot in his bedroom, and another in his study for SECRET PRAYER. He never allowed himself to do anything common on that spot; and he came to find that just to kneel there was a real and sure assistance towards a spirit of prayer.

Jesus said, "Enter into thine inner-chamber, and when thou hast shut the door, pray to thy Father, who is in secret."

Many today have lost the sense of God's Presence, just because they are never quiet.

We need Arabia, and need to guide our young folks there, too. The mass meeting and public assembly have their unquestioned value in the quickening of allegiance, but when the claims of conscience and the demands of duty have to be thought out, fought out, prayed out, it is solitude that must be sought. "Be still and **know** . . ." There is a connection between Stillness and Knowledge, and the Spirit of Jesus was repeating in the ear of Saul, away in Arabia, "Be still, and know that I AM GOD"—and Saul was arguing to himself—"If Jesus of Nazareth is all I have said He is **not,** then I have to reconsider every single opinion and estimate formed, and reconstruct everything from the beginning."

Only in Arabia or some other lonely spot could that be done.

With the present menace of Humanism, we greatly need to think out again the very things Paul had to be sure of.

From thinking of Jesus as an Imposter, he came to recognize Him as Messiah, and **something more.**

"Who art Thou, Lord?" "Jesus of Nazareth." After his conversion his thought of Christ was always very high, but he plods on in his exploration of this Personality.

"That I might KNOW HIM." From Arabia until his being ready to be offered, he is progressing in knowledge and understanding of the Christ.

Thus, in his earliest Epistle—First Thessalonians—he **brackets Christ with God,** writing to "the Church of the Thessalonians in God the Father and the Lord Jesus Christ."

Later, in Second Corinthians he uses the familiar devotional formula, "the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost"—an utterance clearly showing that for him, Jesus had the value of God.

At the end of his life, when he was in prison in Rome, he wrote to the Colossians and there gives to Jesus the highest possible place, attributing to Him a world-significance, identifying Him with the Creative Principle of the Universe and speaking of Him as "the Image of the Invisible God." See Colossians 1:15-18.

How came the ex-persecutor to reach this lofty conception of Jesus, and that, within thirty years of the crucifixion of Jesus?

The fact of the Resurrection does not entirely account for it. Surely, what accounts for it all is **Christian Experience,** experience of Christ's power, the realization that though He was physically absent, He was **spiritually present.**

In Arabia and in the years which followed, Paul became aware that Jesus was still present in Christians, and that from Him streamed out life-giving and regenerating forces, which transformed them.

When Paul comes to preach and to write, it is a Message

of a Christ who is alive, and through His Spirit working in men's hearts to change them.

Jesus Alive! became the dominating certainty of his life. As he grows in his knowledge of Christ and as his experience deepened, so did his estimate of Christ expand. Until at last, in the Colossian letter, he says that Christ is the Creative Principle of the Godhead.

Today, men are asking, "Who is this Jesus?" We shall presently be called upon seriously to combat Humanistic teaching, as it affects the coming generation, and **we elders need to be sure of our ground.**

In seeking to decide who Jesus was, we are confronted, not only with the marvellous Figure of the first three Gospels, not only with St. Paul's lofty Christology, and with the general Estimate of New Testament writers, but also with nearly two thousand years of Christian experience.

We cannot really begin to define Christ, until we have taken into consideration the work of Christ, what He has done and is doing by way of redeeming men. Part of our material for answering these questions about Christ is found in that experience of ours which came to us of His help in our hour of sorrow and temptation, or of His forgiveness when we humbly took our failure to Him and He enabled us to make a new start.

Christianity is a life, and a life sustained by Another; a life which finds its springs in Jesus, risen, ascended and present **now** as spiritual power.

St. Paul found it to be **that**, and the only reasonable explanation he could give of the fact was to put Jesus Christ into the Godhead, and see in Him the creative and redeeming life of God at work in the world.

In all this, what do our hearts say? Did Paul estimate Jesus too highly? Do our Creeds?

We say, No, not if we take into account the whole range of Christian experience, which is simply a Commentary on the power of Christ.

The **memory** of Jesus, of what He **was** and **did**, is a constant inspiration, but we cannot explain Christian experience by saying it is the result of a cherished memory.

Jesus is the **hope** of the future, and that hope is a very precious thing, but **that** won't account for Christian experience. Sinners are not made saints by **hope.** Jesus as a present Source of life and power—the maker of character the Friend here and now of sad and heavy ladened —the pardoner and encourager, the Fount of Creative Energy. THAT is OUR CHRIST. That is the only adequate explanation of Paul's experience, and of all the centuries of Christian experience, our own included.

Memory, Hope, Power, Jesus is all these, but He is remembered most vividly because He is power, and He is the hope of humanity because of what He has already done on Calvary and since.

Men need to take time to be holy; need to be STILL and KNOW—

Paul went into Arabia that he might apprehend Him. It is the certainty of the things learned in Arabia that later sent him back to Damascus and to subsequent missionary service.

These, too, are our steps. Quietness, Retreat, Prayer, Pondering, Meditation. Be still and **know**, that I, Jesus, am God—and then—"Woe is me if I preach not the Gospel —the love of the present living Christ constrains me!"

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 7.—"Are there any other instances recorded in the Bible, where aged persons were accorded the advantages of youth; as for example, Sara and Elizabeth, the mothers of Isaac and John the Baptist, respectively?"—B. L. T.

Answer.—As the above acts of God carry great significance, permit us to refer to these miracles as overcoming natural "barrenness". All children of barren women represented to Israel true children of God, viz.: Regenerated; a type of our new birth and of the Virgin Birth of Christ. Rachel and Hannah were also barren, and when God gave them children He was showing them He was the God of "Resurrection" and, therefore, of "Redemption" and "Regeneration" through Christ and the Holy Spirit, and the Word of God.

Question No. 8.—"As I read my Bible it would seem there are to be different Judgment scenes, instead of one general Judgment for all. Can you enlighten me on this?"

Answer.—Yes; the Word of God reveals five different Judgments at least, viz.: (1) Concerning "believers" only, as to sin. Time A. D. 30; Place Calvary; Result, release from penalty for sin. See Gal. 3:13; Rom. 8:1, etc. (2) Concerning the "believers" walk. Time, while in the flesh. Place, anywhere. Result, constant cleansing (1 John 1: 9,10). (3) Concerning "believers" works. Time, when our Lord calls His Church to meet Him. Time, unknown. Place, in the air. Result, "Rewards or loss" (Rev. 22:12). (4) Concerning the nations and the Jews. Time, after the rupture of the Church (Matt. 25:31, 32). (5) Concerning the unsaved, or "wicked dead". Time, one thousand years after the Resurrection of the saved. Place, before the great white throne. Result, "Cast into the lake of fire" (Rev. 20:11-15).

How wonderful is the wisdom of our God, in all His plans and purposes.

A Message to the Church

Authorized by the House of Bishops.

Your House of Bishops, met to choose a leader for the Church in the place of our late beloved Presiding Bishop, felicitates the Church on the happy choice which has been made in the person of the Bishop of Chicago, whose vision, inspiration, and tested powers of leadership will guide us through the remainder of this Triennium.

We send you a message of assurance and encouragement. The sudden passing of our former Presiding Bishop at the time when he had entered so fully into the confidence of the Church by his conduct in that office, the drastic cut in missionary expenditure because the plans for this work are strictly limited to the promises of payment for its support, and more recently, the sudden change in values in large areas of the industrial and business world with the far-reaching effects of such a disturbance, combine to confront the Church with a new and unexpected situation. This culminates at the season when efforts to make good the promises of the present year, and plans to secure support for next year, are in full operation.

Your House of Bishops has full confidence in the ability of the Church to meet this situation successfully—but the seriousness of it must be faced squarely.

Let hesitation be swallowed up in renewed courage, and let uncertainty vanish before a confident faith. Adequate support for the work of Christ through His Church does not depend upon material prosperity, nor upon gifts which flow from a surplus after our own needs and requirements are fully met. That view of the situation misses entirely the call of Christ to exercise real sacrifice.

This is the time for us to go forward. On the authority of General Convention plans for such an advance were carefully formulated. There is no reason to change them, even if we had the authority to do so. Difficulties only challenge Christian determination.

Our message might be summed up in that command given to Moses when the people hesitated: "Speak unto the Children of Israel that they go forward!"

The Presiding Bishop will doubtless have his own message for the Church. The House of Bishops uses this occasion to bespeak for our chosen leader the help which he must have from us all as he accepts at our hands the responsibilities of his office—our prayers, our unstinted loyalty, our generous sacrifices for the work of the Kingdom of Christ.

Philip Cook Chairman,
Bishop of Delaware.
Hugh Latimer Burleson,
Bishop of South Dakota.
Henry St. George Tucker,
Bishop of Virginia.
William Bertran Stevens,
Bishop of Los Angeles.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Mrs. George C. Remey, of Jamestown, Rhode Island:

> "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
> —St. John 3:16.

Who will send one from the far-away places as well as very near us?

Book Reviews

THE BOYHOODS OF THE PRESIDENTS: By Bessie White Smith. Published by Lothrop, Lee and Shepard Company, Boston.

The author of this handsome and entertaining volume, illustrated by more than sixty-four page pictures of the homes, birthplaces and portraits of the Presidents of the United States, is Mrs. Cadwallader Smith, of Richmond, Va., a former teacher in St. Andrew's School and an active worker in one of our churches.

The book has a well conceived plan, ably carried out, for the instruction of boys and girls of school age and to afford pleasant reading for "grown ups". This writer, picking it up to review, intended only to sample it here and there, but ended by reading it all. A stronger incentive to read the history of their own country and government could hardly be found for our young people. The romantic and delightful stories of the early lives of boys who rose to the highest political position in the gift of a great modern nation and world power possess a fascination that no fiction can supply.

The first was a "boy-general", who was born in Westmoreland County Virginia, and lived afterwards in a lovely home on the Potomac River below Alexandria. "He was a quaint little boy, skillful, amiable, prudent and wise."

He did not like personal fighting, but he was a born soldier and leader, and drilled his schoolmates in military tactics. In commanding, running and jumping he excelled them all.

Then there was the "Boy who had no Boyhood", and "Long Tom", and "The Little Sage". Then came the "Stamp Act Boy," and the "Little Post Rider", and "Old Hickory".

There was the "Boy-Lawyer", and the "Boy who cried for the Moon." Another boy became "Rough and Ready" and the next boy was born right at the beginning of the new century.

After a while came a "Boy who split Rails"; then the "Tailor Boy" and "Uncle Sam". There was the "Cob House Boy" and a "Green Mountain Boy" and a very "Stubborn Boy" and "Towhead."

Coming down nearer to us was "Teddy," "The Boy of the Ready Smile," "The Seer," "Doc," and "Cal," and last of all, "The Master of Emergencies."

Space in this review does not permit the recital of even a few of the many stories of the boy life of the men who became, in one way or another, world figures at the head of the most powerful young nation in the world. The book should prove an inspiration to every boy and girl to study and strive to achieve the highest place in the life to which it has pleased God to call them.

For a Christmas present no father, mother or friend can make a mistake in presenting this book to their young people. For such a handsome volume the price of $2.50 is reasonable. **Semmes.**

THE REAL JESUS: By Bishop Charles Fiske and Professor Burton Easton. Cloth. Pp. 261. Published by Harper Brothers, New York City. Price, $2.50.

To the superficially-minded the caption of this book would seem to indicate bumptiousness on the part of the authors. What have they discovered that would entitle them to assume such superiority? Let us be charitable and allow that one is driven hard to find any title for a life of our Lord (which this book aims to be), in these days of multiplicity of designations for this constantly presented theme.

We may trust Bishop Fiske to be true to the faith; and Professor Easton cordially sympathetic with his episcopal brother. So that at once, the appeal in the book is heightened. The very opening chapter wins us to the discussion. There are the words: "To the devout believer, Jesus gives the whole universe its meaning; He is a figure not only of the past, but of the continual present, ever living, ever able and ready to enter into supremely intimate relations with those who believe in Him and trust Him. But even apart from such faith, interest in Jesus never flags. He is incomparably the most significant figure in history."

Our thoughts trace with the authors, as we read the book, the foundations upon which the mission of our Lord was built. The challenging interrogation, "Who do you say that I am?" is the core of the inquiry. Simon Peter's answer is the universal response to the appeal. He can be nothing to us if He is not the Son of God. Deal as we may and must with the purely human side of that matchless life, there is the insistent urge to find Him something more than a good man, a wise teacher, a faithful friend, a devout religionist. And we may not forget that it was in connection with that confession, which is ours to make, that the Cross loomed upon the horizon as the means by which that claim to Deity should be established. In these days of the popular trend to humanize Jesus to the exclusion of that other part of Himself and His mission which the Gospels so insistently demand, it is refreshing to get this message before the people.

To charge that the deification of Jesus was accomplished long after His death, by enthusiasts intoxicated by a glamorous fantasy, is to credit to human invention a feat of which it is not capable. As. Dr. Orchard has recently said: "If the idea of God is to be explained away as a false analogy, a mistaken transprojection of the egoistic impulse, or an invention of an emotional desire, then sooner or later it must dawn upon even the moderately thoughtful or the most muddled thinker that the rationality of the human mind has been seriously undermined." This criterion holds most surely with the question of the reality of our Lord's assumption of equality with God. He must be all that is claimed for Him by those who arrogate to themselves the authority to write of Him in the primal instance, or the entire fabric of His life and mission falls into helpless chaos.

As one traces with these learned authors the pathway of truth concerning that matchless life, the conviction becomes strengthened that He is not only completely human in His identification with us of the flesh life, but is, according to the Apostle (1 Tim. 6:15), "The blessed and only Potentate, the King of kings and Lord of lords."

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

A SUGGESTION.

Mr. Editor:

Mr. Franklin, Vice-President of the National Council has circularized the Church with pitiful tales or work for which a committee of "four laymen and one bishop" could find "no room" in the budget. The material first appeared, I believe, in your columns.

The purpose is to promote larger giving. And it would, I am certain, be far more effective in accomplishing that purpose, if it were first evident that drastic reductions had been made in appropriations for traveling, publicity and other departmental costs. Whatever may be said as to the value of these items, no thoughtful Christian considers them of importance compared with the cases cited by Mr. Franklin.

May I call attention to the final address of the late Presiding Bishop, as reported in the Church press? He is represented as saying that Church people are giving more generously than ever before, and to have expressed concern over the "ever increasing proportion spent for dioecsan purposes."

Under plans sponsored by the National Council and ceaselessly pressed forward by Missions House spokesmen, the expenses of this diocese alone have increased at an appalling rate—over $21,000; in seven years, $8,000 in the current year. Quotas of parishes that have grown neither in numbers nor resources have been more than doubled, that we might adopt the departmental and secretarial program. Many other dioceses have been constrained to like development. A considerable amount of this is not vital and it diverts a large part of the flowing stream of contributions before it reaches the national treasury. Indeed, dissatisfaction with this diocesan program sometimes dries up the springs. As an illustration consider the words of a layman who writes: "There is a growing feeling that our missionary funds are not going where we mean them to go. The vestry has instructed the treasurer to send no payments to the diocese without instructions."

Let the national officers address themselves to the task of reducing diocesan overhead, which the National Council has fostered without intimate knowledge of local conditions, and of which its president seems to have disapproved, and, without laying greater burdens upon hard pressed parishes and worried priests, funds will be adequate to

take care of some of his published problems without "breaking hearts".

A similar reduction of national expenditure would assure our missionaries of continuous salaries, and encourage the clergy to take up such work, instead of "digging in" as rectors of parishes, where they have security of salary and tenure.

(Rev.) Theodore Haydn.

Watervliet, New York.

"EASIER TO STAND."

Mr. Editor:

This morning when I visited a negro school in the county I spoke to over three hundred negro boys and girls, who stood throughout a program which lasted nearly an hour, including my own fifteen-minute contribution. Why did the entire student body stand? Because it was easier to stand than to sit. And it was easier, because there were no seats in the chapel, and sitting on the floor is too oriental to be comfortably achieved.

Touched by an experience which was unique to me, and sensing the evidently fine atmosphere and standard of the school, I promised the students that I would "see what I could do". This is my method of ascertaining! Should this come to the attention of any who are interested in the Negro and who would consider this a worthy appeal, the undersigned would gladly receive a check for three hundred substantial seats—or for a portion of that number.

It is significant that a group of about fifty of these boys and girls, in chorus, sang a beautiful setting of the Master's words, "Ask, and it shall be given you; seek, and ye shall find." Let's prove it!

Burlington, N. C. Thos. F. Opie.

CONFERENCE FOR COLLEGE STUDENTS.

Mr. Editor:

The vital problem before the Church today is to discover able and devoted men in our colleges who might be persuaded to give their lives to the Christian Ministry. There are many who might come if we could invite them and explain to them its requirements, its privileges, and its joys. When the great professions of medicine and the law are seeking only men with full intellectual qualifications, the Church must not lag behind, but must insist that all candidates for the ministry shall put the same high demand upon their qualifications, and be willing to undertake full college training, as well as the spiritual and professional training of the theological seminary.

All who feel this responsibility have the opportunity to send young collegians whom they may know to the Conference on the Ministry, which is to be held at St. Paul's School, Concord, New Hampshire, in January, 1930, from the third to the sixth.

Among those who will speak at this Conference are Dr. Grenfell, Dr. Drury, the Rev. Henry Hobson, Bishop Dallas, Mr. A. Herbert Gray, Dr. Ogilby, Mr. Felix Du Pont, Dean Sturges, Mr. Coleman Jennings, Mr. Harper Sibley, the Rev. C. Leslie Glenn, and the Rev. Dr. Frederick H. Sill.

No man pledges himself to enter the ministry by going to the conference. The conference is simply a place where men may discover what the ministry is, and, even if they do not respond to the call, they will have a vision of what the ministry should be.

Charles Lewis Slattery.

Diocesan House, Boston.

Church Intelligence

G. F. S. Offers New Service.

A valuable new service which The Girls' Friendly Society offers to clergy is the making of surveys of young people's work in a parish with a view to determining whether a branch of the society is needed or not. The field secretaries, at their conference in September, studied the best methods of making such a survey. At the clergy conference, Roanoke, Va., Miss Esther Fifield, Field Secretary for Province III described these surveys. As a result, Miss Fifield has been requested to visit several parishes to survey the situation in regard to girls' work and to determine whether or not an organization such as The Girls' Friendly Society is needed.

Missionary Giving Shows Decrease.

It is good to be able to report a better situation with regard to collections on the budget quotas of the current year as during the month of October we made up $55,500 of the decrease from last year's receipts. There is still more ground to be gained in the last two months as the receipts for the year to November 1 show a decrease as compared with last year of $82,242. As the dioceses have told the National Council to expect slightly more in 1929 than in 1928, the task of collection for the remaining two months is a bit heavier than it was last year.

Only thirteen dioceses and districts are now in the one hundred per cent class as compared with sixteen in 1928 and twenty in 1927. The most serious feature of the situation is that instead of a constant growth in missionary giving, there has been for the past three years a recession from the record mark reached in 1926. As a result the work is suffering. The natural result of life is growth. The Church's Mission is a living thing, a successful enterprise, and with life comes growth and with success ought to come expansion. Life can be killed by stopping growth and success can be turned into failure by a refusal to permit natural expansion.

The remedy for the situation is threefold: First the payment of all that has been pledged for 1929; second, a pledge for 1930, equal to the full budget quota of every parish and of every diocese; third, the adoption by the General Convention of 1931 of a budget sufficiently large to permit of seizing opportunities for new work now being passed by.

We should ask ourselves not only "How much is our quota?" but also "How much does the Church need to do its work efficiently, and how much of that can I give?"

Lewis B. Franklin,
Treasurer.

Bishop-Coadjutor of Fond du Lac to be Consecrated.

The Presiding Bishop has taken Order for the Ordination and Consecration of the Reverend Harwood Sturtevant, S. T. B., Bishop-Coadjutor-elect of the Diocese of Fond du Lac, on St. Andrew's Day, November 30, 1929, in St. Paul's Cathedral, Fond du Lac, Wisconsin.

The Consecrator will be the Rt. Rev. Reginald Heber Weller, D. D., Bishop of Fond du Lac, and the Co-Consecrators will be the Rt. Rev. William Walter Webb, D. D., Bishop of Milwaukee, and the Rt. Rev. Sheldon Munson Griswold, D. D., Suffragan-Bishop of Chicago.

The Presenters will be the Rt. Rev. Frank Elmer Wilson, D. D., Bishop of Eau Claire and the Rt. Rev. Benjamin Franklin Price Ivins, D. D., Bishop Coadjutor of Milwaukee.

The Rt. Rev. Walter Taylor Sumner, D. D., Bishop of Oregon, will preach the sermon on this occasion.

Attending Presbyters will include the Very Rev. F. Victor Hoag, Dean of Christ Church Cathedral, Eau Claire, Wisconsin, and the Rev. Harold B. Hoag, Christ Church, Burlington, Iowa.

The Rev. William Elwell, Sheboygan, Wisconsin, will be master of ceremonies.

The Rev. Charles L. Pardee, D. D., Church Missions House, New York City, is the Registrar.

Golden Jubilee of Armenian Patriarch Celebrated.

On the afternoon of Sunday, November 10, there was a meeting in New York, the climax of the celebration of the Golden Jubilee of Tourian, Armenian Patriarch of Jerusalem The Armenians have been celebrating this all over the world for Tourian is respected and beloved of all Armenians. The meeting in New York was in the Metropolitan Life Auditorium. It consisted of speeches, music, the reading of a poem of the Patriarch, and a speech by Dr. Thomas Burgess, officer of the National Council, officially representing the Assessor to the Presiding Bishop and the Bishop of New York. He read messages from both. Bishop Burleson wrote as follows:

"Were Bishop Murray still alive, he would rejoice in extending his heartiest congratulations and offering earnest prayers for God's blessing on his Beatitude, the Armenian Patriarch of Jerusalem and his great Church and people.

Our common faith has been glorified by the steadfastness which the Armenian people has shown amid dire persecutions. Jerusalem, the Holy City, is now a center for the training of future leaders of the Armenian Church and nation, whose honored and beloved Patriarch will play a vital part in the preservation of its national life and culture.

As a sister church, long in close sympathy with the Apostolic Church of Armenia, the Episcopal Church rejoices in the celebration of this Golden Jubilee. May the blessing of God rest upon the Armenian people and their ancient Church."

The Armenian Patriarch of Jerusalem was ordained to the priesthood fifty years ago. He was the son of a blacksmith. His elder brother was one of

the foremost modern poets of Armenia. The Patriarch himself is a poet of high standing and probably the greatest figure in the Armenian Church of today. He personally heads the Theological Seminary at which our Educational Chaplain, the Rev. C. Thorley Bridgeman, teaches, and which is housed in the famous Monastery of St. James on Mount Zion. Because of Chaplain Bridgeman's important work there our Church is intimately connected with the Patriarch in training the future leaders of the Armenian race.

The Golden Jubilee Fund to which Armenians are contributing is for the publication of Armenian literature, including some of the later works by Patriach Tourian. A wealthy Armenian in London, Mr. Gulbenkian, cousin of the great Armenian merchant in New York of the same name, who is supporting the Senior Class at the Seminary in Jerusalem, has contributed as his Golden Jubilee gift the entire funds for a building in which will be housed the Library on Mount Zion, which includes priceless Armenian manuscripts.

Church Students.

Many clergy in college towns are clamoring to have the parents and home rectors of college students inform them of Church students in college. If some college boy or girl slips away from contact with the Church this year, it may possibly be **your** fault for not putting the college rector in touch.

Virginia Baptist Reports.

At the one hundred and sixth annual session of the Virginia Baptist General Association, opened at Winchester, November 13, the report of Treasurer Frank Crump, Richmond, showed $3,429,000 contributed for all church purposes in the fiscal year just ended. The association has 1,166 churches, 705 ordained ministers. More than 900 delegates to the meeting were registered. The Rev. W. F. Gibson, Richmond, preached the annual sermon. The address of welcome was by Governor Harry Flood Byrd and the response by Governor-elect Pollard. Never before in its history had an association meeting been addressed by both governor and prospective governor.

College of Preachers Dedicated.

The College of Preachers of Washington Cathedral, America's newest religious institution, was formally dedicated on November 14, the day following the meeting of the House of Bishops in Bethlehem Chapel for the election of a Presiding Bishop. The Rt. Rev. Frank Theodore Woods, Bishop of Winchester, England, members of the House of Bishops and clergymen from all parts of the country, participated in the service, of which one feature was a procession through the entire building, with hymn singing by the clergy.

The building which the College of Preachers will occupy is the gift of the late Alexander Smith Cochran, Yonkers, N. Y., manufacturer and philanthropist, who also provided for the financial support of the institution's activities. A little over two years ago Mr. Cochran gave $250,000 for the building as a memorial to his mother, the late Mrs. William F. Cochran. He later increased this by a gift of $150,000 for the construction of the College of Preachers' Chapel, for furnishings of the building and for the landscaping of the adjacent grounds. In addition, he provided $1,000,000 by bequest to be used as an endowment.

The inception of this unique institution, believed to be the first of its nature in Christian history, is traced to the late Rt. Rev. Henry Yates Satterlee, first Bishop of Washington, who suggested more than three decades ago that a school of the prophets be founded in connection with the Cathedral in the National Capital to translate the doctrinal truths of theology "into the common language of life in such a way as to take hold of the living convictions of thinking men".

Bishop Freeman, who has been active in bringing this dream to fruition, regards the establishment of the College of Preachers as a step toward a Nation-wide revival of Christianity through the power of preaching. A group of eminent theologians and leading exponents of the art of preaching have met for a three-day conference following the dedication for the purpose of considering the curriculum for the initial session. The Rt. Rev. Philip M. Rhinelander, warden of the College of Preachers and former Bishop of Pennsylvania, presided at this latter gathering. Bishop Rhinelander, as a trustee of the Cathedral, has been associated with the College of Preachers in its tentative work during the last five years in advance of its new building and endowment.

M. M. W.

Warning.

The public is hereby warned against a Mr. William Mitchell (no kin of mine that I know of), a Canadian by birth, about fifty years old, squat, florid (very ruddy); hair scanty, dark, streaked with grey; wears shell spectacles; protruding under lip, lips large, red, moist; with some bronchial trouble, shown by shortness of breath; very convincing talker; sold musical instruments here and victimized one of our congregations in the sale to them of an organ; had a Willys Knight sedan car, when he left these parts, but does not drive it—his wife does that. Has a letter of commendation from me, which, of course, is to be disregarded.

Sincerely,
Walter Mitchell.
Missionary Bishop of Arizona.

Clergy, Beware!

Mr. Editor:

Please advise the clergy of our Church to beware of a man using the name, H. E. Wright. He is an imposter. He is a well-dressed man, wears heavy rimmed glasses, claims to be a world-war Major, is about six feet tall, about forty-three years of age, and weighs about two hundred pounds. He poses as a salesman who has lost his money. I am,

Sincerely yours,
J. W. Hays.
Eufaula, Alabama.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Lord Bishop of Winchester Preaches Here.

A sermon of rare strength and force was heard Sunday afternoon, November 17, in Bethlehem Chapel, Washington Cathedral, and elsewhere, by radio, when the preacher was the Rt. Rev. F. T. Woods, D. D., Lord Bishop of Winchester, England. Taking for his subject, "Peace", he presented to the crowded congregation in Bethlehem Chapel an ideal and vision, new in its interpretation and yet simple and old in truth. At the close of his sermon, he referred to Woodrow Wilson (whose remains lie under the crypt chapel), as the man who dared to sound the call for peace, who died, but whose call has been growing increasingly stronger in the years that have followed. At eight P. M., the Bishop was the preacher at the Church of the Epiphany.

The Rt. Rev. Irving Peake Johnson, Bishop of Colorado, who has been in Washington to attend the meeting of the House of Bishops, has been the guest of the Rev. C. Ernest Smith, rector of St. Thomas' Church, and was the preacher there at the eleven o'clock service on November 17. In the afternoon a very special service was held at four o'clock, when children of St. Thomas' Parish and of other Sunday Schools were present. St. Thomas' Chapter of the Brotherhood of St. Andrew invited the children of the Episcopal Home for Children to attend, providing a bus for their transportation and light refreshments for them in the parish hall after service. At both services, Bishop Johnson stressed Church Extension in connection with the Every Member Canvass, which begins December 1.

The Rev. Z. B. Phillips, D. D., rector of the Church of the Epiphany, was heard over radio Sunday morning at his eleven o'clock services.

The Sunday School Institute of the Diocese of Washington held its monthly meeting in St. John's Parish Hall on Tuesday evening, November 19, at 8 P. M.

Reports of summer schools and conferences were made by those who attended these schools during the past summer. This institute is open to all persons interested, especially those who are Sunday-school workers.

M. M. W.

Twenty-Fifth Anniversary: The twenty-fifth anniversary of the rectorship of the Rev. C. Ernest Smith, of St. Thomas' Church, Washington, was celebrated Sunday, November 3. The first service in the church was in 1899, the Rev. John J. Aspinwall being then rector. In the last twenty-seven years the congregation has contributed more than a million dollars, of which $200,000 was spent in paying balance on the church building, providing a rectory and erecting St. Thomas' Hall and $100,000 has been invested in an endowment fund. A new organ, to cost $10,000, has been given by Mrs. E. Gray Pendleton, of the parish, in memory of her son, Edward Barton Pendleton, who died in the World War.

Bishop of Liberia: Bishop Robert Erskine Campbell, missionary bishop of Liberia, Negro republic on the West Coast of Africa, addressed the Woman's Auxiliary of the Diocese of Washington, D. C., in Epiphany Church the morning of November 12. The Bishop gave deeply interesting descriptions of his work and travels in a country without railroads and with few roads for vehicles and where journeys must be by canoe on streams or in palanquins over narrow trails through jungle.

Wonderful Window in the Cathedral: The first window recently placed in the Cathedral at Washington consists of 2,300 pieces of stained glass and weighs more than 1,000 pounds. Its picture is of the seven parables of the Kingdom, and it was prepared especially for the Cathedral by Lawrence B. Saint, leading authority on medieval stained glass. The mortar holding the window

in place, in addition to iron rods fixed in surrounding masonry, is the same used in medieval workmanship, consisting of cow hair, lime and sand.

Brotherhood of St. Andrew Forms Plans.

Rectors of twenty-two parishes in and near this city attended luncheon November 15, at the University Club as the guests of the Brotherhood of St. Andrew to hear the Rev. Earl Kernahan explain the plan for a religious census and for visitation evangelism to be conducted here in February and March, 1930. Practically all the Episcopal parishes are expected to cooperate.

Mr. Kernahan has just closed a very successful effort in Alexandria, Virginia, and V. Ward Boswell of Christ Church Chapter, Alexandria, spoke of the remarkable results secured. Canon Peter, of the Cathedral, told of work of a similar character, carried out in the neighborhood of his former parish, St. James, Richmond, Virginia, and heartily endorsed the project.

H. L. C.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop

Echoes of the Executive Board.

The Executive Board of the Diocese of Southwestern Virginia had an interesting session in Roanoke on Thursday, November 14. The Rt. Rev. Robert Carter Jett, D. D., Bishop of the Diocese, presided.

The Rev. E. Edwin Michael, of Roanoke, reported that the Field Department, of which he is Chairman, is progressing nicely with its preparation for the Every Member Canvass. The canvass in this diocese will begin Sunday, December 1. In accordance with a plan adopted this year for the first time, representatives of the Executive Board have visited about thirty of the larger churches in the diocese during October and November, conferring with the vestries and in some cases addressing the congregations.

The Rev. Alfred R. Berkeley, of Roanoke, as Chairman of the Department of Religious Education, announced the appointment of Mr. John M. Garrison as Diocesan Director of Religious Education, with his headquarters at Roanoke. On November 4, Mr. Garrison assumed the duties of this office, in which he serves under the direction of the Department. A native of South Carolina, Mr. Garrison had special training in the School of Religious Education and Social Service of Boston University and two years of study at the Boston School for Social Workers. He has been engaged in work of this character for the past six years in connection with St. Michael's Church at Marblehead, Massachusetts; Trinity Cathedral at Phoenix, Arizona, and St. Paul's Cathedral, at Detroit, Michigan. In conjunction with the clergy at Lynchburg, Mr. Garrison is planning two teacher training institutes to be held there in the near future. These will deal primarily with Church School work, and the development of organizations for young people. He is also getting in touch with other rectors in the diocese with a view to giving them such assistance as he may in his new position. Mr. Garrison's address is Box 1068, Roanoke, Va.

Mr. Berkeley also described to the Board a meeting held in Richmond November 7, of the Executive Committee of the Virginia Summer Conference of Religious Education. It is planned that this conference will be held at Sweet Briar College, June 16-27. The Rev. Herbert S. Osburn, of Tappahannock, Virginia, will be President of the Conference, and the Rev. Edwin R. Carter, D. D., of Petersburg, will be Dean of the faculty. The work among the younger members of the conference will be conducted as a special division under a "Youth Committee" composed of the Rev. Messrs. A. R. Berkeley and D. L Gwathmey.

The Bishop announced the recent appointment of Miss Emma Margaret Farish as missionary in charge at Grace House on the Mountain, near St. Paul, in Wise County, and Miss Brightside Webb Savage in the same position at Christ Mission in Amherst County

He also announced that the Rev. William Clarkson Marshall, for the past six years rector of Zion Church at Fairfax, Virginia, and the nearby churches at Vienna and Burke, has accepted a call to the rectorship of St. John's Church at Bedford, in this diocese, and expects to take charge there December 1. He will also have under his care St. Thomas' Church, near Big Island, and St. Mark's at Montvale. Mr. Marshall was born in Accomac County, Virginia, and is a graduate of the University of Virginia, and Virginia Seminary. He was ordained to the diaconate in 1915 and to the priesthood in 1916 and, before going to Fairfax in 1923, he had served parishes in Fauquier and Culpeper Counties, Virginia. Mrs. Marshall was formerly Miss Lydia Wistar Craighill, of Lynchburg, and is a sister of the Rev. George Peyton Craighill, of Leesburg, Virginia, and the Rev. Lloyd R. Craighill, who since 1918 has served as missionary at Nanchang, China.

The Executive Board of the Diocese meets in the parish house of St. John's Church, Roanoke, on the second Thursday in each month, unless for special reasons the date is changed by the Bishop.

T. A. S.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop

Dedication of Chapel at Grahamton, Meade County.

On Sunday, October 27, the Memorial Chapel, erected by the Girls' Friendly Society in Kentucky to the memory of the late Rev. Arthur E. Gorter, for many years minister-in-charge of Holy Trinity Mission at Grahamton, was dedicated. In the early morning, the Rev. W. F. Rennenberg, now in charge, accompanied by the Bishop, and Miss Henrietta Bullitt, Diocesan President of the G. F. S., with other church members of Louisville, drove thirty miles and arrived in time for the eleven o'clock Morning Service. Though but a few months under construction, the chapel is remarkably complete; and is a most attractive small building. Many memorials have been given, and were dedicated by the Bishop during the two services, morning and afternoon. A silver communion service from the children and grandchildren of Mr. Archibald Magill Robinson, commemorates his memory, as also a mural tablet recalling him as the founder of the mission, and thirty-five years of unceasing lay service begun as early as 1868. Another tablet, from the family of the Rev. A. E. Gorter, perpetuates his faithful labors, while many other gifts tell of loved ones gone, and beautify the altar, sanctuary and chancel of this house of God erected to His honor and glory. A small class received Confirmation, and more than fifty knelt at the chancel rail, offering fervent thanks for the gift of this House of Prayer, the fulfillment of long cherished dreams and patient hope. A large congregation assembled for the afternoon service, many added to the number already brought from Louisville, and the chancel was filled with vested clergy. In addition to countless other untiring labors, and rare attention to detail, Mr. Rennenberg had arranged for the transport of the choir and organist from his own parish—the Church of the Redeemer—and very beautiful were the old hymns and anthems rendered. The Rev. H. S. Musson, rector of the Church of the Advent, Louisville, was the preacher for the afternoon, and with impressive adaptation of the name of the mission, delivered a striking sermon on the mystery, yet the Reality, of the blessed Trinity.

L. L. R.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop.
Rt. Rev. E. W. Saphore, D. D., Suffragan.
Rt. Rev. E. T. Demby, D. D., Suffragan.

Bishop Winchester has returned to the diocese after a three months' visit with his daughter in Chicago. The Bishop is in much better physical health, and is gradually regaining his strength. However, he is not yet able to make any visits to the parishes.

Improvements are being made in St. Andrew's, Marianna, where good work is always being done. A parish house is being arranged and rebuilt, so that there will be a meeting place for the working organizations.

In Trinity Cathedral, a Parent-Teachers' Association has been formed so that there may be more interest and a closer relationship between teachers and parents.

In St. John's Church, Camden, October 13, was Home-Coming Day. Unusual congregations were present at all three services. It was the fifth anniversary of the Rev. Randolph R. Claiborne's rectorate. A surprise was sprung, when the Senior Warden asked to be heard, and revealed that there had been a secret meeting of the vestry, at which resolutions of review and appreciation of Mr. Claiborne's service to the parish were passed; and he proceeded to read them to the congregation.

The Secretary of the Diocese has been notified by the vestry of St. John's Church, Fort Smith, that it will be inconvenient for them to have the convention meet there in January; and they request that another place be appointed.

R. R. C.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

In Memory of Mrs. Wilson.

On All Saints' Day at St. James' Church, Pooler, Ga., the Rev. R. H. Daniell, Deacon, Missionary, a chancel and tablet, given by the Woman's Auxiliary of Savannah and the Diocese, to the memory of Mrs. Kate Anderson Wilson, were dedicated by the Rt. Rev. F. F. Reese, Bishop of Georgia, in the presence of a large congregation, composed of members of St. James' Church and the Woman's Auxiliary of Savannah. Mrs. Wilson was a devoted member of the Auxiliary, giving faithfully of her time and herself to the advancement of the Kingdom.

The Rt. Rev. Theodore DuBose Bratton, D. D., held a mission at St. Paul's

(Continued on page 22.)

Family Department

NOVEMBER.

1. Friday. All Saints.
3. Twenty-third Sunday after Trinity.
10. Twenty-fourth Sunday after Trinity.
17. Twenty-fifth Sunday after Trinity.
24. Sunday next before Advent.
28. Thursday, Thanksgiving Day.
30. Saturday. S. Andrew.

COLLECT FOR SUNDAY NEXT BEFORE ADVENT.

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

COLLECT FOR THANKSGIVING DAY.

O Most Merciful Father, Who hast blessed the labors of the husbandman in the returns of the fruits of the earth; we give Thee humble and hearty thanks for this Thy bounty; beseeching Thee to continue Thy loving kindness to us, that our land may still yield her increase to Thy glory and our comfort; through Jesus Christ our Lord. Amen.

A PSALM FOR THANKSGIVING DAY.

O Thou whose boundless love bestows
The joy of life, the hope of heaven:
Thou whose unchartered mercy flows
O'er all the blessings Thou hast given;
Thou by whose light alone we see;
Thou by whose truth our souls set free,
Are made imperishably strong;
Hear Thou the solemn music of our song.

Grant us the knowledge that we need
To solve the questions of the mind;
Light thou our candle while we read,
And keep our hearts from going blind:
Enlarge our vision to behold
The wonders Thou hast wrought of old;
Reveal Thyself in every law,
And gild the towers of truth with holy awe.

O God, make us what Thou wilt;
Guide Thou the labor of our hand:
Let all our work be surely built
As Thou, the architect, hast planned;
But whatsoever Thy power shalt make
Of these frail lives, do not forsake
Thy dwelling. Let Thy presence rest
Forever in the Temple of our breast.

—Henry van Dyke,
in The Methodist Protestant.

Thanksgiving.

Thanksgiving is more an inner state of mind than an outer condition. It is a state of thoughtfulness and appreciation and gratitude for what we have and are, and therefore it depends more on one's mood and temperament, standards and ideals, than on his possessions, less on his position than on his disposition. One may have a wide range and abundance of worldly goods and yet be discontented, and another may have few comforts and be shut in by very narrow circumstances, and yet be strangely contented and thankful. Yet the day was originally appointed with reference to harvests and gradually grew into taking a stock of our goods national and individual, and this is still its dominant note. Which is proper enough as far as it goes, for all good things are of God and it is right that we should appreciate and return thanks to Him "for all His goodness and wonderful works". Yet, if we stop at this point we are only considering the material things of life and may even be playing the part of the fool that resolved to tear down his barns and build bigger that he might feed his soul on corn. A flood of material goods is a danger to our high spiritual life by flushing the flesh with gratifications that are peculiar to it and starving the very soul to death. It is a poor life that sinks and smothers the spirit in the flesh, however broad its acres and large its bank account. Wealth is gained at too great a cost at the expense of wisdom, and a lean, selfish soul in an overfed and lustful body is a sickening sight. As a nation we are in greater danger of this practical materialism than any other people on earth as beyond any other our barns are stuffed to bursting and all our banks are gorged and we pile up statistics of our wealth and prosperity that stagger the rest of the world and even astound us and may fill us with childish glee or with foolish vanity and pride. We are surely given much that we may serve much and be a benefactor to the world in all good things, especially the ministry of good will and in extending, not our power and prestige, but the kingdom of peace on earth and glory to God.—Presbyterian Banner.

In Enforced Idleness.

On the beaches of many of the South Sea Islands a sea creature is brought in by the tide at certain seasons of the year and left stranded in considerable numbers. Before these creatures can flop or waddle into deeper water, the alert natives pounce upon them and, breaking their backs so that, though still living, they are unable to move, they haul them out of the reach of the returning tide, keeping them alive until fresh meat is wanted.

Sometimes when prolonged illness removes a man from his natural environment and leaves him stranded, he feels that, like these unfortunate creatures of the South Seas, he is the victim of a cruel fate. It is not only his helplessness that distresses him, not only the labor and trouble he gives to others, although these results of his illness are serious enough. Financial problems may add to his anxieties, but it is not these anxieties, grievous though they be, which cause his greatest misery. Perhaps he is unhappy from wounded egotism. He felt that the part which he was playing in the life of the community was an important one. But now that he is laid aside, after a brief period of adjustment, all the affairs of consequence in which he was interested move on as though his absence were unnoticed. But his unhappiness may have its roots in nobler soil. It may spring from the unselfish desire to fulfil some worthy mission on earth, that by serving his God and his brother man he may help to ennoble and perfect the structure of humanity. When illness from which it is not likely he shall ever wholly recover, brings his hopes and aspirations crashing about his broken body, his discouraged mind, weary with depressions, echoes the poignant cry of the cross, 'My God, My God, why hast Thou forsaken me?" It is not surprising that the uselessness of a life shut apart from all the activity and bustle of the world's program often breaks the most courageous heart and fills the long hours with despondency.

Recently a correspondent of the Canadian Churchman asked that something might be written for the encouragement of men and women whose hopes have tumbled in in this fashion. "Half of my unexpected fifty-five years," he writes, "have been spent in and out of sanatoria, a useless kind of life some would call it, and at first I felt this keenly. Then God sent a prayer ot Phillips Brooks to me and a sentence of that prayer altered my viewpoint to my great peace of mind."

After quoting the whole sentence and underlining the phrase referred to—"But may all that Thou sendest us bring us closer to Thee, that we . . . may be sure . . . that . . . in every enforced idleness Thou art still using us," the writer proceeds. "For height and depth and breadth this prayer ranks among the most beautiful in our language for those in trouble—and how many they are! Every thinking man has his times, I expect. Let me add that my faith has had a thousand proofs and little to tax it, so I am not crying out against life. Far from that. But I see so many who lack what means everything to me when troubles come."

"In every enforced idleness Thou art still using us." God never wills that man should suffer or that evils should come, but God can help us use the suffering and the pain so that not in spite of it but by means of it we gain maturity and enrichment of personality. The natural response to trouble, especially to prolonged and unending trouble, is resentment and bitterness. But to meet trouble in this spirit is to become impoverished in character and personality. When, however, we accept our pain and sorrow in the spirit of one who is not unwilling to bear His share of the world's trouble, we shall find that grief and tragedy will become transformed into messengers of God's grace, and character will be strengthened and ennobled.—Canadian Churchman.

What Were the Methods of Jesus as a Teacher?

Jesus was supremely a teacher and his methods were masterly exhibitions of the true principles of teaching.

Jesus understood the primary art in teaching of adapting his teaching to the mental contents and state of mind of his hearers. He never talked to people about things above their heads and beyond their experience, but fitted his teaching right into their personal knowledge and needs. He never asked them to sit under His teaching in passive unthinking receptivity, so that He could pour His opinions into them, but He stirred up their mental self-activity by appealing to their own intuitions and reasoning and judgment and thus led them to think with Him to a common conclusion. He took them into partnership with Himself in His teaching so that it was a mutual process and its conclusion a join product. Often He would say to them, "What think ye?" or "What man of you?" and thus He submitted the point He was making to their judgment and was willing to leave it with them. Thus He did not override those who were objecting to His teaching with His authority, but patiently reasoned with them, stirred up their own mental processes and worked out conclusions together with them.

The question has ever been the teacher's main tool in probing the minds of his scholars and opening them up to light and knowledge. Socrates, the greatest teacher of Greece, was simply a walking interrogation mark and with its sharp point he punctured many a fallacy or pricked a bubble of conceit.

But Jesus was a greater master still of this art and it was one of His chief means of proving truth and exposing error. He frequently met one question by asking another and thus forced the inquirer to face and answer his own question. He especially used this method in His contests with the Pharisees and scribes who came to Him with cunningly devised traps in which they were themselves ensnared in the unexpected turn he gave to the situation by a counter dilemma. When they came to Him with their catch question about paying taxes to Caesar He caught them with their own coin, and He completely upset them with their question fearfully and wonderfully contrived about the woman who had had seven husbands and then mercifully died herself, by His simple answer, 'You do err, not knowing the Scriptures," and thus floored them out of their own Bible. The people enjoyed these contests of their conceited and pompous doctors of divinity with the young Nazarene. He delighted to play with them and keep them puzzled and wondering what He would do next. His keen rapier was too swift and keen for their antiquated bludgeons. It was generally a sorry day with them when they met Him. Yet Jesus never aimed simply at getting the better of His opponents, personal victory was not His objective, but He used His dialectical skill only as a means of ultimate good.

Jesus was a master of illustration and drew His illustrations from all sources. Especially did He draw them out of His own life and experience running back to His childhood days. He was a keen observer and lover of nature and communed with it and saturated his soul with its mystic beauty and teaching and constantly embroidered His sermons with quotations from sky and earth and sea. So also His knowledge of human nature and life that came out so richly in His illustrations was drawn from His experience and was often the product of the unconscious education He had picked up in the homes and streets of the village. His parables are pictures of the daily experience of His hearers which brought His teachings home to every one's bosom and business. To farmers He spoke of sowing and reaping, of wheat and tares; to fishermen of casting nets and sorting the fish and finding the pearl of great price; to tax gatherers of exacting no more than was due; to soldiers of doing violence to no one. The whole world of nature and of human life was alive to Jesus with illustrations; forest, vine and flower; fishing boat and kitchen utensils, plows and harrows, were eloquent with spiritual truth and glittered with illustrations as the morning grass with dew. It was this art that made His teaching, in contrast with the dull and dreary droning of the scribes and Pharisees, so fresh and interesting so that the common people heard Him gladly.

Jesus was also a master in the invention and use of the parable, which is a picture of the truth, a dramatized expression of doctrine and duty. He was almost the inventor of "the short story", and some of His parables, such as the Prodigal Son and the Good Samaritan, have never been surpassed in this field and form of literature and have passed into the general literature of the world. By this means, also, He was able to veil the truth in a form that was plain enough to those who had affinity and were in sympathy with it and yet did not give alarm and offense to its enemies. He was also master of the paradox, or seemingly contradictory statement, or one that seems to run contrary to common sense. His beatitudes are of this nature and many others of His sayings. The purpose of such speech is not to state a real contradiction or any form of untruth, but to arouse the mind with a sharp sense of surprise or question of doubt or opposition. It thrusts a probe or shoots a flash of light into the mind that challenges attention and thought. It punctuates discourse with a sharp point that stabs the listless mind awake. It is still a rhetorical device that nearly all writers use for this purpose, and some of the most striking and brilliant writers, such as G. G. Chesterton, have a degree of genius in its invention and use.

These and other methods in the teachings of Jesus attracted and held the attention of His hearers and have made Him to this day the supreme teacher of the world. They caused His hearers to exclaim, "A new teaching!" and so do they challenge us.—Presbyterian Banner.

For The Southern Churchman.

"IT IS A GOOD THING TO GIVE THANKS."

F. B. Stone.

Oft our downcast faces witness
To our cold, ungrateful ways,
And the quickest way to light them
Is with thankfulness and praise;
May our loving God forgive us
For this oft-repeated sin,
That has stamped our very faces
With the thanklessness within.

May we learn to thank our Father
For the gifts He has bestowed,
Ere we go to Him for others,
And our cup be overflowed.
He will bless us, surely bless us,
When we gratefulness shall show,
For the thankful heart goes singing
With a joy none others know.

Making Toys a Treat.

Helen received five dolls for Christmas last year. Within two days one was broken and the others did not interest her particularly because she had received so many other gifts throughout the year that these were no treat.

Yet this same little miss of five spent the morning not long after playing on my back steps with the parings we had cut from a bunch of turnips. She had a glorious time tying strips of pink gingham on the longest parings "pertending" she had dollies with curly hair. And why was she so much more interested in these imaginary dolls, the only tangible evidence of which was their makeshift curls, than she was in the beautiful dolls she had received at Christmas? Almost all children are eager to make something or do something themselves without interference—to have a chance to use simple materials and their own imagination.

Making use of every-day things teaches children to be creative besides amusing them, usually, far more than ready-made toys do, especially when given in an over-abundance. There are countless ways that a mother or father can let children make their own fun. For example, one of the happiest boys we have seen in many a day was swinging in an old auto tire he had hung from a tree, to make a swing that was "different" and a substitute, used, no doubt, because of lack of rope. A short piece of rope was used, however, to suspend this old tire from a tree and the boy was getting an extra thrill by the "bounce" of the rubber as well as the sway of it as he sat "inside" and held on to the sides of the tire.

Of course, not all children want to do things for themselves and if they lack initiative, a little help in starting them to fashion toys that they will enjoy, is a sure way to build up their interest in creating, in both a material and mental sense. If Betty's doll furniture goes to pieces, let Betty mend it or make it over, or devise something to take its place. If Bobbie's toy dog loses its leash or collar, let him make a new one or "invent" a harness that will serve the purpose.

A few suggestions from adults, at the start, will put children on the "right track" and after that, "little interference" is the best rule if the children are really to learn for themselves. They should not be over-stimulated by outside help or by outside prodding. Even babies will enjoy the game of making playthings—of course, very simple ones.

When the children come to realize the work that goes into their making, toys will be truly "a treat!"—National Kindergarten Association.

For The Southern Churchman.

POWER.

E. C. M.

Mighty King of Babylon,
We have word from you—
"Whom I would I kept alive,
And whom I would, I slew;
Whom I would, I lifted up,
And whom I would, brought down."
Mighty King of Babylon,
Great is your renown!

Knocking, knocking at the gate:
Into ruin fall,
Horse and foot and chariot,
Scepter, throne, and wall!
And of all exalted high,
What the trace of today?
Just a line of history,
Just a square of clay.

But there came the Carpenter,
Walking by the sea;
Drew to Him the fishermen
Out of Galilee:
Gave, of His compassion vast
And His poverty,
Wealth beyond all Babylons:
Immortality!

An Incident of Gladstone's Life.

Many years ago Mr. Gladstone heard of two young men in the village who had become notorious for their drinking habits and he determined to make an effort to save them. He invited them to see him at the castle, and there, in "the Temple of Peace", as his library was called, he impressively appealed to them to change their ways, and then knelt with them, and fervently asked God to sustain and strengthen them in their resolve to abstain from that which had hitherto done them so much harm. The sequel cannot be told better than in the language of one of the men concerned who says, "Never can I forget the scene, and as long as I live the memory of it will be indelibly impressed on my mind. The Grand Old Man was profoundly moved by the intensity of his solicitation. My companion is now a prominent minister, and neither of us has touched a drop of intoxicating drink since, nor are we ever likely to violate an undertaking so impressively ratified in Mr. Gladstone's library."—Parish Visitor.

Resolve, when you awake, that it shall be to some faithful purpose, and that your renovated powers shall be obedient to him who has renewed them! And throw a glance backward before your eyes are weighed in sleep to see how well you have kept the morning's resolution!—N. L. Frothingham.

For the Young Folks

For The Southern Churchman.

THANKFULNESS.

Martha Lee Doughty.

God has given the gift of sight
So I enjoy the stars at night
And earth bathed in gleaming moonlight
Then long days when sun shines bright
And I thank Him.

God has sent me pain and sorrow
Sharply I felt each long arrow;
Times I could no pleasure borrow,
But the thought of a tomorrow
And I thank Him.

He has given the gift of smell,
So I enjoy the fields where dwell
All perfumes that I like so well,
The odor from a big sea shell,
And I thank Him.

He has given the gift to hear,
The roaring Ocean's angry fear;
Strong winds that through the tree tops tear
Small crickets singing far and near,
And I thank Him.

The gift to feel wind's kind caress,
To help some one who's in distress;
And lift a burden from one pressed,
Oh, I do feel so often blessed!
And I thank Him.

He has given friends tried and true,
That help me fight life's battle through;
Pleasures many and troubles, too,
The years which pass and seem so few,
And I thank Him.

Her Thanksgiving Surprise Party.

"One, two, three and a half minutes yet."

Alicia was counting. Counting the minutes until she would go to a party, do you think? Really you might guess a long time and never come near being right. Alicia was counting the minutes until a freight train should whistle and rush past her window.

Not much of a sight, you think; just a common freight train with cars full of wheat and lumber and maybe some loaded with squealing pigs.

But listen! If you are twelve years old and lived on a lonely farm and had not been able to get out of your bed and walk for six long years, not since you were six years old, and you couldn't go to school, of course, and very few people lived near enough to come and see you—well, that would be different, wouldn't it?

It did not matter whether it was a freight train or a passenger train, when it came by, she would wave her little flag at the engineer and the trainmen and always get a cherry wave in return.

Often the freight trains stopped for some time on a long siding near the house and switched off cars to be loaded with grain or cattle, and then one of the men would run over to the house for a pail of milk; so they knew why the girl could not walk like other children.

Even at night when trains passed Alicia would flash her electric torch three times and see the answering bobs of lanterns.

Alicia's father and mother loved her dearly, but the farm did not pay well enough to let them get money ahead so they could leave it for a better place. The ground was poor and Mr. Smith did not understand farming as well as he ought; so they had not been able to send Alicia to a hospital for the particular sort of care she needed.

Sometimes when a train would have quite a wait on the siding one of the men would run over to her window with a little gift of a book or candy. She did not know that the men had passed the word along to all the train crews that a committee had been appointed to consult a noted surgeon about her.

And then one day, just three days before Thanksgiving, a wonderful thing happened. A special train stopped on the siding; and instead of one man coming over for milk, she saw a regular procession coming.

"One, two, three, four," she counted. "Why, mother," she called, "there are ten men coming, and they are bringing a lot of things with them!"

It was true. Very much amazed, Mrs. Smith opened the door, and in they came, laughing and saying: "We have come to bring a glad Thanksgiving to little Alicia."

And you should have seen those gifts—a comfy wheeled chair, a bix box with soft, rose-bordered blankets for Alicia's bed, another box with a soft, fuzzy, rose-colored bathrobe and slippers to match, two beautifully covered pillows, the most beautiful doll and little girl could ever want and a doll trunk full of dainty clothes for her dollyship, and, last of all, a most mysterious sealed envelope not to be opened until the 10:40 freight passed the next morning.

With cheeks flushed from excitement she thanked the men, holding closer in her small arms everything they could hold; and when the men had gone her interest was divided between the wonders she could see and the mysterious envelope.

That night she could hardly sleep, she was so excited over the mystery, and she whispered a great deal to the dear doll cuddled in her arms; but morning really did come at last, and after such an age the long, sharp whistle of the 10:40 freight. It had barely passed when the envelope was opened. There was a bright Thanksgiving card and an extra note saying that the next day she would have a call from Dr. Slocum, whose special business it was to help little girls to get well.

Wasn't it fine? All those trainmen had raised a fund to pay all expenses. Alicia was shy when Dr. Slocum came as promised, but he quickly gained her confidence and assured her that it would not be so very long before she could walk and run and climb up on the fence to wave at the trains instead of doing it from her bed.

"You have been a brave girl for a long time, Alicia," said the kind surgeon, "and you will be ready when the nurse comes for you in three days?"

Alicia looked at him anxiously. "Doctor, must I leave all those lovely things at home?"

"No, indeed!" he replied quickly. "Bring them all with you if you like, especially that fine doll. And I don't know who is going to be happiest when you come home all well, you or your parents or the trainmen or I myself."

"I know," said Alicia; "it will be all of us, every one. Never, never could any one have such a beautiful surprise party. I will be ready when the nurse comes, doctor, and I will be brave, truly I will, and I will be glad every day always."

And so you see, the loving gifts of many hearts. For it all came true, as Dr. Slocum thought, and Alicia was able to walk like other children. And, of course, she often and often climbed up on the fence to wave greetings to her loyal friends, the trainmen, and they were all happy always.—S. S. Times.

For The Southern Churchman.

A PILGRIM AND A STRANGER.

Part 2.

Myrtle Humphries.

So it chanced that on the morrow, there came a farmer who supplied the Harders with butter. He said he needed a dog and would be glad to take this one; so he shut Sandy in his car. Sandy strained at his chain, whining piteously, and all the little Harders put their knuckles to their eyes and howled as he was borne away.

It was twenty-five miles to the farmer's home and the drive seemed long to Sandy. Upon arriving, he was bundled unceremoniously out of the car, and then left to his own devices. He wandered about the place and encountered two other farm dogs who rushed, barking at him. Sandy thrashed them both and was in turn thrashed by the farmers' wife, who said he was ill-tempered. He snarled at her and then fled to the woods for refuge.

Drearily he wandered about. Was he forever doomed to be a pilgrim and a stranger? He remembered the little Harders who had cheerfully denied themselves a meal that he might be fed. Then he recalled how caressing was the touch of Baby Harder's wee fingers, and a wave of homesickness swept over him. For a moment, he sniffed the air, and then resolutely trotted down the road toward the town he had left that morning.

Mid-day gave place to afternoon. A small boy carrying a bucket of milk came down the road. He set the bucket on the ground while he descended a bank in quest of berries. Sandy drank the milk and then stood grinning and wagging his tail as they returned; but he was unprepared for the storm of reproaches by which he was assailed. Fleeing down the road, he easily outran the boy. After all, the milk was but a light lunch. He paused at several farmhouses and sniffed wistfully about, but found no other food.

The sun seemed unbearably hot as he resumed his journey. A crowd of noisy, motorists swept by, and one of them flung a bottle which dealt the dog a heavy blow. Sandy's feet were becoming sore, and his back ached from the blow he had received. Pausing by the wayside, he licked his paws. He would have preferred to lick something more nourishing, but nothing else was forthcoming; so with a plaintive whine, he resumed his pilgrimage.

He revived presently upon catching sight of a flock of chickens, which were quietly feeding in a barnyard. The hens cackled and scattered in all directions, as he came lunging into them with flying ears and clumsy paws. He sniffed at the food, of which they had been partaking, and found to his disgust that it was grain. In revenge for this disappointment, he chased the turkey gobbler into the highway, and then once again loped on his way toward the home of the little Harders. He grew so tired presently that he was no longer tempted to harry anything; and to add

to his troubles there was no water. It had not rained for several weeks, and all the brooks were dry. Sandy's tongue lolled out, and he panted wearily as he plodded on.

It was evening before he reached home. Faint, lame, and half-blinded by fatigue, Sandy limped over the bridge into the village, just as the bell in St. John's tower was ringing the Angelus. Gleams of sunlight still illuminated the mountain tops, but down in the village, twilight was gathering and lights gleamed through the windows. Slowly and painfully, Sandy hobbled down the street, and turning in at the Harder gate, limped around to the stable.

He wondered a little at finding the door open; but upon entering he encountered another surprise. On the floor was a saucepan of water, and beside it was a heap of table scraps neatly piled in a little pyramid. Bunny Harder might be a pygmy in stature, but his heart was the heart of a gentleman; and he had conducted himself like a man and a brother. All day long, he had collected scraps, and had even concealed part of his own dinner in the pockets of his rompers. Then when evening came, he carefully placed them on the stable floor and filled the saucepan with water. Tom and Ted scoffed disdainfully at these preparations.

"Maybe he'll come back," protested Bunny.

"Shucks!" retorted Tom. "He can't come back. He's too far away; and even if he could walk that far, the old farmer wouldn't let him come. He'll probably make Sandy tend sheep and run a churn. He'll half starve him an' kick him around, and maybe beat him to death!"

Bunny's rosy face lengthened upon hearing this dismal prophecy, but still he left the food upon the floor. It had been a dreary day at the Harder home. Bunny and the girls wept openly, and even Tom was seen to resort to his handkerchief in rather a surreptitious manner. Secretly Mrs. Harder's heart misgave her.

Meanwhile, out in the stable, Sandy ate the scraps and drank the water. Then he slept for an hour and awoke refreshed. Silently approaching the house, he found the back door to be ajar. All lights in the kitchen had been switched off, but Mr. and Mrs. Harder were in the brightly-lighted living-room. Apparently, the children were in bed. Sandy thought wistfully of the baby and wished he might see her. One of her little socks lay upon the kitchen floor, and he licked it fondly. Then he gathered it in his mouth, and treading softly that there might be no audible footfall, he skulked through the kitchen and hid himself behind a hamper in the scullery.

Mrs. Harder broke a long silence. "Really, Charles," she remarked to her husband, "I sometimes reproach myself for letting that dog go. After all, he was not at all vicious, but only mischievous. The children felt so badly. I hope the farmer will not ill-treat him."

Mr. Harder laughed as he laid down his paper. "The dog is probably safe enough," he responded; "but the children were fond of him. How blue the little rascals looked when I came home at noon. Well, my dear," with a yawn "I am uncommonly tired and I'm going to retire early."

"I must put an extra covering over the baby," observed Mrs. Harder. "The night is growing chilly," and shortly afterward, they locked the doors and went upstairs.

After they were gone, Sandy crept from his hiding place and went softly into the darkened living-room. Turning in his tracks several times, he curled himself upon the rug and went to sleep. Deep silence settled upon the house.

Outside there was the occasional hum of a motor as a car swept past, but by eleven o'clock the village street was deserted. Once or twice Sandy was aroused by twinges of pain in his sore feet, but he was so tired that he soon relapsed into slumber. The moon rose and illuminated the lawn where the asters stood nodding their heavy heads. An owl hooted in a nearby tree, but finally subsided into silence.

Sandy must have slept for several hours when he was suddenly awakened by a sense of something wrong. Rising to his feet, he listened intently. A dim forboding made him long to sit upon his haunches and howl, but he prudently restrained such an impulse. He reflected that Mrs. Harder might hear and drive him out. He walked through the lower rooms, but everything seemed quiet. Then he trod softly up the stairs and, with unerring instinct, stalked directly toward the baby's room.

She slept by herself in a little room at the far end of the upper hall. Evidently her door had been left ajar, but had blown shut, although it was not hasped. Surely the moonlight about her door was obscured by a strange ominous haze. Sandy sniffed the air and whined plaintively. Then he pushed against the door with his nose. It yielded and he entered. The air was so thick that he coughed.

She lay with her doll beside her and her chubby arms uncovered. Vainly he tried to attract her attention. He took the counterpane in his teeth and dragged it from the bed, but she remained unaware of his presence. Putting his paws upon the bed, he licked her face and whined eagerly, but still she did not stir. Evidently she was stupefied by the smoke. Meanwhile the door which the dog had opened was admitting a strong draught, and suddenly a lurid flash illuminated the room. In another instant, the window curtains were a mass of flames. No longer was Sandy anxious to conceal his presence from Mrs. Harder. He uttered a deep bay and rushed tumultously from the room. Dashing down the hall, he scratched frantically upon the panels of Mrs. Harder's door, and his furious barking aroused the household.

. . . . .

He never clearly remembered what happened next. There was a confused recollection of Mrs. Harder rushing past him in her nightdress, while her husband followed with a blanket. Suddenly the hall seemed filled with little children in their sleeping garments, and in their midst was Mrs. Harder with the baby in her arms. Then they all vanished down the stairs, Tom and Ted dragging Bunny with them. Evidently Bunny wondered what all the uproar was about. However, he became thoroughly awake as he espied the dog.

"'Lo, Sandy," he chirped, joyously. "I just knew you'd come back."

Mr. Harder was at the telephone, and directly afterward, the fire trucks came plunging down the street.

. . . . .

"And Sandy's to stay wif us forever'n ever."

Peggy Harder uttered the above statement gleefully. It was morning and the Harders were breakfasting with a neighbor. Sandy sat beside the dining table, and was being regaled with griddle cakes and bacon.

"I cannot understand how he entered the house," repeated Mrs. Harder, still puzzling over this unsolved problem.

"And you won't send him away again, will you Mother?" reiterated Peggy.

"Send him away!" cried Mrs. Harder.



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"No, indeed! The baby would have burned to death if it had not been for Sandy. Send him away, indeed! No! No! I would as soon think of sending one of you children away."

Thereupon there rose a great chorus of acclamation. Even the baby took her thumb from her mouth and played pat-a-cake with he wee hands. Sandy wagged his tail and grinned, and all the little Harders sang for joy.

For The Southern Churchman.

Two Weeks.

Halsa Alison Kyser.

The postman's whistle blew. Mother went to the door for the mail. "Poor Kitty," she thought to herself as she went; "She surely is lonesome cut off from her little friends." When she returned, Kitty was lying with her face buried in the pillow.

"O Mother," she sobbed, "do I have to stay at home for two whole weeks. I am not sick, even if I have got mumps."

"Darling, you might give it to some one else if you went out too soon," answered mother. "But, look, what came for you in the mail."

Kitty jumped up and took the little package and letter her mother held out.

"Oh, see!" she cried, opening the package; "it's from Ruth, and it's some of those nice water colors in tubes, like she has. Here is the note."

It read: "Dear Kitty: We miss you at school, and will be glad when the two weeks are up. Look for the mail tomorrow. Your friend, Ruth."

"Do you guess I will get something tomorrow?"

"Wait and see," smiled mother.

Kitty could hardly wait for the mail next day, but sure enough, there was another package addressed to "Miss Kitty Gray." This time it was a drawing book, so she entertained herself all the afternoon with the new book and paints. The next day there was a bag of oranges, then came a box of dominoes, a little book to read, and a puzzle to work.

Kitty was quite happy now, the excitement of the postman's daily visit had helped her through the first week.

"Mother," she said on Sunday morning, "there is no mail today," and she looked so sad that Mother had to laugh.

About twelve o'clock the door bell rang, and mother went to the door, and there stood Betty, Ruth, and all the rest of her Sunday-school class with a lovely bunch of lilies.

"They are for Kitty," they told Mrs. Gray. "Miss Lee said we could bring them from the church." The week passed quickly, each day one of her classmates sent some little gift. There was a box of marsh-mallows, a pretty handkerchief, a little purse, a string of beads, paper dolls, to cut out, a bottle of perfume; then it was Sunday with more flowers, and oh! goody, Monday, and back at school again with all her little friends.

"Mother," said Kitty that night, "I am so happy, everybody was so good to me when I had to stay at home, and I love them all!"

TWO POEMS.

William Allen Ward.

Farmhouse at Night.

At night
The farmhouse
Is a fortress of old
With fence post soldiers
Standing guard.

Twilight.

Twilight
Is a maiden
Who walks across
The Sky, turning on
The Stars.

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WANTED—A PIANO

WE ARE IN DIRE NEED OF A PIANO for Sunday School use and shall be pleased if any one who has one, and would like to give it for a good cause, would notify Superintendent Robert McClenny, North Oakum Street, Edenton, N. C.

SITUATION WANTED.

VIRGINIA LADY DESIRES POSITION AT once as companion nurse to an elderly person. Address "A. B.", care of Southern Churchman. References: Mrs. Wm. Alexander Barr, Stuart Hall, Staunton, Va., Miss E. W. Sharp, 2815 Walbrook Avenue, Baltimore, Md.

Deaths

COLE: Died, November 6, 1929, FANNY MEADE COLE, daughter of Rev. John Cole and Fanny Eleanor Thompson. Born April 4, 1856, at the rectory in Culpeper, Virginia. Her life had always been one of service, and she was for many years closely identified with church work and with the care and development of the Masonic cemetery. Her whole life was spent in the town of her birth—Culpeper, Va.

SARAH ELISABETH FLETCHER.

Died, at the Illinois Central Hospital, after a critical illness of ten days, SARAH ELISABETH FLETCHER, seven year old daughter of the Rev. and Mrs. Custis Fletcher, of Paducah, Ky. She was born in Grace Church rectory, Paducah, October 14, 1922 She is survived by her parents: two brothers, Custis, Jr., and Thomas Peyton Fletcher, and by two sisters, Margaret Fletcher and Ann Irby Fletcher. Funeral services were held November 9 at Grace Episcopal Church, the Rev. Frank W. Hardy, canon of Christ Church Cathedral, in Louisville, Ky., conducting the services.

CHURCH INTELLIGENCE.

(Continued from page 15.)

Church, Savannah, the Rev. S. B. McGlohon, rector, from Sunday, October 27, through Monday, November 4.

The Rt. Rev. F. F. Reese, D. D., Bishop of Georgia, accompanied by the Rt. Rev. T. D. Bratton, D. D., Bishop of Mississippi, and the Rev. C. C. J. Carpenter, rector of St. John's Church, Savannah, left Monday, November 4, to attend a meeting of the Synod of the Province of Sewanee, at Trinity Church, Columbia, S. C.

To Broadcast.

St. John's Church, Savannah, will broadcast Vespers every Sunday in November at six o'clock, Eastern Standard Time, over station WTOC. St. John's historic chimes will be heard as will the boys' choir for the boy soloist with a double choir of forty-five voices and occasionally a symphony orchestra of thirty-five pieces accompanying.

J. St.C. M.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

"Onward Christian Soldiers!"

St. Paul's Parish, Columbia, Pa., the Rev. Guy F. Caruthers, D. D., rector, has acquired a new rectory. The old rectory was located at 516 Walnut Street, Columbia. The new rectory is 530 Chestnut Street, in the same town. The old rectory's number corresponds with "Onward Christians Soldier's" number in the Old Hymnal, while the new street address is identical with that of the same hymn in the New Hymnal!

A. A. H.

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

Portrait of Bishop Guerry.

A portrait of the late Bishop William Alexander Guerry, Bishop of South Carolina, was presented at the meeting of the Fourth Synod of the Diocese, meeting at Columbia. The presentation was by the Rev. Alexander R. Mitchell, Chairman of the committee under supervision of which the portrait was prepared, and the reception in behalf of the diocese, was by Bishop K. G. Finlay.

Bishop Lewis W. Burton presided at the meetings of the Synod. Mrs. James R. Cain, President of the Women's Auxiliary, presided at the meetings of that organization. The opening address there was by Miss Grace Lindley, Executive Secretary, who was followed by Miss Margaret Marston and the Rev. F. J. Clark, leading a conference on advance work of the Church. Much of the time of the Synod was given to consultation on Evangelism, in which clergy and laity of the dioceses of the State are deeply interested and determined to be aggressively active.

Service in Venerable Church.

Sunday afternoon, November 10, the Rev. Franklin J. Clark, of New York, conducted services and made an address in St. Andrew's Church, St. Andrew's Parish, near Charleston, S. C. The church is more than two hundred years old, and the parish was established, near the original site of Charleston, November 30, 1706. The Rev. Wallace Martin conducts services in the church the second Sunday of each month and descendants of the earliest parishioners attended.

Field Work Conferences.

The Rev. Elmer M. Schmuck, D. D., Missionary Bishop-elect of Wyoming, has been conducting a series of conferences on the field work of the Protestant Episcopal Church for 1930 at Charleston, Beaufort, Marion, McClellanville, Hartsville and Summerton, S. C. The conferences were attended by many clergymen and laymen and aroused much interest, Dr. Schmuck demonstrating his thorough familiarity with the work of the General Church and his ability to describe it clearly and tersely.

West Virginia Clergyman Visiting.

The Rev. Charles Baird Mitchell, of Fairmont, West Virginia, is visiting at Charleston, S. C., and has been given the pulpit of Christ Church, that city, as supply. Mr. Mitchell, a native of New York, formerly a Presbyterian minister, but ordained to the Episcopal ministry by Bishop Gravatt, of West Virginia, has been resident of the latter state more than six years. In addition to other activities, he is part owner and editor of the Fairmont West Virginian.

Rt. Rev. K. G. Finlay, D. D., Bishop

Fall Meeting of Clergy.

The clergy of the Diocese of Upper South Carolina held their fall meeting in St. John's Church, Columbia, October 15 and 16. The opening address of the meeting was delivered by the Rev. John Moore Walker, rector of St. Peter's Church, Charlotte, N. C. The evening was given to the business of adjusting the old convocational system to the new organization and life of the Church. Whereas, the two convocations of the diocese have formerly met separately there is now a distinct need, especially in the fall, of having all the clergy meet together for conference and inspiration.

A celebration of the Holy Communion opened the activities of the second day. Bishop Finlay was assisted by the Rev. G. Croft Williams, rector of St. John's Church. Plans for the Every Member Canvass and other activities of the diocese were outlined by the bishop and thoroughly discussed by the clergy.

Bishop Finlay, with the help of the executive secretary, the Rev. A. Rufus Morgan, plans to present to each vestry of the diocese an outline of complete organization in preparation for the canvass and for the later follow-up work.

Kanuga Conferences' Association.

Reports of a satisfactory and successful summer of camps and conferences were received by the Board of Managers of Kanuga Conferences Association at their meeting in Trinity Parish House, Columbia, S. C., October 10. The property of the Association consists of four hundred acres of land with hotel, four annexes, thirty-nine cottages, all completely furnished, together with a lake of some eighteen acres with a pavilion and other buildings. It is located near Hendersonville, Diocese of Western North Carolina. For the past two summers conferences have been conducted for various phases of the Church's life; for boys and girls from ten years up, and of high school and college age, for the women of the Auxiliary, for church school workers, and for the clergy. The property has been under the direct management of the Rt. Rev. K. G. Finlay and the Rev. A. Rufus Morgan, pending the organization and functioning of the Board of Managers.

Those present at the meeting of the Board were: representing the Diocese of South Carolina: the Rt. Rev. Albert S. Thomas, the Rev. H. W. Starr, Ph. D., and Mrs. E. E. Rembert; representing the Diosese of East Carolina: the Rev. I. deL. Brawshaw and Major Joseph F. Huske; representing the Diocese of Western North Carolina: the Rev. J. W. C. Johnson, Mr. Harry Robert, and Mrs. F. W. Thomas; representing the Diocese of Upper South Carolina: the Rt. Rev. K. G. Finlay, the Rev. A. Rufus Morgan, Dr. T. C. Stone, Mrs. Ben Aiken, and Miss Sara Heyward. Permanent organization was effected and constitution adopted.

The officers elected for the coming year are:

President, the Rt. Rev. K. G. Finlay, D. D.; vice-president, the Rt. Rev. Thos. C. Darst, D. D.; secretary-treasurer and business manager, the Rev. A. Rufus Morgan; director of young people's conference, Bishop Finlay; dean of young people's conference, the Rev. H. W. Starr, Ph. D.; director of junior girls' conference, Bishop Finlay; director of Junior boys' conference, Mr. Morgan; director of adult conference, the Rev. J. W. Cantey Johnson (since deceased); dean of clergy conference, the Rev. W. R. Noe; dean of faculty for adult conference, Dr. Starr; dean of women, Mrs. Frank Spruill.

The conferences for 1930 are to begin about the middle of June and continue July.

A. R. M.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Rector Assumes New Charge.

The Rev. Charles W. Sheerin assumed the rectorship of Grace and Holy Trinity Church, Richmond, last Sunday, November 17. The former rector, the Rev. Dr. W. H. Buckhart, has had to resign on account of ill health,, but as rector emeritus he will still be active in the work, though relieved of the responsibilities by Mr. Sheerin.

Mr. Sheerin leaves one of the largest churches in the Diocese of Texas, St. Paul's, Waco, to come back to Virginia. Before going to Texas he had charge of Trinity Church, Fredericksburg, Virginia.

Mr. and Mrs. Sheerin and their two children are now visiting Mrs. Sheerin's parents, just outside of Richmond, but they will soon move into town. Mrs. Sheerin before her marriage was Miss Maria Ward Skelton Williams, the daughter of Mr. and Mrs. Lewis C. Williams, of Richmond.

The church was well filled Sunday morning with members of the congregation and many friends of the new rector.

Mr. Sheerin is well known to many of the congregation and comes with the determination of making this congregation one of the foremost in the diocese for its good works. In order that he may at once become acquainted with his people, the vestry and Church Service League will give a reception Friday night, November 22, in the parish house, from eight to ten o'clock. All members of the congregation are urged to be present and the bishop and all Episcopal ministers in the city and their wives will be the specially invited guests.

Personal Notes

The Rev. E. H. Eckel, Jr., rector of St. Paul's-on-the-Hill, St. Paul, Minn., since February, 1918, has accepted a call to the rectorship of Trinity Church, Tulsa, Oklahoma, and will enter upon his new duties January 1, 1930.

Humiliating Children Before Others.

"Daddy, please give me a dime," coaxed Teddy. "I want to buy a whistle."

There were guests present who were to dine with them that evening, and Daddy was going upstairs to dress. Laughing, the father tossed something to the child.

Thinking it was a dime, Teddy reached eagerly for a small piece of leather. Humiliation and embarrassment flushed the little face.

You know how we adults dislike being embarrassed before a crowd. Well, so do children. And yet how often we try to have a little fun at children's expense. They can easily tell whether we are laughing with them, or at them.

To make fun of a sensitive, self-conscious child before a crowd causes him to suffer acute pangs of embarrassment.

I showed Aunt Emmy-Lou the above when I had written it.

"I am so glad you are writing that article, my dear," she told me with her usual enthusiasm. "Never shall I forget an embarrassing incident which happened to me when a child. My father took me with him to a shoe store to buy himself a pair of shoes. While we were there the salesman said, 'I have some shoes that I think the little lady would like.' 'Very well,' Father agreed, 'we'll have her try them on. Emmy-Lou, take off your shoes.' 'But Father, some other time!' I begged, my face flushing. 'Why some other time?' Father asked, crisply. 'I'll explain later, Father,' I begged, now so embarrassed I could scarcely speak. But Father announced, 'No, now is the time, Emmy-Lou. Don't keep the salesman waiting.' Close to tears I tried again, 'But Father, there's a big hole in my stocking!' 'Oh, is that all?' Father laughed uproariously. 'Take off your shoes and no more nonsense.' Of course I obeyed, but I shall never forget how badly I wanted to cry or better yet to walk out of the store. But there was nothing to do but to take off my shoes, and thought I was but a tiny girl I remember how I wished the floor would open up and swallow me. And I kept thinking, 'Mother wouldn't have done that. She would have told the salesman, "We'll be in some other day!" ' "

Children know when treatment is unsympathetic or unfair. We can avoid friction and unhappiness by dealing understandingly and sympathetically with them. Suppose we put ourselves in their places and treat them as we would wish to be treated if our places were reversed. Let us try to get their point of view. In this way we shall grow in the esteem of our boys and girls, not because we are parents, but because we are deserving of respect. Then, by our daily example, the children, too, will grow to be thoughtful and considerate of others.—Helen Gregg Green, in National Kindergarten Association Release.

The Southern Churchman

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It is 52 gifts all in one.

Its cost is reasonable.

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It is always appreciated.

It is a reminder of your thoughtfulness

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"The voice of free grace
Cries, Escape to the mountain.
For Adam's lost race
Christ has opened a fountain

"Let courage rise with danger
Never be downcast;
Gird thee for the battle,
Watch, and pray, and fast.

"Let us then be up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

NO TIME TO LET UP

It has been well said that a dead fish can float downstream with the current, but only a live fish can breast a heavy current and swim upstream.

In the business world the live fish are not as numerous as they should be. When summer heat begins to overtake some business concerns they promptly plan to curtail their activities, reduce their selling forces or keep their salesmen at home, saying to themselves: "There is no use hunting for business until business is ready to hunt us."

Summer activities should be pushed with more energy than winter activity. Summer publicity ought to be carried on continuously with just as much vigor as in the heart of winter, indeed, with greater vigor. The man who lessens publicity work or the activities of his salesmen, merely because of the summer season or because he thinks he can thereby save a little money, is making a mistake. The concern which meets business inactivity or depression with greater enthusiasm and activity sweeps over all obstacles and goes steadily forward. When fall comes everything goes ahead, with the sales force pressing forward and a publicity campaign actively underway.

In a country of about 120,000,000 people—the most active, virile, energetic and intelligent in all the world—unvexed by arbitrary laws which afflict the different nationalities in Europe, there is always in the aggregate a vast amount of business. These people must continue to buy food and clothes. They purchase automobiles, they build homes, they buy furniture, they travel, they invest in securities, they require machinery of many kinds and, even though the country may not be "full speed ahead" the hustling concern gets it share of business.

When people talk about depression they must remember that to some extent it is psychological and mental, and the more a man talks depression the more he discourages the country and the less business he does himself. Millions of people in this country have been planning to do construction work of some kind and make various purchases, for which they have the money available, but they hold off, waiting to see what some other fellow is going to do or if the world is actually coming to an end. They act as though they expected the sky to fall, forgetting that if it did fall they could not carry their money into the other world. It would, however, be a great thing to feel that in a time of uncertainty they had done their utmost to create employment for other people.

Are you doing your share?—*Manufacturers Record.*

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Southern Churchman

Vol. 94. RICHMOND, VA., NOVEMBER 30, 1929. No. 48.

A MESSAGE TO THE CHURCH FROM THE PRESIDING BISHOP

Chicago, Illinois, November 18, 1929.

To the Bishops and other Pastors and to the Laity of the Protestant Episcopal Church:
Greeting:

A Special Committee of the House of Bishops has announced my election as Presiding Bishop to fill the vacancy caused by the lamented death of Bishop Murray. This Committee has also commended me, in kind and generous words, to the good-will and co-operation of the Church. I have appointed the Bishop of South Dakota as my assessor and shall rely very much upon his knowledge and experience.

Bishop Murray had won a place in the esteem and affection of the people of the church that I cannot hope to fill and that I shall not be expected to fill. There was, however, one outstanding feature of Bishop Murray's administration wherein I think I can follow in his footsteps. Bishop Murray stood for the whole Church. He had no geographical or ecclesiastical prejudices. The Church at home and the Church abroad shared equally in his tender solicitude. There was no North, South, East or West in his make-up. Every part of the Church knew that it could count on the love and loyalty of its chief Bishop. He also had the capacity of entering into affectionate relationships with many people whose views he could not entirely share. It was more than tolerance. It was sympathy. I venture to hope and believe that I can perpetuate this characteristic of Bishop Murray's ministry, even though I have neither his wisdom nor his goodness.

In this first word which I am permitted to address to my large constituency I desire to urge the necessity of putting first things first. There is constant danger that the end may be obscured by the means thereto. "Seek ye first the Kingdom of God and His righteousness." That is our goal as individuals and as a Church. The Church must use means towards this end. Organization is necessary; machinery is necessary; money is necessary. The Church cannot carry on a nation-wide and world-wide enterprise, with many laborers and many agencies in many fields, without efficient organization and large sums of money. Let this be said once for all. But organization and money and buildings are only means to an end, not an end in themselves. It cannot be said too often that the main concern of the Church is religion. When men and women have the love of God in their heart, when personal discipleship to Christ begets a passion for humanity and peace and righteousness, when Church people realize what is involved in Christian discipleship in this twentieth century which is so unlike any other century, when the wide scope and long reach of the Christian religion take hold upon people's minds when the people of this Church, the faithful, recognize that, like their Lord, they are not to be ministered unto, but to minister, to win souls and make new allegiances to Jesus Christ, when men and women love the Church as the Body of Christ and the Sacraments as means of grace, when they use the Church as an executive agency for reconciling the world to God, when sinners are being converted and penitents brought to the foot of the cross and the followers of Christ find peace and joy in believing, when there is being "added to the Church daily such as should be saved," when such things as these are happening in the realm of spiritual experience, the Church is alive and accomplishing her purpose. In this atmosphere love of the Church will grow; friends and helpers of the Church organizations will multiply; mutual confidence will dispel misunderstanding; legitimate and constructive criticism of the Church's methods will contain no element of uncharity. Money will come in answer to the call of the Church; young men and women will offer themselves for various ministries. Let us put first things and trust in the promise of Christ, "Seek ye first the Kingdom of God and His righteousness and all these things will be added unto you."

I hope that it will not be necessary for me to say much about money matters during my short term of office. I have no skill at that sort of thing. Others have, whose services will doubtless be available to me and to our National Council. But there is one money matter about which I must now speak with all the solemnity that belongs to my new responsibility. The end of the year is approaching and the present outlook is not bright. Christmas is approaching and it threatens to be a sad one for many whom we ought to make merry. I want to send my loving Christmas greetings to all the men and women and boys and girls of the Church throughout the world. In particular I should like to send a special "Merry Christmas and Happy New Year" to our representatives in the mission field—to Bishops, Priests, Deacons, Deaconesses, Sisters, Teachers, Doctors, Nurses—in China and Japan, in Liberia, Alaska, Mexico, Brazil, in the islands of the seas and in our own home land. It will be a terrible incongruity, it will have all the earmarks of official insincerity, if, at the same time as their chief pastor sends his "Merry Christmas," our National Council should have to notify several Bishops that some fine pieces of Christian work will have to be abandoned and some first-rate workers withdrawn from their fields. This would break the hearts of many of the Church's best men and women who are serving our Lord and the Church with splendid ability and devotion. It will stifle enthusiasm, paralyze faith, and reflect very seriously on the spiritual vitality of the Church. It is not too late to avert such a catastrophe, but it will be too late if the people of the Church procrastinate.

I ask the love of the Church and the prayers of the Church for our National Council at this critical time, and for me, upon whose shoulders there has been so unexpectedly placed "the care of all the Churches."

Faithfully yours,
CHARLES P. ANDERSON, Presiding Bishop.

THE ATONEMENT AS BELIEVED BY BISHOP ANDERSON

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified
Who dies to save us all.

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorials	5-7
Showing What One Man Can Do	8
I Shine in the Light of God	8
Bible Questions and Answers	8
Westminster Theological Seminary —Rev. J. G. Machen	9
The New Year Conference—R. B. Ogilby	7
Favorite Scripture Verse	10
Important Publication	10
Book Reviews	10
Letters to the Editor	10
Church Intelligence	11
Family Department	14
Children's Department	16

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Thoughts For the Thoughtful

Patience is the truest kind of courage.

"The empty wagon goes fastest and rattles most."

Nothing looks more attractive in the young than attention to the old.

Earth's crammed with heaven,
And every common bush afire with God,
But only he who sees takes off his shoes.
—E. B. Browning.

Many are "using" the Church, but there are all too few through whom the Church is operating.—Rev. William Porkess, D. D.

"Admit a God—that mystery supreme,
That cause uncaused—all wonders cease;
Nothing is marveolus for Him to do;
Deny Him, and all's mystery besides."

"I never knew you felt like that," said a friend to a Christian man who was noted for his reserve, but who had broken out on an occasion into the warmest and fullest expression about Christ. "Then the more shame to me" was the answer.—Selected.

I have long since ceased to pray, "Lord Jesus, have compassion on a lost world"! I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion on a lost world, and now it is for you to have compassion."—Dr. A. J. Gordon.

Lord, we are few, but Thou art near,
Nor short Thine arm, nor deaf Thine ear;
O rend the heavens, come quickly down,
And make all hearts, O Lord, Thine own!

Many in this world run after felicity like an absent-minded man seeking his hat, while all the time it is on his head or in his hand.—Sydney Smith.

Once men thought that they had banished Napoleon. Then a whisper ran over France, "He is back". Those who had injured him trembled; those who had favored him smiled. Just when many had thought that God was banished a thrill runs through the world, "He is coming back".—Rev. J. R. Ewers.

How can God give us visions when life is hurrying at a precipitate rate? I have stood in the National Gallery and seen people gallop round the chamber and glance at twelve of Turner's pictures within five minutes. Surely we might say to each, "Be still and know Turner". Gaze quietly at one little bit of cloud, or at one branch, or at one wave of the sea, or at any one ray of the drifting moon. "Be still and know Turner." But he has difficulty in getting us still. I may have a Divine visitor in the shape of some worthy thought or noble impulse, but I am in such feverish haste that I do not heed it, and pass along. I do not "turn aside to see this great string", and so I lose this heavenly vision. If I would know more of God I must relax the strain and moderate the pace. I must be still. —Rev. J. H. Jowett.

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EDITORIALS

Vol. 94. RICHMOND, VA., NOVEMBER 30, 1929. No. 48.

THE VISIBLE, PERSONAL RETURN OF OUR LORD

In treating a matter of supreme importance to us all, I may assume that we are fully convinced that Jesus Christ is in truth the Son of God, and that nearly two thousand years ago He came into the world to save sinners, even at the cost of His own Incarnate life freely laid down for us upon the bitter Cross. We rejoice together also in His glorious Resurrection and Ascension through the heavens to the right hand of God. We glory in the fact that He is alive from the dead, victorious over sin and death and all the power of the enemy. We remember that, according to the Scriptures, He is coming again to judge the living and the dead; but it is quite possible that our thoughts may be in much confusion as to what is meant by His Coming and the End of the World.

For myself, I am free to confess that until shortly after my ordination at twenty-three years of age, I had not the slightest idea that there was any distinction between His coming to gather in His friends and His coming to judge His enemies and to establish His kingdom in righteousness. In my crude thinking I had always expected that He would return to judge the whole human race on one awful day of twenty-four hours, which I understood to be the Last Day. As to the manner in which the countless millions of the living and the dead were to give in their account to God, it never occurred to me to question. I believed that there would be an eternal separation between the evil and the good, but this most solemn Last Day was shrouded for me in uncertainty and gloom.

Then through God's great goodness I was thrown with enlightened Christian friends, who sent me to my Bible in new and wondrous light upon its sacred pages and gradually my whole outlook was altered. In the first place, I was enabled to see that the Last Day, far from being a day of twenty-four hours, was, like the Day of Grace, a long period of time, known as to its duration to God alone. In the light of the Scriptures it became evident that the Second Coming of our Lord was, as it were, the Dawn of the Day of Judgment, and that during that great period of time He would deal with His Holy Church, and His people Israel, and with the ungodly world at different times and in different ways.

A new and blessed hope was kindled in my heart as I began to see that our Lord was first of all coming to call His friends both from the living and the dead to meet Him "in the air". Every Christian delights in the opening words of the Fourteenth Chapter of St. John. There our blessed Master is speaking in private to the little company of His friends. Let not your heart be troubled," He says; "Ye believe in God, believe also in Me. In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also."

In these heart-moving words it is obvious that our Lord is comforting those that love Him, and that His enemies are not in view, except as through conversion they, too, may be numbered among His friends. We remember, moreover, that our Lord's people constitute His Body, and I love to think that no eye will see the place which He is preparing for her until the Church, which is His Body, is fully ready. In other words, all of us who love Him will see the place simultaneously, and be with Him forever.

Nor should we forget the words of the holy Angels at the hour of our Lord's Ascension, when the disciples were gazing, as if entranced, at the cloud which had enveloped Him—"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen Him go into heaven."

It is interesting to observe here that no hostile eye ever saw the risen Redeemer. He showed Himself only to His friends, and only His friends were witnesses of His Ascension. It seems, therefore, not unreasonable to think that as His friends were the last to see Him go, so they will be the first to welcome Him back. This passage also assures us of His visible, personal return. His first coming was personal and visible, as was also His departure, and His second coming will be "in like manner". Eventually "every eye shall see Him", but not until after the members of the Body of Christ have met Him "in the air".

Let us now turn from our Lord and the Angels to St. Paul, and see what light he may throw upon our fascinating subject. The first of his inspired writings, in order of time, is his letter to the Thessalonians, which was written only about twenty years after our Lord's Ascension. The thought of our Lord's return runs through the whole Epistle like a golden thread. In chapter four we come upon the clearest possible statement. The great apostle is anxious to reassure his Thessalonian converts concerning their dead, and his comforting words are as much for us as for them. "We would not have you ignorant, brethren"—so he writes—"concerning them that are fallen asleep, that ye sorrow not, even as the rest, who have no hope." How solemn is the reflection that the whole non-Christian world looks into the region beyond the grave in the spirit of anxiety and fear. Multitudes of men, women and children are living, suffering and dying, day by day, in hopeless ignorance and superstition. They do not dream that God is love, nor do they know that the Infinite Redeemer has tasted death for them upon the Cross as really as for us. With what compassion does He regard them, whose precious Blood was shed for their redemption! They at least have never consciously rejected Him, and are less guilty than those in Christian lands, who wilfully turn their backs upon His Cross. What a marvel it is to know that the coming Judge has in every case died for the sinner that shall stand at His bar! And how should our hearts go out to these distressed and scattered ones, who are as sheep without a shepherd!

St. Paul's next words fall upon our ears with all the charm of heavenly music: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." We should never think of our Christian dead as in the cemetery. It is only the vacant tenement that is crumbling into dust: the tenant is gone. Every true believer who has fallen asleep in Jesus is "absent from the body, and at home with the Lord". Note with special care how grandly the Apostle goes on: "For this we say unto you by the Word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

St. Paul takes special pains to assure us that the above passage comes with all the authority of a voice from heaven. "This we say unto you," he declares, "by the Word of the Lord." So that when modern critics venture to say that St. Paul changed his mind as he grew older, we reply that then not only St. Paul but the Word of the Lord must

have changed. On the contrary, you and I may humbly believe that St. Paul is as eagerly expecting our Lord's return today as he was looking for it then. True he is now at home with Christ, but only as a disembodied spirit. He and all enlightened believers on both sides of the Veil are watching and waiting for His coming as the signal of the resurrection of the Christian dead, and the clothing of the Christian living with bodies made like unto Christ's own body of glory. St. Paul enforces this great truth at the close of the fifteenth chapter of First Corinthians. We may then confidently believe that when Christ comes the Christian dead will rise, but the rest of the dead will be undisturbed; the Christian living will be changed "in a moment, in the twinkling of an eye", while the rest of the living will remain as they are. The meeting place between the Lord and His own is described as "in the air", and therefore may be out of sight of those left upon the earth. How solemn is the picture of this sudden and momentous separation! May you and I be ready when the trumpet shall sound!

Our Lord warns us that in the day when He shall be revealed the ungodly world will be as indifferent as in the days of Noah, and of Sodom and Gomorrah. Men will be engrossed with eating and drinking, buying and selling, planting and building, marrying and giving in marriage; when suddenly the Day of Grace will close and the Day of Judgment will begin. Let us "watch therefore and pray always that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man".

In this letter it is impossible to discuss the great chronological promises given us through the Prophet Daniel, but it is comforting to know that many sane and well-balanced Christians, men of profound culture and deep humility, are fully persuaded that the hour is very near when their ultimate fulfilment shall take place in the close of the present Dispensation and the return of our Lord for His Own. The late saintly Bishop of Durham, Handley Moule, writing as always with a deep sense of his responsibility to God, said in 1916: "I for one hold it possible in the light of the great chronological promises, that multitudes now living shall not see death till they have thus seen the Lord's Christ in the midst of us." You note the word possible. The Bishop was far too wise and good a man to speak with dogmatic certainty of that day and hour, which are known to God alone; but the Coming itself is a certainty, and all converging signs would seem to proclaim that it is near at hand.

It is especially interesting just now to recall the words of our Lord in St. Luke, chapter 21:24, concerning the Jews: "They shall fall by the edge of the sword, and shall be led away captive unto all nations; and Jerusalem shall be trodden under foot of the Gentiles, until the times of the Gentiles be fulfilled." Thus the Saviour set a limit to the suffering of Jerusalem from the foot of the oppressor. And we may ask with reverent hope, has not that limit now been reached? For centuries the Turk trod the Holy City under foot, but his power is broken at last and Jerusalem is free. It is true that a Gentile power is in control of Palestine, but the control is no longer that of an enemy. England, like the United States, is the friend of the Jew, and the friend of the Jew is the friend of God.

Moreover, the liberation of the Holy Land from the thraldom of the Turk was clearly a Divine Emancipation. England and her allies strove to keep Turkey with us in the great war; but, thank God, Turkey by her own act declared war against us, and thus made possible General Allenby's victorious campaign. What Christian was not thrilled when the glad tidings of great joy flashed throughout the world that the Union Jack was flying over Jerusalem and that the Holy City was free?

Anglo-Saxon peoples on both sides of the sea may well rejoice that it pleased God to confer upon an Anglo-Saxon nation the high honour of liberating the Holy Land, and thus opening the way for the return of His people Israel. (Under the term "Israel" are included, of course, both the House of Israel and the House of Judah.) It is beyond denial that God has used England and the United States more signally than He has used any other nation for the spread of His Holy Word and the Name and Gospel of His well-beloved Son. The United States may therefore justly stand behind England in the awfully responsible Protectorate of Palestine. For it must never be forgotten that the Jews are still, as a people, living in unbelief. There can never be lasting rest for Israel's weary foot and blinded heart until their eyes are opened to see in our Jesus their long-promised Messiah. The Scriptures are solemnly pledged to Israel's conversion and restoration as "life from the dead" to the world. But until that blessed hour comes they must continue to suffer. If we rightly understand the Scriptures, then England and the Jews are marching side by side to certain trouble. Their way lies through a very valley of the shadow of death; but on the other side of that dark valley shines "the light of the knowledge of the glory of God in the Face of Jesus Christ".

The late Dr. Matheson used to speak of the Jew as "the world's blind lamplighter". To the Jew we owe all the light and all the hope we have—our Bible, our very Saviour we receive through the mysterious children of Abraham. And yet they are pathetically blind to the radiance they themselves have kindled. What will it be when their long-blinded eyes are opened to the glory of the coming Messiah? The whole world will ring with their mingled sorrow for the past and overflowing joy for the future. No people on the earth have such a history as theirs, and by far the most wonderful part of that history lies in the fact that it has all been foretold. The Bible has known all about it from the beginning. A glorious future lies before repentant Israel; for Isaiah has grandly prophesied in the Spirit, that "In days to come Jacob shall take root; Israel shall blossom and bud; and they shall fill the face of the world with fruit". (Isa. 27:6.)

The Bible divides the human race under three heads: (1) Israel, (2) the Gentile Nations, (3) The Church, called out from Jew and Gentile. The Lord is coming to deal first with His Church, then with Israel, and finally with the Nations in general. But it is not the Catholic Church, nor the Roman Catholic Church, but the Holy Catholic Church, "the Church, which is His Body". (Eph. 1:22, 23;) that shall rise to meet the Saviour when He comes. Only those blessed ones who have "washed their robes and made them white in the Blood of the Lamb" can share in the joy of that supreme hour, when the Redeemer comes back for His Own. It is also the hour of eternal reunion not only with our glorious Lord, but with each other. I for one am convinced that the Scriptures give us sure and certain hope of meeting again in fullest recognition all our loved ones, who have fallen asleep in Jesus. And while our longing hearts are waiting for that glad reunion let us rest upon the strong, calm words—Fear Not! I am the first and the last, and the Living One; and I was dead and behold, I am alive for evermore; and I have the keys of death and of the spirit world." We may be sure that no spirit passes in or out of that mysterious region save through Him who has the Keys. All are in His safe keeping. This truth strikes at the root of all Spiritism. Spiritualists have no communication with the dead, but are deceived by evil spirits who personate the dead. The only Holy Medium is the Lord Jesus Christ, and He holds together in Eternal life and love all His Own on both sides of the Veil. All who are in touch with Him are in touch with each other in the unity of the Spirit—"till He come".

St. Paul teaches us in the eighth chapter of his Letter to the Romans that the whole groaning and travailing creation is vitally concerned in the Second Advent of our Lord. "The earnest expectation of the creation," he says, "is waiting for the revealing (or unveiling) of the sons of God." Note well the plural. "That one far-off, supreme Event to which the whole Creation moves" is the unveiling not only of the Son of God, but also of "many sons", whom, through Christ, God is bringing unto glory. Already as to our essential life believers are "hidden with Christ in God; and when He Who is our life shall appear, then shall we also appear with Him in glory". When the Son of God comes to judge the world the sons of God will come with Him. You remember the beautiful words of St. John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

How glorious it is to be assured that "the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God". "According to His promise," says St. Peter, "we look for new heavens and a new earth, wherein dwelleth righteousness." And St. John takes up the glad refrain: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away."

All this we owe to the Lord Jesus, Who gave Himself for us even unto death, and that the death of the Cross, that He might put away our sin, and open the kingdom of heaven to all believers. How soon we may see Him face to face! A heavenly whisper thrills the very air about us, as the still, small voice of the spirit breathes into every believing heart the secret of His near approach. "Behold, I come quickly. Even so, come, Lord Jesus."

"Lo, as some venturer, from his stars receiving
Promise and presage of sublime emprise,
Wears evermore the seal of his believing
Deep in the dark of solitary eyes,

So even I, and with a heart more burning,
So even I, and with a hope more sweet,
Groan for the hour, O Christ, of Thy returning,
Faint for the flaming of Thine Advent feet.

Hark, what a sound, and too Divine for hearing,
Stirs in the earth, and trembles in the air,
Is it the thunder of the Lord's Appearing?
Is it the music of His people's prayer?

Surely He cometh and a thousand voices
Shout to the Saints, **and to the deaf are dumb;**
Surely He cometh, and the earth rejoices,
Glad in His Coming, Who hath Sworn—I COME."

G. Osborne Troop,
Rector-Emeritus of St. Martin's Church, Montreal.

"UNITY"

Toleration, Yes; But No Compromise On the Truths and Principles of Our Holy Catholic Church.

One of the sweetest and most cherished traditions of the city of Richmond is "The Two Parsons", the affectionate, intimate friendship, and spiritual and social association of Parson J. Buchanan, of the Protestant Episcopal Church, and Parson J. D. Blair, of the Presbyterian Church. In Richmond's early days Shockoe Hill had no church building. The two parsons shared the hall of the House of Delegates at the State capital, conducting services there on alternate Sundays. The two congregations united cordially, all attending faithfully every Sunday. Incidentally, the Roman Catholics assembled in the Senate chamber of the same building, where a devout priest, expelled from France for allegiance to his faith, officiated regularly. Parson Buchanan, the Episcopalian, being unmarried, and having private income, invariably and insistently transferred all his wedding and other fees to Parson Blair, the Presbyterian, who had a large family and slender salary. They worked together for the saving of souls, the service of God and the advancement of mankind, illustrating by their lives and preaching the meaning of Christianity. They were real men, and real Christians, real believers; unobtrusive, yet dominant and purifying and elevating forces in a small community of powerful people. They stand out in memory here in vivid contrast to the recent ostentatious conference of the Church Unity League at New York and its absurd climax in collapse of loudly heralded arrangements for spectacular demonstration of Episcopal and Presbyterian "unity".

The Rev. Henry Sloan Coffin, ostensible Presbyterian and head of the ostensible theological seminary known as "Union", ostensibly non-sectarian, was advertised to administer the Holy Communion in St. George's Protestant Episcopal Church, New York City, of which the flambouyant Karl Reiland, of the resounding voice and rattling brain, is rector. Bishop Manning, Bishop of the Diocese, forbade the service. We may asume that this was delicious news to the League leaders. Newspapers had been rather neglectful and unmindful of them. Perhaps the action of the Bishop was foreseen, and he was purposely forced to become an agency of the publicity so dearly loved and passionately longed for by the average performer in "liberal" and "advanced" and "modernist" role. This suspicion is strengthened by consideration of the rules, canons and usages of the church, rector and vestry of a congregation offering a building for consecration, and required to sign a regular declaration. This says the building is hereby appropriated and devoted to the

"worship and service of Almighty God, the Father, the Son and the Holy Ghost, according to the provisions of the Protestant Episcopal Church in the United States of America, in its ministry, doctrine, discipline, liturgy, rites and usages, and by a congregation in communion with said Church and in union with the convention thereof in the Diocese of—

"And we do also hereby request the Right Reverend ————, Bishop of the Diocese, to take the said building under his spiritual jurisdiction. And we do, moreover, hereby relinquish all claim to any right of disposing of the said building, or allowing the use of it in any way inconsistent with the terms of true meaning of this instrument of donation."

That is conveyance of control and direction, airtight as language can make.

On receipt of the Bishop's message the comedy element developed fully.

According to the New York Times of November 15, a "round robin" of protest was signed by thirteen Episcopal clergymen, members of the League. The "round robin" is the traditional method of intending mutineers, complaining to the captain of the ship, and is used to protect each signer from accusation of being leader. There is occasion for pondering and wondering why the fiery insurgents failed to go on, with methods related in Stevenson's "Treasure Island" and forward to the Bishop a circular bit cut from a Bible leaf and covered with ink, or soot, as the fatal "black spot", token of decreed doom. Perhaps the published hint of legal proceedings to force submission to administrations by the Rev. Henry Sloan Coffin in St. George's was regarded as equivalent to "the black spot", but no attempt at such proceedings was made. Maybe Mr. R. Fulton Cutting, astute financier and warden of St. George's vestry, advised that the consecration agreement probably would be held valid by any court. The demonstration was a thrilling success, however. It obtained for the neglected League several columns of publicity with the names and official connections of the thirteen valiant signers all correctly and gloriously in print. But two of the heroes are in Bishop Manning's Diocese. Neither expressed indignation by resignation. They still hold their jobs. Of the other eleven, one is the Rev. Guy Shipler, of the New York Churchman, whose clownish coarseness and irreverence in behalf of "modernism" has been marked now and then in the Southern Churchman. Another is the Rev. Mr. Opie, of North Carolina—one of the two signers of this new declaration of independence going from the Southern "Bible Belt". Mr. Opie is a veteran martyr. Reporters were informed that a year ago, at the Baltimore conference, he was forbidden by Bishop Murray to unite in a communion service with ministers of other denominations.

Much like little boys playing pirate, the doughty mutineer proclaimers of revolt and ferocious vengeance parade and are paraded—bold buccaneers riding dauntlessly the seething waves of a teapot tempest, fancying their squeaky shrieks to be reverberating roars, brandishing their laths in firm belief that they are death-dealing and revolutionizing broadswords.

Progress towards Christian unity is being made slowly, according to our standards, but surely, by influence of the Christian spirit, which is glorified and purified and consecrated common sense. Those who consider back a few years realize how fast and completely old enmities, jealousies, rivalries, among the denominations have vanished. As has happened many times, the powers of hell are made to serve heaven in this respect because every boastful claim or show of strength by foes of religion open or "boring from within" drives friends and defenders of religion to fellowship and new cooperation of effort.

Contrast our two parsons here—Parson Buchanan, the Episcopalian, and Parson Blair, the Presbyterian—with two modernist notoriety seekers, Guy Shipler and the Rev. Henry Sloan Coffin, for instance. Observe the difference between sincere service and mere noise, reality and sham, work that lives yet, after more than a hundred years and will live forever, and showy, self-flaunting froth, that vanishes in a twinkling of an eye. Notice the difference between two humble, self-abasing, self-denying followers of our Saviour, Parson Blair and Parson Buchanan, and the sounding brass and tinkling cymbals of the thirteen modernists, who go into another's Diocese and with bad manners urge resistance against a Bishop governing his Diocese as his conscience dictates.

The suggestion of the thirteen unlucky members of the signers of a cross-eyed Protestant Episcopal declaration of independence to resort to litigation for right to celebrate in St. George's Church, New York, the sacrament of our blessed Saviour's last supper, is violently repugnant and abhorrent, in our opinion, to all the most refined principles of our Church aside from any question of decency, gentility and good taste.

We strongly urge the unlucky thirteen to lead a "back to the farm" movement. We cannot expect crude blacksmiths to mend watches nor the unlucky thirteen violators of the first principles of refinement and gentility to bring unity in our spiritual realm. Don't answer the call to the ministry when our Lord calls some one else.

Langbourne M. Williams.

The New Conference Year

By Remsen B. Ogilby.

Once more Dr. Drury, of St. Paul's School, has challenged the attention of the young men of the Church. Twice in recent years he has placed all the resources of his great school at the disposal of a group of the clergy, who under his leadership held conferences on the ministry for some hundreds of schoolboys. The results of those conferences are being felt by the Church: it is a pleasure to be greeted by a young man at a theological seminary with: "O yes; I met you five years ago at the conference at St. Paul's School!"

Now comes another such opportunity, this time for college men. Arrangements have been made for a conference to be held at St. Paul's School, Concord, N. H., early in January from the third to the sixth. This will mean skating on the school pond instead of the swimming enjoyed at the other June conferences, and skiing instead of tennis. But the chief difference will be that this time the invitation is to students at college rather than selected schoolboys.

For a young man to decide early in his college course that he wants to go into business, pursuing that aim and selecting his courses with his ultimate commercial environment always in mind—that is rather fine. He will enter business well prepared. But to have a group of college seniors drift into business because they do not know what else to do—that is pathetic. A college student should choose his career for himself, in accordance with his desires and his qualifications, all being considered in the light of expert advice.

It is good, therefore, that these arrangements have been made for a presentation of the ministry to a selected group of college students under circumstances which will enable them to give the demands of that profession reasoned consideration. One of the guiding principles of the earlier conferences on the ministry for schoolboys at Concord was that the case for the ministry was to be put before the boys along purely objective lines; it was definitely stated in the invitations to the conferences that no appeal would be made to the young men to offer themselves for service, and no such offer if made would be accepted. Such is the spirit of this coming conference, which insures the fact that the sessions will be sane and well-balanced. The list of leaders includes four laymen, among them Dr. Grenfell, as well as Bishop Dallas. Educators are represented by Dr. Drury and Father Sill, with others from the ranks of the parish clergy.

He would indeed be a narrow-minded collegian who would not welcome an invitation to meet with this group at St. Paul's School to discuss the ministry. It is a rare opportunity. Whether or not it will result in the addition of young men of promise and capability to the ranks of those who are studying for Holy Orders, it is certain to bring about a clearer understanding of the work of the Church among the potential leaders of the coming generation:

The Conference Committee follows: Dr. Drury, chairman; Bishop Dallas, Dr. Wilfred Grenfell, Rev. A. Herbert Gray, Rev. Henry Hobson, Rev. Remsen Ogilby, Rev. F. H. Sill, O. H. C., Dean Sturges, Mr. Felix DuPont, President Kenneth Sills, Mr. Coleman Jennings, Mr. Harper Sibley, and Rev. C. Leslie Glenn, Secretary.

I SHINE IN THE LIGHT OF GOD.

I shine in the light of God,
His likeness stamps my brow,
Through the shadow of death my feet have trod
And I reign in glory now.
No breaking heart is here,
No keen and thrilling pain,
No wasted cheek, where the frequent tear
Hath rolled, and left its stain.

I have found the joy of heaven,
I am one of the angel band,
To my head a crown is given,
And a harp is in my hand.
I have learned the song they sing
Whom Jesus hath made free,
And the glorious walls of heaven still ring
With my new-born melody.

No sin, no grief, no pain,
Safe in my happy home,
My fears all fled, my doubts all slain,
My hour of triumph come!
O friends of my mortal years,
The trusted and the true!
You are walking still in the vail of tears,
But I want to welcome you.

Do I forget? Oh! No!
For memory's golden chain
Shall bind my heart to the hearts below,
Till they meet and touch again.
Each link is strong and bright,
And Love's electric flame
Flows freely down like a river of light,
To the world from whence it came.

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the noise of war
And the rage of conflict die?
Then why should your tears roll down
And your heart with grief be riven?
For another gem in the Saviour's crown
And another soul in heaven?

SHOWING WHAT ONE MAN CAN DO.

"Andrew * * * first findeth his own brother Simon, and saith unto him, We have found the Messias."—For a St. Andrew's Day message the following brief, inspiring article we reprint from the last issue of "St Andrew's Cross":

To talk with a Brotherhood man who has brought over one hundred new pupils into the Sunday schools of his town within a year, was the thrilling experience which came to me recently. We sat at dinner, this man and myself, for an hour; then we toured the town in his car and we passed another hour in his business office.

Mr. V. Ward Boswell is a member of historic old Christ Church of Alexandria, Va., and Director of Christ Church Chapter of the Brotherhood.

He teaches a class of boys in Sunday school and assists any minister of his community who calls on him for a special talk or service.

During the summer months Mr. Boswell has charge of two rural churches, also taking the superintendency of the Sunday school at one of these places; but his outstanding work is among the children of Alexandria. Discovering for himself that a large number of the children of his city were attending no Sunday school, he set himself the task of bringing as many as possible under the Christian teaching of the Church.

Wherever he comes in contact with a child, whether as a messenger sent to his office or in one of the homes to which his business calls him, he inquires as to whether that child is attending any Sunday school. Many times he stops and talks to children on the street, asking the same question, and a point of contact having been made with an ice cream cone or an apple, they are willing to accept this stranger as a friend and discuss the subject with him.

Where he ascertains that a child is outside of Sunday school (which is more frequently the case than would be ordinarily supposed), he calls upon the child's parents and finds them in practically all cases perfectly willing that their children should attend when invited in this way.

Where poverty in the home is so great that the children have not sufficient clothes, Mr. Boswell calls to his help some of the women of his church and between them the children are outfitted with necessary clothes and shoes; and where a child is shy about coming to the school alone, Mr. Boswell, with a generous use of his automobile, calls for him the first Sunday morning and sees that he is introduced to the superintendent and placed in a class.

In this way Mr. Boswell in eight months has increased his own Sunday school from 200 to 240 and has put 100 other children in touch with their own denominations.

In my ride with Mr. Boswell after dinner we visited a number of homes, and in that way I had an opportunity to observe another side of the work.

In one family there was a boy who had been sent to Richmond, where much needed braces were made, and at another home I saw children who through Mr. Boswell's instrumentality in interesting a local surgeon, had a necessary tonsils operation.

And so the work goes on—a work so simple in its method that it can be adopted by any consecrated member of the Brotherhood, and so far-reaching in its effects spiritually and physically that never till the end of time can the good accomplished be estimated.

G. H. R.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 9—"Please explain Heb. 9:28. The Southern Churchman has been a great help to me in my great sorrow."—Mrs. A. C. G.

Answer—Heb. 9:28 embraces a view of both advents, and as we see by the first word, "So" is a summary as it were of the entire chapter which should be carefully read.

Our Lord came first to deal with the "sin question", and when He comes again, and which event will mark the close of this present "age of grace", it will not be to deal with the "believer's sins", that matter having already been settled at Calvary, Heb. 9:12. It will be the final act of assembling "believers" to be with him in the place he has gone to prepare, the word "salvation" here being in its inclusive sense, involving final deliverance from "this present world". We will understand this and other passages better, to remember that "salvation" is in three tenses, i. e.:

(1) Already saved from penalty of sin—John 5:24.

(2) Being saved from sin's dominion—Rom. 6:14.

(3) Final deliverance from the presence of sin, and conforming to the likeness of Christ—Heb. 10:36; 1 Peter 1:5; 1 Jno. 3:2.

As to this applying to those "that look for him", it is manifest that all true "believers" should be living in that "blessed hope"—Jno. 14:2-3; Titus 2:11-13; 1 Thess. 4:13 to 18.

Question 10—"Are there 'evil angels' as well as 'good'."—Mrs. R. T. I.

Answer—Yes, there are angels of God and angels of Satan; holy angels and fallen angels (see Matt. 25:41; Eph. 6:12; Jude 6:7). The angels of God are so numerous as to be referred to as "the heavenly hosts that cannot be numbered", Heb. 12:22. Their purpose is to minister the Divine will, Acts 8:26, although their visible ministry in past ages has been superseded in this present "church age" by the Holy Spirit within. The Holy Scripture affords many glimpses of these wonderful creatures as to their character and attributes. There are also illuminating books on the subject.

WESTMINSTER THEOLOGICAL SEMINARY

By the Reverend J. Gresham Machen, D. D., Litt. D.

(Reprinted from "The Presbyterian".)

(Continuation of address delivered at the opening of Westminster Seminary in Witherspoon Hall, Philadelphia, on Wednesday afternoon, September 25, 1929.)

BUT Biblical theology is not all the theology that will be taught at Westminster Seminary; for systematic theology will be at the very centre of the Seminary's course. At that point an error should be avoided: it must not be thought that systematic theology is one whit less Biblical than Biblical theology is. But it differs from Biblical theology in that, standing on the foundation of Biblical theology, it seeks to set forth, no longer in the order of the time when it was revealed, but in the order of logical relationships, the grand sum of what God has told us in His Word. There are those who think that systematic theology on the basis of the Bible is impossible; there are those who think that the Bible contains a mere record of human seeking after God and that its teachings are a mass of contradiction which can never be resolved. But to the number of those persons we do not belong. We believe for our part that God has spoken to us in His Word, and that He has given us not merely theology, but a system of theology, a great logically consistent body of truth.

That system of theology, that body of truth, which we find in the Bible, is the Reformed Faith, the Faith commonly called Calvinistic, which is set forth so gloriously in the Confession and Catechisms of the Presbyterian Church. It is sometimes referred to as a "man-made creed". But we do not regard it as such. We regard it, in accordance with our ordination pledge as ministers in the Presbyterian Church, as the creed which God has taught us in His Word. If it is contrary to the Bible, it is false. But we hold, that it is not contrary to the Bible, but in accordance with the Bible, and true. We rejoice in the approximations to that body of truth which other systems of theology contain; we rejoice in our Christian fellowship with other evangelical churches; we hope that members of other churches, despite our Calvinism, may be willing to enter into Westminster Seminary as students and to listen to what we may have to say. But we cannot consent to impoverish our message by setting forth less than what we find the Scriptures to contain; and we believe that we shall best serve our fellow-Christians, from whatever church they may come, if we set forth not some vague greatest common measure among various creeds, but that great historic Faith that has come through Augustine and Calvin to our own Presbyterian Church. Glorious is the heritage of the Reformed Faith. God grant that it may go forth to new triumphs even in the present time of unbelief!

Systematic theology, on the basis of Holy Scripture, is the very centre of what we have to teach; every other theological department is contributory to that; that department gives a man the message that he has to proclaim. But we have already spoken of the heritage of the Reformed Faith, and of a glorious tradition that has come down to us in the church. And that brings us to speak of another department of the theological curriculum, the department that deals with the history of the Christian Church. Our message is based, indeed, directly upon the Bible; we derive the content of it not from the experience of past ages, but from what God has told us in His Word. But it would be a mistake to ignore what past generations, on the basis of God's Word, have thought and said and done. Into many other fields of theological study the study of church history casts a beneficent light. Church history should make us less enthusiastic about a modernity which is really as old as the hills; and amid the difficulties of the present time it should give us new hope. God has brought His Church through many perils, and the darkest hour has often preceded the dawn. So it may be in our day. The gospel may yet break forth, sooner than we expect, to bring light and liberty to mankind. But that will be done, unless the lesson of church history is altogether wrong, by the instrumentality, not of theological pacifists who avoid controversy, but of earnest contenders for the faith. God gives us men in our time who will stand with Luther and say: "Here I stand, I cannot do otherwise, God help me. Amen."

Thus the minister who goes forth from Westminster Seminary will, we hope, be a man with a message. He will also, we hope, be a man who can so deliver his message as to reach the hearts and minds of men; and to help him do that, the department of homiletics and practical theology has an important place. It cannot, indeed, itself teach a man how to preach; that he must learn, if at all, by the long experience of subsequent years. But at least it can help him to avoid errors and can start him in the right way; it can start him out in that long course in homiletics which is provided by all the rest of life.

Such, very feebly and imperfectly presented, is the program of Westminster Theological Seminary; it is far better set forth in the fine article which Dr. Oswald T. Allis has recently contributed to The Sunday School Times. Many things are omitted from this brief summary of ours. Some of them are omitted because of the imperfections of the speaker or from lack of time. But others are omitted of deliberate purpose. There are many things—many useful things, too—with which a theological seminary should not attempt to deal. Let it never be forgotten that a theological seminary is a school for specialists. We are living in an age of specialization. There are specialists on eyes and specialists on noses, and throats, and stomachs, and feet, and skin; there are specialists on teeth—one set of specialists on putting teeth in, and another set of specialists on pulling teeth out—there are specialists on Shakespeare and specialists on electric wires; there are specialists on Plato and specialists on pipes. Amid all these specialities, we at Westminster Seminary have a specialty which we think, in comparison with these others, is not so very small. Our specialty is found in the Word of God. Specialists in the Bible—that is what Westminster Seminary will endeavor to produce. Please do not forget it; please do not call on us for a product that we are not endeavoring to provide. If you want specialists in social science or in hygiene or even in "religion" (in the vague modern sense), then you must go elsewhere for what you want. But if you want men who know the Bible and know it in something more than a layman's sort of way, then call on us. If we can give you such men, we have succeeded; if we cannot give them to you, we have failed. It is a large contract indeed, a contract far too great for human strength. But at least, by God's grace, we shall do our best.

Such is the task of Westminster Theological Seminary. It is a task that needs especially to be undertaken at the present time. Fifty years ago many colleges and universities and theological seminaries were devoted to the truth of God's Word. But one by one they have drifted away, often with all sorts of professions of orthodoxy on the part of those who were responsible for the change. Until May, 1929, one great theological seminary, the Seminary at Princeton, resisted bravely the current of the age. But now that seminary has been made to conform to the general drift. Signers of the Auburn Affirmation, a formal document which declares that acceptance of the Virgin Birth and of four other basic articles of the Christian faith is nonessential even for ministers, actually sit upon the new governing Board. And they do so apparently with the acquiescence of the rest. Not one word of protest against the outrage involved in their presence has been uttered, so far as I know, by the other members of the Board; and a formal pronouncement, signed by the President of the Seminary and the President of the Board, actually commends the thirty-three members of the Board as men who have the confidence of the church. Surely it is quite clear, in view of that pronouncement, as well as in view of the personnel of the Board, that under such a governing body, Princeton Seminary is lost to the evangelical cause.

At first sight it might seem to be a great calamity; and sad are the hearts of those Christian men and women throughout the world who love the gospel that the old Princeton proclaimed. We cannot fully understand the ways of God in permitting so great a wrong. Yet good may come even out of a thing so evil as that. Perhaps the evangelical people in the Presbyterian Church were too contented, too confident in material resources; perhaps God has taken away worldly props in order that we may rely more fully upon Him; perhaps the pathway of sacrifice may prove to be the pathway of power.

That pathway of sacrifice is the pathway which students and supporters of Westminster Seminary are called upon to tread. For that we can thank God. Because of the sacrifices involved, no doubt many have been deterred from coming to us; they have feared the opposition of the machinery of the church; some of them may have feared, perhaps, to bear fully the reproach of Christ. We do not judge them. But whatever may be said about the students who have not come to us, one thing can certainly be said about those who have come—they are real men.

No, my friends, though Princeton Seminary is dead, the noble tradition of Princeton Seminary is alive. Westminster Seminary will endeavor by God's grace to continue that tradition unimpaired; it will endeavor, not on a foundation of equivocation and compromise, but on an honest foundation of devotion to God's Word, to maintain the same principles that the old Princeton maintained. We believe, first, that the Christian religion, as it is set forth in the Confession of Faith of the Presbyterian Church, is true; we believe, second, that the Christian religion welcomes and is capable of scholarly defense; and we believe, third, that the Christian religion should be proclaimed without fear or favor, and in clear opposition to whatever opposes it, whether within or without the church, as the only way of salvation for lost mankind. On that platform, brethren, we stand. Pray that we may be enabled by God's Spirit to stand firm. Pray that the students who go forth from Westminster Seminary way know Christ as their own Saviour and may proclaim to others the gospel of His love.

(The End.)

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Mr. Lawrence Hopkins Reed, of Litchfield, Conn.: "I will not leave you comfortless: I will come to you."—St. John. 14:18.

Who will send one from the far-away places as well as very near us?

IMPORTANT PUBLICATION.

Dr. Dyson Hague writes us that he is confident that thousands of American Churchmen who have been helped by the writings of the late Dr. Griffith Thomas will be glad to hear that a monumental work of his (The Principles of Theology, an Exposition of the Thirty-Nine Articles) is to be published next month and will be on sale in the United States by the Publishers, Longmans, Green and Company, New York, Chicago and Boston. It is really a wonderful work and will constitute a complete armory for the Churchman of today, ministerial, student, or lay. It covers in a most comprehensive way the whole field of Anglican Church teaching, for there is scarcely a subject pertaining to the doctrine of our Church that is not exhaustively and conclusively treated. It will be an Anglican encyclopedia. He is sure that all the readers of The Southern Churchman will be interested in this great publication so specially needed today.

Book Reviews

THE COMING PRINCE: By Sir Robert Anderson. Cloth, crown octavo; pp. 311. Published by Pickering & Inglis, London, England. Price 3/6.

This is the twelfth edition of this widely read book. It challenges study. For it revolves around the prophecy of Daniel concerning our Lord and the seventy weeks, ere the close of which the Anti-Christ will have been manifested.

The reader will be most helped as he traces Sir Robert's contention as to the historicity and credibility of the book of Daniel. We grow weary and sad as the present-day writers dismiss Daniel as a romantic drama conceived in the second century before the Christian era. And so many recessions have been made by critics in the past that it were well for us to regard with attention and sympathy and erudition of a man who has spent the good part of a lifetime in the deep study of the authenticity of the prophecy.

We are impressed with the increasing interest in the matter of our Lord's coming by sincere believers. On the one hand the high-tide of Modernism sweeps it entirely off the stage; on the other, the deepening concern as to world conditions fitting accurately into the predicted mould of the latter times. There is no need to agonize as to the imminency of the event. When it comes He will move the hearts of His own with an impulse of expectancy that will be unmistakable. Others may stand in the strength of their own conclusions. He can do nothing for them. But it never should be, because it never is declared to be, a terror for those who "love His appearing".

Sir Robert inspires us with a fresh conviction of the truth, and refreshes our souls as we seek to accept "all the counsel of God".

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer

TO VICTORY UNDER OUR BISHOPS, THE SOUTHERN CHURCHMAN AND OUR MISSIONARIES, LAY AND CLERICAL.

Mr. Editor:

Rally to the standard of the Southern Churchman and the Old Dominion of Virginia and the entire South will win a victory welcome to the people of the whole world.

The fire burns, but not so fiercely—it is stifled as yet with much smoke—who shall fan it?

Our clergy are working hard, but what causes the apathy? They cannot do the whole work.

Awake, men and women, help the Bishop, help the clergy; laymen are equally missionaries in the grand work before us.

Our Lord has called us to go forth, at least in desire, to the ends of the earth, and has set before us also the heavenly rewards for those working for His glory and the gain of souls. Let our cry be, give us souls. Daniel tells us our labor shall be fruitful to ourselves also. Those that teach others unto justice shall shine as the stars for all eternity. In the days when the whole world, when the primitive Christian Church, was the simple Episcopal Church of our own today an Iberian slave converted the whole Iberian nation!

How many other historical anecdotes might be narrated since the time of the apostles when for centuries Europe, nay the whole world, was entirely under our Episcopal form of government of the Christian Church, when bishops ruled their flocks under no subsequent domination of a pope—how many records show how simple laymen were the apostles under their superiors to many peoples! Let all of the Episcopalians of today return to their simple and infallible trust and belief in the divine inspiration of the Scriptures, and of their infallibility alone and what a fire will be enkindled in our breasts, each in the proper limits of his or her own place in the church, of his or her own capacity and learning, but each, even if only by the apostleship of prayer, like Moses on the mount, to gain a victory in winning both all men to Christianity back again, but also all our separated Christians, into one fold, not divided by merely accidental forms of church government, a thing first Christians at times varied in, although receiving our Episcopal form of government as left to us by the apostles. Each of us can be an apostle in his own walk of life, even an invalid an apostle by prayer. Let us repeat the same story o'er and o'er. Ye who have followed Me in the resurrection shall sit on twelve thrones judging the twelve tribes of Israel was spoken to apostolic laymen as well as to bishops and ministers.

Even great sinners like Magdalene were converted apostles; the dying thief preached from his cross.

Rally to the spiritual standard of the Southern Churchman!

It is to its able and persevering editors, supported by the apostolic Judge Marsilliot, we owe our Prayer Book, still unmutilated by convention changes and still retaining that platform of safe teachings and product of the Protestant Reformation, the Thirty-nine Articles, equally adverse to destructive Biblical criticism, modernism and the superstitious excesses of Greek, Roman and Anglo-Catholicism.

Beyond the limits imposed on us as Episcopalians by our Creed and Prayer Book we are free to work together to save souls, and in free matters no party can impose its own opinions on differing brethren. Episcopalian divines, English and American, Hooker, Jewel, Stillingfleet, Wesley, White and many others, declare for entire freedom in a variety of views, unassailable by any mutual recriminations, on such teachings as the nature of the Lord's Supper and Communion with Christ, on the meaning and necessity of Apostolic Succession and the essential forms of Ordination, the Thirty-nine Articles on these and other non-essential and useless wranglings wisely touching in words permitting that difference of opinion the early Christians never dreamed of discussing, nor allowing to disrupt their unbroken and united zeal to work together for the salvation of every child of Adam.

Let us, every minister and layman, under our devoted Bishop, go forward on the one platform of teaching toward which our Southern Churchman has been leading us.

No wonder too dazzling revelations of misunderstood science have allured some of our churchmen to sacrifice

the truth of Scripture to it—their noble piety will surely imitate countless other wise men, who, like the great Augustine, retracted at the end of his life many rash teachings, including a laxity for divorce, his modernism likewise disappeared as others should before a present return of scientific thought that the same does exactly agree with old-time Bible faith.

The conservative faith of the Church of Virginia must yet enliven the charity, the zeal for souls to embrace all our separated churches to unity in time to come, in the revival of the first apostolic Episcopal Church. Behold the journey of our Bishop only yesterday with his missionaries through Virginia! How the Archdeacon of the Blue Ridge showed Episcopalians, under the jurisdiction of our Bishop, even did the work for abandoned congregations of Baptists or Methodists, and even accepted the assistance of their teachers in necessary catechetical work among the mountaineers! Behold the vision of what future unity for souls lies before us!

Has not our devoted Bishop told us his Japan of yore lies now before him in his Virginia of the present; nay, even to extend to the multitudes needing aid in all America, or in the words of our Bishop's missionary aide of the National Council from New York, the world alone must be the bounds of our undivided work. Apostles, all of us, of prayer at least, by pen, by tongue if able—all by mutual love, faith and work. What greater reward for all eternity than to have grasped the hand of a fellow-sinner about to slip over into the abyss.

But shall we, my brethren, be without a heavenly reward. One soul more in heaven would be enough! But Paul says the Just Judge would reward him for his long, long strife for Christ. As the angels ye shall be, and John shows us the ranks of the angelic choirs are to be refilled with men—among angels, still higher maybe, archangels—or shall it be, shall it be among the choir whom Hebrew scholars tell us, means "illuminated with light", the Cherubim, or maybe the highest of all Isaiah saw standing nearest the throne of God, the Seraphim, whose name interpreted is, "burning with love" (added to knowledge).

But to be the least in the kingdom of heaven, in rejoicing in the salvation of others, is a boon we would thank our heavenly Father, for the love of His only Son, Jesus Christ.

James Cornell Biddle.

Warrenton, Va.

Church Intelligence

This Sunday.

This Sunday, December 1, 1929, is a significant day throughout the whole Church. It is Advent Sunday, the first day of the new Church year. It is the Sunday suggested by the late Bishop Murray as Presiding Bishop, for the introduction of the New Prayer Book. It is the day for most parishes to begin their Every Member Canvass, which is scheduled for December 1-15.

It is also the Sunday nearest St. Andrew's Day (November 30); and as we assume our duties for the New Year can we find a better example to follow than that of St. Andrew, of whom it is recorded: "He first findeth his own brother . . . and saith unto him, we have found the Christ. . . . He brought him to Jesus."

China Bulletin Number 61.

November 20.—To the relatives and friends of missionaries in Hankow, and to all China missionaries on furlough:

Recent press dispatches from China have stated that owing to the fighting in Honan, foreigners in Hankow were considering evacuation.

In answer to our cabled inquiry, Bishop Roots states that the report is incorrect and that the situation gives little cause for concern.

Sincerely yours,

John W. Wood.

GLEANINGS HERE AND THERE.

Rector for Five Generations: Although the Rev. F. M. Kirkus, of Trinity Parish, Wilmington, Delaware, is far from being an old man and has been rector of that parish but twenty-five years, he has had the unusual experience of ministering to five generations of the same family. Mrs. Lavinia Dorr, who died in 1914 aged ninety-four, left a daughter, Mrs. Joseph Swift, who, like herself, was a devout member of Trinity. She left a daughter, Mrs. Henry Lea Tatnall, mother of ten children, of whom eight have been confirmed in Trinity and four have been married there; and seven children of these four have been baptized in the church, making the fifth generation.

Gains in the Churches: Dr. H. K. Carroll, Director of the Religious Statistics of the United States Census, reports gain for Christian Churches in the country for the fiscal year 1928-29 of 1,115,000. This compares with gain of a little above half a million the year immediately preceding and is the largest gain since 1921, when the churches practically were stationary. The largest gains were of the fourteen Baptist divisions, including colored, 475,824, Roman Catholics being second, with 423,709. The sixteen Methodist bodies made poor showing, comparatively with gain of but 45,000, a decided decrease of gain from the year before. Totals for the thirty-two most important denominations show 46,471,248 members, which does not include Jews or other non-Christian organizations.

In contributions for religious purposes the Southern Baptists are last in the list of twenty-five bodies. Their total for the year is $40,038,000, or $10.62 per capita. In per capita giving the Northern Presbyterians lead all, $39.11, with total of $75,054,000, Episcopalians making a close second with $38.69 per capita, although their total is but $46,088,000. Southern Presbyterians gave $35.58 per capita, total of $15,826,000, and Northern Baptists $33,566,000, per capita of $23.76. Northern Methodists gave $98,000,000, or $24.81 per capita, and Southern Methodists less than half as much total and $16.70 per capita.

Archbishop Honors American Woman: In the Chapel of Lambeth Palace, London, recently, the Archbishop of London conferred the Lambeth diploma on Miss S. E. Clements, Ph.D., teacher of psychology at the National Cathedral School for Girls, Washington. She was one of seven recipients. Six Englishwomen were granted at the same time and place licenses to teach theology.

Circulation of Bibles: The British and Foreign Bible Society publishes a statement showing that in the one hundred and twenty-five years of its life it has issued over 397,000,000 volumes of the Holy Scriptures. Twenty-five years ago it was issuing at the rate of six hundred and fifty volumes an hour. Last year the issue was 1,301 volumes an hour.

Greatest Gifts In All History: According to figures compiled by Henry M. Robertson, gifts by John D. Rockefeller, for various religious and charitable purposes, in the last twenty years aggregate more than $525,000,000, which is five times as much as any other one person has given in the history of the world.

Christians Jubilant: Members of the Southern Convention of the Christian Church are jubilant over the showing of contributions for missions. In the year ended September 1, 1928, total contributions for that object were $38,500. For the year ended September, 1929, the figure is $45,282.

Baptist World Strength: Figures compiled by General Secretary Rushbrooke, of the Baptist World Alliance, give the total membership of all branches of the Baptist denomination in the world, excluding Russia, at 10,052,727 and total of Sunday-school scholars at 6,515,856. Of the total church memberships 8,835,000 are in North America and 640,642 in Europe. For Australia and New Zealand church memberships are but 33,797, while Sunday-school scholars number over 43,000.

Memorial windows in honor of the late Bishop Brent and General Leonard Wood are being placed in the Protestant Episcopal Cathedral at Manila.

Two Chinese Bishops have been consecrated by Bishop Roots to be assistants to Bishop Mowll in the Diocese of Szechuen.

Church Papers Losing: Of the seventeen Baptist papers reporting to the recent Southern Baptist Convention, five told of unchanged circulation, five of gains, seven of losses ranging from slight to severe, the net loss for the seventeen in the year 1928 being 3,178.

Oldest Churchman: Richard Evans, near Stubensville, Ohio, who celebrated his hundredth birthday in June, was said to be the oldest member of the Protestant Episcopal Church in this country. He was born in England and came to the United States in 1858, became a notably successful farmer and retired with comfortable competence years ago. He is an accomplished musician, was musical director of his church and served through the War Between the States in the Federal Army as fifer for his regiment. He dislikes automobiles and the movies and refuses to patronize either, but confesses to longing for a ride in an airplane and is a voracious reader of magazines and newspapers.

A Loving Congregation: When the Rev. Charles Collins, of Hot Springs, Arkansas, suffered serious and threatening illness he and his family literally were deluged with gifts and flowers, fruits and delicacies and members of his congregation and others of the com-

munity united in contributing a substantial money gift with which he was enabled to go to Corpus Christi, Texas, recommended by his physicians as the place with climate most likely to assure his return to health.

Seven of the boys of the Cathedral at Dallas, Texas, are preparing for the ministry.

Bishop Wilson, of Eau Claire, Wisconsin, and Miss Hall, of Evanston, were married November 15, Presiding Bishop Anderson, of Chicago, officiating.

Prof. Henry Spooner, of London, calculates that this year is the three thousand and five hundredth from the birth of Moses.

One of the most obscure and remarkable revivals of history has been completed recently by William Harris, Christian missionary, Negro, known as "The Black Prophet", among the heathen negroes on the Ivory Coast of Africa. He is said to have received and baptized, within a few months, from 60,000 to 100,000 converts to Christianity.

Church Unity Abroad: Foreign religious exchanges continue to tell of movements for unity of Christian Churches. The Church of England, Methodist and South India United Churches have held protracted conferences at Madras, India, and agreed on a draft for union, to be submitted to the respective Church authorities. At Newcastle, England, Archbishop Soderblom, of Upsala, on his way to Scotland to address the Scottish Church assemblies, was welcomed cordially by the Bishop of Newcastle and the meeting he addressed was attended by representatives of all the non-conformist congrégations and Quakers and the Salvation Army. Archbishop Soderblom speaks for the Baltic Churches Conference and the World Alliance for Promoting International Friendship Through the Churches. He gave vivid descriptions of the first conference at Constance, in 1914, and of that more recently held at Stockholm, 1926.

All branches of the Methodist Church in Great Britain have agreed on a plan for unity among themselves and the Church of Scotland and United Free Church, branches of the Presbyterians, also have agreed on union.

Another indication of the growing spirit of fellowship is given by the dedication by Prof. Carnegie Simpson, strong Presbyterian, of Westminster College, Cambridge, England, of his book, "The Church and the State" to Archbishop Davidson, Lord Davidson of Lambeth, primate of the Established Church, "A great servant of the Church and the State".

On the same subject in this country, the advantages of unity of faith and ritual illustrated by the Roman Catholic Church are pointed out in a survey of the city of Chicago, where the Catholics have two hundred and fifty-three parishes with average membership of 2,250 and Protestants 1,000 parishes with average membership of less than two hundred. It is shown that many Protestant churches have been forced to retreat before advances of business in former residential sections, while but two Catholic churches have found removal necessary.

Huguenot Evangelical Society.

The following report from Rev. Paul Perret to the Huguenot Evangelical Society was read at a meeting of that society in Richmond, Va., on November seventeenth.

Maubeuge, France, Oct. 3, 1929.

Dear Madam:

I beg you to transmit to the members of your society the expression of our gratitude for their work which assures the support of the pastor at Maubeuge. I am still alone as pastor. During the summer we had the assistance of a young Swiss pastor. We would have been glad to keep him with us, but he was called to a church in his own country. The evangelist, Miss Richez, was helped for six months by a young girl from LaRochelle, whom we valued very highly, but she was not able to stay longer. She had a real talent for music, which was often useful. As in other years, Madame Perret has done what she could in the work of the parish. The year 1928 was a bad one for her, as she was an invalid for five months. The year 1929 has been a better one. Her help in directing the church choir and in the mothers' meetings has been most valuable. In spite of the lack of a second pastor, our work is maintained, and has made progress in certain points. A young officer, the son of a pastor, put himself at our service in directing our Boy Scouts.. He worked with us with much enthusiasm and competence. Another officer uses his free time for our Men's Society. During the winter he will hold several conferences on scientific and social subjects. Among our young girls we have some students who have a good influence over the young workmen whom they meet. The members of our Anti-Alcoholic League, in trying to fill the lack of a second pastor, have worked hard, and have helped in the reformation of several drunkards. One can then say that which characterized the year just passed was the activity of the members of the community in their effort to take the place of the second pastor. Since we do not know when we can have another, pastors being very few in number, we will continue to use largely the aid of lay members. We long, however, to advance more than it is possible for us to do. It is important that we should have a permanent mission in Hautmont, which has 1,300 inhabitants and is a center of moral depravity and of alcoholism. We are prevented by the lack of a meeting place. We have hoped for several years to have the necessary funds for buying a house, but our hope is not yet satisfied. We know that we could easily have a Sunday school there and regular services. Many people come in touch with our work of evangelization for just a few weeks, or months. We ask ourselves sometimes of what use is this slight contact, but during the past year several men who were with us ten or twenty years ago have returned and again taken their places among us. So we conclude that we should never be weary in sowing, that the seed will come up, even though we know not of it. This is the substance of what I wish to report. I hope that this letter may arrive in time for your annual meeting. I would like to have written sooner, but we have been having a regional evangelistic conference for which I was responsible. For more than two months my time has been given to organizing it. My wife joins me in sending the expression of our best wishes.

PAUL PERRET.

Maubeuge, in Northern France, is the center of the mission, covering forty preaching places of which our pastor is the head.

The Huguenot Evangelical Society is interdenominational. Rev. William E. Hill is the president and Miss Kate Fontaine Meade chairman of the Executive Committee. General membership is $1 a year. The sustaining memberships of $5 or $10 or more a year are absolutely necessary in order to raise the $520 which we send. The treasurer is Mrs. J. B. Halyburton, 1628 Park Avenue, Richmond, Va. We ask your aid in this important field of work for our Master.

A Christmas Gift Suggestion.

The very attractive little 1930 Alaskan Churchman Calendar, with its bright red and gold cover and its interesting photographs of the missions in Alaska is now ready for distribution. The Feast Days of the Church Year are all clearly marked.

It is published in a limited edition, and will be sent, postpaid, for fifty cents as long as the edition lasts. Address: The Alaskan Churchman, Box 6, Haverford, Pennsylvania.

The fine thing about sending this Calendar to bring Christmas cheer to a friend is that at the same time you are helping Alaskan Missions. After the expenses of the publication have been met, any profits are forwarded to Alaska for Bishop Rowe and his work.

Rector Publicly Repeats Ordination Vows.

The secular press of East Liverpool, Ohio, carries the following account:

The spectacle of the rector, the Rev. R. K. Caulk, in the absence of the bishop, reading to himself the vows of ordination which, qualifying him as minister and priest, he had taken some twenty-seven years ago and to the interrogations giving again affirmative replies, was presented at the mission in St. Stephen's Church, East Liverpool, Ohio, following a sermon by Captain B. H. Mountford, missioner, of New York City, last Thursday night, November 21.

He met with out qualification the suggestion of Captain Mountford that, as the leader of his people in the parish, he lead them in a departure which they were expected to follow.

"I meet the challenge promptly," declared the rector. "I am glad to do that which all of us at intervals should do." He told of having accompanied Captain Mountford and his assistants, Captain W. E. F. Bugg and Cadet W. H. Cochran, to the Diamond and there witnessing upon the streets for the first time in his life for the Master whom he serves in a pastoral capacity. "Like many of you I can declare I was not used to such a departure," he observed.

He then assumed his place at the altar and led the congregation in an ordination hymn, following which he stood before the assembled multitude and read question after question to himself to which again he replied.

Then, when Captain Mountford suggested that vestrymen, wardens, choir members and others of the congregation come forward and procure cards similar to that which the rector had taken for later signature to an agreement for added loyalty to Christ, they went forward while all sang "Onward Christian Soldiers".

"Your action in openly witnessing for Christ by taking these cards for later signing suggests to me the assertion," said Captain Mountford: 'I have opened my mouth to the Lord and can not go back'.

"If you confess that Jesus is Christ you will grow; if you deny Him you will shrivel," he had previously said in his discourse.

Bishop's Condition Reported Serious.

The beloved Bishop of Southern Virginia, the Rt. Rev. Beverley Dandridge Tucker, D. D., is in a very serious condition, according to latest reports. On the thirtieth of October he suffered a fall on the steps of his home in Norfolk. He was taken immediately to the

hospital and has been there ever since. Three fractured ribs sustained in the fall seem to be mending satisfactorily, but an extreme weakness, causes the greatest hindrance to the bishop's recovery. His son, the Rt. Rev. Henry St. George Tucker, D. D., Bishop of Virginia, has been constantly at his bedside for the past few days, but was expected to return to Richmond on Tuesday.

Dr. Reiland Is Criticised.

The New York Times has been very generous in the space allotted to the Christian Unity Conference in New York. In the following article it quotes extensively from the most recent editorial in The Living Church:

An "indignity" was offered to the Rev. Dr. Henry Sloane Coffin, a Presbyterian and President of Union Theological Seminary by the Rev. Dr. Karl Reiland, rector of St. George's Protestant Episcopal Church, New York City, when the latter invited the former to officiate at a service of Holy Communion in St. George's, according to the current issue of The Living Church, a Protestant Episcopal weekly published in Milwaukee. This service was to have been the closing session of the New York Conference of the Christian Unity League, which lasted three days. When Bishop Manning "admonished" Dr. Reiland and the vestry of St. George's not to let Dr. Coffin officiate, the service was transferred on invitation of Dr. Coffin to the Chapel of Union Seminary. The editorial also criticises the Rev. Dr. Peter Ainslie, of Baltimore, President of the League.

"When the rector of St. George's, by any sort of reasoning, deemed it useful to invite a Presbyterian minister to celebrate the Holy Communion in his church, well knowing that his Bishop would probably disapprove, and that his own sole right to deliver the invitation was at least open to question," says the editorial, "it appears to us that he offered an indignity to that minister, who would naturally assume that the priest was within his legal rights in giving the invitations and Dr. Coffin's letter clearly indicates that he felt the same.

"Moreover Sir Henry Lunne's 'protest' against forcing from without a change in the official policy of any church as being in any sense a step toward unity, shows that Dr. Ainslie and Dr. Reiland, in adopting this policy of force, cannot speak for Protestants generally or assume that this attempt to break down the law of the Episcopal Church has the sanction of the great mass of Christian people.

"Bishop Manning was bound to meet the issue when it was raised and he did so nobly.

"That the conference drew only a very small number evidently indicated that the Protestant world will follow the lead of Sir Henry Lunn rather than that of Dr. Ainslie and his associates and that they will not support these latter in their attempt to break down the discipline of the Episcopal Church, as though this were or should be a step towards unity.

"We have honored Dr. Ainslie for his leadership toward that end, but we cannot feel that in his latest policies he is doing justice to himself or to the cause that has so long been his chief interest. And for those of our own clergy who are willing to repudiate the position of the Church of the Ages in so vital a manner, we can only hope that the outcome of this unhappy incident will be a warn to them; while we trust that Protestant ministers in general will be on their guard so that they may not be placed in so compromising a position by accepting any invitations from clergymen who may in future tender invitations tha they are not in a position to fulfil with out breaking completely with their ecclesiastical superiors."

Continues Mrs. Burleson's Work.

Bishop Burleson wishes to announce that in order to meet the many requests from persons interested in the illuminated cards which were the work of Mrs. Helen Burleson, the designs drawn by her have been placed with Mrs. C. S. Pomeroy, 1436 Fourth Street, Riverside, California, who will be glad to furnish the cards, illuminated, to any who desire. A list of subjects and prices may be obtained on application.

A Bishop's Message to His Clergy.

The Bishop of Virginia writes to all his clergy: "If in any church the pledges made in the Every Member Canvass are not sufficient to enable the whole quota to be subscribed, let that fact be reported back to the congregation. Thus an opportunity will be given, to those who are interested and who are able to do more than they have pledged, to contribute towards making up the deficiency."

Thanking his clergy for their cooperation in the effort to arouse renewed interest in the missionary work of the Church, the Bishop says: "There does seem to be a widespread determination that next year Virginia shall do its full part. . . . May the love of Him who gave His Son that we might be saved fill our hearts. If this work is God's will, let us undertake it in the belief that we can do all things through Christ which strengtheneth us."

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

The Union Thanksgiving Services for all Protestant Churches in Georgetown were planned to be held in the West Washington Baptist Church on Thanksgiving Day at 10:30 A. M. Ministers of all the churches had some part in the service, if only announcing a hymn and the sermon was preached by the Rev. Thomas K. Nelson, D. D., of the Virginia Theological Seminary. Music of the service was rendered by the choir of Dumbarton Avenue M. E. Church. All three Episcopal churches in Georgetown participated in the service, and their rectors were listed on the service program. These union services have been held in Georgetown for several years now, and have proven most helpful and successful.

The Woman's Auxiliary of the Diocese of Washington will hold its annual memorial anniversary service on Saturday, November 30, in Washington Cathedral, beginning with a celebration of the Holy Communion at eleven o'clock.

The Bishop of Washington was to be the preacher at the Festival Thanksgiving Service on Thanksgiving Day at Washington Cathedral at 11 A. M. Later in the day he expected to leave for New Orleans, Louisiana, where he will preach on December 1 in Trinity Church. He will also address several meetings on Monday and Tuesday there, in the interest of Washington Cathedral

Bishop Freeman's name is one of those appearing on the Advisory Committee for Human Welfare, organized in connection with the Yale Institute of Human relations, according to an announcement made recently by Dr. James Rowland Angell, President of Yale. Dr. Angell says in this connection:

"The committee, composed of prominent Americans in all walks of life, has been created to aid the university in its attempt to apply effectively the arts and sciences to the problems of human life. Its membership includes scientists, educators, lawyers, philosophers, engineers and representatives of the different industrial classes and fields. Many of the activities of the institute are already under way and the committee will begin to function as soon as possible.

M. M. W.

ARIZONA.

Rt. Rev. Walter Mitchell, D. D., Bishop.

Southern Arizona Regional Meeting of the Woman's Auxiliary.

The meeting of the Woman's Auxiliary, Southern Region of the Missionary District of Arizona, was held in Bisbee, November 13 and 14. Delegates were present from Tucson, Douglas, Tombstone and Bisbee. The meetings were presided over by Mrs. Arthur, of Douglas, Vice-President for the Southern Region. Dr. Larkin W. Glazebrook, representing the National Commission on Evangelism, spoke to the women in the afternoon of the thirteenth, and to the men that night. Both groups were deeply impressed with Dr. Glazebrook's forceful and earnest appeal. His is a message our Church needs.

On Thursday the day began with a celebration of the Holy Communion in St. John's Church, after which the conference organized for work. Mrs. Todt, of Kingman, State President, spoke of the general work of the Auxiliary. Miss Dorman, of Tucson, spoke on the Gift of Life. Mrs. Wood, of Douglas, on the United Thank Offering. Mrs. Cox, of Bisbee, on the Corporate Gift, and Mrs. Tuthill, of Tucson, on St.-Luke's-in-the-Desert.

After lunch, in the Y. W. C. A., Mrs. Brown, of Flagstaff, Educational Secretary, spoke on our study book for the year, and the meeting closed with an address by Mrs. Spencer, of Naco, on what it meant to be a U. T. C. missionary in China. All left feeling and saying that it had been an interesting and worthwhile meeting.

W. E. C.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

The Bishop's Message.

Our Lord Jesus Christ taught His disciples to pray, "Thy Kingdom come". He then bade them go into all the world and preach the Gospel. God answers our prayer by giving us the opportunity to work with Him for its fulfillment. We still pray, "Thy Kingdom come", and God still points to the world and invites us to join with Him in making that prayer come true. The annual budget of the diocese is an opportunity that God gives us of taking part in the accomplishment of that for which we have prayed. God so loved the world that He gave His own Son that men might be saved. Christ carried out that loving purpose at the cost of His own life. Shall we not welcome the privilege of adding our little sacrifice to His that we may share with Him the joy of bringing nearer to its fulfillment the prayer that He taught us, "Thy Kingdom come?"

H. St. George Tucker.

Our Duty and Our Privilege.

The Every Member Canvass scheduled to commence in this diocese Sunday, December 1, to be continued until Decem-

(Continued on page 22.)

Family Department

NOVEMBER.

1. Friday. All Saints.
3. Twenty-third Sunday after Trinity.
10. Twenty-fourth Sunday after Trinity.
17. Twenty-fifth Sunday after Trinity.
24. Sunday next before Advent.
28. Thursday, Thanksgiving Day.
30. Saturday. S. Andrew.

COLLECT FOR THE FIRST SUNDAY IN ADVENT.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal visit, in which Thy Son Jesus Christ came to visit us in great humility that in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may arise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and forever. Amen.

COLLECT FOR ST. ANDREW'S DAY.

Almighty God, who didst give such grace unto Thy holy apostle St. Andrew, that he readily obeyed the calling of Thy Son Jesus Christ and followed Him without delay; grant unto us all that we, being called by Thy Holy Word, may forthwith give up ourselves obediently to fulfil Thy Holy commandments; through the same Jesus Christ our Lord. Amen.

THE COMING.

"He comes! in meek and lowly human form,
Unheralded by dazzling pomp and noise,
Not in the fire, the earthquake, or the storm,
But with the accents of 'the still small voice'.

"He comes! to preach the gospel to the poor,
Franchise the slave and break the bondsman's chain,
To wrench the bars from off the dungeon door,
And set the pining captive free again.

"He comes! the messenger to broken hearts;
Affliction of its poignant sting disarms;
To him that hath no helper help imparts;
The little child smiles fearless in His arms.

"He comes! to give the groping blind heir sight,
To wipe the tear from off the mourner's eye,
To cheer the orphan's darkened home with light,
And soothe the widow in her agony.

"He comes! to rescue from the guilt of sin,
And from its tyrant power to grant release;
To hush the rage of demon storms within.
And leave His own best legacy of 'peace'.

"He comes! to stop the roll of conquering drums,
Unyoke the steeds from battle's iron car,
To strike the fevered lips of cannon dumb,
And hang in silent halls the trump of war.
"He comes, O earth, give welcome to His voice!
He comes! Thy tribes to pay Him homage rise!
He comes! to make thine arid wastes rejoice,
And blossom like a second Paradise."

—Selected.

WHY DO MEN NOT GO TO CHURCH?

In his latest book publihsed but a few months before his death, "The Warrior, the Woman and the Christ", Studdert Kennedy relates that one day as as he was conducting a soldiers' service behind the lines, a perky little private asked him if he was going back to take mothers' meetings after the war. Amidst a roar of approving laughter Mr. Kennedy replied, "Look here, young fellow, my lad, you seem to think that you are more important than your mother. You come off it. I'd rather talk to your mother than to you any day of the week, Sunday included."

But the remark set Studdert Kennedy thinking. Why does the warrior always associate the woman and the parson? Why does the Christian religion appeal, as it has always appealed, more powerfully to women than to men? Why don't men go to church in the numbers in which women go? Searching for an answer to these difficult questions, Studdert Kennedy came to the conclusion that the church too often presents Christianity almost exclusively in terms to which the feminine nature naturally responds, ignoring the aggressive and courageous qualities of Christ's extraordinarily manly character. For Christ combines in Himself the ideals before which the man of strength and energy as well as the woman of constructive patience stands in awe and admiration. Christ is the ideal warrior of infinite energy, intellect, skill. But He is not a destructive warrior. All these warrior qualities were consecrated by Him to the creative purpose of establishing the Kingdom of God. In Him both man and woman find the fulfilment of their aspirations.

When we have pondered over Studdert Kennedy's thesis, and have reached a conclusion as to the reasonableness or otherwise of his argument, we shall be prepared to consider other reasons advanced by thoughtful men for their indifference towards the Church. They do not find God there, they say. The church services are, to them, barren of spiritual reality. They are unable to discover in the church service the spiritual power and energy which flow from a conscious relation to God, and which, if possessed by those officiating, ought to flood the service with the light of God's presence even as the face of Moses shone after he had conversed with God. Going to church, these men declare, is too often spiritually unrewarding and mentally fatiguing. So Thomas Hardy felt, after attending a service at a cathedral and finding there no sense of God's nearness or reality, his sad soul poured out its loneliness in poignant verses ending with the lines:

"O doth a bird deprived of wings
Go earth-bound wilfully?"

Although Thomas Hardy did not blame the Church for her failure to convince him of spiritual power, although he thought that the fault might be some hindrance in himself, it would be well for the Church to consider if this failure is not sometimes caused by the lack of reality and joyous reverence with which the services are taken.

Other men say that they don't go to church because their slender powers of concentration are unequal to the length of the service and the dullness of the average sermon. Undoubtedly many parsons have no talent for preparing sermons and no happiness in preaching. Their gifts are in other directions; in pastoral work in visiting the sick, in converting individual sinners. The custom—for it is no more than a custom—of tagging on a sermon to every service is as wearisome to them as to the man in the pew. Because there are notable preachers with powers of eloquence admirably suited for instructing and stirring large audiences, must every parson preach? When the parson in love with his pastoral work, but with no mind for study or voice for preaching, is engaged all day in exercising the various functions of his ministry must he, even when his preparation has been woefully insufficient, "exhort the brethren on Sunday"? Perhaps in this day of specialization the suggestion of Miss Sheila Kaye-Smith is worthy of unprejudiced consideration. "As a step towards recovering for the sermon the driving power and inspiration it has largely lost, I would venture to suggest," she writes in the interesting volume of essays, "If I Could Preach Just Once", "that the sermon be no longer served as a common dish, but be set apart for special occasions."

Other men admit frankly that the complexity of modern civilization does not leave time for the accomplishment of everything they would like to do and therefore the things of lesser interest are crowded out. There are so many things to do in our modern day that it is impossible to do them all and church attendance suffers because of the multiplicity of activities inviting men to seek entertainment and pleasure.

One of the finest of our young men, brought up as a boy to attend worship at least once every Sunday, writes to the Canadian Churchman on this subject as follows: "The intelligent man of today must be conversant with a great many more topics than he was fifty years ago. He must know his business, some sports, belong to clubs, play bridge, know some books, music, shows, geography, history, politics, stocks, automobiles, science and one hundred and one other things. To be a congenial companion of the average man of the world one's information must embrace most of these items. I am not claiming that any one of these is as important to a man as religion, but these are the things in which the crowd is interested and most people just follow the crowd. There are not enough hours in the week for the average man to accomplish the things he would like to do, and so Sunday becomes an extra week-day." After giving a formidable list of his engagements for the next week this young man concludes: "I make no defense of my neglect of church. Invitations and events just pop up until my program is filled for another week. That's a week's schedule, and the week is an average week and I am an average man."

If we are going to compare the Church with our social activities, deciding their relative values by their power to entertain and amuse, it is inevitable that the theatre, the golf links, the bridge club and the tennis court will be given first place. The problem here is to convince men who have allowed themselves to drift into habits of judging everything by the interest they feel in them, that worship

is the most interesting and the most profitable activity in which they can engage.

Not distinguishing between religion, i. e., the relation of the soul to God, and theology, i. e., the attempt to give a coherent account of religion, some men stay away from church because they do not believe what they think the Church teaches. Other men honestly facing the difficulty—they would say impossibility—of following the Christian ethical standards in their business, do not attend church on Sunday because they do not intend to organize their business on Christian principles. In these circumstances to go to church appears to them to be inexcusable hypocrisy. Yet other Christian business men are giving profound attention to the problems of industry and declare that readjustments aiming at bringing industry into harmony with the teaching of Jesus are slowly being made.

Perhaps, too, men absent themselves from church because the present in breaking with the past has not yet found new ideals to take the place of the ideals they have thrown aside. Sir Phillips Gibbs has recently said that only by the faith responsible for the ideals of the past, "reawakened, strengthened by science, reaching out across the world, controlling the machines and instruments of power, working for peace and raising the standard of charity, in the spirit of Christ, may we go forward to meet the unknown future, unafraid". When, in the forward march of time, such faith is once more in the ascendency and new ideals are firmly in possession of our minds, men will no longer present, to the same extent as today, the puzzling problem of their indifference to the Church.—Canadian Churchman.

For the Southern Churchman.

Effective Preparation and Presentation of the Sunday-School Lesson.

The Rev. Alan Pressley Wilson.

In Two Parts. Part II.

One of the many passages of Scripture that appeal to me very strongly is "the effectual fervent prayer of a righteous man availeth much". For a long time I thought of this passage in the way I suppose many others view it; i. e., "that the fervent prayers of the righteous would be effective in producing good results". In other words, that fervent prayers produced an effort upon God, the Hearer and Answerer of prayers, and that He was entirely responsible for the effectual nature of whatever is accomplished. And, while I do not desire even to intimate that in my opinion God's arm is "shortened", I do want to realize that much depends upon me, upon you, upon us all.

Let us look at this passage a moment. James says that it is the **"effectual** prayer, fervently made", that avails. To be of value, then; to serve God and our fellow man, our prayers must be effectual, and "effectual" prayers are more than **effective** prayers. There is a difference in the shade of meaning in favor of the former. The word **effectual** carries with it all that **effective** means, together with the idea that the power to produce is inherent in the one who is causing the **effect.** God does not do for us that which we can do for ourselves. He has made us free agents: has given us the power to think and do; to decide and to put into action. He therefore has implanted in the heart and mind the power to pray effectual prayers—prayers that produce effect as a result of the power given to us to use for His glory.

"But what," I know you are thinking, "can this have to do with my topic, "Effective Preparation and Presentation of the Sunday-School Lesson"? Just this: back of the presentation of the lesson is the preparation, while back of the preparation is that power of God; divine power, divinely-given to human beings; to prepare in such a way that both the preparation and the presentation will be **effectual.** That, after all, is the work of the teacher. That is the sum and substance of what we learn from the study of the life and work of the Great Teacher, the Master Teacher, Jesus Christ.

Next to our Lord the Apostle Paul was the greatest teacher, the most erudite, the best logician the world ever has known. Speaking of the performance of a good deed, he said that there must be "first a willing mind", and that is a prerequisite for a teacher.

Let me digress a moment to ask whether those who read this are teachers because they have been saved to serve Jesus Christ, or whether you teach because you cannot get out of it? You want to please the superintendent; you want to stand well in the community; you want the distinction that you think a teacher has; you have some other ulterior motive. You are like the young man of whom the following conversation was had: Meeting the young man's father, a mutual friend asked what the young fellow expected to do, since the war was over and high wages in industry was a thing of the past. "I do not know," replied the father with sadness. "I guess he'll have to go back to teaching!" To think of a sacred profession, such as is teaching, dragged into the dust and entered into lightly, forsooth because it offered the only opportunity for making a living! Shame on any one who views the life of a teacher in one of our schools in the light of a mercenary work. And if teaching in the public schools is a sacred work, how much more the teaching of the heart and soul of a never-dying child of God? The public school teacher receives compensation, and this is right: the Sunday-school teacher receives compensation likewise, but not in visible currency. It comes in the consciousness of worthwhile work well done; in the blessed hope of being able to merit the words of Jesus when He shall come to claim His own, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

"Woe is unto me if I preach not the gospel!" This was the ever-impelling motive behind everything the great apostle did. He recognized that he had been "saved to serve", that there was resting upon him a sacred obligation to break the bread of life to those who were dying of hunger. Just so, the faithful teachers in our schools ever will feel a weight pressing down upon them and be constrained to say, "Woe is unto me if I **teach** not the gospel!

So, then, the "willing mind" is a very necessary adjunct to all of your teaching. I value most highly the willingness to a teacher to teach. A willing but ignorant teacher can be used of God in the salvation of precious souls, but an unwilling teacher, be he ever so well educated, does nothing but instill culture into the minds of the pupils, and it was **kultur** that was at the bottom of one of the most awful, most diabolical, most life-taking wars the world ever has known or will know. (For God grant that what we know as the World War may be, as we were made to believe, the "war to end war"!)

Do not misunderstand me. I believe it to be the duty of every teacher to be informed and to know the best methods of teaching and reaching the hearts of pupils committed to his care. There should be a Teacher Training class in every school or group of schools conveniently located. The ideal is for every teacher to be a graduate of a Teacher Training class, but it is not always possible to accomplish this. If not, then I say, "Give me a consecrated though ignorant teacher, rather than the most learned whose heart is not in the greatest work committed to mankind".

Just A Little Boy.

Listen, son; I am saying this to you as you lie asleep; one little paw crumpeled under your cheek and the blonde curls stickily wet on your damp forhead. I have stolen into your room alone. Just a few moment ago, as I sat reading my paper in the library, a hot stiffling wave of remorse swept over me. I could not resist it. Guiltily I came to your bedside.

These are things I was thinking, son: I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you haw thrown some of your things on the floor.

At breakfast I found fault too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started oft to play and I made for my train, you turned and waved a little hand and called, "Good-bye, Daddy," and I frowned, and said in reply, "Hold your shoulders back."

Then it began all over again the late afternoon. As I came up the hillroad, I spied you, down on your knees playtng marbles. There were holes in your stockings. I humiliated you before your by making you march ahead of me back to the house.

Do you remember, later, when I was reading in the library how you came in, soft, with a sort of hurt look in your eyes? When I glanced up over my paper, you hesitated at the door. "What is it that you want?" I snapped.

You said nothing, but you ran across, and in one tempestuous plunge threw your arms around my neck and kissed me, and your little arms tightened with an affection that God set blooming in your heart and even neglect could not wither. And then you were gone, pattering up the stairs.

Well, soon, it was shortly afterwards that a terrible fear came over me. What had habit been doing to me ?

There was so much that was good, and fine, and true in your character. You did not deserve my treatment of you son. The little heart of you was as big as the dawn itself over the wide hills. All this was shown by your spontaneous impulse to rush in and kiss me goodnight.

I know you would not understand these things if I told them to you during your waking hours. Tomorrow I will be a real daddy. I will keep saying as if it were ritual: "He is nothing but a little boy." Yesterday you were in your mother's arms, your head on her shoulder. I asked too much.

Dear little son. A penitent kneels at your infant shrine, here in the moonlight. I kiss the little fingers, and the damp forehead, and the yellow curls; and, if it were not for waking you, I would snatch you up and hold you to my breast.

Tears came, and heartache, and remorse, and — I — think a greater, deeper love, when you ran through the library door and wanted to kiss me.—Author Unknown.—

For the Young Folks

For the Southern Churchman.

PATHS.

John S. Stephens.

How often have I heard folk say,
"I wonder where it ends"?
Some little path that runs away
And turns and twists and bends.

And ever as I hear it said
Another path appears
Before mine eyes, and I am led
Far back across the years.

To where I said, the same as they,
"I wonder where it ends"?
This path of Life that runs away
And turns and twists and bends.

It cannot be this well-worn trail
Pressed by so many feet,
Is leading on to no avail,
To barrenness complete?

Ah, no, the grave is but a turn
Along Life's winding lane,
And past this corner we shall learn
The path leads on again.

For the Southern Churchman.

The Dog and the Lizard.

Halsa Allison Kyser.

Ziamah is a little black boy who lives in far-away Liberia. He goes to the mission school and loves his teacher, Miss Robinson, very much. She tells him stories, not only of the Christ Child, but also of American boys and girls. In return, he tells her folk tales of his own land.

One cold night, when Miss Robinson had been in Africa for only a few months, she thought she heard a child crying, far off in the forest. She was getting ready to go out into the chill darkness in search of the child, when Ziamah stopped her. There was no human voice, he insisted, and this is the legend he told, in proof:

Many centuries ago a big Lizard and a Dog lived together in the forest. They loved each other, and in the summer were very happy. But when winter came, trouble came too. The Dog had long hair to keep himself warm, but the poor Lizard had no hair, and when the rain fell and the wind blew he shivered with cold. They had heard about fire to warm by, so the Dog told the Lizard to lie down and cover himself with leaves while he went away to try and find the fire. The Dog traveled many days, until he came to a town where Man lived, and there he found fire. Man fed the Dog and was kind to him; the Dog was comfortable and happy and soon forgot the poor Lizard. But the Lizard did not forget the Dog, and you can still hear him crying in the woods when the nights are cold.

STAND BY YOUR COLORS.

A True Story—Almost.

Little Sam Baker was eight years old He lived with his mother and sisters in a small town in Central Missouri during the time of the great Civil War. Sam was a Confederate. His father was a soldier in the great Confederate Army, but his mother's brother Charles, Sam's favorite uncle, was a soldier in the Union Army. So Sam Baker couldn't hate the Union soldiers.

The little town in which Sam lived was in disputed territory. The South said its people were loyal to them. The North said its people were loyal to them. But Sam Baker knew that some of the people were loyal to the South and some of the people were loyal to the North. Neighbors and families were divided—even brothers, maybe.

Sam's grandfather lived three miles out in the country along the big, dusty highway, or "turnpike", the Southern people used to call the road. Usually, in nice weather, on Saturday mornings when his grandfather brought his butter and eggs and other farm produce in to town to sell, Sam Baker would ride out to the country with his grandfather to eat dinner with his grandmother. He would then walk home in the late afternoon. He always took with him his big collie dog Pat. Sam's mother knew that Pat was the best of companions for Sam.

One Saturday morning in late May—May is the most beautiful month of all in Missouri—Sam and Pat rode out into the country with Sam's grandfather. The Confederate soldiers were billeted in the town, so all seemed well. His mother thought it would be safe for Sam to go. He spent a happy day with his grandparents, and romped and played with Pat along the road on the way home.

By the time Sam neared the town he was rather tired, so he walked more slowly, but he was happy and was whistling a tune. He walked with his head down watching the dust of the road spatter up over his little bare feet—even up between his toes if he spread them open!

Suddenly Pat halted and barked sharply, then growled. Sam looked up quickly. There a few feet before him in the center of the road stood a Union soldier—a picket on guard duty—with pointing bayonet. When Sam looked up the soldier called, Halt"!

Sam obeyed.

"Call back your dog." Sam spoke to Pat and held him by the collar.

"Who are you?" asked the picket.

"Sam Baker."

"Where are you going?"

"Home," said Sam.

"Where have you been?"

"Spending the day at my grandfather's."

"Are you Union or rebel?"

Sam looked at the soldier's blue uniform. He knew what answer would let him pass. In the distance he could see smoke curling up from his mother's kitchen chimney. He wanted to go home. He knew how anxious his mother would be if he didn't come pretty soon. Of course he didn't know what would happen exactly if he answered, truthfully, "Confederate, sir". But he feared he would not be allowed to pass, for he could guess what had happened in the town while he was away. The Confederate soldiers had retreated to take up a more favorable position, or to save the town. The Union soldiers had advanced and now occupied the town. So Sam Baker took the easier way and answered:

"Union, sir."

"Pass on!" said the picket, as Sam knew he would.

Sam walked past, still holding to Pat's collar, for Pat's hair was bristling and he was growling. Then Sam began to run, happy in his escape. He was almost home when he stopped. What would his father say if he knew Sam had denied his colors? He blushed with shame. A soldier's son to deny his colors! And what would his mother say if she knew Sam had spoken an untruth! Sam stood still a while and thought.

What should he do now? If he went back now to the picket and said he was "Confederate", no doubt he would be shot for a spy! And Pat, who was innocent, might be shot!

"Go home, Pat, go home!" he commanded. The reluctant dog trotted away, looking back at his little master as if to say, "Aren't you coming"?

Sam waited until the dog was almost home. He thought, "My mother will know when she sees Pat that I have been captured by the Union Army, but she will know, too, that I told them the truth!"

Sam took courage in that and ran back to the picket.

"Please, sir," said Sam, "I'm Confederate."

The picket looked down at the little boy, nervously turning his cap in his hand, his head bowed, his toes curling, one foot over the other.

Gently the Union soldier put his hand on Sam's head, turned his face up that he might look into his eyes. Sam faced the soldier bravely. Of course the picket had to tell him that he must be shot!—Ann Fairchild in Sunday-School Times.

Our Gardens.

A youth was landed upon a strange island and left there to find his own way and to get his living as best he could. As he strode inland he thought he should easily get his living; for he had a purse of money and a handful of precious stones, and he saw that the island was well inhabited and that every house had a garden of some kind or other. He noted that some of the gardens contained breadfruit and maize and many sorts of orchard trees, while others seemed to have nothing but earth-nuts and dandelions and nettles. But as he began to be hungry he did not puzzle long over the odd, weedy gardens, but went up to a house which stood in the middle of a rich, beautifully kept bit of ground, knocked at the door, and said: "Will you sell me some of your breadfruit and a few grapes? I am hungry."

The man who opened the door shook his head and answered:

"I don't wish to cheat you, young man, so I won't sell you any kind of fruit. I will give you a slip of the vine, or one of the breadfruit trees, and welcome."

"That is absurd!" replied the youth. "I cannot eat vine leaves." However, the man stuck to his refusal. He would sell no fruit; so the boy went on to another cottage, but received the same answer. After trying several houses in vain, he came to one where the master of the house was not so churlish.

"Breadfruit and grapes, young master?" he said. "Yes, you may have as much as you want for one of those bits of silver, and a melon and some oranges besides."

The boy was glad and went away (for the man did not ask him to sit down), loaded with his delicious food. He sat down under a spreading tree on nice soft turf and began to make a meal. He ate all that the man had sold to him, but strange to say, he felt just as hungry as before!

"It is queer," he said to himself; "the air of this island gives one a tremendous appetite, but I must have more food." So he went back to the civil man, and inquired whether he had any maize, or, better still, a loaf of wheaten bread.

"To be sure I have!" replied the man,

and brought out a big loaf and a bag full of maize. Again the youth sat down and ate, but, though he began to feel as though he had had too much to eat, as he was just as hungry as ever, and not only hungry, but very thirsty. Once more he went back to the cottage where he had bought the fruit and food and asked for a draught of water. The cottager brought him a huge pitcher full of water, and the thirsty lad drank eagerly and long, and again and again; but somehow he was just as thirsty in a minute or so as he had been at first. He began to think that the island was enchanted, and that he was doomed to die of hunger in the midst of plenty. While he was in distress of mind, a man came along the road who seemed to be a person in authority; so the youth went up to him and told him his case.

"Just so," said the stranger. "What you need is a garden of your own. The fruit of this island nourishes only those who grow it; but you need not be alarmed. The law ordains that everyone in the island, or who is left here, shall have a patch of gardens given to him."

So saying, he bade the youth follow him, and in a while they came to some pieces of ground which were fenced off, but on which no houses were built.

"You may take this patch," said the stranger, "as your own, and you may grow what you choose."

"But," said the lad, who was terribly hungry, "how shall I live until I have grown food for myself?"

The stranger smiled and answered, "Things grow very quickly in this island but you will not have to starve, even as long as you will have to wait. I will give you an apple and a small pumpkin. If you save the seeds for your garden, these things will go a long way toward satisfying your hunger for the present, and the pumpkin seed will grow furiously."

The youth thanked the kind stranger and went with him to his house. As the man said, he found that, when he had carefully taken out the seeds of the fruit, and put them by, the fruit did him much good. Then he asked for water.

"Go into the garden," said the host, "and pull up the bucket from the bottom of the well."

The lad obeyed, and, though it was hard work to get the bucket to the top, he was delighted to find that the water quenched his thirst. Early the next morning he began work in his own garden, and—not to make a long story—I may tell you that he soon had a rich and fruitful garden, and lived right well. In a short time he learned the secret of the miserable gardens. They were the property of people who did not take the trouble to buy good seed, but were content to cultivate, in a sort of way, whatever the wind blew into their gardens. The flourishing gardens belonged to people who were always on the lookout for useful seeds and cuttings and tubers, and took great pains.

You live in just such an island. Your mind is your garden plot, and the lessons you learn at school, and the good books you read, are the fruits which have been grown in other people's gardens. They will not really satisfy the hunger of your mind, or make you strong, unless you save the seeds—that is, unless you think about things for youself. And whatever you save and grow for yourself in your own garden will really feed and enrich your mind. And so it happens that there are people who read many books, and are none the wiser, and people who read very few, but are full of good sense.

But worst of all are the people who let any sort of weeds grow in their minds, who never choose their reading, or take pains to think for themselves, and so have to feed their hunger with docks and nettles and pignuts.

But only those thoughts will really nourish you which you have thought for yourselves.—Junior Church Manual.

For The Southern Churchman.

A MORNING PRAYER.

Maude Forrest Mumma.

Dear Lord, I lift my eyes to pray,
And ask Thy blessing on the day;
Ask Thee to guide my feet aright,
And keep me safely until night.

I pray Thee for my loved ones, too,
Hearts that love Thee, loyal, true;
Help them to know, though scattered far
How kind, how good, Thy percepts are.

I pray Thee for the stranger here,
Though far removed from loved ones dear;
Help him to feel Thy guiding hand,
Though traveling in a distant land.

These mercies I of Thee implore,
Keep Thou the well, the sick restore;
Until the day of life be past,
And we are safely moored at last.

Finding a Friend.

Jeannette sighed. Life had not been easy for her since her mother's death. Years before, her father, the doctor back in Grossilier, had fallen in love with and married the little French nurse in the hospital there. Her death when the twins were thirteen came as a great shock to him. He decided to try his luck in distant Canada. Thus it was that he had arrived in the trading post at Fort Churchill with Pierre and Jeannette. It was difficult to build up a practice in 1880, for the Indians did not trust the white men very much.

"If I only had some chum to play with I would be happy," Jeannette sighed again.

Suddenly the laughing Pierre called her to come out, so she scrambled into outdoor clothes in great haste.

As she emerged from the door a snowball struck her, and for two minutes the two playfully snowballed each other.

"Do you really think you'll need your little first-aid kit?" asked Pierre laughingly.

"I like to take it with me because it reminds me of my friends who gave it to me as a parting gift from Grossillier. Let's go for a walk, Pierre. I can walk about two miles each way."

As the children passed a number of surly looks were cast their way and it was with great relief that they passed safely out of the village.

"I'll beat you to that hill, Jeannette," challenged Pierre.

"Will, eh!" taunted his sister as she flew away ahead of him. But she could not keep up this pace all the way and the two reached the top together.

As they stood, panting, on the brow of the hill they saw an Indian woman approaching. For a moment Jeannette was frightened, but her fears were calmed as she saw the evident terror in the woman's face.

"Girl sick," she gasped. "She die. Medicine man. Quick!"

In a few words the twins decided what to do. While Pierre returned to the village for their father, Jeannette would go on to see if she could help the distressed squaw.

When they arrived at the hut, Jeannette hurried in. On a bed in a corner of the room lay a girl of her own age, crying out in her delirium. Jeannette remembered the times she had accompanied her father on just such occasions. How thankful she was that she had brought her aid kit!

Water," she ordered.

She put some in a kettle on the open fire and some in a pan by the bed. Taking some bandages from her pocket kit, Jeannette soaked them in water and applied them to the girl's forehead.

In half an hour Dr. Belcourt arrived. After about two hours child fell asleep. As the doctor arose the door was flung open and in rushed the chief with his tribe.

The squaw explained briefly how the doctor had saved the child's life. For a moment the chief, who was the father of the girl, conversed with the rest of his tribe, while Dr. Belcourt stood calmly beside the bedside.

Then the chief took his pipe from his mouth and handed it to the twins' father. He took it and puffed silently on it for a moment.

Since then he has had constant practice and the Indians pay him well with their furs, but happiest of all are Jeannette and Pierre in their new friend, who takes as great a part in their affections as did any of the other children back in Grossillier.—Girls' World.

The Label.

On a bright June morning Arthur Hill and Ralph Fosdick met at the door of the big Fletcher building, and, hurrying together down the corridor, entered the elevator already occupied by a bevy of girls going to their work in various offices on the floors.

Arthur, glancing around, quickly removed his hat, and as the car shot upward held it in his hand, but Ralph kept his cap on his head and stood staring straight before him, his hands in his pockets.

Both young men were employed as clerks in the office of the well-known law firm of Bacon and Bolton, and as they left the elevator Ralph turned to his companion with a grin.

"Say," he remarked, "think it pays to be as mighty polite as all that?"

Arthur gave him a keen look.

"As all what?" he questioned.

"Why, taking off your hat in the elevator," Ralph explained, "just because a lot of girls happened to be on board."

"But I always do it," Arthur asserted, "and I thought you did, too."

"Used to," Ralph acknowledged. "Mother always fretted if I didn't. But I've noticed that very few fellows are so fussy, and decided not to bother any more. Of course, if you're with people you know it's different, but strangers don't often matter. For instance, I bet those giggling, gum-chewing 'stenogs' didn't care whether my cap was on or off."

"Maybe some of the didn't," Arthur conceded, "but don't count on bad manners getting by with many girls. And besides, that's not the point. It's my idea that care about such things is what marks a chap as a real gentleman, a sort of lagel, you know."

"I don't agree with you," Ralph said a bit sharply. "I consider myself a gentleman, and I think on the whole my manners are pretty fair, but if I want to let down a trifle now and then I feel I have a right to do it."

"Certainly you have a right," Arthur owned, "but watch out, old man. Personally, I shouldn't dare 'let down', as you call it. It's easy to form bad habits, and if you're careless one place you're apt to be in another, and maybe

here you least want to be caught napping. I think it's safer to keep your label clear all the time."

"All right," Ralph replied tartly, as they reached the door of their office, "go ahead and take off your hat in public elevators, and give up your seat in the street cars, and all the rest of it, but I think you're mighty foolish, Art."

Several hours later, when Ralph was putting away his work before the lunch hour, Mr. Bacon, the head of the firm, paused by his desk.

"What are you planning to do over the week-end, Fosdick?" he asked.

"Nothing particular, sir," Ralph replied.

Then come down to 'Oceanside', my summer place, and spend Sunday," Mr. Bacon invited. "I'm asking young Hill, too, and my girls will give you both a good time."

Ralph was a stranger in the city, and after attending church on Sundays, returned to his dingy hall bed room to divide the remainder of the day between the newspapers and homesick thoughts of the cottage in a distant village where his mother lived with his two young sisters. The prospect of escaping one lonely week-end delighted him.

"Oh, thank you, Mr. Bacon!" he exclaimed. "I'd like to come awfully well."

"That's fine," and his employer smiled kindly at his eagerness. "I'll drive you and Hill down in my car after we close the office on Saturday."

It was a very pleasant road over which the big Bacon car bowled smoothly on the following Saturday afternoon. For some distance it ran through whispering pine woods, then came out in the open country with sunny fields, pink and sweet with wild roses on one hand, and on the other the blue sea, stretching



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away to the coast to Spain. Oceanside, the Bacon home, was a handsome mansion, set on a hill with lawns and gardens sloping down to the water, and on the shady veranda the lawyer's pleasant-faced wife and his two pretty daughters, Ann and Penelope, were awaiting their guests.

Mr. Bacon presented the young men and turned to give an order to his chauffeur. The ladies shook hands cordially then seated themselves, and Ralph was about to follow their example when he suddenly realized that he had forgotten to remove his cap. Flushing hotly, he snatched it off, but he knew the two girls had noticed and were looking at him curiously.

"How could I have been such an idiot?" he moaned inwardly.

And the hour on the veranda before it was time to get ready for dinner was spoiled for him.

Following his employer into the big, cool dining room he began to feel at ease again, but as he dropped into his seat it dawned upon him that both his host and Arthur were still standing. Mr. Bacon had pulled out Ann's chair for her before going to his own, and Arthur had performed the same service for his hostess. Penelope had slipped into her seat unattended, and was now gazing at him with unmistakable disapproval.

After that the delicious dinner was as dust and ashes to Ralph. Meals in the little cottage had always been nicely served. His mother had been particularly about that, and she had also seen that her children's table manners were good. Therefore the young man would ordinarily have been neither disturbed nor overawed by his first experience at the dinner table of a rich man, but would have enjoyed the good things with true bovish appetite. As it was, he was miserable, and was thankful when the little party adjourned to the library and Mr. Bacon turned on the radio.

When at last he and Arthur ascended their great airy room with its twin four-posters and tiled bath, he broke out into bitter lamentations.

"I don't see," he bewailed, "how I ever came to make such awful breaks. Of course, I knew better. What do you suppose ailed me, Art?"

Arthur laid a soothing hand on his friend's arm.

"Can't you see, old chap?" he queried. "It's that you haven't been keeping yourself up to standard. You've 'let down' and fallen into bad habits."

"I suppose you mean about taking off my hat, and giving up my seat, and all that," Ralph said.

"That's it," Arthur answered.

"Well, I've queered myself with the Bacons all right," Ralph mourned.

"Oh, no!" Arthur disputed. "The girls looked a little odd, but they're nice, sensible kids, and won't lay anything up against you, and I know Mrs. Bacon understood. She's that sort. And as for the boss, he knows that though you may not be a social lion you're a mighty good clerk.

"It'll never be quite the same," Ralph insisted sadly, "but, believe me, I don't mean to get caught this way again. From now on I'm going to look out for my manners wherever I am and whoever I'm with. I'm going to see that my label is plain and clear for all to read at all times."—Kind Words.

What is Honour? That which is left when you are sure no one is looking.

The fruit that will keep for eternity does not ripen in a moment.—Ex.

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A Lesson From Nature.

A bird's feathers not only keep it warm, but help it to fly. Being broad they act like paddles in the air, and are so light they do not weigh it down. Besides having feathers to help its flight, the bird has little sac-like balloons inside its body which are filled with air from its lungs and from which the air passes into the bones and other parts of the body. Every time the bird breathes these sacs and lungs and bones are filled with fresh air. This is the reason that birds are lighter than other animals and can sail in the air for such long distances.

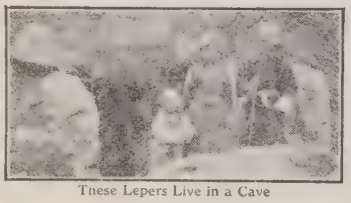
Birds sing so sweetly because their voice box is made differently from that of other animals. Instead of being placed near the throat as ours is, it is in the bird's breast, where the windpipe forks to go into the lungs. The walls of the bird's voice-box are thin, and instead of having cords stretched across it, there is a thin valve which works like the reed in a organ pipe.—Selected.

CRYSTAL COASTING.

Marjorie Barrows.

Jack Frost, Jack Frost,
Dancing through the air,
Bring today your crystal sleigh
And take me everywhere
To paint your silver secrets
On trees and windows, too;
Jack Frost! Jack Frost!
Let me play with you!

We'll coast into the sunset
And slide and slide so far;
We'll blow a tune for Mister Moon
And kiss a baby star;
We'll call upon the King of Snow
And, oh! how we shall play!
Jack Frost! Jack Frost!
I'm glad you've come today!



These Lepers Live in a Cave

FOR the Christ Child there was NO ROOM in the dwellings of men. On His Birthday let us remember these others against whom men have closed their doors—the world's helpless lepers.

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Women need a natural aid like Nujol just as much, if not more than men. There are so many physical conditions they have to go through that upset their normal schedule.

Always Smiling!

Just remember that all your body needs to be regular as clock-work is a simple natural lubricant. Be sure, however, that you get the right one—the one tested and approved by millions of people.

See what Nujol will do for you. You can get it at any drug store for the price of a ticket to a good movie. You will find that Nujol works easily, normally. Try it today!

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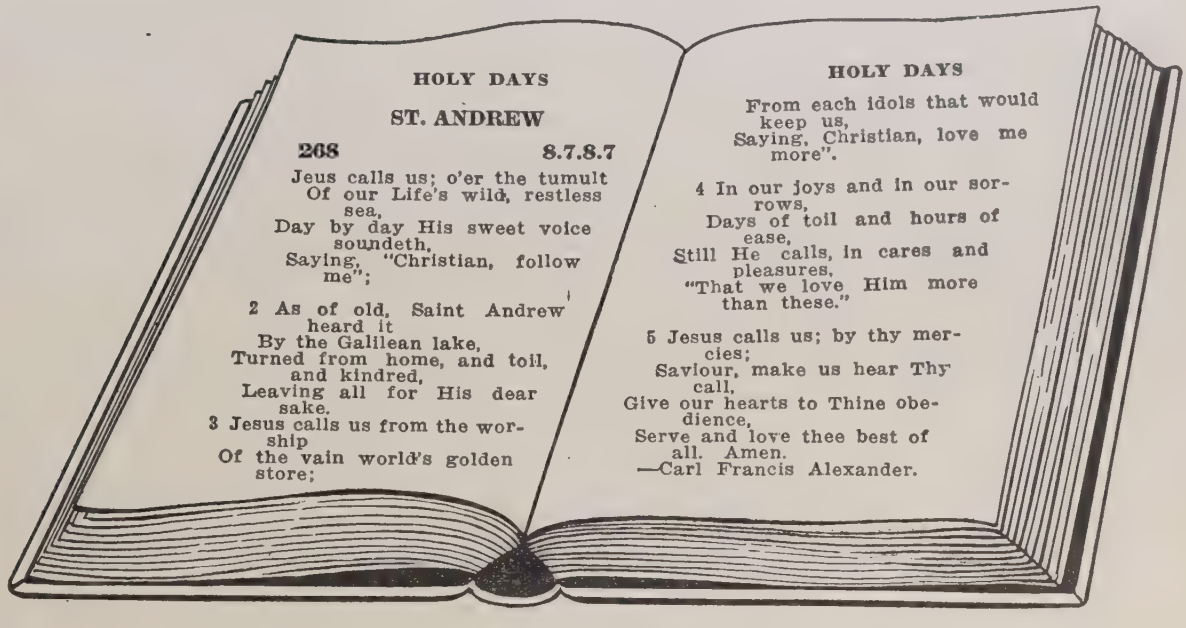
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December 1-15

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St. Andrew's Day, November 30

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All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates in contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

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TRUMPET MAJOR NARCISSUS BULBS; 100, $1.50; 1,000, $10.00. Emperor, 12, $1.00; 100, $6.00; 1,000, $50.00. FRED B. JONES, Gloucester, Va.

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LOOK IN THAT OLD TRUNK UP IN the Garret and send me all the old envelopes up to 1880. Do not remove the stamps from envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York.

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EMBROIDERY ON CHURCH LINEN A SPECIALTY. Prices reasonable. Margaret K. Johnson, Rte. 4, Bedford, Va.

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WE ARE IN DIRE NEED OF A PIANO for Sunday School use and shall be pleased if any one who has one, and would like to give it for a good cause, would notify Superintendent Robert McClenny, North Oakum Street, Edenton, N. C.

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SITUATION WANTED.

VIRGINIA LADY DESIRES POSITION AT once as companion nurse to an elderly person. Address "A. B.", care of Southern Churchman. References: Mrs. Wm. Alexander Barr, Stuart Hall, Staunton, Va., Miss E. W. Sharp, 2815 Walbrook Avenue, Baltimore, Md.

Deaths

MARY WELLS BISHOP.

MARY WELLS BISHOP, faithful communicant and friend of God, was promoted to an even more intimate friendship with her Father in Heaven on Friday, October 25th. One of the early members of the Church of the Redeemer, Sayre, Pennsylvania, her loyalty and ability strengthened the parish throughout its fifty years of growth. Organist, when needed, Woman's Auxiliary president as often as she would accept the office, friend of strangers, she used her exceptional ability in living her daily prayer, 'Thy Kingdom come". May the peace of God abide with all her loved ones forever.

G. B. W.

MRS. JAMES N. DUNLOP.

"After this I looked and behold a door was opened in Heaven and the first voice which I heard was as it were of a trumpet talking with me which said, **'Come up higher'."** John 4:1.

On the night of October 27 "God touched her and she slept". I do not try to speak of the wonderful intellect, or her genius for motherhood, or the beautiful relationship that was hers as daughter, sister and wife, for when I think on the life of BESSIE DUNLOP one word seems to overshadow all others to me and that is Friend. I do not remember the time when I did not know her, and in all these years her loyal devotion to my family is one of the beautiful things I like to think on, an enrichment it was to all who were fortunate enough to win her friendship, for once given it was never recalled. There was a man once who, when asked for the inspiration of his life, simply said, "I had a friend"! Such an answer might be made by many who won the friendship of dear Bessie Dunlop. Loyal love, fearless truth and trust in God shone in her face and breathed in her actions, so that those who knew her were bound to be the better for it in life, and now in remembrace. We who love her feel very lonely but we feel "this is not the end, rather the fulfillment", of that brave, heroic life she lived amongst us. Dear, "loyal heart and true", we leave you standing here in the light, 'and as we think on you we say as St. Paul of old, "We thank our God on every remembrance of you".

CHURCH INTELLIGENCE.

(Continued from page 15.)

15, is already well under way. $146,800 is the sum of money needed to meet the bare necessities of the work which we are already doing in the Diocese of Virginia, with no provision for advance or extension; $48,000 is our quota for the work of the General Church to be distributed through the National Council.

In the past few years Virginia's progress has attracted the attention of the whole nation. This industrial progress has created new opportunities and new responsibilities for the Church. To meet this situation we should strive for at least $15,000 over and above the budget to be used for Church Extension.

Thus the total amount desired is $209,800.

"Behold I stand at the door and knock."

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."

"Every man according as he purposeth in his heart, **so let him give;** not grudgingly, or of necessity; for God loveth a cheerful giver."

LEXINGTON.

Rt. Rev. H. P. Almon Abbott, D. D., Bishop.

Notable Progress.

Within the past six months, six new clergymen are at work in the Diocese of Lexington. This brings the total up to twenty-four. This is the largest number of clergymen ever listed in the records of the diocese. Of this number, twenty-two are priests, and two are deacons.

The number of lay readers in the past six months has risen from eight to nineteen. This, also, is the record number of lay readers ever engaged in active service in the diocese.

At the present time, there are six postulants, and six candidates for Holy Orders. This, again, exceeds all former records.

Bishop Abbott is to hold an eight-day mission in Christ Church, Lexington, January 5-12, inclusive. Preparation for the Mission is already in progress. The Bishop is, also, to hold a five-day Mission in Trinity Church, Galevston, Texas, beginning Sunday, December 1.

The entire diocese has been covered by personal appeal and through the distribution of graded local literature for the forthcoming Every Member Canvass. The newly-created Field Department, with the Rev. William B. Dern as Executive Secretary, has done yeoman service in this connection.

A splendid conference of the laymen of the diocese, under the call of the Bishop was held in the Phoenix Hotel, Lexington, on Tuesday, November 26. The speakers were Bishop Abbott, the Rev. William B. Dern, Archdeacon Reinheimer of Southern Ohio, and Mr. J. Swannell of Champaign, Illinois.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop.

The Rev. David May.

The Rev. David S. May died in Baltimore on Wednesday, November 13, and was buried on Friday, November 15, in Ivy Hill Cemetery, Alexandria, Va. The funeral service was held in the Church of the Ascension, Baltimore, and was conducted by the Rt. Rev. E. F. Helfenstein, the Rev. Philip J. Jensen and the Rev. Robert E. Browning, rector of the parish.

The Rev. Mr. Jensen conducted the service at the grave.

Mr. May has been retired for several years, but his last parish was St. John's Church, Worthington Valley, Maryland. He is survived by his widow.

Convocation of Cumberland.

The Rev. Charles E. McAllister, rector of the Church of St. Michael and All Angels, Baltimore, was the preacher on Tuesday evening, November 19, at the opening service of the Convocation of Cumberland, in St. John's Church, Hagerstown. The following morning Holy Communion was celebrated by Bishop Helfenstein.

The Rev. Dr. Louis G. Woods made a splendid address on the Every Member Canvass and the Budgets of the Diocese and General Church. The Rev. J. Moulton Thomas, minister-in-charge of St. Thomas' Church, Hancock, read a paper, "The Deacon Looks at the Ministry".

After luncheon in the parish house, the women of the Convocation were addressed by Mrs. A. Murdock Norris, President of the Church Service League in Maryland; Mrs. William H. Laird, Chairman of the Educational Department of the C. S. L. and Mrs. Marcelyn Adams from Pittsburgh.

Woman's Auxiliary in Maryland.

The Woman's Auxiliary in the Diocese of Maryland held a memorial service for the Rt. Rev. John Gardner Murray, D. D., late Presiding Bishop of the Church and Bishop of Maryland, in Old Saint Paul's Church, at 11 o'clock, on Thursday, November 21, 1929.

The Rt. Rev. T. T. Helfenstein celebrated the Holy Communion, assisted by the Rev. Arthur B. Kinsolving, D. D., rector of the Church, and the Rev. Harold N. Arrowsmith, Canon of the Pro-Cathedral, Baltimore.

The sermon was preached by the Rt. Rev. Hugh Burleson, D. D., Assessor to Bishop Murray.

The United Thank Offering of the Women of the Diocese was presented at this service.

In the afternoon, the missionary meeting was held in the parish house of the Pro-Cathedral, at which Bishop Helfenstein presided. The Work of the Mission's Industries Schools in the Appalachian Mountains was presented. Dr. John W. Wood, Executive Secretary of the Department of Missions of the National Council, spoke on some most important phases of the Church work in the mission field.

Dedication of Bronze Cross.

On St. Michael and All Angels' Day a beautiful bronze cross was dedicated at All Saints' Church, Calvert County, to the memory of James Thompson Briscoe, 1828-1903, and Anne Parran Briscoe, his wife, 1826-1864, and their sons, Judge John Parran Briscoe, 1852-1925; Dr. Philip Briscoe, 1855-927; James Thompson Briscoe, 1857-1925, and William Christian Briscoe, 1861-1913.

The Prayers of Dedication and Sermon were read and preached by the Rev. Dr. James M. Magruder of Annapolis, Maryland.

The Cross is of solid bronze, about six feet tall and surmounts a small tower on the west end of the church, with a bronze tablet in the church, near the Holy Table, bearing the inscription

N. E. P.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C Thomson, D. D., Coadjutor

Annual Meeting of the Woman's Auxiliary.

The thirty-seventh annual meeting of the Woman's Auxiliary of the Diocese of Southern Virginia convened in St. Luke's Church, Norfolk, October 29-31, with a record-breaking attendance of two hundred and fifty delegates and visitors, including guests from the Dioceses of North Carolina and Georgia.

"Japan" and "Our Diocese" were the keynote topics of discussion.

Addresses were delivered by the Rt. Rev. C. S. Reifsnider, Suffragan Bishop of North Tokyo, Japan; Miss Louisa H. Boyd, U. T. O. Missionary to North Tokyo; Miss Grace Lindly, National Executive Secretary; Mrs. T. K. Wade, National Supply Secretary.

Miss Mildred Edmonds, of Dabney House, spoke of the great opportunity for an Industrial School at this center. Miss Annie Hankins reported the Phoebe Ann Community House. Deaconess Howell, the Jackson-Field Home. Plans are being made to erect here an additional cottage, to be known as the Maria Washington Tucker Cottage, a memorial to the wife of our beloved Bishop B. D. Tucker.

The report from "Camp Robert Hunt", a recreational camp for boys and girls, first conceived by Bishop A. C. Thompson, and now in its seventh year, was made by Mrs. E. V. Brush. More applications came than could be cared for. It ran ahead of expenses, paid for many improvements, reduced the debt, so that the entire property is very nearly paid for.

"Chatham Hall Diocesan School" was presented by the rector. Dr. Edmund J. Lee, D. D., the Fork Community House by Mrs. Henry Edmunds, Vice-President and a written report from Mrs. Clark told the story of the Clarkton Community House.

Mrs. Frank Darling, Honorary President and Field Secretary of this Diocese in an address, said:

"There are about twelve thousand women communicants in Southern Virginia. We have about two thousand and five hundred listed as members of Woman's Auxiliary. Where are the other nine thousand and five hundred? If each one of us would bring four women into the Auxiliary every Episcopal in the diocese would be helping."

Mrs. Walter Ruan, Educational Secretary of the Diocese, gave a most encouraging report of the educational work being done. Last year there were eighty-five study classes, not only more branches ordered the course for study; but ministers are using it for vestries. The demand for the Lending Library, carried on by our Educational Secretary, has been so great that five sets of the five dollar Lending Library have been ordered. This library is available on request to Mrs. Ruan, Petersburg, Va. A donation of fifty dollars from the Auxiliary was sent to Archdeacon Russell to be used for educational purposes in the Colored Convocation. Four boys and four girls were enabled to attend the Colored School of Religious Education, held in Lawrenceville, Virginia, in July.

At the recent meeting of the Synod held in Harrisburg, Pennsylvania, Mrs. Walter Whichard, of Norfolk, was made a member of the Committee on Constitution and By-Laws, and Mrs. Frank Holladay, of Suffolk, was elected one of three members to serve with the officers as the Executive Board of the Province of Washington.

The Bishop of the Diocese appointed Mrs. Frank Holladay, of Suffolk, President of the Auxiliary, her term beginning January 1, 1930.

The following new officers were elected: Mrs. Joseph Deal, Jr., Norfolk, Secretary; Mrs. E. H. Mitchell, Danville, Social Service Secretary. The other officers succeed themselves for another term.

Mrs. Frank Darling expressed the love and appreciation of Mrs. Walter Whichard, the retiring President, not only from each member of the Executive Board, but of the membership of the Auxiliaries of the diocese, her wise rulings, her deep sense of the power of the spiritual life, unfailing thought of others, having made her greatly beloved. Whichard was presented with a Prayer Book and Hymnal by the Board.

Mrs. Randolph Barksdale, of Petersburg, who this year completes ten years of splendid service as Custodian of the U. T. O., was presented also a Prayer Book by the Board.

Personal Notes

The Rev. Rodney F. Cobb has resigned the rectorate of Christ Church, Austin, effective December 1, to become rector of Trinity Church, Rock Island, Illinois.

The Rev. John E. Rowell, minister-in-charge of Appleton and Montevideo, Minnesota, has resigned, effective December 1, to become rector of St. James' Church, Oskaloosa, Iowa.

The Rev. Frank C. Greene, rector of St. Paul's Church, Owatonna, Minnesota, has resigned and will become the Dean's Vicar at Calvary Cathedral, Sioux Falls, and minister-in-charge of St. Peter, East Sioux Falls, South Dakota, effective December 14.

NEEDS HOMES FOR CHILDREN.

The Virginia Department of Public Welfare needs homes today for eighty boys and girls. This Department is one of the largest child-caring agencies in the United States. The growing number of its child-wards makes urgent the need of foster homes. At the beginning of the past fiscal year 2,343 children were under the care of the Department. Within the year there have been 664 more boys and girls received. These children have been victims of unfortunate surroundings, where normal childhood has not been possible. Most of them have come untrained, many undernourished, and all of them have felt the lack of a secure home.

Each child is kept in a temporary boarding home until he has his physical and mental examinations, and his physical defects have been corrected. Usually he responds quickly to training. Within a short time he is ready for a permanent home with real parents. Some of the children are described below. If any residents of the State are interested in giving one of these or other similar children a home, the State Department of Public Welfare, Richmond, Va., will be delighted to hear from them.

John is an alert twelve-year-old boy, small for his age, with brown hair and keen eyes. He is polite, friendly and winning. His mother died a year ago and his father was unable to keep the family together. A relative took him for a short time, but could not care for him indefinitely on account of his large family and small income. With no real home John came to us unhappy and restless. Since he has been in one of our temporary boarding homes his face has brightened up. He is looking forward to having the care and protection of a good, permanent home. He needs the affection which his mother formerly gave him.

Jane is a leader among her companions. She takes part in both Sunday-school and school programs. She is a bright-eyed, fourteen-year-old brunette, very responsive. Her parents gave her to a relative several years ago. When the aunt could no longer provide for her properly she was sent to us. The whereabouts of her parents are unknown. Jane has reached the first year of high school. She is always willing to do her part.

The twinkle of Tom's eyes wins friends for him. He is an eleven-year-old youngster with blue eyes and red hair. He is bubbling over with energy, has plenty of curiosity and imagination, and is interested in all outdoor sports. He is counting the days until he is twelve and can be a Boy Scout. Both his parents are dead. He has won a place in the heart of his boarding mother. His smile and cheery disposition will bring sunshine into your home.

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The more we know of the world, the more doubtfully we ask, "Can such a world be saved"? And the more we know of Christian nations, the more incredulously we ask, "Can these be the saviours"? But the more we know of Christ's Cross for ourselves, the less we can believe that any soul is outside its destined range.—P. T. Forsyth.

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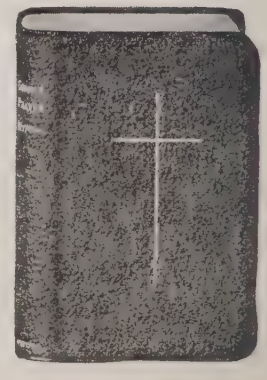
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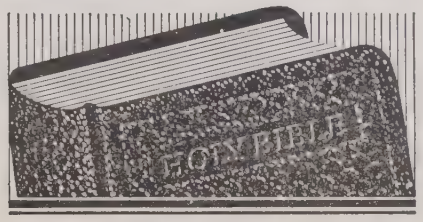
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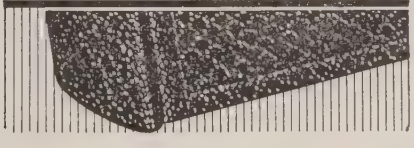


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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Hymn	6
Owen D. Young Endorses Campaign for Stratford Hall	6
Bible Questions and Answers	6
Favorite Scripture Verse	6
The New Humanity—Venerable F. W. Neve	7
Our Rulers and the Book of Books	8
Thy Word is Life	9
Book Reviews	9
Letters to the Editor	9
Church Intelligence	10
Family Department	14
Children's Department	16
Personal Notes	23

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"If God had to work with perfect instruments His Kingdom would never come."

Hearing and believing are two folds of a great door that leads to life eternal. We listen to Jesus because God sent Him. If Christ be only a reformer, a wise teacher, or a misguided enthusiast, our hope in Him is vain. There is no door. There is no life everlasting. But if He is the Son of God then His Gospel is the password to glory. Hear and believe and the gates will open wide.

I have lived long enough, and seen enough, to know that the difference between the Possible and the Impossible is that the impossible takes a little longer time.—From a statement by Dr. A. A. Fulton, veteran Presbyterian missionary.

"God keep us through the common days,
The level stretches white with dust,
When thought is tired, and hands upraise
Their burdens feebly, for they must.
In days of slowly fretting care
Then most we need the strength of prayer."
—Margaret E. Sangster.

When the sun rises , I go to work;
When the sun goes down, I take my rest;
I dig the well from which I drink;
I farm the soil that yields my food.
I share creation; kings do no more.
—Translated from Chinese by Y. S. Han

There are just two ways, after all, in which we can approach the problem of human relations. One is to approach it as if we were individuals. The other is to approach it as if we were members one of another. One is the way of suspicion and hatred and conflicting claims and war. The other is the way of passionate peace.

If the people who want to do good among the poor would give up patronizing them, would cease trying to convert them before they have gained the smallest personal influence with them, would visit them as those who have just as good right to be here as they have, it would be all the better for both, perhaps chiefly for themselves.—George Macdonald.



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EDITORIALS

Vol. 94. RICHMOND, VA., DECEMBER 7, 1929. No. 49.

FUNDAMENTAL

"Fundamental," as most of us know, is from a root word signifying the foundation, origin, beginning. Christians are enjoined by the American Bible Society to use this time for special thought on the Bible. Therefore, it is well to consider the Bible as the fundamental and indispensable force and influence of our civilization, our government, individual character, the foundation on which they are established—a foundation made by and for the soul, impalpable, but stronger and more enduring than any stone or steel.

England, through more than nine hundred years, has been guided and ruled by the Bible, although the masses of the people, even the few able to read, were long debarred from it. The injunctions, warnings and promises of God, the commandments given through Moses, the life and teachings of Christ, were absorbed by the popular heart and made the written laws and the rules for conduct, whatever the crimes and follies of rulers and periods. The vilest kings were compelled to proclaim that they reigned "by the Grace of God". This republic, born of English blood and enterprise and tradition, was created and brought to independent life by the same guidance, on the same foundation. The first organized, formal, bold, threat of revolt, by representatives of the united colonies of North America, at Philadelphia in 1775, was accompanied by expression of "reverence for our Great Creator" and the meetings of the body were opened with humble and fervent prayer. The Virginia convention of May, 1776, appealed for vindication of its action to "the Searcher of All Hearts". The Declaration of Independence asserts rights to which the American people were entitled "by the laws of nature and of nature's God".

These two Bible built and founded nations are the dominant powers of the earth, with strength more enormous than the world has heretofore known; and they strive earnestly, as no former people ever have done, to do the will of God as proclaimed in His Holy Book and bring peace on earth and good will among men and universal government of the Golden Rule. These are the fundamentals. No substitute for them in giving hope for the future of humanity has been devised by the cunning of statesmen or the thought of philosophers, old or new.

Invention and discovery have multiplied the means for mutual destruction and by quicker and closer communication and contacts increased vastly occasions for strife. Means for preservation of life and prevention and relief of suffering also have been multiplied. The precepts and principles of the Bible, the fundamentals, give us all the promise we have that these products of human ingenuity and intelligence may be used for endless good instead of frightful disaster, the guidance to determine whether the mutual destruction shall be wrought or prevented, the closer contacts applied for brotherhood or ruinous discords. Human intellectual processes apart from Divine guidance have failed miserably through all history to assure tranquility, stability or permanent betterment for any; sometimes have torn men and nations from the spirit and meaning of Christianity to pervert the name of it to diabolic fanaticisms and hideous cruelties. Ancient civilization of long growth, apparently impregnable, flowering in grand architecture, exquisite art and deathless productions of giant minds, were obliterated with arrows and spears. Their profound thinkers and philosophers failed to save them. The French revolutionists, a hundred and forty years ago, set up a beautiful disreputable woman as Goddess of Pure Reason and worshipped her. Reason crazed as they were, they abandoned that orgy of horrible blasphemy in a few weeks; but, with thousands of intensely active minds working at plans for an actual Utopia, their structure of government collapsed and Waterloo came. Now, the largest city may be destroyed and an army of men slain in an hour. Those presenting themselves as intellectual leaders, rejecting the Bible, or thinking away from it, reach absurdly differing conclusions regarding the fate of our race and the paths we should follow. With uniform assumption of wisdom, depth of thought and width of scholarship, they inform us that mankind is hopelessly doomed to decadence, degradation and extinction; that mankind is destined to magnificent ascension to indefinite heights by mental alertness and concentration; that life inevitably is battle among individuals in which the weaker must be eliminated and the stronger left in triumphant possession of all; that the one cure for all ills is in taking from the strong and fortunate and giving to the weak and unfortunate, making a dead level. Other varieties tell us they have learned that the universe and man arose from protoplasm and microbe and vapor floating in space, accidentally, shaping themselves obedient to laws made by nobody; that there may be a Supreme Power and Creator, but giving no heed to the things created; that the Saviour was half Divine, half human; that He never existed. The confusions, contradictions, combinations, modifications, are endless.

In the Bible, for the ordinary mind, such as most of us have and must trust, there are no contradictions or confusions. It stands clear, simple, plain, direct, the staunch, trusty, foundation, the security and guide and fundamental law. All of us are like travellers in the night. We can not know, except for what the Bible tells us, whence nor how we came, what is remotely behind us or immediately or remotely before us. In the pages of that Book we

find the stars glittering, giving light, showing the way onward. And the light and guidance are for the weakest, the strongest, the poorest, the richest, the most unlettered and the most learned of us.

By that light, on that foundation, the mother broods and yearns and dreams and builds for the child at her knee, tenderly inspiring the awakening soul with love and faith and hope to make usefulness and strength and happiness for time to come and after time shall end. On the foundation and in the light the aged and stricken rest, serenely confident of glorious deliverance presently and rich compensation for affliction patiently borne. There those in high station and fortune may learn to raise themselves and their hearts and souls ever higher by humility and earnest performance of the fundamental duties so clearly demanded of them. There the most degraded sinner, sincerely penitent, finds assurance of mercy and free forgiveness. In that light, on that foundation, thousands of unostentatious, self-sacrificing men, called to God's ministry and work, are doing that work, quietly and faithfully. These are not troubled with Greek or Hebrew roots, nor laborious peering for pretexts for theories of forgery or error or interpolation. Their souls know and tell them all they need or care to know. They consecrate themselves to alleviation of sorrow, to leading strayed souls to the fold of salvation, fighting vice, sustaining virtue, walking humbly and gratefully before their Maker, achieving gloriously for community, country and humanity, the present and the future, without noise or self-glorification.

Can hard, dry, conflicting, confusion of human reason or philosophizing, give such fruits as these, growing daily, continually, everywhere, from the fundamental faith and standards the Bible gives us?

The much-heralded profound thinkers and verbose writers, the blatant unbelievers, half-believers, scarce at all believers, strive and toil to take us from the straight, clear path we know and can see to dimness of doubt, to darkness, interminable and treacherous labyrinths of speculation, supposition, theory. Always there have been such. Generation after generation, century after century, they have rise n and gleamed the moment. They have vanished, like the froth on a wave, like wisps of mist in a valley. The fundamental foundation, made from and for the souls of men, stands unshaken. The light shines steadily and far.

Alfred B. Williams.

OWEN D. YOUNG ENDORSES CAMPAIGN FOR STRATFORD HALL.

120 Broadway, New York
Room 2555

October 1, 1929.

Mrs. Emerson Root Newell,
Brookside Drive,
Greenwich, Connecticut.

My Dear Mrs. Newell:

I am glad that the Robert E. Lee Memorial Foundation has been organized to buy and to maintain Stratford Hall in Virginia for the benefit of the nation and the nation's guests. This ancient property—ancient from the American point of view, since it dates from 1729—was the home of Thomas Lee, an early Colonial Governor of Virginia and the birthplace of his sons, Richard Henry Lee and Francis Lightfoot Lee, who signed the Declaration of Independence. In addition Stratford was the home of Lighthorse Harry Lee and the birthplace of Robert E. Lee, who was not only a great military genius, but one of the most lovable and appealing characters in our history. It would be difficult indeed to find one house which has accumulated more historic memories. As a physical marker of American history, Stratford Hall is valuable indeed. To insure its perpetuation, we must take it out of private ownership and dedicate it to the public. A method of accomplishing that result in America is through the foresight and generosity of our individual citizens.

I congratulate you and your associates on the initiation of this worthy enterprise, and I have no doubt as to its receiving wide and generous support from our people.

Very respectfully yours,

Owen D. Young.

HYMN.

O Word of God Incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky;
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

The Church from her dear Master
Received the gift Divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored,
It is the heaven-drawn picture
Of Christ, the living Word.

It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass,
That o'er life's surging sea,
'Mid mists, and rocks, and quicksands,
Still guides, O Christ, to Thee.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 11.—Please explain why the preaching of some preachers is so directly opposite to that of others on the common subjects of the Bible, when all, it would seem, should agree."

Answer.—Your question leads us to a sad answer. A general departure from the truth is one of the forecasted conditions that shall mark the closing days of this present Church age; Satan even having his preachers in the pulpit (2 Cor. 11:15), and bringing in damnable heresies; even ridiculing our Lord's sacrificial death; as "raging waves of the sea, foaming out their own shame"; see 2 Peter 2:1; all of Jude; 1 Tim. 4:3. The "blood-test" is the one to be applied (Gal. 1:7-9). If they speak not according to this Word, there is no light in them (Isa. 8:20).

Question No. 12.—Is it correct as some teach, that there is not a thing we can do to insure our salvation apart from believing on the Lord Jesus Christ and receiving Him as our Saviour, and if so, why do we read so much about "works" and fruit-bearing in the Scripture?

Answer.—This teaching is quite correct. Why not let the Word of God decide the matter? "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). For by grace are ye saved through faith, not of works, lest any man should boast (Eph. 2:8, 9).

The trouble is that so many of the Lord's dear ones fail to distinguish the great difference between "Salvation" and rewards for service. Works is a manifestation of "faith" (Jas. 1:18), and one of the "believer's" highest and unlimited privileges is that of being a co-laborer with God (1 Cor. 3:9-11). Even a "cup of cold water" does not remain unnoticed (Matt. 10:42). Every work shall be rewarded at our Lord's coming (Rev. 22:12).

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

Mrs. A. C. Garrett, of Newport News, Virginia:

"Behold, He cometh with clouds, and every eye shall see Him; and they also which pierced him; and all kindreds of the earth shall wail because of Him. Even so. Amen." (Rev. 1:7.)

Who will send one from the far-away places as well as very near us?

THE NEW HUMANITY

By the Venerable F. W. Neve, D. D.

Archdeacon of the Blue Ridge.

PART II.

The Divine Leadership of Christ.

THE next question that comes up for discussion is, as to whether there is any sign anywhere of a leadership which can in the least degree compare or compete with that of Jesus Christ?

In the first place, then, is there any nation which may be regarded as being entitled to the leadership of the world in human progress? The answer to this question is clear; America stands in the lead and is universally recognized as leader by the other nations of the world, on account of her population, wealth, natural resources and the constructive ability of her financial and industrial leaders.

This being so, what may be regarded as the watchword of her people; that, in fact, which they look upon as one of the most importance in their national life. The answer to this is Prosperity.

Prosperity, however, while it awakens the wonder and even envy of other nations, can not necessarily be shared by them. So far from this, some of them regard America as self-centered and as deriving part of her prosperity from the exaction of tribute from them. America, therefore, can hardly be considered as the Hope of the World, in this particular field.

Another notable characteristic of our American civilization is the strongly marked emphasis placed by our citizens on education. This is especially seen in the generosity shown by our men of wealth towards the equipment and endowment of our colleges and universities, since vast sums are being given year by year to these objects.

Do we find any signs of world leadership in this department of our national life, which seems to point the way to a higher and nobler civilization? So far from this being the case our leading educationalists do not appear to be able to agree as to the real meaning and purpose of education.

Some think that the preparation of young people for making a living is the main purpose of education. On the other hand some regard the training of the mind to understand and take advantage of the cultural inheritance which we have received from the past as the highest ideal of education. There are side issues, too, which influence a number of students, such as athletics, the social advantages of college life, and other interests of a similar kind.

In addition to the uncertainty which seems to prevail among educationalists as to the real meaning and purpose of education, there are some disquieting symptoms which have caused many good people a certain amount of anxiety lest their children should suffer harm to their religious faith, owing to the fact that many professors and instructors are not Christians; and that, therefore, their influence is likely to do harm instead of good.

A book that was published some years ago gave the views of a number of college professors on the questions of the existence of a personal God and the immortality of the soul. The number of those who answered one or both of these questions in the negative was quite considerable, which would seem to justify the feeling of many parents that there was a certain amount of risk in sending their children to some of our colleges and universities.

For the years at college are the specially formative ones, when the course is generally laid out for the voyage of life; and since young people are very apt to be influenced for good or ill by their teachers, the absence of any faith in God or in the future life, on the part of those to whom they look for guidance, would seem to seriously affect the value of such an education; since we cannot fail to be reminded of the words of Christ: "If the blind lead the blind, both shall fall into the ditch."

We turn now to Natural Science whose conquests in the sphere of Nature, and whose opening up of new paths to a life lived on a higher plane, so far as material things are concerned, seem to entitle her to bear the torch of human progress in the leadership of the world.

This hope did burn brightly in the hearts of many up to the time of the Great War, but when that disaster overtook civilization it was discovered that Science herself was able and willing to contribute the chief share in making it the most terrible and deadly conflict the world had ever seen. Up to that time war had, as a rule, merely inflicted flesh wounds, as it were, upon civilization; whereas this last war has revealed very clearly that when it is allied with Science, it is capable of inflicting a mortal wound on civilized humanity. At the close of the war America had in her possession a supply of poison gas sufficient to destroy every human being in the Western Hemisphere, and this would have been used with terrible results in Europe in 1919 if the war had not come to an end.

One would certainly have thought that the experience of the war would have been sufficient to have prevented any further continuance of an alliance which seemed to threaten the very existence of civilization; but it would seem that our chemists are still at work, generating more deadly gasses still, capable even of wiping out whole armies, to say nothing of the civil population. From this it would seem that Science herself bears unconscious witness to the world's need of the benignant rule of the Prince of Peace.

What has been said does not, however, imply any reflection on the men of science as a whole, for probably the great majority of them are men of peace and deplore the way in which Science has been compelled, for patriotic reasons, to contribute in so large a measure to the terrors of war. But the results of scientific research are at the disposal of mankind generally, and while they are being used to wonderfully bless and enrich mankind, they can also be used to bring widespread calamity and destruction upon the world.

It would be unfair also to ignore the efforts which have been and are being made in the cause of Peace by America; but while the leading governments of the world, America included, feel it necessary to spend so large a proportion of their incomes on self defense, and the difficulties in the way of any really drastic limitation of armament seems so far distant, war cannot be said to be a thing of the past.

What has been so far said seems to reveal the fact that the resources of civilization, even when allied to the intelligence of mankind, are not sufficient to bring in a new day of hope and blessing to the world. Even America, generally recognized as she is, to be the foremost nation of the world, endowed, too, with numbers of men of the greatest executive ability, seems entirely inadequate to the task of leading mankind into the Promised Land of a higher and nobler civilization.

It would seem, therefore, to be the duty and privilege of the Christian Church to bear a clear and united witness to the truth that Jesus Christ, the Son of God, is the Divine Leader, who alone has the wisdom and power capable of bringing in a reign of peace and happiness to the world.

St. Paul in his day saw clearly the vision which the Church of God might well set forth before the men and women of our own day. This vision is described by him in the first chapter of his Epistle to the Ephesians, where he says: "Having made known unto us the mystery of His will according to His good people which He has purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him."

At the present time the world is in a state of unrest and unsettlement and the question is being passed from one to another, among the leading thinkers of our time, namely, Whither? That is to say: "Whither are we being borne on the ocean of time since we are none of us in possession of any definite plan or purpose which would serve as a pillar of cloud and fire to lead us through this present wilderness of uncertainty and unfulfilled desires and aspirations to what the prophet of old described as the New Jerusalem."

The Church alone can give the answer to this question, and it is that everything depends upon whether we are ready and willing to accept Christ as our Leader. Without His leadership civilization will drift on without aim or purpose towards certain dissolution. If, however, men are willing to accept Christ as their Leader; then it will be their duty and work of service to bring their lives and everything which they can control or influence into harmony with His will and purpose: Human life and society will then be instinctively drawn by the laws of moral and spiritual gravitation into close and intimate union with Christ as the centre of a new and higher order of existence, as He himself foretold, when He said, "I, if I be lifted up from the earth, will draw all men unto me."

(To be continued.)

OUR RULERS AND THE BOOK OF BOOKS

IN anticipation of Universal Bible Sunday, to be observed on Sunday, December 8, the American Bible Society sent a letter to the President of the United States and to the Governors of all the States of the Union asking for a personal testimony to the Bible and an expression of opinion on the value of Universal Bible Sunday. The replies to these letters were so warm-hearted and so revealing that the American Bible Society desires to share them with as many as possible.

As their length precludes printing the letters in full, only the salient paragraphs are given:

The President of the United States—Herbert Hoover: The annual observance of Universal Bible Sunday is a valuable aid in spreading knowledge of the Book of Books, from the pages of which have come those ideals that root our government and our national life firmly in the consciences of men and women.

Governor J. C. Phillips of Arizona: I think the movement to establish Universal Bible Sunday is a most commendable one. I was a Bible student early in my life and during most of the later years have taught a Bible class.

Governor C. D. Buck of Delaware: To me the importance of the Book of Books lies in the helpfulness to the general cultivation of character which knowledge of its contents gives, although mere knowledge of itself is not sufficient to insure proper character attitudes.

Governor D. E. Carlton of Florida: Opportunity will be given the people of the United States on Sunday, December 8, to learn more of the greatest Book in history—the Holy Bible. On this day the churches throughout America are to observe and preach its teachings. It is important to every phase of advancement of mankind that this day be one in which the Word of God is sought and I cannot stress to too great a degree the importance that all sections of the United States take part.

Governor H. C. Baldridge of Idaho: The more I observe the activities of men, the more thoroughly I become convinced that a literal interpretation and application of Christ's teachings would solve all the problems of society. The observance of Bible Sunday, December 8, should serve to call effectively to the attention of all people the fundamental truths of life that the Bible reveals.

Governor H. G. Leslie of Indiana: The biggest influence in the lives of men today is the open Bible. No man's education is complete without a good working knowledge of the Bible. Its influence upon individuals and society is so marked that the outstanding men and nations of today are those whose lives and actions most clearly conform to its teaching. It is most fitting and proper that we devote a day to contemplation of its worth to humanity.

Governor C. M. Reed of Kansas: That thousands of pastors on Sunday, December 8, in all sections of the United States will preach to their congregations on the Bible and urge a more faithful study of its truths is a noble achievement whose influence will radiate to every part of the world. I am pleased to give not alone my endorsement but I know I convey to the American Bible Society the hope and wish of the people of Kansas that this event may mark an epoch in a greater and wider search for the truths and blessings promised in the pages of this good Book.

Governor W. T. Gardiner of Maine: The ministry of the Bible to individuals and to humanity holds a significant place, unique in the foundation of our country's history and foremost as a factor contributing to its greatness and success. We may well stress the value of lessons to be gained from its study.

Governor F. G. Allen of Massachusetts: I welcome the opportunity of endorsing Universal Bible Sunday and I find it very difficult to express in words the high appreciation and value I place upon the Holy Bible. The Book has exerted a tremendous influence upon the destinies of the World—a greater influence than any of us realize. No one of the Christian faith cares to contemplate what the world would be without the Bible. It is the foundation and cornerstone of our Christian faith and worship.

Governor A. C. Ritchie of Maryland: The Bible has always preceded civilization on the latter's progress in the world. It has been the missionary, the outpost of every advance of mankind. It is the great comfort and solace and strength of both the strong and the weak. The observance of Universal Bible Sunday is altogether praiseworthy and important and I consider it a privilege to endorse the occasion.

Governor F. W. Green of Michigan: If we could instill into the minds and hearts of people on earth that faith which was in the bosom of the wise men of the East who followed the star to the manger, where reposed the Redeemer of mankind, the world would be a better place in which to live. The Bible is the greatest agency for the teaching of this faith which is so necessary for the future preservation of our spiritual and national life.

Governor Theodore Christianson of Minnesota: So much of the thought of the world centers about the Bible, so much literature makes allusions to it, so many of our institutions are based upon its teachings, and our civilization is so closely tied up to it, that no man, whether believer or non-believer, can question its right to be considered as the greatest of all books.

Governor R. C. Dillon of New Mexico: The Bible is undoubtedly the greatest book ever written. The reading of it should be encouraged and there should be a copy of it in every home.

Governor F. D. Roosevelt of New York: I feel that a comprehensive study of the Bible is a liberal education for any one. Nearly all of the great men of our country have been well versed in teachings of the Bible and I sincerely hope that the habit of Bible study will be developed among the people.

Governor O. Max Gardner of North Carolina: The great benefits which I have derived personally from a study of the Bible prompt me to endorse whole-heartedly the suggestion for the celebration of a Universal Bible Sunday.

Governor M. Y. Cooper of Ohio: The practice of each year devoting a day to emphasize the ministry and help which the Book has afforded millions must appeal to every thinking person. Covering as it does a range of subjects as wide as humanity itself, the Book compasses within its pages the circumference of human experience. Study of its verses has provided inspiration for the greatest of the nation's leaders and comfort to mankind everywhere.

Governor H. S. Johnston of Oklahoma: The law of "survival of the fittest" should and does place the Bible first in all literature. The remorseless ravages of time, the mutations of civilization, the desolation of empires, the crumbling of the works of man, leave the Bible undisturbed.

Governor J. S. Fisher of Pennsylvania: Our Nation receives its moral tone from the Word of God. This applies to professors and non-professors alike. An increased knowledge of the Bible will strengthen the moral quality of the people. The more Bible we have the less law we will need. In a higher sense, the observance of this day will lead to great benefits to all the churches by a spiritual revival resulting from a renewed and intensified interest in the Holy Book.

Governor N. S. Case of Rhode Island: The Bible, the Book of Books, is my guide and that of my family, day by day, throughout the year.

Governor J. G. Richards of South Carolina: The Bible is the only Book that lies at all times upon my desk in the Executive offices of South Carolina and it is my light and guide as I try to do the difficult work that confronts me as Governor of this great State.

Governor R. H. Hartley of Washington: There is not anything more needed in America today than righteousness among the people. No book will have a more righteous effect upon the reader than the Holy Bible. Therefore, any effort that is put forth that will cause people to read this "Book of the Law" will be a benefit to the nation.

Governor F. C. Emerson of Wyoming: Throughout the centuries the Bible has remained the Book of Books. It is well that the importance of the Bible should be emphasized for folks are too prone to overlook the great values which will come to them through study and contemplation of the beautiful and helpful ideals which find expression in the Holy Book.

THY WORD IS LIFE.

In connection with the One Hundred and Twentieth Anniversary of the New York Bible Society, which will be held on Bible Sunday afternoon, December 8, at four o'clock, in the Evangelical Lutheran Church of the Holy Trinity, Central Park West and Sixty-fifth Street, New York, the following Hymn has been written by Dr. Ralph Welles Keeler. This Hymn will be sung on the special occasion to the tune of "Canonbury":

The weaving of our city's life
Is rich with threads of fine spun gold.
From hearts that in Thy deathless Word
Have learned the truth through ages told.

Thy Word is Life, O God above,
And grows in power from hearts that know
The beauty of Thy boundless love,
A heavenly kingdom here below.

For those, who pass Thy torch along
To souls that blindly grope for light,
We thank Thee, while we pray that all
May see afar Thy vision bright.

O may Thy Word transform and bless
The lives of all who touch our shore.
That brotherhood, and peace, and love
May reign supreme forever more.

Book Reviews

THE REUNION OF CHRISTENDOM: Edited by Sir James Marchant, K. B. E., LL. D. Contributions by Cardinal Bourne, Archbishop of Westminster in behalf of the Roman Communion; Archbishop Germanos of the Greek Church; Bishop Dibelius, concerning the Protestant Churches in Germany; Archbishop Soderblom of Sweden; the Lord Bishop of Winchester of the Church of England; Dr. Garvie of the Free Church in England; Dr. Lidgett of the Wesleyan Methodist Church; Dr. Martin as to Church Union in Scotland; Bishop Manning of the Protestant Episcopal Church in the United States; Dr. Brown as to the Churches of the United States; Dr. Moore of the United Churches in Canada; the Lord Bishop of Dornakal, regarding the Anglican Church in India; the volume concluding with a chapter by Dr. Orchard of London, England, on "A Vision of the Reunited Church." Cloth. Pp. 329. Published by Henry Holt and Company, New York City. Price, $3.00.

The above contents will satisfy the reader of the wealth of matured judgment within the covers of this book. Not the least significant feature of the volume is the editorship of Sir James Marchant, whose previous contributions to the field of Christian literature have won him friends universally. And we must all respond to the motives of both editor and contributors. We are attendant upon any challenging voice that shall call us to the solution of the problem of "our unhappy divisions".

Whether any organic union is possible remains to be seen, as the pages of this interesting experiment unfold. There are pros and cons as to what has already been accomplished. Certainly, the call of the day is for more consideration of those not wholly one with us. If it be in the matter of orders, can we be lenient to see and appreciate the compensating spiritual values that accompany the lives of those who are not in accord with us? If it be that of ceremonial which offers an entangling question, can we submit that it can be made efficacious in the culture of the spiritual life, however, widely we may differ with those who practice it? Whatever the divergence between us and the others, is there no basis by which we may admire the good in them and exemplify the Apostolic axiom, "We know that we have passed from death to life, because we love the brethren?"

An humble undertaking is being tried in New England at present to prove the possibility of union on spiritual grounds. All denominational distinctions are obliterated in the longing for fellowship in the spirit. Every conference thus far has resulted one strong aspiration to make this movement effectual in widening circles. We may believe that if such an undertaking shall offer its contribution to the solution of the enigma, the way to more comprehensive reunion will have been paved. For mutual sympathy will go a long distance towards removing formidable barriers. To love the one supreme Redeemer and all His as our very own, is to get where we may meet on the premises of His own will for us. We are what we are, in most instances, because of inheritance, environment, or providences which have shaped our pathway. Any air of superiority ill becomes us in this day of increasing tolerance.

Intelligent Christians will welcome this volume as indicating the onward trend from narrow sectarian exclusiveness. Bishop Anderson's matchless prayer is most fitting for us all: "O God of peace, who through Thy Son Jesus Christ, didst set forth one faith for the salvation of mankind, send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee and to each other in the unity of the Spirit, and in the bond of peace."

Kenneth Mackenzie.

PROGRESS AND RELIGION: By Christopher Dawson. Cloth. Pp. 250. Published by Longmans, Green and Company, New York City. Price, $4.00.

A valuable treatise concerning the rise and development of the influences that have made for the advancement of the race. From ancient China to modern Europe the reader is carried in enlightening paragraphs. We are made to see how the primitive instincts of man found religious expression in the attitude of reverence to powers beyond him and which he came eventually to designate as gods; how the thinking Greeks emerged from polytheism into the more reasonable concept of God, which found a ready mode of expression in the ultimate Christian revelation.

That which most engrosses us is the treatment of the present order and the possible outcome of existing conditions. We are stimulated to wonder when we are informed that secular progress was not born of the rise of Protestantism, but solely through the renaissance. But we are quite in accord with the author's contention that progress depends upon the admission of the culture of spirituality. Our Christianity has suffered by the hurly-burly of modern life. We do not think seriously, if we think at all; we do not take time to be contemplative of spiritual matters. We are too engrossed in the everlasting problem, "Will it pay?" "Is it worth while?" And we must agree with deep sympathy in his contention that where there is no religion there is no culture. Impressively does the author aver that European unity can be attained only by the fulfilment, not of an ultimate superstate, but by the creation of a spiritual society. And associated with this contention is the suggestion that city life tends to disruption and that a return to nature will in a large degree infuse into society the normal attitude towards the realization of the highest ideals of progress. Far too much has the urban charm allured men away from the springs of true living. Not the soggy, brainless, loutish life, which is sometimes caricatured in novel and play; but that wholesome love of God's creation which inspires reverence and awakens intelligent comprehensions of the power and kindliness of Deity. But, of course, finding God in nature, cannot satisfy man's religious instincts. That conclusion is held by all thoughtful reasoners. A revelation is requisite. And we have it, thank God.

Kenneth Mackenzie.

FOUR-SQUARE: THE STORY OF A FOUR-FOLD LIFE: By John Rathbone Oliver. The Macmillan Company. Price, $2.50.

Here is the revelation of a noble soul. It is a fascinating book, and you will read it through. There is a healthy quality in it. It stimulates and strengthens faith and hope. You accompany the author on a journey from home and back again. And all the time he wins your love and sympathy. If some of the extreme so-called modernists would take the journey with him, they might come to know the real Lord of our Life, the God of love who cares for the lives of His children, and who enables His servants to serve Him.

Here is a man up-to-date in all his thoughts and works —but not a "modernist". He holds firmly to the fundamentals of the faith, without being a "fundamentalist". He lives by the faith and practice of the Holy Catholic Church, but is neither Romanist, nor the other extreme. Then what is he? From the book one gathers that he is an humble member of the Body of Christ, rejoicing in the sustaining power of His Life, always conscious of His spiritual Presence.

It is a thrilling story by a man and about a man who is a physician, a criminologist, a scholar, a university professor, and a priest. I commend it to any one who is tired of the trash that pours from the printing press,to any one who would be entertained and interested in human souls in the lower strata of life. It stirs the deeps of the soul to behold the miseries of mankind. It is inspiring to know what they may become by the power of God. And we rejoice to see what one man has been doing to bring men into a closer fellowship with their Father in Heaven. There is nothing stale about the book. It is pulsating with life.

R. R. Claiborne.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

AN INSPIRATION.

Mr. Editor:

I want to add a personal word about your friend, Dr. Glazebrook. His meeting with us was an inspiration. The men's meeting was held in the Y. W. C. A. building; the ministers and laymen of all Bisbee Churches were invited, and many of them came; and those who stayed away will never know what they missed. If. Dr. Glazebrook maintains everywhere as high a standard of service as he gave us here he will make an indelible impress upon the Church's laymen, and I want his many friends in the East to know what he is doing for us in the West. His is a valuable contribution to the Church's work.

W. E. Cox.
Rector St. John's Church,
Bisbee, Arizona, November 19, 1929.

REVOLUTION, NOT COMPREHENSION, THE AIM OF ANGLO-CATHOLICIZING.

Mr. Editor:

In two issues of The Living Church during the past summer were two articles which may be considered as accurate views of those who seek to do away with the Protestant character of the Protestant Episcopal Church. The writer of this article considers himself a good Catholic as measured by the Thirty-nine Articles and the Prayer Book of the Protestant Episcopal Church.

One of the correspondents, July 13, 1929, makes the following statements:

"Much as we all value our independence from the See of Rome, there are some among us who believe that the Reformers of the Sixteenth Century had no right to break up the unity of Christendom, to forbid the devotion of our forefathers, and to mutilate our ancient liturgy."

The author of these words fails entirely to see that the Church of England at the Reformation was only claiming her rightful position as a truly National Catholic Church in breaking the shackles, which in the face of her many protests, enslaved her to the Roman Church. She did not "break the unity of Christendom" by cutting loose from the Pope, and by reforming her Doctrine and Liturgy in agreement with the Primitive Church. She did not "mutilate our ancient liturgies by purging the ancient liturgies of superstitions which then, and today, are proclaimed as "Catholic", but are not found in the primitive liturgies, until they were corrupted by these additions, i. e., Transubstantiation, Mariolatry, obedience to the Pope, worship of the saints, etc., which are not "Catholic" doctrines—but Roman superstitions.

Again the writer says: "The scheme, then, of our so-called Romanizers is not to deliver this Church bodily into the hands of the Roman Catholic Church, but to restore **first of all in toto our Catholic and Apostolic heritage** which the Reformers, because of their prejudice against everything Catholic, willfully tried to discontinue, etc."

This is a serious charge. Let us see if it is true. Were the Reformers destroyers of everything Catholic? Not of Primitive Catholic Doctrine and Ritual. Did they not retain the Threefold Ministry? Did they not retain a truly Catholic Liturgy, purged of its superstitious additions? Did they not retain decent vestments, only dropping those that connoted a sacrificing Priesthood?

I suppose the writer's conception, as quoted above, is to bring back the Roman Mass, Mariolatry, a Sacrificing Priesthood, etc., all of which are Roman Catholic, but not truly Catholic. How unfounded, then, are these definitions of the writer, if he truly accepts true Church Teaching.

Another correspondent, in the issue of July 20, 1929, writing on this same subject of Romanizing, in part of his article does a really good service in rebuking lawless Bishops, Presbyters and Deacons, and Laity. He is, by his own statement, a newcomer. He uses this language: "We have a perfectly sound and dignified Anglican use, and unless I have misunderstood what appears to me to be perfectly clear rubrical instructions, can, as good Anglicans and loyal Episcopalians, rigidly adhere to the ritual and ceremonies of 1549." May I remind my new brother that the "use" of this Protestant Episcopal Church, is not the Ritual of 1549, the First Prayer Book of Edward VI., but it is the Second Book of Edward VI., with its Anglican additions, and the Revisions by the Protestant Episcopal Church, in her General Conventions from 1789 to 1928. The Prayer Book of 1928 is the Liturgy of the Protestant Episcopal Church, and not that of 1549. The Anglican Church in her Ritual has no more legal authority in the American Protestant Episcopal Church, than an act of the English Parliament in our National Life.

J. J. Clopton.

Lexington, Kentucky.

SEPARATE WEEKLY.

Mr. Editor:

Your article on Stonewall Jackson was most inspiring. Your paper is a wonderful spiritual and educational institution. I believe the time is coming when you will have to issue either a separate weekly, or get out a monthly, for how you can get all the cream of spiritual and educational themes in your weekly paper is beyond my conception.

God bless you.
Macon, Georgia. **Reader.**

THE TRUTH.

Mr. Editor:

I am more and more impressed with the truth that the power of the Church depends upon the emphasis which she places upon the Divinity of Christ; making it secondary to His humanity, results in the lessening in the power of the Church to do her proper work.

Ivy Depot, Virginia. **F. W. Neve.**

PARAGRAPH 3, ARTICLE 8.

Mr. Editor:

I have read with interest and surprise the letter of Mr. Langbourne M. Williams, in Southern Churchman, November 23, 1929, regarding the gathering together of a number of clergymen (of the Protestant Episcopal Church in the United States of America), in New York for the purpose of promoting Church unity. I am surprised, because it is almost unbelievable to imagine thirteen clergymen of the Episcopal Church meeting for the purpose of promoting Church unity, and then in the course of that meeting to pass and send a resolution to the Bishop of a Diocese criticising him for an act justifiable and in accordance with the laws of the Church.

I note that these gentlemen cite Canon Twenty, which states: "No minister in charge of any congregation of this Church, or Church Wardens, Vestrymen or Trustees of the congregation, shall permit **any person** to officiate **therein, without evidence of being duly licensed; provided** that nothing shall be construed as to forbid communicants of the Church, lay readers, etc. The rector and vestry can do nothing contrary to the Constitution.

I wonder if these thirteen gentlemen have ever read over Paragraph Three, Article Eight, of the Constitution of the Protestant Episcopal Church?

Article Eight, Paragraph Three, states that: No person ordained by a **Bishop not in Communion** with this Church shall be permitted to officiate as a minister of the Church until he shall have complied with the Canon or Canons in that case and also shall have subscribed the aforesaid decleration.

Declaration, Article Eight, Paragraph Two, Constitution: "I do believe the Holy Scriptures of the Old and New Testament to be the **Word of God,** and to **contain all things necessary to salvation:** and I do solemnly **engage to conform** to the **Doctrine, Discipline,** and **Worship** of the **Protestant Episcopal Church** in the United States of America."

Has Mr. Coffin made this declaration?

Who, but one who has been ordained in accordance with these Canons and this Constitution can officiate as a minister of the Church?

This is not meant to cast any reflection on Mr. Coffin, or his Church, but it is meant to unequivocally call to the serious attention of the thirteen Presbyters of the Episcopal Church who have so forgotten their solemn obligations as to criticise, yea, condemn, Bishop Manning for performing an official act in keeping with his office and incumbent upon him. In parliamentary law, a Canon or amendment does not conflict with or supersede the Constitution. The laws must first be abolished before any change can be made. No matter what one feels, loyalty to one's obligation is the first consideration.

Wm. S. Shacklette.

East Falls Church, Virginia.

Church Intelligence

Universal Bible Sunday.

Universal Bible Sunday, to be observed this year on Sunday, December 8, is sponsored by the American Bible Society in order that through a simultaneous emphasis churchgoing Christians may be reminded of the value of the Scriptures and may be encouraged to a more faithful use of the Book of Books.

The American Bible Society is an interdenominational missionary organization whose sole object is "to encourage a wider circulation of the Holy Scriptures without note or comment." Its work is threefold:

Translation into the common dialects. Translation is a long and costly process.

Publication in styles convenient for the people and at lowest cost. Single Gospels are sold for one cent each.

Distribution by gifts and sales without purpose of profit. The cost of Scriptures given as grants and the expenses of colporteurs and other workers must be secured from friends of the Bible Cause.

The expenses of the Society in carrying on its world-wide work aggregate over a million and a quarter dollars a year. Voluntary gifts, whether large or small, are welcomed and may be sent to the Treasurer, American Bible Society, Bible House, Astor Place, New York City.

British and Foreign Bible Society.

This Society just celebrated its one hundred and twenty-fifth anniversary. Its annual output was exhibited in a new slant that shows its phenomenal growth thus:

Five years after its foundation the society sent out an average of nine volumes every hour in the year;

After fifty years it sent out 156 volumes per hour;

When it was one hundred years old the society sent out 650 volumes every hour;

And last year, its one hundred and twenty-fifth, the output averaged 1,301 volumes every hour!

Dr. Schmuck to be Consecrated Bishop.

The Presiding Bishop has taken Order for the Ordination and Consecration of the Reverened Dr. Elmer Nicholas Schmuck, as Bishop of the Missionary District of Wyoming, on Friday morning, December 13, 1929, in the Chapel of the Mediator, Philadelphia, Pennsylvania.

The Rt. Rev. Dr. Charles P. Anderson, Bishop of Chicago, and Presiding Bishop will be the consecrator and will have as co-consecrators the Rt. Rev. Dr. Thomas J. Garland, Bishop of Pennsylvania, and the Rt. Rev. Dr. Hugh L. Burleson, Bishop of South Dakota, and Assessor to the Presiding Bishop.

The Rt. Rev. Dr. Frank A. McElwain, Bishop of Minnesota, and the Rt. Rev. Dr. W. H. Overs will present the Bishop-elect.

The Rt. Rev. Dr. Granville Baylord Bennett, Bishop of Duluth, will preach the ordination sermon.

Attending Presbyters will include the Rev. P. K. Edwards, Casper, Wyoming, and the Rev. Samuel Currie, Pensacola, Florida.

The Rev. Dr. Charles L. Pardee, Church Missions House, New York, is the registrar.

1809-1929—One Hundred and Twentieth Anniversary of the New York Bible Society.

For centuries the third Sunday before Christmas, the second Sunday in Advent, has been observed as Bible Sunday. Through the continued efforts of the New York Bible Society, this Sunday has been officially recognized as Bible Sunday by nearly every leading denomination in New York, by many Bible Societies, and by the International Sunday-school Association.

The special Anniversary Service for the Society will be held in the Holy Trinity Lutheran Church, Eighth Avenue and Sixty-fifth Street, New York, on Bible Sunday afternoon, December 8, at four o'clock.

The Rev. Paul Scherer, D. D., pastor of the church, will deliver the Anniversary address for the Society.

New Presiding Bishop Asks Prayers of the Church for National Council Meeting.

The meeting of the National Council (and its departments) on December 10-12, will be the last meeting of the Council in 1929, and the first meeting at which I shall have the privilege of presiding. This December meeting is one of unusual importance.

May I ask my brethren of the clergy and laity to pray for me and for our National Council that we may be rightly guided in the tasks committed to us by the Church.

Charles P. Anderson,
Presiding Bishop and President
of the National Council.
November 29, 1929.

Resolution Adopted for Missionary Support.

At the Eleventh Provincial Synod of Washington recently assembled in Harrisburg, the following was unanimously adopted:

Whereas: At the opening of this Synod our Presiding Officer, the Bishop of West Virginia, solemnly called attention to the fact that "our chief duty of this Synod is to face the financial condition of the Church and to discover, if possible, the cause of the apparent lack of interest in the support of Missionary Work", therefore, be it

Resolved: That a Committee of three Bishops, three Presbyters, three Laymen and three Members of the Woman's Auxiliary be appointed by the Chair to meet and suggest such remedies as seem best to them for arousing and enlisting larger support for the Missionary Work of the Church, and to report the same to the President of the Synod who will transmit their conclusions to the different diocese of this Province and to the National Council through its representative.

At a meeting of this committee held in the City of Washington on November 12, 1929, the following preamble resolutions were unanimously adopted:

Whereas: The supreme purpose of the Church is to extend the Kingdom of God among men as expressed in our Lord's great missionary commission; and

Whereas: In the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America as adopted by the General Convention held in Philadelphia in the year 1835, it was stated in Article II that "The Society shall be considered as comprehending all persons who are members of this Church"; and

Whereas: Such action has never been taken with regard to any other Department of Church activity, thus expressing the Church's opinion with reference to the supreme importance of Missions; therefore, be it

Resolved: That while we as members of the Synod of the Province of Washington pledge ourselves to do our best towards meeting the apportionments of the National Council in our respective dioceses, and trust that the quota will be fully met, yet we respectfully request that if there be a deficiency in any year that the necessary reductions be made in the other Departments than the Department of Missions, so that as far as possible the Budget for the Department of Missions as adopted by the General Convention be maintained; and be it further,

Resolved: That this Special Committee of the Province of Washington herewith respectfully requests and urges upon all the members of the Province of Washington to do their utmost to meet the present deficit that menaces so seriously the Church's Missionary Work.

Thos. J. Bigham,
Secretary of the Synod.

Japanese Divinity Students Visit Leper Colony.

Three young students in the Divinity School in South Japan, too far from home to return there during the Christmas holidays last year, were asked by Bishop Lea to undertake a missionary journey to the Island of Tanegashima, where the Japanese Church has mission work. Their special object was to visit the lepers on the island. The climate is supposed to be good for sufferers from leprosy, so that their number is larger than in some other parts of Japan. The island is forty-five miles long and about ten miles wide. The three students divided it into sections and went off separately, meeting at intervals to compare reports.

The lepers live in miserable little huts, and hide themselves as much as possible. They have spent what little money they had on patent medicines, without results. It required much patience and tact on the part of the students to reach them with a Christian message and with the information that new methods of treating the disease hold out some hope. A clergyman on the island some years ago had made arrangements to have the lepers visit a doctor on the island, for injections, but through ignorance and fear few have done so. The doctor himself believes that the Christian message must be delivered first, and urged the students to find a Christian worker for these sufferers.

The names of the three students were Paul and Barnabas and John. Two were from the northern island of Hokkaido, and the third came from Brazil.

The American Bible Society.

In the circulation of the Scriptures during 1928, the American Bible Society by going beyond the 11,000,000 mark in its issues of Scriptures surpassed all previous records of distribution. The distribution was made in one hundred and eighty-two languages. This achievement, announced in the So-

ciety's one hundred and thirteenth annual report, marks the fourth year in succession in which the Bible circulation of each preceding year has been exceeded.

In China the American Bible Society distributed over 4,500,000 volumes, the largest circulation in the history of the Society's work in China. The new Bible House in Peking, the gift to the American Bible Society from the Maryland Bible Society, was formally dedicated "to the circulation of the Holy Scriptures among the people of China." This finely equipped modern building will facilitate a more efficient Bible distribution in the area which Peking serves.

The Society also reports multiplying opportunities for larger Scripture distribution in the republics of Latin-America. In the West Indies Agency demands for Scriptures were largely from those who were not affiliated with the churches, a definite campaign resulting in the greatest circulation in ten years. Bible coaches are being used increasingly by the Society's Agency in the Argentine to reach remote places in Uruguay and Paraguay, that the Bible may be made available to those not yet reached by the Bible workers. In Mexico the demand for Bibles is greater than the supply. Many requests received by the Society's agency in Mexico City were from the rural districts, in part the result of the government's establishment of an unprecedented number of schools attended day and night by children and grown people.

In the work of publication the American Bible Society continues to publish Bibles, Testaments and Portions. It reports the completion of its so-called "Penny Portion" series of the books of the New Testament. The entire New Testament may now be secured in eleven small volumes, each having an artistic colored cover and selling at one cent apiece. The Society also issues Scriptures in more than thirty languages in the so-called "diglot" form in which the foreign language and the English appear in parallel columns happily bridging for the foreign-born the gap between the language of his fatherland and the language of his adopted country, as well as serving English-speaking persons who seek to master other languages.

In the Arabic Levant Agency, with headquarters at Cairo, publication was increased two hundred and fifty per cent over that of the previous year. So great was the demand for the Scriptures that not a single copy of the Gospel could be procured in Cairo for four or five months. The plates of the Turkish Bible owned by the American Bible Society have recently been rendered obsolete by the Turkish ruling on the alphabet, whereby the Arabic script must be replaced by Latin characters. Not a vestige of the Arabic script is allowed in the grade schools. Drummers have gone through the streets and villages all over the Republic of Turkey calling upon every one between the ages of sixteen and forty, to attend the special classes opened for them. Thus, millions of people will soon be able to read the Scriptures who could not have done so twelve months ago. The American Bible Society plans to replace as promptly as possible the Turkish Scriptures in a new and approved text in the new script.

According to reports received from the Society's ten agencies working in the United States, there are still many homes with no knowledge of the Bible. Throughout the northwest Bible workers found grown children who had never seen a Bible and had never been inside of a church. In the middle west, men visited over 22,000 families and found 3,000 Bibleless homes. These were supplied with the Scriptures. In the Southern States many young people were reached in sections of the country largely destitute as regards religious and educational opportunities. Reading classes have been formed with the chief text-book a large print Testament supplied by the Society. The pupils range in age from twenty to eighty years. During the year systematic effort was made by the Society's agency working in the southwest to place a Bible in every home and church where copies had been lost or destroyed by the water and mud of the Mississippi flood.

Publication, for the first time, of the following translations will be made soon by the Society: the four Gospels in Kuskokwim, a dialect spoken by an Eskimo tribe in southwestern Alaska; the four Gospels in Hopi, for use among the Indians of that name in Arizona; and the Psalm in Bolivian Quechua, the tongue of one of the native peoples of Bolivia. Other translations and revisions of the Scriptures are in process.

The American Bible Society began its ministry of providing embossed Scriptures for the blind in 1853. During the subsequent years approximately 75,000 volumes of the Scriptures in Braille and other systems have been issued to persons deprived of sight. During 1928, the Society was able to reduce the selling price of embossed Scriptures by exactly one-half.

Mrs. Hobart E. Studley.

A cable brings word of the death of Mrs. Hobart E. Studley of the Philippine Mission staff, in Manila, on November 28. She and her husband had arrived in Manila on September 30, returning after a furlough which had been delayed because of the difficulty in getting some one to relieve them, and before they finally got away, Mrs. Studley had worked very hard, to the detriment of her health. They have two daughters, married, in the United States.

Mrs. Studley, who was Edith J. Halbrow, was born in Rutherford, New Jersey, in 1872. She attended public schools in New York, and later studied art. She was confirmed in St. Augustine's Chapel, Trinity Parish, New York. She went out to join Mr. Studley in China.

The Rev. Mr. Studley is senior missionary in length of service on the Philippine staff, serving there since 1903. He went to China in 1896 as a missionary of the Dutch Reformed Church, and was married in 1898. He was confirmed by Bishop Graves, ordained by Bishop Brent, and since 1903 he and Mrs. Studley have been building up St. Stephen's Chinese Church and School. From the earliest years the buildings have been over-crowded, and the fact that the Chinese there use a southern dialect has made additional workers hard to obtain.

Dr. Gates Elected Dean.

The Board of Trustees of the Cathedral of St. John the Divine, New York City, unanimously elected the Rev. Dr. Milo H. Gates as Dean of the Cathedral, on the nomination of Bishop Manning. The resolution adopted by the trustees, November 25, was carried in the local newspapers and declares:

"The trustees hereby express their great satisfaction at this nomination and confirm it by acclamation and the Dean's term of office shall commence at a date to be arranged between the Bishop and the Dean."

For twenty-six years Dr. Gates has been rector of the Chapel of the Intercession, Trinity Parish, New York City. He was notified of his election by Bishop Manning Monday night and, after a meeting with the vestrymen of his church, posted a letter to the Bishop accepting the office, but expressing regret at leaving the church in which he had served as pastor for so many years. In closing, his letter said:

"To have a part under you in carrying forward the building of the Cathedral thrills me; for the plan of this Cathedral calls for the completion of what seems to me the most beautiful and magnificent of cathedrals. The spiritual value of the silent influences of such a church are too great for finite counting. I value the privilege of having a share in the erection of such a shrine."

Dr. Gates is the only clergyman in the Diocese of New York who was a member of the joint commission of the Episcopal Church for the revision of the Book of Common Prayer, recently completed. Some years ago he declined election as Bishop of Cuba. He was born in Gardner, Mass., June 29, 1866, and was graduated from Amherst College in 1886 and from the General Seminary in 1889. He was ordained a deacon in that year, and advanced to the priesthood a year later. He is married, but has no children.

Dr. Littell Accepts Election.

A cable from the Rev. Dr. Harrington Littell, of Hankow, says that he accepts his election as Bishop of Honolulu, subject to the usual confirmation.

Presiding Bishop Formally Assumes Duties.

Bishop Anderson, elected Presiding Bishop at the meeting of the House of Bishops in Washington on November 13, formally assumed the duties of his office November 26, at the Church Missions House. He attended the service in the chapel at noon, and spoke briefly at its conclusion to the assembled staff. He spent the day in consultation with the officials of the various departments of the National Council, and departed at night for Chicago, to be with his family over Thanksgiving Day. He returns to New York for the National Council meeting on December 12 and 13.

St. Luke's, Tokyo, Steadily Rising.

The huge steel framework of St. Luke's, steadily rising to the clatter of riggers and riveters, is one of the sights of Tokyo today. A most interesting feature of the construction is the fact that the building rests on a foundation of piles driven from thirty-six to eighty feet into the ground. After work had been started it was found that these piles would have to be of Douglas Fir, imported from Oregon. The additional cost doubled the original estimate for the foundation, but the American contractor is paying the difference from his own pocket, as a contribution to St. Luke's and to the welfare of the Japanese people, whom the hospital will serve. The modern steel and concrete construction of St. Luke's new building is especially interesting in Tokyo because it is as earthquake-proof as engineers can make it. Similar structures in the city withstood the last great earthquake impressively.

The fact that it has taken long and arduous effort on the part of many loyal friends to achieve the present total of approximately $1,500,000 toward the sum needed for constructing the new St. Luke's may strike some people as being hard to understand. However, those who have been most intimately associated with this task and know the

manifold character of the obstacles feel greatly encouraged over the progress that has been made and are willing to "carry on" while the fund is being completed.

There are certain parts of the country, and many parts of the constituency of the Episcopal Church, which have done all and more than could be expected of them in behalf of this great project. There are other sections where, for various reasons, the appeal has not as yet been adequately presented. Moreover, there are, in all parts of the country, individual men and women with generous impulses and strong financial resources who undoubtedly would be willing to make substantial gifts if they knew intimately the story of Dr. Teusler's twenty-eight years of work at the Capital of Japan, and realized the unique opportunity which is now before him, if he is given adequate facilities for seizing it.

To this end the Rt. Rev. Charles S. Reifsnider, D. D., Suffragan Bishop of North Tokyo, has just come from Japan to join Dr. Mabel E. Elliott, Miss Christine Nuno and Mr. Paul Rusch in giving first-hand information regarding St. Luke's statesmanlike program and the urgent necessity of financing it at once, if the work is not to suffer permanently.

"No action on the part of the American people could find warmer response in the hearts of the Japanese than the building and financing of this great centre of humanitarian service," stated Bishop Reifsnider. The Japanese people want to be strong and healthy. They wish to emulate our methods of hospital and medical care, but they have to be shown how to accomplish this task.

"To hold out a way to health as a token of international friendship is the way to cement the bonds which already exist between Japan and this country in the most effective way."

There were twenty-six vacancies in the Nursing College connected with St. Luke's when the new term opened recently. No less than six hundred young women applied for admission. In accordance with the college's requirement, all of them had graduated at least from a high school. Of the twenty-six finally selected, fourteen were Christians, and twelve were not. All the non-Christians have entered the Bible classes, which have been started by the Japanese Bible women.

How truly international in character St. Luke's is and how inclusive of all races is the scope of its service is illustrated by the number of different nationalities to be found in its wards at one time. Recently, for example, one of the private wards contained two Russians, one Englishman, nine Japanese, one Spaniard, one Italian, one German, two Brazilians, four Americans, two Frenchmen, one Czechoslovakian, one Siamese and one Belgian.

Army and Navy Chaplains.

The fall meeting of the General Committee on Army and Navy Chaplains, was held in Washington on Monday, November 11. Considerable attention was given to the religious conditions in the hospitals under the Veterans' Bureau. A study of that situation throughout the country is being made jointly by the Bureau and this Committee, with the purpose of effecting such improvements as may appear to be desirable and possible.

Dr. Charles S. Macfarland, Lt. Col. Chaplains' Reserve, reported on his visitation last summer of twelve or fifteen posts and camps of the Army. Certain recommendations which he makes will be presented to the War Department in due time.

By invitation, the Chief of Chaplains of the Army was present, together with his executive officer; likewise the Chief of the Chaplains' Division of the Navy and his executive officer. Both spoke about the work being done in their respective departments and extended greetings to the Committee.

At the conclusion of the meeting the members journeyed to Arlington Cemetery where wreaths were placed upon the Tomb of the Unknown Soldier, and at the Chaplains' Cenotaph, with simple services appropriate to the occasion.

On the preceding day, Armistice Sunday was observed in a special service held under the joint auspices of the Federal Council of Churches and the General Committee on Army and Navy Chaplains at the First Congregational Church. An appropriate sermon was preached by Dr. Jason Noble Pierce, Lt. Col. Chaplains' Reserve, who is the Chairman of the General Committee. The Chief Chaplains participated in this service, as did also Dr. Macfarland and Dr. W. L. Darby, Secretary of the General Committee. An announcement of general interest was made to the effect that Hon, Alanson B. Houghton, former ambassador to Germany and to Great Britain, had accepted appointment as chairman of the Commission on International Justice and Goodwill of the Federal Council for the ensuing quadrennium, succeeding Hon. G. W. Wickersham.

The annual report of the Chief of Chaplains (Colonel Edmund P. Easterbrook), to the Secretary of War, for the fiscal year ending June 30, 1929, included the following information:

Nine chaplains were appointed during the year and six were separated from the service, two by retirement and four by resignation. The present strength of the corps is as follows:

Colonels, 1; Lt. Colonels, 4; Majors, 11; Captains, 95; First Lieutenants, 12.

Regular Army chaplains are assigned as follows: Hawaii, 13; Philippine Department, 9; Panama Canal Department, 7; China, 1; Porto Rico, 1; Office Chief of Service, 3; Camps, Posts and Stations in the United States, 64; Disciplinary Barracks, 2; Special Service Schools—staff and faculty, 2; Students—special course, U. S.—1.

The various denominations are represented in the chaplaincy as follows:

Baptist, North, 8; Baptist, South, 5; Baptist, Colored, 2; Congregational, 8; Disciples of Christ, 7; Evangelical, 1; Lutheran, 8; Methodist Episcopal, 17; Methodist Episcopal, South, 8; Methodist, Protestant, 1; Methodist Episcopal, African, 1; Presbyterian, U. S., 2; Presbyterian, U. S. A., 10; Presbyterian, Cumberland, 1; Protestant Episcopal, 9; Reformed in America, 1; Reformed in U. S., 1; Roman Catholic, 39; Unitarian, 2; Universalist, 2.

A CLERGYMAN LOOKS AT THE FLAG

(Continued from page 24.)

But one of Monday's speakers, a "Friend of Soviet Russia," by the way, said that the Church must rebel against capitalism, imperialism and militarism, or perish. Well—the writer is, alas, no capitalist, nor yet imperialist, or militarist, but a glad partisan of the Kellogg Treaties, world disarmament and the World Court. He ventures to assert that his convictions of the social justice, the inestimable social value, especially to the working classes, of capitalism, individual right and liberty to work, individual reward proportioned to achievement, and individual freedom from collective tyranny in Government, are quite as sincere and unselfish as the diametrically opposed convictions of those speakers. Humbly following George Washington, a devout member of the Church, he sees nothing impossible in entire Christian loyalty both to church and country. He thinks there is such a thing as a righteous war; and he vainly tried as a boy to serve in the Civil War, and as an old man in the World War. He backs these convictions in business, industry and politics; but not in his church, supported as it is for utterly different purpose, and no doubt by not a few of utterly different convictions. He conceives that he has no moral or legal right to pervert the contributions of others to ends which they abhor.

Furthermore, he questions the wisdom of those who, for principle, taking "no thought for the morrow", would put the church into politics; a question likewise perplexing other churches just now. The Constitution and traditions of our country, because of the ghastly record of religious intolerance throughout the ages, have from the first divorced church and state. The writer profoundly believes in that divorce, and vigorously opposes any attack upon it by his own church, or any other. Quite apart from any legal risk involved, political antagonism would as inevitably rend the church into fiercely hostile factions as did ever religious passion.

Moreover, the clergy certainly have vast enough problems of their own, in solving their own errors concerning the eternal mysteries of life, death, the hereafter, good, evil, the nature and relations of God and man, without casually undertaking to remedy the mistakes and injustices of the Almighty, in creating men and races that differ one from another, in nature, power, environment and consequent prosperity—by just turning the world and the fullness thereof over to a fantastic international power—say Soviet Russia, as the only one in sight—whose justification for receiving that colossal trust, in the eyes of the reverend pacifists of Monday last, could only be its record, of murder and robbery of two million Russian citizens, of maintenance of the largest army on earth, and last, perhaps not least, of attempt to abolish God.

Meantime, there is nothing unusual in the present incident. At the General Convention of 1913, the friends of Socialism slipped through a vague social service resolution, which the Church League for Industrial Democracy since cites as its own charter for Socialist activity; though its proposer, who was not its author, later disclaimed all knowledge of such intent. Again, at the last General Convention at Washington, a resolution against political activity in the Church was neatly tabled by the same clever tacticians, on the argument that the opening sermon of the presiding bishop, against such activity, accepted by all as the dictum of the Church, had rendered a resolution unnecessary. But the activities continue; witness Monday last.

In view, therefore, of that incident, and the public interest in it already noted, the writer, a modest contributor through his parish to the Diocesan Fund, would with the utmost respect inquire in this public way, as he believes he has moral and legal right to do, concerning the future; earnestly urging the Dean and Chapter, for the information of their constituents, to stand up and be counted for or against use of the means and authority of the diocese for political or industrial agitation.

Charles Norman Fay.

Bishop Anderson Honorary President of Brotherhood.

The new Presiding Bishop, the Rt. Rev. Dr. Anderson of Chicago, has signified his acceptance of the invitation

(Continued on page 23.)

Family Department

DECEMBER.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18. 20, 21, Ember Days.
21. Saturday. S. Thomas.
22. Fourth Sunday in Advent.
25. Wednesday, Christmas Day.
26. Thursday. S. Stephen.
27. Friday. S. John Evangelist.
28. Saturday. Holy Innocents.
29. First Sunday after Christmas.
31. Tuesday. New Year's Eve.

COLLECT FOR SECOND SUNDAY IN ADVENT.

Blessed Lord, Who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them read, mark, learn and inwardly digest them, that by patience and comfort and Thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life which Thou hast given us in Our Saviour Jesus Christ. Amen.

A HYMN OF UNITY.

We come, we come, we come
O'er mountain, plain and sea,
Whose feet have trod the ways of God,
We come to Thee,
With one accord
To sing one faith for life and death,
One hope, one Lord.

But not alone we come,
The valiant ones we boast,
The saints who pray for us today,
A glorious host;
With one accord
We cry with these from bended knees
To Thee our Lord.

From clamorous strife we come,
From fearing rivalries,
To sue Thy grace for all our ways,
Thy healing peace;
With one accord
From many lands we raise our hands
To Thee our Lord.

One brotherhood we come,
Our glory in one Name,
One cross our sign, one love divine
Our hearts to inflame;
With one accord
We sing one faith in life and death,
One hope, one Lord.

—Robert Freeman.

Christ and Life's Crises.

Crises are as common in life as storms on a Galilean lake. We are always standing at the parting of the ways. Every important choice we make is a strategic occasion. The strong temptation, the keen disappointment, the overwhelming misfortune, the sudden danger, the bitter sorrow—all present common and critical situations. It is all a part of life as every one knows. It is out of the sum total of such experiences the warp and woof of life is made. Our great need is for right spiritual adjustments to these experiences in order that the pattern of our life may be an attractive and beautiful outline. The whole of life is important, but special significance attaches to peculiar situations and experiences.

The near tragedy of the Galilean Sea which Scripture relates brought Christ from His seclusion and retirement. He went from them when they wanted to make Him king. But it is different now. His disciples are in serious straits. The water is turbulent, the winds boisterous. They had left the shore at sunset. It was now the very early hours of the morning. They had gone possibly two or three miles. They were in great danger. In the crisis Christ comes. Their distress is the magnet that draws. He needs rest it is true, but the safety of His disciples concerned Him most of all.

Christ has not changed. Life still is a dangerous adventure. We are being constantly confronted with anxious and distressing experiences. It is true that much of the hardness of life arises out of circumstances over which we have no control. Then again, it may result from our own folly and sin. Unhappiness comes from wrong ways of living. In any case our need is great and they that are whole need not a physician but they that are sick. Christ, we read, "went into a house and would have no man know it, but He could not be hid". Why not? Because there was misery and need outside and He must be there to help. This is the spirit of the Christ. Let us remember then for our comfort that whatever our emergent needs—and how varied and great they are!—Christ comes to heal, to help, and to save.

The story tells us that it was the fourth watch of the night when He came to the storm-tossed disciples. That is, the last watch. That would be the darkness just before the dawn. They had been struggling all through the night and things did not get any better, but rather worse. They were at their wits' end. The extremity of their case was great. And, of course, we remember that well known proverb that man's extremity is God's opportunity. And so it was when hope was all but spent, Christ comes. How leisurely God moves over the page of history. With Him there is no hurrying and no delaying. His time is the right time or spiritual standard time, if you will. Jesus did not return to the home of sorrow at Bethany until two days after the pathetic appeal was made to Him and after Lazarus had died. Peter lay in prison till the last hour of the last watch and then He put on one article of clothing after another before the prison gates opened.

So in the crisis, we, too, no doubt have felt our deliverance is delayed. We thought the time long overdue. In our haste, we said God has forgotten or He does not care! Oh, how foolish and slow of heart we are to believe. Let us possess our soul in patience. Let hope discipline our impatience. Let us believe, in spite of appearances that He will come in His own good time, which is, after all, the best time, with help which is adequate and satisfying. "Wait on the Lord; be of good courage and he shall strengthen thine heart; wait, I say, on the Lord."

In the end Christ came dramatically—walking on the sea. No good purpose is served by stopping to enquire how He did this. It is enough for our purpose to know He came to the distressed disciples in an unexpected fashion. He surprised them. So great was their surprise, they were actually terrified. But that was like Him to do the surprising thing. There was nothing conventional about Him. He did not follow along in the rut others had made. The increasing interest of Christ is His newness. They were terrified because they thought they saw an apparition. People are always afraid when they misinterpret the truth. It is because people do not know Christ that they are afraid of him.

We can anticipate the coming of Christ in our crisis, but we cannot anticipate the fashion in which He will come. It will not be in a mechanical or stereotyped way. The wind bloweth where it listeth and thou canst not tell whence it cometh or whither it goeth." So it is with the Spirit of God. He may come in the glow of the sunset, the fall of a leaf, the rising of an emotion, the falling of a tear.

But His coming will be in power—in the power of love. The stormy sea is recognized in the Old Testament as an emblem of antagonism to divine rule. Jesus masters the antagonisms of life. He causes the wealth of man to praise Him. He is Master of all the forces of life.

His first coming, in the fullness of time, in the world's greatest crisis, was as a child—in weakness and utter dependency, But it was the weakness of God and the weakness of God is stronger than man. There was a spiritual potency in that apparent weakness which effected the world's redemption.

The time comes—it may be once, it may be often—when the bottom seems to be falling out of things, when life seems futile, when our feet slip and everything seems to go wrong. In that hour let us remember that in the crisis Christ comes. That is enough. He can meet any situation. He can help, He can save, He can set our feet upon the rock and establish our going. One has written, "Again and again I have been tempted to give up the struggle, but always the figure of that strange man hanging on the cross sends me back to my task again." And so it is ever in the experiences of men—

"His coming like the morn shall be
Like morning songs His voice."

—Dr. Alex. Kerr, in Presbyterian Banner.

God's Agency.

I do not see how God's work could be done without enthusiasm. A church savors very little of life when its work is done only in a half-hearted and indifferent way by its members. . . . . Let us make up our minds to use our church as a means through which we can come to God and He to us. Let us think of it not as a mere company of individuals, a few of whom we like, more or whom we do not, some of whom we know, and still more of whom are utter strangers, whose life and love are a matter of indifference to us. Let us rather realize and feel ever more and more that the Church is God's agency for righteousness, and that all of these people are allied agents in promoting His Kingdom.—Rev. Malcolm W. Lockhart.

Every Man's Duty to Propagate His Religion.

Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away.

This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. It is the business of every common man.

Where did I come from? What am I here for? Whither am I going? These are questions which confront every man. They are no more real to a minister than they are to a merchant or a marine. Every man must answer them

for himself. And the answer that he gives them determines his religion. There is no proxy religion. Each man has his own. If he hasn't he has none. No other man can have it for him. And if he has his own, then he must propagate it, if it is true, or repudiate it, if it is false.

The command to evangelize the world was not given by our Lord to apostles only, or to those whom the apostles might centuries later be claimed to have commissioned for such work. It was given to all believers, "Every disciple was to be a discipler," as Dr. Gordon used to say. Whosoever heard the good news was to pass it on to the next man, and he to the next.

The idea that the world or any one land is to be evangelized by one section of the Christian body, the other sections being exempt from all duty of propagation of the faith, is preposterous for many reasons; chiefly because a faith that does not make every possessor eager to propagate it is not worth propagating, and will not be received by any people to whom it is offered. The religion that would spread among men must be offered by man to man, and its power seen in dominating the lives of all its adherents and making them eager for its dissemination. No propagation of a profession, essential as a distinct teaching and leading class may be, will ever accomplish what can be accomplished by a great mass of common men, who preach Christ where they stand in home, office, road or shop.

"In the list of Indian missionaries of Mohammedanism, published in the journal of a religious and philanthropic society of Lahore," says Arnold in "The Preaching of Islam", we find the names of schoolmasters, government clerks in the Canal and Opium Departments, traders, including a dealer in camel carts, an editor of a newspaper, a bookbinder, and a workman in a printing establishment. These men devote the hours of leisure left them after the completion of the day's labor to the preaching of their religion in the streets and bazaars of Indian cities, seeking to win converts from among Christians and Hindus, whose religious belief they controvert and attack."

This is what constitutes the power of Islam. With no missionary organization, with no missionary order, the religion yet spread over Western Asia and Northern Africa, and retains still its foothold on the soil of Europe. Where the common man believes his religion and spreads it, other men believe it, too.

The minister is to be simply colonel of the regiment. The real fighting is to be done by the men in the ranks, who carry the guns. No ideal could be more non-Christian or more irrational than that the religious colonel is engaged to do fighting for his men, while they sit at ease. And yet, perhaps, there is one idea current which is more absurd still. That is that there is to be no fighting at all, but that the colonel is paid to spend his time solacing his regiment, or giving it gentle, educative instruction, not destined ever to result in any downright manly effort on the part of the whole regiment to do anything against the enemy.

Laymen are bound to propagate their religion by speaking about it, by preaching it, in fact. When one man meets another in a railroad train and speaks of Christ to him, it is as legitimate a type of preaching as the delivery of a set discourse by another man from a pulpit in a church. Telling men the gospel, explaining what Christ can be to a man, is preaching, as Scriptural as any preaching can be made. It makes no difference if it is done haltingly. A broken testimony from a laborer to his friend is likely to be more effective than a smooth and conclusive Sunday morning sermon.—Robert E. Speer.

For The Southern Churchman.

I LIKE TO FEEL.

Florence Van Fleet Lyman.

I like to feel when I lie down
For hush of sleep at night,
That no heartaches because of me
And I have lived aright.

From dawn until the time of rest
In all I say and do,
This makes a perfect day for me
Heart sweet, beloved true.

These living hours are silvered through
With joy and peace always,
But memory of them purest gold
When comes the after days.

Sin.

For many years during latter part of last century the church was severely criticised for its low estimate of man's worth. Sin was over-emphasized. Man was lord of creation, and forgiveness and repentance were not for such as he. Now listen to what science says. Professor Schiller of Oxford University, described as one of the best critical minds of our age, says, "Humanity is still yahoomanity. Alike in neutrality and morality, man is still substantially identical with his palaeolithic ancestors. He is still the irrational, emotional, foolish, destructive, credulous creature that he always was." John Calvin could not have said more. A prominent author quotes a Viennese friend who said to him last spring: "I believe in only one thing, and that is, in the wickedness of men." There is work for the Church of Christ. She has the only solution—the regeneration of the inner-man through the indwelling power of God's Holy Spirit. Let it be preached.—Exchange.

For The Southern Churchman.

THE PRESENCE.

Martha S. Gielow.

Like a rainbow in the night
Comes a gleaming soft and bright
Lightning darkness, spanning fear
With the promise, "I am here"—
And the fear and darkness vanish,
For Protecting-Love is near.

When We Give Up.

No matter what the circumstance, when a Christian gives up to despair and despondency he is sinning against God's clear revelation of his love and care. And he is doing just what Satan wants him to do. When the Lord Jesus was tempted in the wilderness, the great aim of the Evil One was to have Christ mistrust His Father's love. But each time the Lord stood firm on "It is written", refusing to doubt His Father's Word. How different was the response of the Jews, suffering under the yoke of their oppressors. They bemoaned their fate and said that their way was "hid from the Lord", and that their case was too difficult for His remedy (Isa. 40:27). Then God through His prophet spoke these challenging words. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:28, 29). All through their national existence God had been doing marvelous things for them, delivering them from destruction time and again. The "law and the prophets" were filled with instances of God's working in behalf of His people. They had been commanded to remember His mighty acts, and meditation upon them might have saved captive Israel many hours of needless despair. But how much more complete is the written Word that God has preserved for us, telling of His tender concern for those who belong to Him. It behooves us then to hide His Word in our hearts, so that when difficult times come, and with them the temptation to think God has forgotten us, we may reply confidently, "It is written", and turn from despair to thanksgiving for God's goodness and mercy which endure forever.—Sunday-School Times.

In the Cross of Christ We Glory.

It was not an accident or blind fate that fell upon Jesus and crushed Him on the cross, but this was the deep outworking of the purpose and will of God. Therefore it shall not fail of its purpose, but shall result in length of days. He shall see the travail of His soul and shall justify many and he shall be assigned a portion with the great and divide the spoil with the strong. Is not this all being fulfilled in ways and measures beyond the utmost vision of the prophet? Christ dropped as a seed into the soil of the hard Roman world to perish, but he sprang up in a harvest that rapidly spread around the Mediterranean shore and has now blown its seed around the world. Who among the mighty today can compare in human loftiness of character and massiveness of attainment with Jesus Christ? To name any military leader at once makes apparent the absurdity of the comparison, and will any literary character or scientific investigator or philosophic thinker enter the competition? Any and every one of these eminent men would instantly disavow any comparison. As Charles Lamb once said to a company of literary men, "If Shakespeare were to enter into this presence we would all rise, but if Jesus Christ were to enter we would all kneel". Jesus is even now reigning with a depth and sweep of power no sword or pen or human wisdom or greatness could ever attain and He will yet be crowned Lord of all.

BOOK THOUGHTS.

I sometimes stop to think about
My books upon the shelves.
I wonder if they whisper things
And talk among themselves.

But I suppose they never talk;
They'd rather be a part
Of things I think and dream about
Deep in my mind and heart.

My books are just like friendly friends,
No two are just the same.
I love them for their different ways,
And know each one by name.

One friend takes me to foreign lands;
Another shows me kings;
While still another teaches me
Of places, men, and things.

Some show me how to use my hands
In many, many ways.
And others take me racing back
To strange and ancient days.

Yes, all my books and friends indeed:
With them I always find
A kindly welcome and the best
Of food for heart and mind.

—Children's Leader.

For the Young People

SECRET-TIME.

Now's the jolliest time of year,
All the children know:
Merry secret-time is here;
See us on tiptoe!

Father comes with parcels brown;
Mother grabs them quick;
Brother brings a load from town,
Wrapped in paper thick.

Sister hides in tissue white
All her secrets gay;
Tied with holly ribbon bright,
Soon they're sent away.

Whispering secrets—oh, what fun!
Makes us giggle so!
"Sh! Just take a peep—and run!
Mother mustn't know."

Secrets up-stairs, down-stairs, too,
Hidden all away;
Won't there be a great to-do,
When it's Christmas Day!

—Our Little Ones.

"And He Healed Them."

(We are glad to further the publicity of this little story, and to remind the children of the Southern Churchman family that their birthday offerings will go to help build the Children's Ward of St. Luke's Hospital, Tokyo.—Editor "For the Young Folks.")

Little Miss Dancing-Feet sat on the step of her home. She might better have been called Miss Too-Tired-to-Dance, for all day she had carried her baby brother on her back. He was a big baby, and old enough to walk, but something seemed to be wrong with his legs. Dancing-Feet was often too tired to play with the other children who lived in the same street, but today her back was aching even more than usual. That morning her mother had gone down to the foreign quarter of the city, and one of the great monsters called automobiles had hurt her. Some one had taken her away to St. Luke's Hospital and she would not come home for many days. Dancing-Feet was frightened at the thought of the hospital, for she had heard that strange, foreign men performed horrible tortures on people there.

Now she was waiting for her big brother, Thankful-Gift, to come home from the silk-mill so that they could go together to find their mother at the hospital. She hoped that Thankful-Gift would be able to walk to the foreign quarter with her, for she was dreadfully afraid to go alone, but often after his day's work he could only lie on a mat and cough.

At last he came, dragging his feet as if he was almost too tired to move; but when he heard the news of their mother he would rest for only a moment. Then he took Dancing-Feet's hand and started bravely on again. By the time they reached the hospital Thankful-Gift was coughing hard and poor Dancing-Feet's back was bent nearly double from carrying the baby and trying to help her brother.

To their surprise it was not a "foreign devil" who met them, but a smiling little Japanese lady in a shining white dress. She said her name was O-Hina-San, and as soon as she saw Thankful-Gift she pushed forward a chair. Quickly she lifted the baby from Dancing-Feet's shoulders.

After waiting a few minutes they were led into a long, bright room, with dozens of beds as clean and white as O-Hina-San's dress. There, in one of the beds, was Mother, smiling happily at the sight of her children. Only a bandage about her head showed that anything had happened to her. When the foreign doctor stopped at Mother's bed, Dancing-Feet forgot to be afraid, and let him feel of her little bent shoulders without a whimper. Then Thankful-Gift coughed, and the doctor turned to look at him. O-Hina-San called his attention to the baby's legs, too.

For many days after that the little family stayed at the hospital. The doctors were making a little harness for Dancing-Feet's back, and she was learning to love them and the nurses and the clean, white beds and the airy, sunshiny wards.

At last the doctor said that Dancing-Feet and her mother and the baby could go home. Mother was quite well again and was trying hard to keep all the rules the doctor had made about preparing new kinds of food and opening the shutters at night. Out in the street with the other children, Dancing-Feet could play as hard and run as fast as any of them. Dancing-Feet and her mother had thought that the baby might never be able to walk, but now he was beginning to pull himself up on his little fat feet and to smile and kick happily instead of crying most of the time.

Soon Thankful-Gift will be coming home—when the doctors have cured his cough entirely. Every week a nurse comes to Dancing-Feet's house to look at the baby's legs and help Mother with the strange foods. Sometimes she takes Dancing-Feet with her to the hospital to see Thankful-Gift and to let the clinic doctor tighten the little harness on her back.

At first Dancing-Feet wondered why the doctors and nurses were so kind to her and her family, but now she is beginning to understand about the Lord Jesus. When she first heard about the Christian religion it sounded very strange, but now she sees the doctors and nurses at St. Luke's doing the sort of things that Jesus did, and it helps her to feel that He really cares for her and for all children who are sick and unhappy.—Elsie C. Farrel.

Billy's Reward.

Billy swung into the house, red of face and hot, and pitched his cap on the hall table.

"Mama!" he shouted.

"Here I am," came the answer, and Billy strode into the dining room. Mrs. Wynne was arranging a vase of flowers for the supper table.

"Guess what!" he exclaimed.

"What?" she asked quickly, pausing to look at him.

Billy wiped the perspiration from his face.

"Mrs. Latimer says she'll give five dollars reward to anybody that finds Spot, and brings him home."

"Well!" his mother exclaimed.

"He's been gone two days now and she's been afraid he won't come back."

Billy sat on the edge of a chair, too tired to stand.

"I wonder where he could be," said Mrs. Wynne, gently adjusting the flowers.

"I know," declared Billy.

"Where?"

"Out in the woods. Because one day I was out in the woods and I saw him."

"Yes, but that was some time ago."

"Well, but you see, that shows where he goes."

Mrs. Wynne smoothed out a wrinkle in the tablecloth.

"Maybe so," she said, "but it seems to me he would be back home by now if that's where he went."

"Pete and I are going after him tomorrow," Billy announced.

"All right," agreed Mrs. Wynne, smiling at him. "Now, go and get ready for supper."

The next day after school, Billy and Pete hurried home and left their books and got some apples and cookies and started for the woods.

"If we find Spot and get the reward," Billy said, "I'll get the most, 'cause I was the first one to say about going in the woods."

"No, sir!" argued Pete. "If I see him first, I'll get the most, 'cause I'll be the one that found him."

"Good day, no!" Billy contended. "That won't be fair, 'cause if it wasn't for me we wouldn't be going after him."

"Yes," admitted Pete, "but if it wasn't for me, maybe we wouldn't find him at all."

"Maybe we won't."

"But maybe we will."

This was a stumper, and they strode along in silence.

"I tell you?" Billy exclaimed presently. "I'll take three dollars and give you two."

"No," Pete countered, "I'll take three and give you two."

They strode on again in silence.

"Well," said Billy at length, "I guess I'll take half and give you half."

"Well," agreed Pete.

They grinned at each other.

"Man deenum!" Billy exclaimed, snapping his fingers. "I hope we get it!"

"Yes, boy!" shouted Pete.

By and by they reached the woods, a place of tall trees and open spaces and tangled undergrowth, of birds and fresh green leaves, where violets grew and the air was sweet with the fragrance of wild honey-suckle.

"Where did you see him that time?" asked Pete.

"I think it was down this way," Billy answered, pointing and taking the lead.

"Here Spot, here!" Pete called out, and echoes came back from the ridge beyond.

Billy put two fingers in his mouth and whistled, and the shrill sound went far into the woods and was lost. On and on they walked, munching cookies and apples as they went, and stopping now and then to watch a scampering ground squirrel or to listen at the song of a bird. At the foot of the slope they came to a small stream, winding its way through the woods, sparkling and gurgling over white pebbles and green rocks and gleaming in quiet pools.

"Uh!" grunted Billy, "I wish it was summer time, so we would get in and splash."

"Gee!" exclaimed Pete. "So do I."

He stooped and held his hand in the cool, rippling water. Billy pitched in a small twig and it floated down and hung on a projecting rock.

They followed the stream through the woods to where it broadened out beside a sand bar, and here they stopped a while and skipped rocks over the silvery surface of the water. At length they reached the edge of the woods not far from an old mill, which looked neglected and dismal, even in the golden light of sunset.

"Here, Spot, here!" shouted Pete.

"I don't believe we're going to find him," said Billy.

For answer Pete gave a shrill whistle and another and another, but there was no sign of Spot. Then they set out again, crossing the road, and took short cuts over fields and hills to town. Twilight was coming on when they reached Pete's house, Pete climbed up on the fence.

"Maybe we can find him tomorrow," he said.

"Maybe so," agreed Billy. "Good-bye."

"Good-bye."

Billy went on down the street and turned into another street that led up past Mrs. Latimer's cottage to his own home. When he had almost reached the cottage he stopped in amazement. Before his very eyes Spot trotted across the street and went through the gate!

"Here, Spot, here!" he cried.

Spot turned and ran out to meet him and jumped up to lick his hand.

"Nice old dog," said Billy, patting him on the head.

Then he glanced toward the cottage. The reward! He could claim the reward! Five dollars! His heart thumped. Would it be right? He held Spot by the collar. But the dog pulled so hard that Billy had to go with him, and together they went between the box-woods to the cottage door. Billy knocked, and Spot scratched with his paws. Mrs. Latimer opened the door.

"Well, Spot!" she exclaimed.

Spot gave a yelp of delight and jumped up and down and licked his mistress' hand, and the little old lady was so happy she almost hugged him.

"Where in the world have you been?" she cried.

For answer Spot raced around a moment or two and then sat down before her and held out his paw, and she shook hands with him and laughed.

"Oh, I'm so glad you found him!" she exclaimed, turning to Billy, who looked confused and excited, but tried to smile.

"I am, too," he said lamely.

"Now," she announced, "I have something for you."

She went quickly out of the room and presently returned with a crisp five dollar bill in her hand.

"Here is your reward," she said. "It's five dollars; so be careful and don't lose it."

Billy took it and mumbled a word of thanks and looked down at the floor. She smiled at him.

"What are you going to do with it?" she asked.

"— I don't know," he answered.

Just then Spot and the cat fell out, and the cat scratched him on the nose, and he jumped for it, and it scampered under the sofa, and Spot stuck his head under and got another scratch on the nose. He jumped back with a yelp.

"Poor old Spot!" cried Mrs. Latimer, patting him on the head.

This was Billy's chance to escape.

"Good-bye," he mumbled, and vanished through the door.

He held the coveted five dollars tight in his hand as he hurried toward home. He felt bewildered at the swift happenings of the past few minutes, and peered at the money in his hand to make sure he really had it. The twilight deepened, and beyond the top of his house he caught sight of an evening star, soft and radiant and very peaceful. As he looked at it he halted, and for several moments he stood like a statue. Then, still looking at the star, he spoke aloud.

"No," he said, "it isn't right. I'm going back.

Resolutely he turned about and retraced his steps to the cottage. He walked lightly and held himself erect. It seemed as if a burden had fallen from his shoulders. He knocked on the door, and present it opened.

"Why, Billy!" exclaimed the old lady. "What's the matter?"

Billy held out the five dollars.

"I—I didn't find Spot," he said, "He just came home himself."

She reached out slowly and took the money.

"But I don't understand," she protested.

Billy looked up into her eyes. It was a look that told more than words. His lips quivered.

"Good-bye," he said quickly, and ran home as fast as he could go.

He did not have the five dollars, but in his heart was the greater reward of knowing he was honest, and he was glad. —J. C. J., in Southwestern Episcopalian.

Bucking Up.

Betty Ann turned her little frail body over as far as she dared and gave her pillows a shaking. This she had done at least a dozen times that day. And it was only one o'clock. They would get another dozen before the day was ended.

For Betty Ann all days had been very much alike—until a few minutes before. Just days—days growing into months—then years. It had been seven years. She was twelve now. Yes, for seven years she had been a cripple. But what of that? Others had been even longer. And so she thought of it, taking everything as a matter of course.

But now, just a few minutes ago, everything had changed. Here she lay thinking of things she had never thought of before. She had overheard her mother and one of her friends talking. They were talking about her. And then came the words that had brought about this sudden change.

"Sylvia, I'm sorry for Betty Ann. She's getting so thin and pale. It might have been best if—" The sentence was not finished. Betty Ann thought she heard sniffs. But these words! She remembered them. And then her mother's words.

"Yes, Mary, but we must never let her know. We must go on trying to cheer her up."

That was all. But she had heard it. Now she was thinking—building new foot holds on which to climb.

"They must not be sorry for me," she whispered over and over again. She knew she must stay in bed but she didn't want folks to feel sorry for her—to pity her. No, she could never stand that. For these seven years her family and friends had been doing all kinds of things for her comfort and all the time they had been feeling sorry for her. Why had she not thought of that? But she had not. She now felt that she had accepted everything and given nothing.

"I'm going to make them sorry they have been sorry for me. They are going to feel that they have gone to unnecessary trouble." Betty Ann almost shouted these words to the four walls about her. She was going to begin right then. After all she had lots to live for. From her own big window she could see the setting sun—the moon as it climbed on its way—trees and flowers. The birds sang to her. Books and pictures were piled on her table. The most tempting trays were brought right to her bedside. Every wish was granted. Why, God had made everything just for her! And she had failed to do her part. But now new thoughts and feelings were being born. Right there in her own little bed she was going to put her shoulder to the wheel. Her room was to be a place where others would go to catch a bit of cheer and sunshine. She was going to make it so. Nothing would keep her from it.

And Betty Ann did. She made all feel that they were missing something —that right there in that little room you could see and feel things that you could not elsewhere. Of course God is everywhere but they felt that most of Him was right there.

Betty Ann knew her strength was limited, but she also knew there was no limit to love and good cheer. She was smiling all the time and her smiles were getting to be contagious. Every body smiled. Aside from being cheerful she was actually doing things for her loved ones. There were lots of things she could do. Her mother didn't have to stop her work now to do a bit of basting, hemming or darning. Too, she was making pictures for children who were less fortunate than she. There was nothing wrong with her hands and she kept them busy. And story telling had become one of her favorite hobbies. Sometimes her room was crowded with children. She had something to tell the grown ups too—about the things she was going to do when she got on her feet again.

"I'm just resting up for the days ahead," she would often say.

Then a day came when she overheard whispered voices again.

"Sylvia I think she's wonderful. I believe she gets more out of life than you or I do. That child is going to get up some day. Now, watch my word."

Her mother said something, but Betty Ann didn't hear it. The happy thumping in her heart was too loud.—Southern Christian Advocate.

For The Southern Churchman.

I SEE THEE.

Maude Forrest Mumma.

I see Thee in the sunlight's gleam,
I see Thee in the moonlight's beam;
I see Thee in the red, red rose,
I see Thee in every flower that grows.

I see Thee in the ocean's crest,
I see Thee in the Babe at rest:
I see Thee in the tree-tops tall,
I see Thee in the sparrow's fall.

I see Thee in every walk of life,
I see Thee in the toil and strife;
I see Thee in the work we do,
I see Thee in the pleasures, too.

Wherever I go I seem to see,
Things that foretell of Heaven and Thee.

Buying Cherries.

"You think a lot of yourself," said Ethel sourly. "But that little Lena Carson is always ahead of you in class, I notice."

That was the way Ethel talked. It was her brother this time. But whoever she talked to she was sure to say something bitter and uncomfortable before she got through.

Ethel had bad headaches. They made her cross. She ate too much candy, and she knew it. But she had never roused up her will to stop. Ethel had a strong will, but she gave it very little use.

Jack, Ethel's brother, seldom talked back. But this time he did.

"Lena Carson is a good scout," he said meaningly. "She isn't sour and fussy. When a girl gets sour, she's a dead loss!"

Ethel flushed. It is one thing to say sharp things to other people, and quite another to hear them about oneself.

As she went off to school Jack's remarks rankled.

What made it worse was that she saw a flaring sign at the fruit stand on the corner.

"Sour cherries—two pounds for ,wenty cents.

"Sweet cherries—forty cents a pound."

Sourness evidently was a dead loss in the fruit trade. Ethel suddenly saw herself as becoming valueless and undesirable. She had never thought about that side of it. Now she remembered, with a pang, that she had not been elected to any of the class committees lately. She had said bitterly afterward that the class did not do anything worth doing, and had felt that she made things even by saying so. But suppose the other girls thought she was not worth having? In that case she could not feel superior any more. She would feel inferior instead.

All day long Ethel fought the resemblance of that cherry sign. But she could not get away from it. As she went home from school she passed the candy store where she usually bought a box of candy for home consumption. She did not stop there. She looked the other way. Her will was beginning to rouse itself.

Next day she dressed herself with a definite resolve in her mind: "I will be pleasant in what I say and do." The result was that she did not do or say much. She kept back the sour remarks, however, that felt like making. That was a step taken.

In about a week things were slowly different. Jack whistled to himself, as he noticed it. He really did love his sister, so did not tease her about the new departure. "She's a good kid," he said to himself. "She can be as nice as anybody when she tries."

Trying—that was it. Ethel never had tried so hard. A bad habit is always stronger than the owner dreams. Ethel has gone on finding that out ever since. But she has gone on conquering it, too. She has let the sour cherry class behind, and her personality is gaining in value fast. She will be at the top price yet. Ethel is that kind of a girl.—Girls' World.

God's Conundrum.

Faith as revealed to us in Scripture is of a twofold nature; there is the faith that asks and the faith that accepts; the faith that appeals and the faith that appropriates. This is probably the reason why prayer and thanksgiving are so often associated in the writings of St. Paul. They represent us the two aspects of faith. Prayer is the faith that asks: thanksgiving is the faith that takes. We lose a good deal in our Christian life by failure to dis-

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tinguish between these two aspects of faith. We keep on asking when we ought to begin accepting.

How Many Can You Answer?

Q.—Which were written first, the Epistles or the Gospels?

A.—The Epistles were written by Paul twenty-five years before the Gospels.

Q.—Which was written first, John's Gospel or the Revelation?

A.—The Revelation was written many years before the Gospel.

Q.—How did St. Peter die?

A.—Crucified with head down, at his own request.

Q.—What is the meaning of "Mammon"?

A.—Money—God's great rival.

Q.—When was the Bible divided into verses?

A.—In the ninth and thirteenth centuries.

Q.—Who first translated the Bible into Latin?

A.—St. Jerome.

Q.—What language did our Lord speak?

A.—Aramaic, a mixture of Hebrew and Chaldaic.

Q.—Who wrote the Epistle to the Hebrews

A.—Some say Apollos, but most critics say Paul was the author.

What is the progress of science but the discovery of God's laws? And what is wisdom but their application to life. The progress of civilization is nothing more or less than the discovery of God's laws and their application to life.—Josiah Strong.

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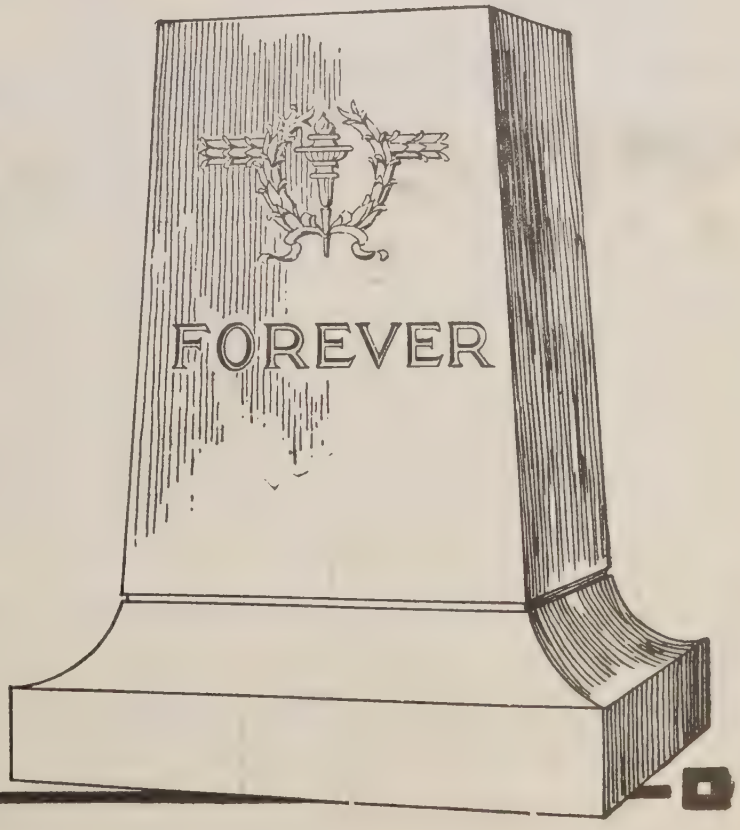
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Deaths

MRS. JOHN JONES.

On November 10th, after a long illness at her home, at Braddock Heights, Maryland, MRS. MARY HAYS JONES, widow of John Jones, passed to the life eternal, aged eighty years. She was beloved by young and old and took a keen interest in current events and in past history, her wonderful memory recalling dates and incidents with an ease which was inspiring.

She was a loyal friend and devoted mother. She leaves six children who cherish her memory.

In her early womanhood she ratified her baptismal vows in the rite of confirmation and proved by her study of the Scriptures, the Articles of Religion as established by the Protestant Episcopal Church.

The church services at Barnesville, Md., her native town, were begun in her home and she gave the land on which the church was built, as long as it should be used for that purpose.

She was an ardent Southerner, being for many years Historian of E. V. White Chapter, U. D. C., and chaplain for life of the Maryland Division, U. D. C.

Her earthly remains lie beside her beloved husband, in Monocasy Cemetery, Beallsville, Md., there to await the resurrection morn.

"When grown weary with care and strife,
Our loved ones find in sleep the peace they crave,
We should not weep, but learn to count this life
A prelude to the one beyond the grave.
And thus be happy for them, not distressed,
But learn to lift our hearts with love to God and smile,
And we anon like tired ones will rest
If we will hope and wait a little while."

E. M. J.

CHURCH INTELLIGENCE.
(Continued from page 15.)

of the Brotherhood of St. Andrew to become its Honorary President, as was the late Bishop Murray before him. Bishop Anderson in his entire ministry has always been in sympathetic and helpful touch with the Brotherhood, and Brotherhood members everywhere are gratified at his cordial and ready acceptance.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Special preachers are delivering the addresses at the Sunday evening services during Advent at Trinity Church, and the first of these addresses was made by Canon Anson Phelps Stokes of Washington Cathedral.

Ministers who are new to the District of Columbia during the past year will be guests of the Y. M. C. A. at a complimentary luncheon on Friday, December 6, at 12:30, at the new Y. W. C. A. Building, at Seventeenth and K Streets. Page McK. Etchison, director of religious work of the Y. M. C. A., is in charge of the arrangements.

M. M. W.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop.

Roberts-Lauster.

Bishop Helfenstein, assisted by the Rev. James A. Mitchell, solemnized the marriage of the Rev. William Christian Roberts and Miss Ruth E. Lauster, on Saturday, November 16, in the Church of the Messiah, Hamilton, Baltimore, Md. The couple left immediately after the ceremony for a trip North.

Miss Lauster was a trained nurse and connected with the Visiting Nurses' Association of Baltimore.

Mr. Roberts is a graduate of Johns Hopkins University and the Virginia Theological Seminary. He is now rector of St. James' Parish, Monkton, and he and his bride will live in the rectory at Monkton, Maryland.

They were both communicants of the Church of the Messiah.

St. George's Church, Dundalk.

Bishop Helfenstein visited the new church in Dundalk—St. George's—on Thanksgiving Day and dedicated it. He confirmed a special class of six persons and also dedicated two beautiful brass vases and the altar cross to the Glory of God and in lovely memory of his daughter, Grace Nelson Helfenstein.

St. George's Church was built in the early spring and their first service was held on Easter Day.

The work was begun about twenty-five years ago and was then centered in a small frame Chapel in St. Helena, which is now a part of Dundalk. After the World War, this community grew when several new industrial plants were built near Sparrow's Point. The Bethlehem Steel Company enlarged their plant, the Baltimore Air Port established itself and, with other manufacturing plants, Dundalk became quite an important little place.

The ground was given by the Bethlehem Steel Company in the heart of the town for the erection of the church. The Bishops found a way for its construction, the plans were drawn by Mottu and White and executed by the Davis Construction Company. It has the seating capacity of three hundred and fifty. In the basement is a parish hall, which will seat three hundred. This has a stage, with two dressing rooms, two choir robing rooms and a kitchen. The rectory is attached to the church, and has eight rooms and two baths.

The Rev. James McNeal Wheatley is minister-in-charge.

N. E. P.

MASSACHUSETTS.

Rt. Rev. Wm. Lawrence, D. D., Bishop.
Rt. Rev. C. L. Slattery, D. D., Coadjutor.
Rt. Rev. Samuel G. Babcock, Suffragan.

Flourishing Church.

A tie for the largest confirmation class in its history was established on Sunday, November 17, at St. Mark's Church, Fall River, Mass., when Bishop Slattery confirmed sixty-seven candidates, presented by the rector, the Rev. Paul Micou. The earlier class of the same number was presented about eight years ago by the Rev. Charles W. Findlay, now rector of St. Andrews' Church, Albany, N. Y., Of this year's class twenty were adults.

St. Mark's Church has also just completed a very successful Every Member Canvass, held early because of the annual December bazaar. In spite of the cotton textile depression, which greatly affects all Fall River, pledges were increased one-third, from $4,200 to over $6,200, nearly 500 individuals pledging. The pledges, "for others", now very nearly equal the apportionment.

P. M.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Dr. Holt Discusses Christian Marriage.

At the invitation of the Diocesan Department of Christian Social Service, the Rev. Harold Holt, Assistant Executive Secretary of the Department of Christian Social Service of the National Council, addressed the clergy and a representative group of physicians and social service workers at St. Paul's Church, Savannah, on Friday evening, November 15, on the matter of establishing a Family Welfare Institute in the Diocese to build up the idea of Christian marriage as against the popular, or neopagan idea of marriage. No action was taken, as Dr. Holt's time was limited, but it is hoped that he can give us more time at a future date

While in the city, Dr. Holt inspected the Church Home for Orphans and was carried to see "Bethesda", the oldest orphanage in the United States. Bethesda was founded by the Rev. George Whitfield, a minister of the Church in 1740, but is now non-sectarian and houses one hundred happy boys.

Letter Dimissory.

Savannah, Ga.—On November 29, Bishop Reese received and accepted the Letter Dimissory for the Rev. Joseph Burton, Archdeacon, from the District of Beaufort, S. C., to the Diocese of Georgia. The Rev. Mr. Burton assumed the rectorship of St. Michael and All Angels' Church, this city, on November 1.

New Organ.

Americus, Ga.—A new organ was recently dedicated by the Rev. James B. Lawrence, D. D., rector of Calvary Church. The instrument is the gift of the late William Harrold, Misses Anna and Elizabeth Harrold and Mrs. Thomas Harrold, and was given as a memorial to members of the Harrold family, who have sung in Calvary Church choir. The old organ has been given to St. Andrew's Church, Douglas, and, after being renovated, is bringing happiness to that congregation.

J. St.C. M.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop
Rt. Rev. E. W. Saphore, D. D., Suffragan
Rt. Rev. E. T. Demby, D. D., Suffragan.

Annual Parish Dinner.

One of the big events on the year's program of Christ Church, Little Rock, was the annual parish dinner held November 20, when, according to common testimony, a larger number of Episcopalians were in attendance than ever before at a social function under the auspices of the Church. The new parish house lent itself in beautiful fashion to this function. The chief speaker was the Rt. Rev. Thos. F. Gailor, D. D., Bishop of Tennessee. Bishop and Mrs. Winchester were also in attendance. Doxology, the invocation by Bishop Gailor, musical selections by the male chorus of Christ Church, a demonstration of the work and ideals of the young people by a selected group of boys and girls of the parish. This was followed by a musical selection rendered by the male quartette of Christ Church Choir. Bishop Gailor was then introduced and delivered a fine address on the value of Christ and His ideals in the progress of mankind and the responsibility of the individual Christian to see that the program of the Church is carried into effect. Then was sung a solo by Mrs. R. L. McKenney. Mr. J. Curran Conway then spoke of the inspiring history of Christ Church Parish and delivered a call to the present constituency to carry on what had been handed down to them. A brief address was delivered by the Rev. Dr. Witsell, the rector of the church. After the singing of "Stand Up, Stand Up, Stand Up for Jesus", by the assembly, they were dismissed by the benediction, pronounced by the rector. Mr. Haley Bennett was the gracious toastmaster of the occasion.

Mr. Thomas E. Wood, the active chairman of the Executive Council of the diocese, has been touring the diocese in the interest of diocesan and national Church work. He has visited the vacant parishes, of which there are six, and a number of parishes to which he was invited by the clergyman.

In Camden, the Sunday nearest Armistice Day, was used for commemorating that event; and the addresses stressed our need for and desire for peace.

Two addresses were made, one by a veteran from the western front, who had left a leg on the field of battle. The other was made by a veteran of the Italian front. He said that there was an Armistice on that front at ten o'clock on November 7, 1918. They could not glory nor need for another.

In Camden there was a Union Service on Thanksgiving Day, in which all Christians participated. There was an early Communion Service in St. John's Church in addition.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

St. Andrew's Day Celebrated.

Two hundred and fifteen men and boys, the latter about fifty in number, attended the services and meetings of the Pennsylvania Diocesan Assembly in celebration of St. Andrew's Day. The place was the Church of the Epiphany in West Philadelphia, and the hours from five to about 9:30 Saturday night, November 30. The general theme of the observance was, "Why We Are Here" and the text for guidance of the thought of the meeting, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37).

Choral evening prayer and sermon came at five o'clock, when the nave of the beautiful church was well filled, and Bishop Lloyd of New York spoke from his heart, as he has done in so many Brotherhood gatherings. He stressed the theme of the meeting.

Supper was served in the parish house and at its close a business meeting, at which Percival H. Granger was relected President of the Assembly, and also as an additional member of the National Council for Pennsylvania. The usual other officers were elected, and a large Executive Committee that has been meeting monthly for many years, and guiding the work of the Assembly. Haydon O. Merrill, of the Church of the Saviour, was reelected President of the Juniors.

Three twenty-minute addresses were given at the large evening conference, Dr. A. D. Parker, a layman of the Church of the Good Shepherd, Rosemont, speaking on "God and Man"; Bishop Taitt of the Diocese of "Man and the Church"; and President H. Lawrence Choate of the National Brotherhood on "The Place of the Brotherhood of St. Andrew."

A brief service of preparation for the Advent Corporate Communion was conducted by the Rev. Dr. Tomkins of the Church of the Holy Trinity, the men and boys leaving quietly for their homes before ten o'clock, with the Service of Holy Communion in anticipation in their several parishes.

The observance in all its features was the most successful in many years, both from the standpoint of attendance and representation, and was the culmination of many weeks of planning on the part of the Assembly leaders and the rector and Brotherhood men of the Epiphany. Probably at no time in recent years have so many representative clergy attended an Assembly meeting.

Personal Notes

ORDINATIONS.

Mr. C. Harold Douglas, assistant at the Church of the Epiphany, Washington, D. C., was ordained to the priesthood at Washington Cathedral on Tuesday morning, November 26, by Bishop Freeman. Dr. Phillips, rector of the Church of the Epiphany, presented the candidate and preached the sermon, and the Cathedral Choir rendered the music.

On Tuesday, November 26, in the Cathedral of Our Merciful Saviour, Faribault, Minnesota, Bishop McElwain ordained the following men as deacons: **Peter E. Spehr**, presented by the Rev. Frank Zoubek, of St. Paul; **Robert G. Purrington**, presented by the Rev. Frank Zoubek; **Edward A. James**, presented by the Rev. A. H. Lealtad, of St. Paul; **Paul J. Higgins**, presented by the Rev. Paul R. Palmer, of Benson; and, acting for the Bishop of Central New York, **Ernest W. Churchill**, presented by the Rev. W. J. Spicer, of Minneapolis; and, acting for the Bishop of Iowa, **Hector W. Thompson**, presented by the Rev. A. C. Blake of Anoka. The preacher was the Rev. Dr. F. F. Kramer, Warden of Seabury Divinity School.

All of these ordinands are at present completing their studies at Seabury Divinity School and will continue there until the end of the academic year. All are doing missionary work in the Diocese of Minnesota, under the direction of the Archdeacon, with the exception of Mr. Thompson, who is doing missionary work in the Diocese of Iowa.

DEATHS.

Funeral services for the **Rev. William E. Warren**, sixty, rector of St. Luke's Church, Eddystone, who died suddenly at his home, November 28, were held Saturday afternoon in the church. Bishop Francis M. Taitt officiated.

Mr. Warren was formerly rector of St. James' Church, Moore, and once was rector of a church in Independence, Kansas. He was born in Florida and was a graduate of Seabury Seminary. He is survived by his wife and two daughters.

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A Clergyman Looks at the Flag

FROM THE BOSTON TRANSCRIPT

Rt. Rev. Paul Jones, who will be acting Episcopal Bishop of Southern Ohio after November 1st, tells a Boston audience that the American flag should not be displayed in public school rooms. Such display is, he says, "dangerous fetish worship which promotes thoughts of war among school children." This sage conclusion was uttered in a congenial atmosphere. Another speaker denounced the present system of "imperialism, capitalism and militarism," and Mr. Jones himself informed his audience, of about one hundred, that this country has to-day two religions, of nationalism and of the church, and that "it is impossible for a man to worship at both altars."

The doctrine that a man cannot love his God and his country at the same time is one of the novelties of the twentieth century, most strikingly exemplified in Soviet Russia, where the authorities have solved the problem it suggests by abolishing the church. For the flag of Imperial Russia has been substituted the red flag of revolution, but not the cross, which is the symbol of the church; or, more strictly speaking, of one group of churches. Mr. Jones, however, is not a man of distinctions. Communist concern for the education of youth in the way it should go is no less intense than that of the Bishop, and the Pioneer Camps from which the American flag has been excluded are now beginning to rival the Boy Scout camps in the zeal of their teaching. The symbol there is a pin, with gold hammer and sickle, black fire logs and blaze, indicating that the fires of Communism are bright everywhere. The campaign cry of these youths is, "War is coming! Join the Young Pioneers!" The war, of course, is against capitalism and the American system of government.

We are still old-fashioned enough to believe that the clergyman who advocates abandonment of the American flag and what it stands for has no place in American society, whatever his pretensions as a leader in his church. Neither do we believe that he represents his church, or that such doctrine as Mr. Jones preaches will not be repudiated by his people. They will take their stand rather with a man who hates war as bitterly as Mr. Jones, and knows more of it, the former national commander of the American Legion, whose view of the American flag we would substitute for the conception of this Episcopal Bishop: "That piece of red, white and blue bunting means five thousand years of struggle upward. It is the full-grown flower of ages of fighting for liberty. Your flag stands for humanity, for an equal opportunity to all sons of men. Other flags mean a glorious past, this flag a glorious future. It is not so much the flag of our fathers as it is the flag of our children, and of all children's children yet unborn. It is not the flag of your king—it is the flag of yourself and of all your neighbors. Don't be ashamed when your throat chokes and the tears come, as you see it flying from the masts of our ships on all the seas or floating from every flagstaff of the Republic. You will never have a worthier emotion, for our flag is the symbol of liberty." If this symbol, rightly interpreted instead of maligned, as by Mr. Jones, has not a place in the American school room, what has?

IN THE CATHEDRAL

To the Editor of the Transcript:

May I thank you for your editorial of October 29th, "A Clergyman Looks at the Flag," read by many people miles away from where it was written. Their reaction to it enables me to assure you that your conclusion is correct that "Rev. Mr. Jones would be found not to represent the Episcopal Church, and that his doctrines will be repudiated." In the hope of furthering that end, will you accept "A Churchwoman Looks at the Cathedral"? The Cathedral Church of St. Paul, Boston, for years has stood on a business thoroughfare, a beacon and a haven for men and women seeking spiritual refreshment. And they have found it. For some, that day is well-nigh spent. Discordant, non-essential notes have been too often struck. Granting the privilege to all men to surround themselves with a world after their own likeness, we ask is it wise and just that civic and religious freebooters should be given opportunity to infest with individual prejudices a Cathedral Church? It has been well said that "Few honest men could tolerate a faith which contravened the deliverance of intelligence. But sentiment, tradition, the compelling power of desires and emotions deep-bedded in the tissues of the human race come welling up to give direction to man's hopes and dreams and faiths." So believing, let us in our churches guard our traditions, practices and habits with their inseparable emblems, symbols of faith and loyalty—the Cross, the Flag.

ANNE P. H. FORD.

Cambridge, November 6th.

USING THE CHURCH

To the Editor of the Transcript:

I have addressed the following letter to the Very Reverend, the Dean, and the Chapter of Saint Paul's Episcopal Cathedral, Boston:

The writer, a layman of the Diocese of Massachusetts, most courteously calls your attention to scathing reports and editorial and private comments in Boston newspapers of Tuesday, Wednesday and Friday last, concerning a political conference held on Monday last, in the crypt of the Cathedral, under the auspices of The Fellowship of Reconciliation, a communist-internationalist association, whose open purpose was to enlist the church as a political force in support of a world-politic known as Internationalism.

He would further call your attention to previous use of the crypt by The Church League for Industrial Democracy, a Socialist organization, for meetings whose open purpose, actually attempted during the communist silk strike at Passaic, was to line up the church in support of organized labor's perennial campaign for monopoly of employment and fixing of wages by coercion of employers, non-union workers and the public alike.

In passing, he would note that that league (whose printed Statement of Principles sets forth the purpose, inter alia, of changing management and curricula in theological seminaries, so as to enlist and graduate socialist clergy) is strongly intrenched in the faculty of the Episcopal Divinity School at Cambridge; and that both fellowship and league are closely allied by interlocking memberships and directorships with many conspicuously active socialist-communist groups in the United States, especially The American Civil Liberties Union, The Trades Union Educational League, and The Friends of Soviet Russia, also with the Third International of Moscow.

Finally, he calls your attention to the world-familiar communist policy of "boring from within" into all sorts of social, educational, political and even religious organizations; confirming the famous dictum of Friedrich Engels to Florence Kelley, that communism "must learn to build the communist state with non-communist hands."

The writer does not question the entire sincerity and unselfishness of his radical brethen. He does question the integrity of their attempt to purloin the church as their forum of agitation. He would by no means "muzzle the clergy.". There are everywhere innumerable social and political organizations and forums such as Ford Hall, where any radical, clerical or lay can freely and legitimately voice any social or political creed for which he stands. But the Church of God is for other uses. "My house is the house of prayer," said Christ.

(Continued on page 13.)

DESIGNED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

Vol. 94. RICHMOND, VA., DECEMBER 14, 1929. No. 50.

MEN NEEDED

AND OF THE RIGHT KIND---MORE AND MORE

One of the facts of the hour is the appalling need of men on the one hand, and the appalling lack of men on the other, for the ministry. It is a matter for the laity. It is generally thought that the Bishops and college leaders and clergy are the people to look after this business, but the time has come when the laity should lay upon their hearts this most imperious of church problems and do all that they can by prayer and practical effort to seek and find candidates for the ministry and missionary field.

I would like to make the following suggestions: That the clergy must constantly be impressing upon their congregations the duty of parents consecrating at least one of their children from their childhood to the sacred ministry, and of constantly reminding Sunday School superintendents and teachers in city and country alike it is their duty to be on the lookout for those who may prove good, fit and worthy to be messengers of Jesus Christ.

That once or twice a year upon some special Sunday a very special service should be held for the definite purpose of asking the scholars, especially in the Secondary and older divisions, to make a personal decision for Christ, and to definitely consecrate themselves to the Lord, and if they could, to offer themselves for the ministry, or the missionary work of the Church.

That once a year also it should be possible to have an appeal Sunday, when the glory of the ministry and the glory of preaching Christ to the 800,000,000 of the present generation of heathen who have never heard the Gospel might be earnestly set forth.

One thing the writer feels very deeply with regard to this appeal question, and that is that the appeal to consecrate lives to the ministry and the missionary field should never be along the line of salary or stipend, adequate or inadequate. The first thing should be to make them hear the Lord's call and realize its grandeur, and in the splendor of noble self-sacrifice say, "Here am I, send me," knowing that the heart of faith whom the Lord send out He will surely provide for. What our young men should feel is that the first thing the minister wants to have is not emolument, but a field. His pre-eminent desire should be a sphere big enough for a living loving man, big enough to evoke all his powers, big enough to give him a full day's work. That should be his dream and his desire. If he seeks first the Kingdom of God and His righteousness, he may know perfectly well that all needful things will be added unto him. In all our appeals the foremost article and the first plank in the platform should be that the Lord's first need is the consecrated will and life, and when that is given he can find in the ministry a sphere that will challenge all his energies, elicit all his abilities, evoke all his spiritual force, and put him into the place where he has the biggest work on the face of the globe.—*Dyson Hague.*

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
Evangelism	5
The New Humanity—Venerable F. W. Neve, D. D.	6
Favorite Scripture Verse	6
We Believe That Thou Shalt Come —Kenneth McKenzie	7
Bible Questions and Answers	10
Why Is Modern Christianity Unconvincing?—S. M. Shoemaker, Jr.	8
Thirty Years of the Christmas Spirit	9
Ring in Health—Elizabeth Cole	10
Book Reviews	10
Letters to the Editor	11
Church Intelligence	12
Family Department	15
Childrens' Department	17
Personal Notes	23

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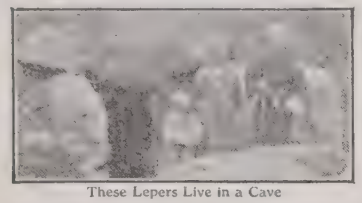
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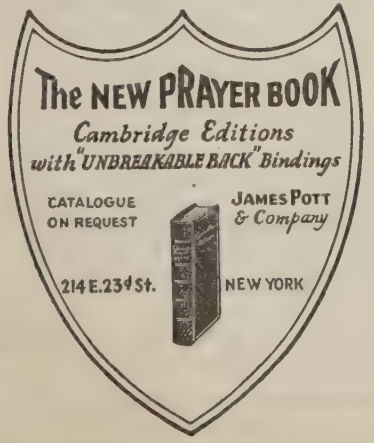
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Thoughts For the Thoughtful

"God wants those who are ready."

Sharing a gift is the best gratitude for it.

"We pray to God, in the long run, as we think of Him."

If any man's faith in a living God has become weak, let him read the history of Christian missions.—Ex.

"Christ never asks of us such busy labor
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oftenest counts a service most complete."

Prayer for everything brings anxious care for nothing.

Faith, like an unsuspecting child
Serenely resting on its mother's arm,
Reposing every care upon her God,
Sleeps on His bosom, and expects no harm.

—Selected.

My God, it is my poverty that aims at Thee. It is my humility that soars to Thee. It is my nothingness that dares to hope for Thee. It is from my ashes that I rise to Thee. From the grave of my buried past I climb into the light of a new day. Accept my poverty of soul, for I have forgotten the things that are behind.—George Matheson.

Some one has said: "He who teaches a child how to read and does not teach him what to read puts a dangerous weapon into his hand."

Rembrandt's counsel to his pupil Hoogstraten when the latter teased him with questions might well be borne in mind by such as are troubled with doubts. "Try," he said, "to put well in practice what you already know. In so doing you will, in good time, discover the hidden things which you now inquire about."

An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the expansion of opportunity and responsibility of our generation.—John R. Mott.

I used to think that God's gifts were on shelves one above the other, and that the taller we grew in character the easier we could reach them I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get His best gifts.

All of us, if we would fulfil God's purpose for us must, say as Dr. Grenfell, of Labrador, once said, "I made up my mind to do what I thought Christ would do if He were in my place". For God has so created the world and us that never can His will for us prevail until we have made up our minds to let it prevail.—Canadian Churchman.



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EDITORIALS

Vol. 94. RICHMOND, VA., DECEMBER 14, 1929. No. 50.

MISTAKES

Human wisdom is based on observation of mistakes of humans, including especially our own. It has been said that the really wise man is he who does not make the same mistake more than three times. Now is a good moment to apply practical and close thought to our conduct for the fast approaching Christmas. A discreet and wholesome way to begin is to recall, frankly and sincerely and without attempts to shield our pride and vanity from our consciences and sense, Christmas seasons through which we have come and which we have marred or spoiled for ourselves and others, or both, by mistakes, follies, sins. Most of us can accuse ourselves justly of occasional mean, small, sordid motives in our preparations and decisions. Some of us have been lavish and absurdly reckless when we should have been carefully and decently economical. Some of us have pinched parsimoniously when we could afford to be liberal. Some of us have failed to be appreciative and grateful as we should have been for what was done for us, have expected unreasonably and secretly harbored and encouraged unjust bitterness and resentments. Some of us have forgotten or neglected when we should have remembered and been tenderly considerate and have bestowed where there was no need nor obligation nor probability of real benefit or appreciation. We have hurried and harried and busied ourselves unduly with trifles, unimportant things, ostentations, petty details, exaggerated to gnawing irritations, exasperations, disturbances of temper, making storm and cloud where and when there should have been serene peace and good will and brightness. We have exhumed from the past and revived and nourished and brooded upon old griefs and sorrows and created new grievances with which to make ourselves sullen and miserable, sour or tempestuous, when the Christmas spirit should have inspired us to radiate cheerfulness and love and hope. All these things the great majority of us must know, if we search our memories faithfully, we have done and for which we ought to be very profoundly sorry and ashamed.

By God's mercy we are living into another Christmas season, may learn from our errors, blunders, follies and faults, and resolve earnestly that with God's help we will not repeat them nor commit others. Few of us are so favored that everything will be exactly as we hope and plan. We cannot control all circumstances, wills, motives or dispositions. We can control ourselves. We cannot compel everybody to do for us or to us as we would like to have them do, but we can guide and govern ourselves by the Golden Rule. Now is the right time to begin the recalling, repenting and resolving. "Nine days more for Christmas shopping," the advertisements will tell us next Monday. Nine days, too, for Christmas divesting and investing and making within ourselves of Christmas good and goods. Nine days through which to divest ourselves of angers and animosities, harsh thought and judgments, selfishness, baseness, spiritual and mental fogs and disturbance, for storing within ourselves high and clean resolutions and determinations to do with what we have the best we can, with loving consideration and kindliness and thoughtfulness. Gentle charity for the faults and weaknesses and mistakes of others, courageous and tireless effort to correct our own, will be timely and fruitful work for these nine days. These will prepare and fit us for heartfelt participation and pleasure in the joys that come, for smoothing and smiling and putting out of mind and memory the mischances, oversights, failures and inability to do as we would like to do, temptation to do more than we should. So, whatever our stations or conditions or limitations may be, or our by-gone mistakes may have been, our gratitude for the Supreme Benefaction we commemorate shall be fervent and pure and from tranquil souls and the "Merry Christmas" our lips utter be a true echo from the innermost recesses of our hearts.

Alfred B. Williams.

EVANGELISM.

The Archbishops of Canterbury and York in a recent pastoral letter say:

"We are enclosed by a material civilization great in its achievements, confident in its self-sufficiency, in which no place is found for God or even for the spiritual life of man. The Church of Christ is called to give witness to the reality and claim of the things unseen and eternal. How can it give witness to these things unless they are manifestly real and powerful in the lives of its members?"

Dr. Morrison of the Christian Century says: "The forms and habits of religion remain, but the definite content of personal conviction is being dissolved. The outside of religion—its institutions, churches, philanthropies, theologies, and literature—is prosperous enough, but its inside is bare and lean. Religion as an experience is dangerously near insolvency."

The above opinions, and others in like vein, indicate that something is wrong, and the roots of it run deep. There are many interpretations, but no simple cure. Something has gotten into the air of today that cools down our enthusiasm for Christ and dims our certainty of God. Men seem to walk in a mental twilight. They are absorbed in the things of earth and a light has gone out of their sky.

A Church woman said the other day: "Can any one be certain of God today." Think of that. Another remarked, "I don't seem to get anything out of the church services any more, and I don't know what's the matter."

Evangelism is a call to clergy and people to revive within themselves and others a consciousness of the reality of Christ's presence. Jesus in choosing His followers took them from every walk of life. Some were fishermen, some tax gatherers, and some scholars, but all had to be filled with the Spirit of God before they were ready to do their work.

We have in the Church today many people of learning, many of culture, but their lives are lacking in religious fervor. Year after year goes by without their having brought any one into the Church; day after day passes, and they do not speak to others of Christ and His Church. No testimony to the goodness of God and the power of His love falls from their lips. There are homes where the family altar is brokn down, where the Scriptures are seldom read, and God's name never spoken. The Spirit is not there.

We need to put a silver trumpet to our lips and blow a charge—"Forward! Forward! Any where for Christ! Anything for Christ! Forward! in the face of any difficulties for Christ. Forward! Risking all for Christ."—Selected.

THE NEW HUMANITY

By the Venerable F. W. Neve, D. D.

Archdeacon of the Blue Ridge.

PART III.

Where the Real Strength of the Church Lies.

THE most important question for discussion at the present time seems to be; where does the strength and power of the Church really lie? This would seem to some to be as great a mystery as the secret of Samson's strength.

In the first place then, the real power of the Church does not lie on its institutional side. This side of the Church's life depends in a great measure upon the momentum of historical tradition, which, of course, is very considerable, and should by no means be despised.

But the Church as an institution has many rivals, often much more wide-awake and more continuously at work than herself. Take the Church Missions House, the centre of the organized life of the Church; the headquarters of its business affairs, in the great work of Church extension. While it is busy enough and awake to the needs of the Church's life, yet as an institutional centre it is overshadowed by office buildings, which in very many cases, represent a great deal more, both in business dealt with and money handled, than the Church Missions House. The Steel Corporation or General Motors, to say nothing of others, are giants in comparison. No, the Church's real power lies somewhere else.

Again it might be thought by some that the intellectual life of the Church must add very considerably to its influence, especially since our Church stands well in the front rank in that respect.

While sound learning is an asset by no means to be despised, especially when dedicated to the service of God and His Church, yet it can hardly be said that the immense output of literature on the subject of religion, during the last generation or two has placed the Christian Church in a more commanding position in the world's estimation. In fact, it is a question whether the constant discussion of matters which have been thrashed out over and over again from time immemorial, has not added to the confusion, and caused more unsettlement than ever before.

If, then, the real power of the Church does not lie on its institutional or its intellectual side, where is it to be found? The answer to this is clear that this power does not reside in the Church at all, but in her divine Head, Jesus Christ, the Son of God. If the Church is to have any commanding influence upon the world it can only be so by the exercise of power derived from Him It is here that the importance of emphasizing the divinity of Christ is clearly apparent, because it is only divine power which can enable the Church to become an effective instrument in the progressive raising of humanity to a higher level. The moral teaching of Christ and its social implications are very important, and must be upheld as an ideal for men to follow, but rules of morality would be as ineffective in bringing in the Kingdom of God as the law was to make Israel a righteous nation, if it were not for the fact that Christ now comes into the hearts of men by His Holy Spirit and becomes an energizing power in their lives.

With Christ, the Son of God, as her divine Head, and herself "the Fulness of Him that Filleth all in all", she can appeal to men to cooperate with her through the power of the Living Christ, to whom all power and authority in heaven and earth has been intrusted, to make this world a very different place from what it is and more in conformity with what Christ would have it be.

It is a mistake to suppose that men and women of today will not believe in Christ as the Son of God. It may be hard to convince them because the Church herself shows so little evidence that she really believes this herself, since she does not seem to be conscious of the possession of this transcendent power; nor does there seem to be much evidence of its influence upon the lives and characters of her members. For sad to say, sometimes those without feel that those within the Church are no better, if as good as themselves.

But that the power of Christ is real is shown by the fact that He has manifested His Power in the lives of multitudes of His followers in all lands, and at all periods of the history of the Church.

Take the case of St. Paul; his influence has been world-wide and will continue to the end of time, and the secret of that stupendous influence is revealed in his own words: "Nevertheless I live yet not I, but Christ liveth in me and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me."

If Jesus Christ were allowed to manifest His power through the lives of all those who profess to be and call themselves His followers, then the Christian Church could conquer the world, because she would be the greatest power in the world.

Christ has shown what wonderful things He can do, through the many burning and shining lights scattered throughout the world during the centuries of the Christian era; and it should be the business of the Church to proclaim this power of her Divine Head, and to seek to awaken in the hearts of her members a burning desire, a holy ambition to be so filled with the Spirit of Christ, that He may be able to manifest His Power and Presence through them.

This is the only way in which the Church can prove that her religion is from God, and can thus conquer the world. It is not by her machinery or organization that she can become a mighty power among men, but through being able to produce radiant personalities, who can bear witness for Christ in a far more effective and convincing way than by any amount of organization or apologies for Christianity.

So would His Kingdom come speedily, whereas, if we so-called Christians are content to be only Christians in name, and without the inspiration of the Spirit of Christ, then will His Kingdom tarry, and His hopes of its speedy coming be indefinitely delayed and postponed.

During the Great War men's minds were moved by a Great Hope; that when the conflict was over we would not sink back again to the old level, but would move on to a new and higher order of things. This hope has in a great measure faded away. The Christian Church failed to rise to the greatness of the opportunity, but the Hope, though sadly obscured, is not lost. Christ, the Divine Head of the Church, can use His power to create as great and radiant personalities as the Church has ever seen, who can go forward under His Leadership to a higher and nobler conception of human life and thus bear convincing witness to the world that Jesus Christ is the Son of God.

The Call to the Church.

O Bride of Christ, beloved by Him,
Why are thine eyes of faith so dim?
Dost thou not know His mighty power
Is thine to use this very hour?

The world in awful anguish lies
And heavenward lifts its pleading eyes,
Body of Christ, His Hands, and Feet
Thou must the mighty issue meet.

Fulness of Him, who filleth all,
Who never heedless, hears thy call,
His glorious gifts are thine to share
With all His creatures everywhere.

O Church of God, why dost thou deem
His promises an empty dream?
Shake off thine unbelief and be
His angel to humanity.

(To be concluded.)

(Note: In the first article of this series a quotation from Aldous Huxley was given and he was referred to as a Scienist, which was a mistake, which the writer regrets to have made.)

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by Mr. George Kemp, of Richmond, Va.:

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."—Isa. 58:13, 14.

Who will send one from the far-away places as well as very near us?

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

XX.

WE may now contemplate the joyous possession of the land by the descendants of that man, Abraham, to whom and his seed it was given by an inviolable covenant. Let us be reverent as we trace the unfolding of that mutual understanding between "the friend of God" (2 Chron. 20:7; Isa. 41:8; Jas. 2:23) and the Jehovah whose word cannot be broken (Isa. 55:11; Jno. 10:35).

When he was called out of Ur of the Chaldees, Abraham was assured that in connection with the joyous possession of the land all the earth should be blessed (Gen. 12:1-3; 13:14-17; 18:18; 26:4; Gal. 3:14). This compact was renewed after the victory over the invading kings (Gen. 15:1-5); again when his name was changed from Abram to Abraham (Gen. 17:1-8). The apostle Paul warns us that

The Promises of God to Abraham,

and to his seed, cannot be abrogated by the provisions of the Christian dispensation. For we read in Rom. 11:25, 26, "Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, 'There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob'." And in verse 20 we have the assurance that "the gifts and calling of God are without repentance".

Now the writer of the Epistle to the Hebrews, in reviewing the covenant with Abraham, sums up the argument by the concluding words, "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:34). History vindicates this postulate. Abraham did not inherit the land in his day, but sojourned in it as a stranger (Heb. 11:8-10). But the preservation of the race of which he is the father (Matt. 3:9; Jno. 8:39) is

The Ethnological Miracle,

as we have shown previously. And the presence of that race in our midst is the pledge of the purpose of God to give them the land in His own time and way.

At present we may be heartily alive to the moving in that ancient people of the pulsations of hope that they may yet possess the inheritance. The student of prophecy beholds with deep concern the ebb and flow of that modern movement called Zionism. At one time it seems to be most assured that the occupancy of the land will be a question of but months; again we hear of deflections from the ranks, of hesitancy, of discouragements unexpected, of utter repudiation of the entire scheme on the part of some. But that has been characteristic of all great developments. And we may not be surprised.

However, we who see the plan of God in His Word know that the method of obtaining possession of the land which is now operating among the Jews is not God's manifested way. He will suffer them to go there in unbelief of the Messiahship of the Son of God.

They Will Resort to Statecraft

to get their possession; He intends to give it to them. They see only the earth-plane of acquisition; He will show them the heavenly view. But of this we may be sure: They will be in the land and evidently occupying it in national consciousness. The flag is ready for unfurling; the elements of diplomacy are ripening; the expectation of making Jerusalem the center of a great commonwealth is a burning light on their pathway. Plans for the restoration of the temple are ardently contemplated. Vague rumors reach us of columns and chapiters being ordered in the marble yards of Southern Europe. It has even been hinted that if Mohammedan resistance to the surrender of the temple precincts be insurmountable, another site will be secured. We are told that a school for the Levites is operating in which the revival of the ancient ritual is anticipated; and as well preparation for the renewal of the priestly family and the sacrifices which since the fall of Jerusalem in A. D. 70 have ceased.

All this must warm our hearts; for we do know that when our Lord Jesus comes again

He Will Find the Inhabitants of Jerusalem

and the House of David abiding in the old precincts. That is clearly outlined in Zech. 12:10; and is indicated by Mal. 3:1, when the sudden coming of the Lord to His temple is declared. To relegate this latter prophecy to our Lord's presentation in the temple as a child may be permissible for illustration (Luke 2:21-38), but it is not a complete fulfilment. For we must not forget that as Zech. 12:10 unfolds a bitter mourning over the tragedy of Calvary, when they shall look upon Him whom they pierced (through the agency of the Romans), so when He comes suddenly to His temple, He will sit as a refiner and purifier of silver; and the sons of Levi shall be purged as is silver and gold. Therefore, we have much for which to be grateful in that our eyes may see and our senses apprehend the beginning of the unfolding of the marvelous drama of the ages.

The land is now being possessed in the

Birth-pangs of a Longed-for Liberation.

In the days of the Czar of Russia multitudes of Jews wearily trod the rough roads, from the scenes of their persecution to Palestine for the comfort of at least being buried in the soil of their long-ago departed ancestors. And every effort now being made to bring about the establishment of a Jewish state is fraught with perplexity and heavy burden-bearing. But when He gives them the land it will be for joyous possession. God has declared His pledge of remembrance in the assurance of Deut. 11:12, "A land which the Lord thy God careth for; for the eyes of the Lord are always upon it, from the beginning of the year to the end of the year". And again, the fulfilment of the divine purpose will be as "days of heaven upon earth" (Deut. 11:21). Then at last shall Jerusalem be the joy of the whole earth; and from it shall go forth the law to exalt the nation and to commission its people as messengers of good will to all nations (Ps. 48:1-3; Isa. 1-3). We have long rejoiced in the adornment of our ordination services by the classical rendering,

"How Lovely Are the Messengers",

oblivious of the ultimate intention of the prophecy upon which its inspiring words were founded, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, 'Thy God reigneth'!" "Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem" (Isa. 52:7, 9).

This will be the era during which the wonderful promises of Isa. 60 shall be accomplished. Far too long has the Church monopolized that matchless chapter as exclusively pertinent to its own glory. Let us be honest and allow, as we have previously seen, that the vision of Isaiah was concerning Judah and Jerusalem (Isa. 1:1; 2:1). For truth to tell, the titles over the chapters and column headings are not authoritative. It is not the Church, but the nation, restored to the favor of God and in its own divinely conferred possession that is the primal perspective of this glowing prediction. Here in this chapter lie the promises of enlargement, supernal light, the votive offerings of the Gentiles. This people is to be

"A Joy of Many Generations".

"Violence is no more heard in the land, wasting nor destruction within its borders." In Isa. 49:13, 23, the exultant cry goes forth, "Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted". "Kings shall be thy nursing fathers and queens thy nursing mothers."

Let us stand in retrospect at the Council of Jerusalem, and hear the presiding officer, James, utter his pronunciamento, after St. Peter had described how God had through him made the announcement of salvation to the Gentiles through the household of Cornelius (Acts 10): "Simeon (Simon) hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets; as it is written, 'After this **(evidently the incoming of the fulness of the Gentiles of Rom. 11:25)**, I will return and will build again the tabernacle of David which is fallen; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the creation.'" (Acts 15:13-18; Amos 9:11-12.)

Surely we must see and believe that "all that the mouth of the Lord hath spoken" challenges our recognition of this wondrous truth that from the "valley of dry bones" (Ezek. 37) there shall rise a mighty nation, joyously inheriting the land given to Abraham, after the centuries of wandering, blindness and unbelief. And certainly we shall echo the Psalmist's exultant cry, "Sing unto the Lord a new song; for he hath done marvelous things" (Ps. 98:1).

WHY IS MODERN CHRISTIANITY UNCONVINCING?

By S. M. Shoemaker, Jr.

Rector of Calvary Church, New York City.

(Note: The following sermon was delivered in the Cathedral of St. John the Divine, New York City, on Sunday morning, November 10.)

"If the salt has lost its savor, wherewith shall it be salted?"—St. Matt. 5:13.

"If salt becomes insipid, what can make it salt again?"—Moffatt.

IF we are not, we all ought to be concerned over the widespread decline in the influence of organized religion in the modern world. We find the churches impotent to make the claims of Jesus Christ compelling, or even relevant, for great masses of typical modern people. Those who most need the power and the peace of religious assurance are often those who are farthest from its reach. Any Christian who is not disturbed about the way matters stand is an ostrich with his head in the sand.

Now, it is perfectly natural for us to put the cause where we are not ourselves responsible for what has happened. We can say justly that the world in which we live has gone mad after pleasure and will not think about its soul. We can say that our generation is infected with the materialism which has been born of our joint prosperity and scientific progress. We can say that for a variety of reasons they are preoccupied with this world to the exclusion of the claims and interests of the other, and have forgotten and fallen away from the religious ideals which they learned in their youth. It is easy to say "they" and point the finger.

But I suspect that the real reason why modern Christianity is not more convincing lies in the Christians themselves. The problem is "we", not "they". The salt has lost its savor. Modern Christianity is tasteless to the palate of the ordinary unbeliever and outsider. When original Christianity broke on the pagan world, a world in many respects rather like our own, it broke with good news—NEWS, mind you, not advice. The lives of that little company about Jesus were headlines in the world of their time, and they were so different from the life about them, so superior to it in their faith and their unconventionality and their love for each other and their triumph over temptation and death, that the pagan world was startled, excited, almost frightened. This thing did not depend upon great minds or outstanding personalities. The remarkable thing about Christianity was precisely that it could create so much of a stir with such a lot of human scrubs and nondescripts, all of whose faculties and perceptions and values had been so immeasurably heightened through their contact with Jesus Christ. Christianity won out over paganism, not through superior intellectual arguments, but by a more workable way of life.

We are trying today to argue with an unbelieving generation by the refinement of our teaching methods, by running after the intellectuals, by the efficiency of our church-machinery, and by the outward appeal of large memberships, great edifices and stately services. These things say almost nothing to our generation. They think about a bare-footed Carpenter, and His little company of friends; His faith in God and His direct attack on human hearts —and they wonder what on earth all these religious accessories have got to do with Him. They know that there is no necessary connection between the outward prosperity of the Church and its inward fidelity: the Church of Jesus' time was successful enough, but the heart was gone out of it. It had as good teachers in it as the times could supply, but for all their meticulous information they neglected the great matters of mercy and the love of God. They had their great Temple and their rituals and their sacrifices: but there was no pith nor savor. None of these outward things will save the Church of our day. We are wide of the mark if we think that the intellectual approach, or more money, or bigger churches, or better organization can save the soul of the Church, or commend it to our age. The only way to argue with the kind of age in which we live is to argue by means of a richer and more adventurous life. Our age is no different from any other past age in some respects: for all our fancied intellectuality and modernism, we still stand in the presence of the mystery of our own existence, bounded by nothingness and death. Evil is still here, and conscience. The great mysteries have never had the heart of them plucked out: only the religious interpretations furnishes a working clue. The best argument for religion is still a faith that overcomes the world, the one unanswerable thing about genuine Christians is their greater inward security and their profounder spiritual joy.

Now have you and I found that great security in Christ, and that profound spiritual joy, and that adventure to which He admits those who make His way their own? It is no more use for us to criticise the church in general than to criticise the world in general. Who is the church if not you and I? Why is our Christianity unconvincing? Why has the salt of our lives lost its savor and become insipid? I want to try to give you some reasons for it, and then if possible some remedies.

First, most of us have never seen the kind of challenging individual Christian that makes us feel that he has found a universally workable way of living. We have all seen good people, most of us have seen a saint or two: but for all our admiration, they seem detached and different; and we could not climb on board the thing they had nor make it our own. Either they or their circumstances seemed utterly unlike ourselves and our circumstances. Sermons and good religious ideas do not provide the thing that I mean. Religious leaders do not always provide it, unless they are very close to the needs and situations of ordinary men and women. Through this lack, many of us have come to look upon true religious experience as something to be sought but never quite to be found. We settle down into spiritual mediocrity and half-converted living.

Second, a great many of us have never made a decisive start in the Christian life. We were baptized and confirmed, perhaps; but let us be frank, we were never converted. Perhaps in our pride we said that we were brought up in the Episcopal Church and did not need to be converted. I quote to you from a letter of the great Roman Catholic, Baron Von Hugel, to his nieces: "After all every soul, boy or girl, as they grow up, have to pass through that delicate difficult crisis, when they themselves have deliberately to will the right and God. Even when the training and example have been perfect, and when the natural character is specially good." Have you ever been through that "delicate difficult crisis", where you gave yourself entirely to God, preferably in the presence of another human soul as your witness? I could tell you dozens of stories of conventional church-members, men and women, whom I have seen go at long last through that crisis; and watched them come into a whole new life of joy and power when they had done it.

Third, though we may have made a beginning with Christ, many of us have never gone back and cleared up our own past, so that we started with a clean slate. I know that there are heaps of men and women who can never find and keep a true experience of Christ unless they dig back into their own history and make right with others the things which have been wrong. Some time ago a woman began coming down to my church: she was nervous and terribly self-conscious. She kept coming to church, and she did not seem to make much progress. This past summer she went to her daughter and her daughter-in-law, with neither of whom she could get along, and she made a clean breast of her own wrongs in the relationship with them. Not only did it restore their relationship, but it let the power of God into this woman's life, so that she got release and freedom from herself. Many of us here today will never get any further with God until we make right an old grudge, a resentment, an unforgiving attitude, or perhaps restore something that does not belong to us. We like to say that this belongs to the distant past; but what is still a factor in your present consciousness, belongs to your present. I almost never talk to any one about finding Christ that there is not something of this sort to be cleared.

Fourth, many of us carry about with us something on our minds which we have not trusted to God. It is often a fear: fear of illness, fear of poverty, fear of old age, fear of competition, and of the loss of friends. We hate it, but we cling to it. We may be worried about somebody, our friend, our sister, our child—they may be sick, or they may be in spiritual danger: and instead of trusting them to God, having done what we could, and leaving them to Him in prayer, we fuss in our souls about them, worry, and consecrate our worry by saying to ourselves that we ought to worry. We ought never to worry. To be concerned is one thing, to fret is another. Jesus never worried where He could not help directly. There is, I am convinced, an area of unentrusted territory in the inner life of many a Christian. And Christians who do not trust on

the inside are insipid always on the outside. The robust faith that "all things work together for good to them that love God" is the surest mark of a believing Christian, and it is the strongest weapon we have against the unbelief of the world.

Fifth, how many of us know the gladness and the liberty of sharing a genuine experience of Christ with others? The first-century Christians were marked by contagious enthusiasm. Something perfectly tremendous had happened to them. They were frankly excited about Jesus Christ. Are you? When you see a couple on the verge of divorce, can you help Him to come into the situation and clear the air? When you find a woman worried to death by fears and self-pity, can you bring Christ into the picture, who alone can change it? When a man asks you for a quarter on the street, can you give him something more than a piece of small change? When you meet spiritual indifference and unbelief, have you in your possession so radiant, so enthusiastic, so contagious and joyous an experience of Christ that you can meet it, not with argument so much, but with an obvious possession which is its own argument? Until we are far enough along to talk with people naturally about Christ, we are still self-conscious Christians. And they are usually insipid Christians.

Sixth, we need the fellowship of other Christians who will hold us to the very highest, and challenge us to keep moving in the spiritual life. Let us be honest, most of our clergy and fellow-workers in the church are so busy encouraging us that they often say things to us which are not true, and which let us down by leaving us contentedly where we are. Many is the time that I have heard some one speak of their dissatisfaction with their religious life to another Christian: and heard that Christian reply, "Oh, but I have always admired you so much. **You** haven't anything to worry about. I wish I were as good as you!" Far better to sit down with them in genuine honesty and let them tell you where they feel their religious life is defective, help them to get off their minds the particular thing that is worrying them, and if possible bring them to a complete consecration of themselves to Christ. A lot of us might be described in a phrase of Giles Randall, writing way back in the seventeenth century, "Poor souls after many years travelling being found in the same place and going at the same pace." Isn't that a terribly accurate description of many of us Episcopalians, "After many years travelling being found in the same place and going at the same pace?" And doesn't it come from being taken for granted by our spiritual leaders and associates?

How in the world are we going to stir out of the spiritual lethargy and dullness which holds us? Wherewith can the salt be made salt again?

There has got to be born a profound conviction that the Church can never move the world traveling at its present rate, and living at its present level. No amount of analyzing the situation in long reports, no amount of pointing to our fine churches, or looking on the bright side of things will do. We are in a desperately serious situation. Blind optimism and stupid complacency will drive the world yet farther from us. We need to look down deep into the poverty of our own souls, and realize that the great need lies right there. We are setting about frantic and atheistic financial drives to support our institutions, we have retrenched our missionary enterprises, our spiritual leaders are driven to death with executive and financial obligations, because there is not enough religion in the church. Going as we are going, I think there will be no more religion generated than we have had. We need to repent of a great many of our present church-methods as we repent of our sins, for at heart they ape the world and distrust God. There has got to come a radical conviction in the church that we must turn our attention in a different direction if our present administrative and financial worries are not to grow worse and finally swamp us altogether. Unmet financial needs are but a symptom of our anaemic spiritual condition. The most disturbing thing about the church today is the condition of our own souls. We have no spiritual possession with which to compel the attention and the allegiance of the world.

If you ask me the way out, I say frankly, convert the Christians. I mean by conversion, at its beginning, a perfectly definite experience which is open to us all through the gateway of personal surrender to the Lord Jesus Christ. I believe this spreads into countless applications, but that the heart of it has been lost if the life is not forever marked by being centered in God and His Kingdom in the world, by peace that is not ruffled by trouble, by strength in the hour of temptation, by enthusiasm for Jesus Christ, by sensitiveness to the motions of the Holy Spirit, and by the power to bring about conversion in the lives of others. I believe that those of you who are living outside of that experience are living below par. Show me a period in the church's life, from apostolic times downward, that has been marked by true conversion of individual souls to Christ, church-members as well as outsiders, and I will show you a period when the salt got back its savor. Many say to me that all this personal religion leaves out the social implications of the Gospel. It shouldn't, and it is defective and incomplete if it does. But in my judgment we have been asking people to apply in racial, political, industrial and international matters the Spirit of Christ before we were sure they knew that Spirit in their own homes and their own souls. You can't apply what you haven't got! The need of the Social Gospel, like the need of the Church at large, is for an enrichment of its own inner life and a deeper understanding of the meaning of our whole Christian enterprise.

We need to be converted. We need a horde of surrendered Christians turned loose within this church of ours. If we have given our lives to Christ without reserve, we shall be concerned for the spread of His Kingdom though the world. We shall know in ourselves that the counterpart of enthusiastic missions amongst foreign peoples is enthusiastic personal evangelism and witness amongst our friends at home, who need it just as much—and that none of us has really found Jesus Christ who is not a missionary for Him. If every man and woman in this cathedral were doing what they ought to be doing, they would be winning lives one by one for Jesus Christ. They would get some salt back into the insipid church! The deepest reason why you do not do it is the same reason that kept me from doing it for years, not the fear nor the reticence which we allege, but our poverty of spiritual experience, our want of caring enough to learn how, our not having been held up to it by our ministers. I am not asking you to do anything which is not now being done by lay-people right here in the City of New York, and I can take you to see them if you want to know how they do it.

Let the Church begin to pray for revival, not in China or Africa alone, but right in its own lethargic midst! Let the Holy Spirit begin again to fall upon us and capture us and change us and liberate us! Let us begin to be as vocal about Christ and His Church as we are about our common human enthusiasms! And the Church will once again be convincing, it will commend its Gospel to an indifferent world without because it will have transformed its own world within, and it will win back the savor which belongs to it by its birthright. For the salt and savor of the Church is its consecration to our Lord.

THIRTY YEARS OF THE CHRISTMAS SPIRIT.

The Children's Home Society of Virginia Greets Its Friends.

Christmas marks an event in the life of the Children's Home Society of Virginia this year, for the organization is rounding out three decades of continuous service to the dependent children of the Commonwealth.

Thirty years ago it entered the field as a pioneer in child welfare work and today it stands the only organization of the kind to which the dependent white children in Virginia's one hundred counties can turn for succor. Through the generous support of Virginia people, we have been able to care for more than 4,000 boys and girls, many of whom are now useful citizens of the Commonwealth, and the present year finds us with more than 1,000 children as our wards.

This will be the happiest Christmas in the history of the Children's Home Society, for much has been accomplished during the past twelve months, and we face the New Year practically reorganized on a basis that will enable us to render a far more efficient service than ever before. This is our Christmas present to the people of Virginia, and perhaps the very best part of it is that our reorganization brings us closer not only to the children, but to the men and women in each Virginia county who from now on will have a direct contact with the society and an actual part in planning for and caring for the little ones who come under our wing.

So, in a happier holiday spirit than ever we are planning a real Christmas party at the Receiving Home in Richmond, where some seventy boys and girls are comfortably housed. The society extends to each and every one of its many friends who have helped us in the past, and to all to whom the welfare and happiness of little children is dear, a warm invitation to be with us at least in spirit at our Christmas party. Whatever you may wish to share of your abundance with them will be most gratefully received.

To the thousands who have helped us in the past to care for the homeless, to give to them the opportunity to which every child is entitled; a chance to grow up to be useful men and women, the Children's Home Society extends the greetings of the season.

Merry Christmas and a Happy New Year! May we work together hand in hand in the years to come in the greatest service of all, the service to homeless children.

RING IN HEALTH!

By Elizabeth Cole.

In the olden days any one could be a bell ringer. Sometimes a citizen had to pay for the privilege and if a man abused the honor he had to pay a fine. In All Saints' Church at Hastings these words were written:

"This is a belfry that is free
For all those that civil be,
And if you please to chime or ring
It is a very pleasant thing."

All through history from the sixteenth century, which was the golden age of bells, chimes have called out to people their cheerful messages—usually telling a story. For example, when the old year was departing the bells would be tolled in sadness for the dying year—then when twelve o'clock had struck the merry peals shouted forth their welcome to the new year.

And it is interesting to realize that the cup given for prizes in sports or deeds of bravery is in reality a bell inverted. Truly the bell has always been a happy symbol and bell ringing suggests picturesque tales of all times.

It seems fitting that on the gay little Christmas seal for 1929 a bell ringer should be portrayed. He is tugging at the heavy bell, ringing in health, a joy in living, for the new year.

Each year the seal is decorative and brings its message of health at the Christmas season to remind people that sickness can be prevented. So well known have these stamps become, indeed, that it is interesting to realize they originated in a small way only twenty-two years ago. In 1907, the first seals were sold in this country to help build a tuberculosis pavilion in the State of Delaware. Miss Emily P. Bissell had read about a postal clerk in Denmark, whose idea of decorating Christmas mail with the stamps to secure money for a children's hospital in Copenhagen, appealed to her. Through her efforts the sum of $3,000 was raised that first year. From a small beginning then the seal sales have grown and flourished every year until today this cheerful method of raising money is an annual event without which the Christmas season would not be complete.

Thanks to this tiny Christmas seal, state after state has been organized to attack tuberculosis with a scientific program. Together, led by the national body, they have brought into existence nearly all of the present-day community machinery that combats this disease. Money raised by the Christmas seal is not sufficient to build and conduct hospitals, clinics, open-air schools and other necessary measures, so the tuberculosis association's program consists largely of preventive work and of arousing public opinion to the need for institutions that can be maintained by official agencies, state, county, municipal, or federal. The Christmas seal campaign is an intensive educational campaign which has helped to bring about the passing and enforcement of health laws; the placing of tuberculosis specialists and nurses in many communities; the circulating of printed matter on disease prevention in schools, homes, and factories. An active public interest in tuberculosis control has been instigated among civic, political, commercial, social, and religious groups.

The funds raised from the annual seal sales have always been used in the communities where the seals were purchased. Only five per cent is contributed to the National Tuberculosis Association which acts as a clearing house, or in other words, as the hub in the big wheel of coordinated health work. In this way a feeling of personal and proprietary interest is created in those who support the sales.

And this support is stupendous. Advertising agencies, motion picture theatres, editors, publishers, women's clubs, business men's clubs, parent-teacher associations, labor unions and lodges have given such generous cooperation to the national and local tuberculosis associations that without their help the programs could never be so successfully carried through.

Indeed that loyal help given by rich and poor, children and grown-ups, individuals and groups is of more permanent benefit than the money itself. For it means that all people have been made aware of the fact that sickness prevention is possible—that health is purchasable. The educational value of the seal is inestimable.

This year again the seal carries its message of health throughout the country. Every one in December has a chance to be a bell ringer as in the olden days. "Ring in a year of health with the merry Christmas seal" is the story that goes out into the world on millions of letters and packages this joyous Christmas season.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question 1—What do Bible teachers have in mind when they speak of Daniel's seventieth week in chapter 9:24.—R. F. W., Palmyra, Pa.

Answer—The parenthetical period (thought to cover years) between this Church Age and the Millennium, during which time the Anti-Christ (Satan incarnate) reigns on the earth. For further information see Clarence Larkin's very helpful book, "Daniel", sold by E. Sanders, 1930 South Logan Square, Philadelphia, Pa.

Question 2—Was the prize mentioned in Phil. 3:14 eternal life?—E. V.

Answer—The prize Paul was seeking was not salvation. That he always had (1 Cor. 1:10; 2 Tim. 1:9; Heb. 7:25, etc.). The prize he is striving for is the reward spoken of in Rev. 22:12, and 11:18.

Book Reviews

THE UNIVERSAL PRAYER. By Rev. James Sheerin. Cloth; pp. 126. Published by Skeffington & Son, Ltd. London, England. Price 2/6 net.

With the changing religious ideals and the demand for the simplicity of the presentation of Christian truth, there is always need for a fresh exegesis of this memorable expression of faith. Dr. Sheerin has done a good work in a small compass and produced a thought-provoking contribution to the literature of the day.

There is a pungency of suggestion in his way of putting things and a heartfelt revelation of his own conviction of the deeply spiritual value of this form of petition early adopted by the Church as the pattern of prayer.

His plea, "Living as if prayer were as much a part of life as any other act, is to live the prayer life. There comes a time in the life of good people when this mood is constant and without observation. It becomes a normal and unconscious habit. Prayer for success in business, or in work of any sort, is not necessarily materialistic or selfish. The praying man works better and fights better. He understands his work better," is deeply felt by every one who knows the life of prayer. And he enjoins that the Lord's Prayer is a communistic prayer, for "it is always primarily social. It teaches us not to pray for ourselves alone, but for others".

We may be allowed to question two perspectives of truth which he treats confidently. He has no sympathy with the return of our Lord to reign on earth; he utterly rejects the New Testament doctrines of the personality of Satan. His work would have not been the less persuasive had he omitted these objections to the historic faith of the Church, embalmed in its liturgy. But that will not impel us to reject the rest of his admirable treatise.

Kenneth Mackenzie.

INDUSTRIALIZATION OF THE SOUTH—PAST AND PRESENT. A PRESENTATION OF THE SOUTH BEFORE THE INSTITUTE OF PUBLIC AFFAIRS, UNIVERSITY OF VIRGINIA, AUGUST 10, 1929. By Richard H. Edmonds, Editor, Manufacturers' Record, Baltimore.

All Southerners owe a debt of gratitude to Richard H. Edmonds, editor of the Manufacturers' Record, for his able presentation of facts regarding the Industrialization of the South, Past and Present.

We owe it to him that the world will become familiar with the marvelous development of the South in recent years; and we are glad to know what a substantial basis we have for our faith in its future.

The report is both interesting and instructive; and as such we commend it to all who are interested in the industrial development of the South.

N. D. T.

TURNING POINTS OF GENERAL CHURCH HISTORY. By Edward L. Cutts, D. D. Condensed and revised by William C. Piercy, M. A. Cloth; pp. 323. Published by the Macmillan Co., New York City. Price, $2.25.

This volume, first issued in 1877, comes now to us in an improved form. Mr. Piercy has done a good work in bringing it up to date and so reducing the subject matter as to

allure the busy man who finds the reading of Church History an unattractive pursuit.

Certainly most of folks are lamentably informed on this matter. And yet no theme, apart from the study of the Word of God, is so essential to a balanced comprehension of the design and status of Christianity as Church History. It is fascinating, informative and stimulating.

Here is a volume which gathers the main points of that engrossing sphere of students a clustering of events and personalities which gives to the reader a clear retrospect of the most vital record ever written of the doings of mankind. The occupied man in the affairs of life can read one chapter a day and in time become possessed of a knowledge that will surprise him; and conversely qualify him to hold discussion on the matter intelligently and persuasively.

Originally published under the auspices of the Society for the Promotion of Christian Knowledge, it has the charm of simplicity and directness which appeals to popular needs. A very excellent table of contents, as good as an index, supplements the latter which lies at the close of the volume for reference. Among the attractive chapters are "The World Prepared for the Church", "The Apostolic Church", "The Sketch of the Roman Empire to the Conversion of Constantine", "The Worship of the Primitive Church", "Monasticism", "The Mohammedan Conquests", "The Crusades", "Medieval Developments" and "The Reformation". There are forty chapters in all, some taking only four to twenty pages. Therefore, the book will be easy to cover, a little a day, in one month. There is nothing better in its line that we know. And it is sincerely commended. For once its facts are in some degree assimilated, the reader will press towards the larger contributions in this field of study with genuine zest.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

SUGGESTS ELECTRIC LIGHT.

Mr. Editor:

The writer suggests that the name of Jesus be placed, in letters of electric light, high up, on the four sides of the steeples of all Christian churches, so that those in sickness or in health who look may be reminded that there is one who said:

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

"That whosoever believeth in him should not perish, but have eternal life."

"And the Lord said unto Moses, make thee a fiery serpent and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

"Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else."

"There is no god else beside me: a just God and a Saviour; and there is none beside me."

"And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And, whosoever will, let him take the water of life freely."

"And him that cometh unto me I will in no wise cast out."

As dance halls and other such places use electric light to light the way to the under world, shall Christian churches not use electric light to light the Way to Heaven?

F. W. Rochelle.

Chester, N. J.

CHURCH AND POLITICS.

Mr. Editor:

I am a subscriber to your most excellent journal, the Southern Churchman, and have read with satisfaction your article entitled "Radicals", in the issue of September 14, 1929. Shortly before that date, in conversation with the dean of one of our cathedrals, touching the efforts of our Massachusetts committee in presenting a resolution to the General Convention, asking that the Episcopal Church be kept out of politics, he said, despairingly, "But we have not a Church paper with us". I at once recalled a pleasant correspondence with Mr. Alfred B. Williams, after the General Convention, when I mailed a copy of our statement to him, and in his reply he said: "For one, I hope very earnestly your organization will continue, and think you have every reason to congratulate yourselves on success. So long as there are organizations of busy, grievously mistaken people trying to take our Church into politics, they must be met with counter organizations—at least to prevent mischief."

It is interesting to have received from Bishop Gailor almost these exact words.

We have not forgotten your kind interest shown by publishing in your paper our resolution, and thereby gathering signatures for us. I might mention here that I have personally had interviews with thirty-five of the bishops and clergy, all in sympathy with our point of view.

I will enclose a copy of our statement, which will refresh your memory as to what was done by us at the General Convention, and where we officially stopped. The blanket expression, "Keep the Church out of politics", covers the difficult situation created by all subversive movements under alleged religious sanction. If we can prevent our National Council getting the Episcopal Church wholly in the Federal Council of Churches at the next General Convention, enough will have been done to save the situation. This should be aimed at the next two years through an accurate, dispassionate statement of facts.

The recent events at our cathedral reveal the indisputable fact that such groups as the C. L. I. D. and Fellowship of Reconciliation are organizations working continuously on lines inimical to Church and government.

I am taking the liberty of sending you to read the latest from my friend, the Rev. Prebendary Gough, who has done valiant work exposing Christian Socialism in England.

We have called our committee together and formulated plans for continued work.

Mrs. Edwin Ford.

Cambridge, Mass.

BIBLES.

Mr. Editor:

It may be of interest to you and your many readers that St. James' Chapter of the Brotherhood of St. Andrew of Richmond, Va., some years ago inaugurated a movement and the same was adopted by the Bible Society of America, as follows (American Bible Society): St. James' Chapter sends through the Bible Society one Holy Bible to some family every Sunday during the year, or fifty-two Bibles each year, and has done so for many years. Any one who would like to get in touch with the Bible Society can do so right here in Richmond.. It was St. James' Chapter that wrote the American Bible Society, asking what it would cost to send a Holy Bible daily, weekly or monthly. The Bible Society has our record, and we are very proud and happy to have thought of this then.

Henry Lee Valentine.

PROTESTANT EPISCOPAL.

Mr. Editor:

I am an old woman. I am **Protestant Episcopal** and hope your fight will win the privilege for the next generation to remain Protestant Episcopal with all the words imply.

Miss Georgia H. Beeson.

Williamstown, W. Va.

AN EXTRA GIFT ON CHRIST'S BIRTHDAY.

Mr. Editor:

I feel like making an offering to missions, an extra, since reading the message of Bishop Anderson on the front page of the Southern Churchman.

Please send it where it will do good. If we all might make a little extra gift on His birthday to those who leave home and country to carry His gospel to all the world, as He commanded!

I feel profoundly grateful for our new Bishop, also for the splendid place you gave his appeal on the front page of your paper. God bless him in his work! And God bless you.

Hope.

Elmira, N. Y.

Editor's Note: A cheque for fifty dollars enclosed in the above letter has been forwarded to Archdeacon Neve to help make up a deficiency in appropriations for Mountain Missions.

Church Intelligence

Evangelist.

Dr. Larkin W. Glazebrook, lay evangelist, on a preaching tour through our western dioceses, takes time from his busy day to send us his itinerary and the following copy of his report to Bishop Walter Mitchell of his recent visitation to the Missionary District of Arizona. He writes:

"This is a great country. Our Church is doing a great work in this far western country under splendid leadership."

The Report.

I arrived at Williams the afternoon of November 5 and was met by one of your splendid laymen, Mr. Stevenson, who motored my family around this interesting neighborhood until time for my train to leave for the Canyon.

On the evening of November 6 I returned to Williams, and after sending my family on to Los Angeles went to the residence of Mr. Stevenson, where I was most cordially entertained during my stay at Williams.

The afternoon of the seventh I met in the parish hall with the Woman's Auxiliary of that region and was privileged to address twenty-five women and a dozen men. At 7 P. M. there was a special supper conference, of which the entire time was given to me. There were about seventy-five persons present who had come from many points within a hundred miles of Williams. Bishop Mitchell came all the way to Williams to welcome me and introduce me. It was a very happy beginning to my work in this Diocese.

I took the midnight train to Phoenix, arriving there the next morning at 7 A. M., and was met by Dean E. S. Lane, of Trinity Cathedral.

On Sunday morning, November 10, I attended the early service at the cathedral, and was then privileged to go through the different grades of this Sunday school. I found fifty children in the primary department, seventy-five in the kindergarten, and about three hundred of the upper grades met in the cathedral church, where, with their own choir and lay reader, I enjoyed their short service and was privileged to speak to them. At the 11 o'clock service I spoke to a congregation of four hundred and fifty outstanding men and women. During the afternoon I visited the Government Indian School, where I was greatly interested in seeing the eight hundred young people assembled there.

Monday, Armistice Day, being a holiday, no appointments could be arranged, but I was privileged to see the many who had come to this city of 75,000 people, and in the afternoon visited St. John's Mission, where I saw assembled another group of some three hundred boys and girls of the Apache and Pina tribes. In the evening at 7 o'clock I was invited to be the honored guest at a banquet given at the Country Club by the members of my fraternity (A. T. O.).

On November 12, in company with the Rev. Charles A. Dowdell, I visited St. Luke's Home for Tubercular Patients under the splendid direction of the Rev. Bertrand R. Cocks. I went to the beds of the thirty-five patients there, and after a pleasant chat with each presented one of my cards entitled "Jesus" to each of them. At 2:30 P. M. I met with the regional group of the Woman's Auxiliary and spoke to some sixty that were present. There were four clergy from places outside of the city present. At 6:30 P. M. a men's dinner conference had been arranged at the cathedral parish house. There I spoke to sixty laymen and twelve clergy.

November 13 I left Phoenix at 6:45 A. M., en route for Bisbee. Arriving at the Junction, I was met by my old friend from Richmond, Va., the Rev. William Cox, who motored me to the hotel at Bisbee. At 2:30 P. M. I addressed another regional group of the Woman's Auxiliary, with about thirty-five splendid women in attendance. At 8 P. M., at the Y. M. C. A., I spoke to a group of forty men. Twenty-five of these men came with their rector, the Baptist pastor, the rector of the Presbyterian church was also present.

November 14, after early communion, Mr. Cox drove me to Douglas. The rector of the parish, Mr. Simonson, met me and took me to the meeting of the Kiwanis Club, where I spoke to a group of eighty outstanding men. After this my brother's brother-in-law, Mr. Robinson, took me through the great smelters located there, and later in the afternoon Mr. Simonson took me across the border, where I was privileged to set foot on the Mexican soil and see the quaint town located there, where a detachment of Mexican Cavalry had just come in. That evening at 7:30 I spoke to a congregation of seventy-five people. After this service the Rev. and Mrs. H. B. Moore motored me to their home at Tombstone. It was a remarkable drive, a beautiful moonlight night. When we reached the Continental Divide, an elevation of 6,000 feet, we stopped and viewed the great surrounding country. The next morning my kind friends motored me to Tumson, where we arrived about 12 noon, and were greeted by the rector, the Rev. E. C. Tuthill. Arrangements had been made that I should lunch with the Rev. Mr. Huntington at St. Luke's Sanitarium in the desert, where I again was privileged to talk individually with the twenty-five young men. One of these men was a friend of mine whom I had known in Washington. To each of them I handed one of the little cards called "Jesus". Immediately after this visit a group of young men from the University of Arizona who are interested in the formation of a chapter of my fraternity, motored me through the grounds of the University, and at their house I met the other men of the group. The Rev. Mr. Huntington then took me to the new veterans' hospital, where I called upon a young man from Richmond, Va., who is very ill at the hospital, and was privileged to see this modern plant. At 7:30 I spoke at our church there to about one hundred who were present. I then took the 8:45 train for Los Angeles.

During my interesting stay in this remarkable country I was privileged to meet the Bishop, his Archdeacon and every clergyman of the Diocese except the rector of one parish. I have rarely ever seen a finer body of men, certainly none more loyal to their Bishop and the Church. All enthusiastic in their parochial work and many of them working in the desert and in remote places.

I also feel that the Bishop was very wise in calling three regional meetings of his Diocesan Woman's Auxiliary groups, at points where I was to be. These I feel added greatly to my opportunity to reach to every point of the Diocese.

I take the liberty of suggesting, especially to the clergy whom I was in close touch with, that they stress our great program of evangelism and personal work for Christ by individual laymen and women during the coming year, and hope that the Bishop may, in his next Diocesan publication, urge upon all of his people the advantage of every man and woman carrying forward the message which I was privileged to bring as the lay worker of the National Commission on Evangelism.

Dr. Glazebrook's itinerary follows:

November 6-30—Diocese of Los Angeles.

December 1-7—Diocese of San Joaquin.

December 8-15—Diocese of California.

December 16-January4—Vacation period.

January 5-12—Diocese of Sacramento.

January 15-25—Diocese of Eastern Oregon.

January 26-February 5—Diocese of Oregon.

February 7-15—Diocese of Olympia.

February 16-30—Diocese of Spokane.

New Dean for DuBose School.

DuBose Memorial Church Training School, Monteagle, Tenn., is to have a new dean in the person of the Rev. Albert G. Richards, D. D., rector of Emmanuel Church, Athens, Ga. The first dean of the school, the Rev. Mercer P. Logan, D. D., died a year ago, since then the school has been in charge of the faculty. Dr. Richards is an alumnus of Hobart College and of the General Seminary, and has had notably successful pastorates in Lake Forest, Ill., Mobile, Ala., and Athens, Ga. He is chairman of the Board of Examining Chaplains of the Diocese of Atlanta. He will assume charge of the school about February 1. DuBose School invites its friends to rejoice with it in its good fortune.

Bishop Tucker Better.

The Rt. Rev. Beverly D. Tucker, D. D., Bishop of Southern Virginia, who for the last month has been seriously ill in the Sarah Leigh Hospital in Norfolk, Va., as result of a fall, is showing much improvement.

"The Bishop is getting along splendidly," was the report of Dr. James H. Culpepper, who is attending the Bishop.

Dr. Culpepper stated that Bishop Tucker would probably be able to go home the first part of this week.

Constructive Program Adopted by Rural Church Conference Board.

At a meeting in Richmond November 27 the Executive Committee of the Virginia Rural Church Conference Board voted to undertake the following projects for the year 1930. (1) The holding of a rural church leader's conference in Richmond about February 1; (2) the sponsoring of a Rural Church Day during the month of May; and (3) the conducting of a ten-day interdenominational rural pastor's school at Virginia Polytechnic Institute the latter part of July. It is expected that funds will be raised for a number of scholarships to this pastor's school.

The Rural Church Conference Board is an outgrowth of the Rural Church Survey Committee which has functioned for the last three years, and which sponsored a comprehensive study of the rural church situation in Virginia. This study was made by C. H. Hamilton and W. E. Garnett, of the Rural Sociology Division of the Virginia Agricultural Experiment Station, working under the direction of a committee of church leaders. The results of this study were recently published as a 200-page bulletin by the Virginia Agricultural Experiment Station under the title, "The Role of the Church in Rural Community Life

in Virginia". This bulletin can be had for the asking by addressing a card to the Rural Sociology Division, Virginia Agricultural Experiment Station, Blacksburg, Va. The bulletin discusses the subject in a comprehensive way. It concludes with a well-formulated constructive program prepared by a committee of well-known church leaders who had reviewed the bulletin manuscript. This committee was headed by Dr. Rolvix Harlan, of the University of Richmond.

The meeting of leaders in February and the Rural Church Day in May are expected to focus on the findings of this bulletin.

The Executive Committee of the Rural Church Conference Board is composed of the following: Dr. William Archer Wright, of the M. E. Home Mission Board, chairman; Dr. Minor C. Miller, Virginia Council of Religious Education, vice-chairman; Professor B. L. Hummel, of V. P. I. Agricultural Extension Service, secretary; Dr. George T. Waite, chairman of the Executive Committee of the Baptist Home Mission Board; Dr. H. W. McLaughlin, director of Presbyterian rural church work; Dr. J. J. Scherer, President of Lutheran Synod of Virginia, Richmond; Dr. John H. Tate, of the Home Mission Board of the Disciples of Christ; Dr. F. D. Goodwin, of the Virginia Diocese Social Service Committee, Warsaw; Dr. Rolvix Harlan, of the University of Richmond;; Dr. Wilson Gee, of the University of Virginia; Dr. William E. Garnett, of the Virginia Polytechnic Institute; and Dr. A. L. Maiden, President of Dayton College.

A Stupendous Task Completed.

The New Testament has been translated into the Cakchiquel Indian language of Guatemala by Mr. and Mrs. W. Cameron Townsend, and has been sent to New York for publication by the American Bible Society.

This sounds like a magnificent accomplishment by these two people with their two Indian helpers, Trinidad Bac and Joe Chicol, in nine years of arduous labor. But the magnitude of the task is not nearly expressed by the above statement, for the dialect of the Cakchiquel Indians is a language which hitherto had never even appeared in written form. So before a translation could be made an entire language had to be put in written form for the first time and over 2,000 verbal forms classified.

Commenting on his work, Mr. Townsend said:

"The Indians will be surprised to see a piece of paper talk to them in their own language, which never before has been reduced to writing for any practical purposes. Our New Testament is to be made up in parallel columns. One column will contain the Spanish version; the other column will contain the Cakchiquel rendering. Thus we have the translation serving as a dictionary."

Because of the government's desire to discourage the dialects of the tribal Indians, the missionaries have Spanish as their ultimate aim for an accepted Guatemalan language. Five per cent of the Cakchiquel men now read Spanish. For this reason Townsend expressed his belief that only two or three lessons will be necessary to teach those Indians how to read the translation.

In this manner the Cakchiquel translation will serve the double purpose of teaching the Gospel to the Indians and spreading the Spanish language. The last effect will be to destroy the Cakchiquel tongue, which the Townsends have reduced to writing, but, though their work is perishable, the missionaries feel that its present value in the spread of Christianity will be well worth the long hours they have devoted during the last nine years to the translation.

Mrs. Townsend has written that this task of translating was particularly hard because so many words of ours are not even in the Indians' language—such as love. They hardly knew at first how to explain it to the minds of these people, but she says that now some of them have seen the light and understand the love of God.

Mr. Townsend is a native of Santa Ana, Cal., and for the last year he and Mrs. Townsend with their Indian helpers have been there at work on the translation. On October 10 a great public service in the First Presbyterian Church of Santa Ana fittingly celebrated the completion of the stupendous task. A part of the service was the writing of the last two words of the manuscript by Mr. Townsend's father and mother.

Mr. and Mrs. Townsend are missionaries under the Central American Mission. Together they will read proof on the Holy Testament translation and then return to the mission fields at Guatemala.

This mission was founded by the late C. I. Scofield, D. D. (author of the invaluable helps incorporated in the Scofield Bible) in 1890 on evangelical, evangelistic and undenominational lines with the avowed purpose of preaching the Gospel to every creature in Central America.

Southern History Available.

The following circular letter contains information which should prove interesting to many of our readers:

"The Maples,"

Upperville, Va., Nov. 25, 1929.

Our committee is sending out to a select number of clergymen in our Southern churches—two addresses that are receiving high praise from leading churchmen and are being reviewed in Southern papers, both secular and religious—i. e., a brochure on Robert E. Lee, by Dr. Landon C. Bell, and the address delivered before the Charlotte U. C. V. Reunion by the Commander-in-Chief of the Confederate Veterans, General A. T. Goodwyn.

We are sending these addresses to you, under separate cover, with one of these reviews by Dr. S. A. Steel, of the M. E. Church, South, that was published in the October 6 issue of the Memphis Commercial Appeal.

We believe that these addresses will prove of interest to you and bespeak for them a careful reading, and we would appreciate it if you would pass them around among your friends, and to this extent cooperate with the work our committee is doing to make the history of the War Between the States period something other than "a fable agreed upon".

Any cooperation you may see fit to give us will be much appreciated.

Faithfully yours,

VIRGINIA HISTORY COMMITTEE.

N. B.—General Goodwyn's address has been carried as a serial in the Southern Churchman, Richmond, Va. This **shows what the editorial staff of this paper thinks of this masterly treatise.**

I am also enclosing a Confederate Catechism by L. G. Tyler, President-Emeritus College of William and Mary, and two folders of books we are placing in the schools.

It may interest you to know that Rev. Giles B. Cooke, last surviving officer on Lee's staff, now in his ninetieth year, is cooperating with us in this work. Should you wish to drop him a line, his address is Mathews Court House, Va.

Antique Stone Presented Western Theological Seminary.

An ancient stone known as the "Gloucester Stone" has recently been presented to the Western Theological Seminary, and has been placed in a niche opposite the main entrance of the Horlick refectory tower.

This stone was brought from England about twenty years ago by William Horlick, the donor of the refectory.

It is a tapered fluted stone standing about nineteen inches high, nine inches across the top, eleven and a half at the base.

It was dug up half a century ago outside Gloucester Cathedral and in front of the fourteenth century Church of St. Mary de Lode. It had lain in the earth for no one knew how long, and the surface was badly pitted on one side.

As St. Mary de Lode is on the site of a Roman temple which became the first Christian church in Britain, it was for some time thought that possibly the strange stone was a relic from this temple. It was also suggested that it might be a Druid remain.

Recently, however, when Mr. Horlick decided to donate the stone to the seminary careful research was made concerning its origin. It was learned that, whereas the modern Church of St. Mary de Lode has no spire, but is square, with four turrelles at the corners and a parapet between, in former days it had a spire.

Further research disclosed the fact that this stone spire had been battered down by Cromwell's army during the Civil War. Putting these facts together, the inference lay close at hand that this stone was the topmost stone of the old spire of St. Mary de Lode, that above it stood the cross, and that the pittings on one side were the marks of bullets.

The "Northfield" Testament.

The pocket edition of the New Testament printed in beautifully clear type by the Association Press and distributed through the Northfield League of the Young Women's Conference, East Northfield, Mass., has been so helpfully arranged that one seeing it feels that the good news of it must be passed on for others to share.

The aim of its editors is that the little Testament be distributed on the basis of friendship, and on the first page is written, "Every day when we read this Testament let us pray for one another. Friendship develops through prayer."

There are several inspirational verses on the first and last pages, but most important are the helps towards the greater appreciation of God's Word; how to approach the Bible, what to read on special occasions, familiar selections whose place in the Bible should be known, special Bible verses as guides to the conduct of life, how to pray. Possibly finest of all is a tiny pencil attached on a pretty red cord, for truly that which brings the Book closest is the particular appeal it makes to the individual. As it appeals to and works in the reader's life it fulfills its greatest purpose. So often immediately writing down a thought or making a particular verse impresses a lesson on one's mind which might have untold effect on one's life, and which otherwise might be completely forgotten. The pencil is suggestive. The Bible is not just a book to be read. It is destined to arouse a definite response in the reader.

Covered in a pretty dull red cloth, the little Testament would be a beautiful Christmas gift, carrying with it the real Christmas season message of friendship and good-will.

Copies may be obtained for fifty cents. Address orders and make checks payable to Miss Anna Grandin, Treasurer, 11 Elm Street, Tidioute, Pa.

Tribute to a Choir.

On the occasion of the forty-third anniversary of St. Peter's Church, Norfolk, Va., the following verses were tendered as a tribute to the choir and were read to the members by Dean Peacock at the close of Evensong, November 17:

To the Choristers.

St. Peter's P. E. Church, Norfolk, Va.

By George Frederic Viett.

'Tis not Rome's proud and pompous shrine
We sing, but of this fane of thine,
That rears its modest cross above
A band of brethren—In His Love.

This well loved little church of ours,
Whose calendar of holy hours
Her watchers keep throughout the years
To sanctify our joys and tears.

Sweet singers of this simple shrine!
Oft have ye hymned a chord divine
That lifted quiet meditation
To heights of holy exaltation.

We love to list the litanies,
The anthems, chants, antiphonies,
That oft from out this chancel place
Have filled our hearts with saintly grace.

As when at Evensong we've knelt
With choir, in prayer and chant, and felt
The spell of song's blest ministry
Unite us with Divinity.

For music pleads with magic tongue,
And oft from wayward hearts has wrung
Repentance, and contrition true,
And consecrated hearts anew.

Yours is this power—blest be the gift—
Our hearts to move, our souls to lift,
To put, with chaste harmonious vim,
The "Hallelujah" in the hymn!

"Praise God, from whom all blessings flow,"
Praise Him for music here below,
Praise Him for voices—and their songs;
Praise Him to whom all praise belongs.

St. Peter's voices—Norfolk's own!
They shall not pass of fame unknown,
When a poet, proud to press their claim
Gives this for token—In His Name!

(Copyright, 1930.)

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

The Rev. Noble C. Powell to Remain at University of Virginia.

The Rev. Noble C. Powell, rector of St. Paul's Memorial Church at the University of Virginia, has declined the call recently extended him to become rector of Christ Church, Cambridge, Mass., in succession to the Rev. Prescott Evarts, who has just retired.

The congregation of St. John's Chapel at the Episcopal Theological School and the congregation of Christ Church have been perfecting plans for a merger of the two. These plans have now been practically complete. St. John's is not a parish, but a congregation within the bounds of Christ Church Parish. The united congregation will undertake work with the students in the surrounding educational institutions, notably Harvard University and Radcliff College.

After due consideration of the call to become rector of the united congregation, Mr. Powell felt that the work which he is doing at the University of Virginia was a greater call to him just now than the one to undertake this new work. During his rectorship of St. Paul's Memorial Church a large building program has been undertaken and completed. Five years ago a parish house to care for the student activities was opened for use. Two years ago the new church, with a seating capacity of 800 in the nave and ninety in the chapel, was dedicated by the Bishop of Virginia. The late Presiding Bishop, Rt. Rev. John Gardner Murray, presided and was the celebrant at the Holy Communion which was held for the first time in the new church. A rectory has been built and will be ready for occupancy within a few weeks. Mr. Powell's decision to remain has caused much rejoicing to all those who know of the work which he is doing at the University of Virginia.

Chimes Will Be Broadcast.

Announcement of the hours during which the chimes of St. James' Church, Richmond, Va., will be broadcast over WRVA has been made by Henry Lee Valentine, of the St. James' Chapter, Brotherhood of St. Andrew. The schedule is as follows: December 16, 5:45 to 6 P. M.; December 17, 11:45 A. M. to noon; December 18, 5:45 to 6 P. M.; December 19, 11:30 to 11:45 A. M.; December 20, 5:45 to 6 P. M.; December 23, 5:45 to 6 P. M.; December 24, 11:45 A. M. to 12 noon, and December 26, 11:15 to 11:30 A. M.

In Memory of Mr. Caskie.

A service of dedication of a very beautiful Tiffany stained glass window in memory of Mr. James Caskie was included in the 11 o'clock service in St. James' Church, Richmond, Va., on Sunday, December 8. The window is given to St. James' by Mrs. James Caskie in memory of her husband. It is a resurrection scene, the angel at the tomb telling the women who have come looking for their Lord, "He is risen. He is not here."

Mr. Caskie passed on to his reward on December 19, 1928, after having served St. James' Church faithfully for thirty-five years as vestryman, junior warden and senior warden.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Progress on Washington Cathedral.

The local newspapers in Washington have recently published the following information, which will be of interest to all those who watch eagerly the growth and progress of Washington Cathedral:

"An application for a $350,000 building permit for construction of a portion of the north transept of the cathedral was filed recently by the George A. Fuller Co., contractors for the great Gothic edifice rising on Mount St. Alban. Permit later was issued.

The permit is for the placing of approximately 50,000 cubic feet of stone in the northernmost of the two impressive arms of the cruciform structure. This is expected to carry the construction of the north transept through the triforium gallery level.

With the granting of the permit actual work will begin on a building program, which involves an ultimate expenditure of more than $3,000,000 and which it is hoped will be completed by 1932 so that Washington Cathedral may be the scene of an inspiring religious service in commemoration of George Washington's two hundredth birthday anniversary.

The north and south transepts are a significant feature of the architecture of the cathedral, and they will have an important part in carrying out the elaborate scheme of Christian symbolism, which has been worked out for the edifice. With its completion the cathedral will be in a position to shelter congregations of approximately 3,500.

The stone used in the construction is quarried in huge blocks and shipped to a stone-cutting plant near Washington. Here smaller units are prepared in accordance with individual patterns. Each stone is sawed and shaped for a particular piece in the fabric. The construction is of solid masonry, there being no steel girders or similar supports as in commercial buildings.

During the summer the building forces at the cathedral have been concerned with the crypt of the nave and the children's chapel. The new work is expected to attract widespread interest, as it will add to the superstructure of the majestic fane which is already a distinguished landmark of the National Capital.

Like the structurally complete apse and choir, the transepts are of fourteenth century Gothic architectural design. The plans were prepared by Frohman, Robb & Little, of Washington and Boston. Philip H. Frohman is the resident architect.

The building of the north and south transepts is regarded by the Rt. Rev. James E. Freeman, Bishop of Washington, as one of the most important operations ever undertaken at Washington Cathedral. He said recently: "The importance of this work cannot be overstated and the urgency of carrying it to completion before January, 1932, is made more evident when we seek to envision the great national celebration.

Church School Service Meeting.

The fall meeting of the workers for the Church School Service Program was held December 7 in the Parish Hall of St. Paul's Church, Rock Creek. Dr. Franklin J. Bohanan, rector of the church, welcomed the visitors, and Miss Emma Abbott, who was re-elected Supervisor of the Church School Service Program for the Diocese of Washington, presided. Miss Frances Withers, former member of the Department of Religious Education of the National Council, made the address, telling the children about the work among the Indians in South Dakota, to which place the children are preparing to send Christmas boxes. The meeting closed with a social hour and refreshments, served in St. Paul's splendid and up-to-date parish hall.

B Branches Bazaar.

The B Branches of the Woman's Auxiliary in the Diocese of Washington held a missionary bazaar, lasting three days, in Epiphany Parish Hall, beginning December 11 and lasting each day from 2 to 10 P. M. Booths representing almost every mission field in the Church, lovely articles made in the mission schools and craft shops, a Japanese tea room, with coolie coats, place cards, prints, curios and dolls dressed by a Kyoto Branch of the Auxiliary, mahogany book ends, frames, etc., from Santo Domingo, Chinese embroideries, handwoven and other articles from our mountain missions, embroideries and drawn work from Porto Rico and Haiti,

and many other things ,were featured at this bazaar. Proceeds were returned to the mission field from which the articles came, thus helping in a very wide area. There was also an open market, where a variety of articles were sold, including foodstuffs. The entire management of the bazaar was directed by the B Branches of the Diocese.

Department of Religious Education.

The coaching class of the Department of Religious Education of the Diocese of Washington will meet Sunday evening, December 15, at St. Stephen's Church at 6 o'clock. A light supper will be served, after which teachers will arrange themselves in groups according to the courses taught, for the study of the Sunday-school lessons as given in the Christian Nurture Series.

Parish Halls.

St. Stephen's Church, a new and progressive parish, is another added to the list which has recently been equipped with an up-to-date parish hall. Other churches in Washington which have recognized this as a necessity rather than a luxury, and have successfully put through the project of such added equipment, are St. Alban's Church, St. Paul's Church, Rock Creek, St. John's Church, Georgetown. Many others have been adequately equipped for some time. St. John's Church, Georgetown, the most recent to accomplish this work, is receiving congratulations on its fine new building, which is estimated to have cost about $40,000. Christ Church, Georgetown, a sister church of St. John's, has effected excellent plans for its parish hall by the activity of its rector, Rev. E. Pinckney Wroth, who has devoted much time and service to this work, and gifts amounting to $15,000 are in hand for this urgently needed building. Work was not begun, as had been hoped during the past summer, however, and no definite time is in view, when the people of the church may look forward to its accomplishment.

M. M. W.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Gift of Church and Endowment.

An anonymous gift of $400,000 for the building of an Episcopal Church and parish house in Philadelphia was announced by Bishop Garland in the course of an informal report on the condition of the Pennsylvania Diocese to the Church Club at its annual meeting in the Bellevue-Stratford, December 5.

A site for the new parish has not yet been chosen, but it will be located somewhere in Haverford township, which includes the communities of Brookline, Oakmont and Llauerch.

Of this sum $300,000 will be used in actual building and the purchase of a site, while the remaining $100,000 will be used as an endowment. It is expected that the contribution will be increased to a total of $500,000 before the actual work of erecting the church and parish house will have begun.

Bishop Garland declared the general condition of the Diocese was the most hopeful in the eighteen years of his administration. For the first time in his knowledge, the Bishop said, the most prominent and wealthy parishes will contribute the entire quota asked of them for missionary work.

Organ Dedicated.

Organists of many Episcopal churches in Philadelphia and vicinity participated Saturday afternoon in the dedication of the new organ installed in the Chapel of the Church Farm School for Boys at Glen Loch. Under the direction of Harold W. Gilbert, organist and choirmaster of Old St. Peter's Church and director of music at the Farm School, upwards of 100 boys of the school rendered a special musical program. Bishop Garland officiated at the dedication service at 4 o'clock. Following the service Archer Gibson, one of New York City's prominent organists, gave a recital. The organ is the gift to the school of Mr. and Mrs. Roland L. Taylor, of Philadelphia, in memory of their son, Roland Leslie Taylor.

Missionary Addresses.

Missionaries from various fields of missionary work occupied a number of pulpits of Episcopal churches Sunday, December 8, for the purpose of presenting intimate and close up glimpses of personal missionary expeiences. The Rev. George P. Mayo, whose field covers the Virginia mountaineers in whom President Hoover is interested, spoke at the morning service in Holy Trinity, West Chester.

David Driver, a lay teacher in the Southern Cross School, Brazil, spoke at the morning service in Christ Church, Germantown. Rev. Chen-Su-Tang spoke at Epiphany, West Philadelphia, and at Christ Church, Media, in the morning, on conditions in China. Rev. Leroy A. Jahn, at St. Peter's Church at 11 A. M., described life among the mountaineers of North Carolina. Rev. A. B. Parsons presented Liberia at the Phillips Brooks Chapel of Holy Trinity Church in the morning, and Rev. E. L. Souder spoke on the Philippines at Trinity, Collingdale, at 8 P. M.

R. R. W.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop.

Progress in Religious Education and Young People's Work.

Although only one month has passed since the appointment of Mr. John M. Garrison as Director of Religious Education in Southwestern Virginia, a great deal of interest is being manifested in all parts of the Diocese in plans for the promotion of organizations for young people and for consultation and instruction in Church school management.

At St. John's and Christ Churches, Roanoke, and St. Paul's, Lynchburg, Mr. Garrison has had several meetings with teachers and leaders. In each of these churches Christmas pageants are in course of preparation; that at St. Paul's having as its leader the director of the Little Theater in Lynchburg. Also in each of these churches the young people's work is being reorganized and is gaining new impetus.

Of especial importance is the Teacher Training Institute that opened December 4 in the parish house of St. Paul's, Lynchburg, with forty-five persons present, representing Grace Memorial, St. John's and St. Paul's at Lynchburg, Ascension at Amherst, St. John's at Bedford and Emmanuel at Madison Heights. The Institute is being held on Wednesday nights, three before and three after Christmas. The Rev. Dr. Thomas D. Lewis, of Amherst, is teaching a course in the Life of Christ and Mr. Garrison has two courses; (1) Methods and Plans for Church School Teachers and (2) Problems of Church School Administration.

(Continued on page 22.)

Family Department

DECEMBER.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18, 20, 21, Ember Days.
21. Saturday. S. Thomas.
22. Fourth Sunday in Advent.
25. Wednesday, Christmas Day.
26. Thursday. S. Stephen.
27. Friday. S. John Evangelist.
28. Saturday. Holy Innocents.
29. First Sunday after Christmas.
31. Tuesday. New Year's Eve.

COLLECT FOR THIRD SUNDAY IN ADVENT.

O Lord Jesus Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee: Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who liveth and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

COLLECT FOR ST. THOMAS' DAY.

Almighty and ever-living God, Who, for the great confirmation of the faith, didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection, Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to Whom, with Thee and the Holy Ghost, be all honor and glory, now and forevermore. Amen.

FOR A PREACHER.

"Who maketh his ministers a flaming fire."—Ps. 104:4.

"Hold him in stillness before Thee,
Shelter him under the blood,
Shield him from forces of evil
Pressing upon as a flood;
Bring him a coal from the altar,
Purify, making him free,
Grant in the light of Thy Spirit
Fresh revelations of Thee.
Thou who hast risen upon him
Kindle his soul into flame,
Burn till his innermost being
Glows with the love of Thy name;
Melt him to mighty outpouring,
Lead him to praise and rejoice,
Light-giving, life-breathing Spirit,
Quicken the Word of Thy choice."

—Selected.

Christmas Cheer.

Then there are the lonely and the sorrowful who say that they cannot bear or share in the happiness of this time (Christmas). The contrast is too great for the lonely, and the associations too bitter for the sorrowful; and indeed I am grieved for them. The image of happy homes where many meet together brings natural sadness to those who sit alone in their rooms and hear no

pleasant voices. . . . Yet, there are efforts which the soul should make; and to lift ourselves above loneliness and sorrow into sympathy with the happiness of others is one of those efforts in fulfilling which the solitary and the sorrowful find peace and consolation. To dwell on loneliness, to cherish sorrow like a child, is to dwell upon one's self, and is sure to double loneliness and to double sorrow.

Loneliness is often our own fault. We have not brought others enough into our own life, or we have repelled others by making too many claims upon them, or by seeking too much sympathy for ourselves and giving too little to others. No one need be lonely in life, if he try hard enough to get out of self, and to get into the lives of those around him. If you are lonely, comfort the lonely, and you will forget your loneliness in love. That will hallow the day and fill it with its own sacred joy.—Rev. Stopford A. Brooke.

Christ is walking life's shores again!
Christ is choosing His fishermen,
With nets far spread for their hauling!
Christ looks in at the office door!
Christ is searching mill and store—
It's you! It's you, He's calling.
Lift the sail, with its blood red cross!
Lift it where the wild seas toss
Till all lands hail its glowing!
Who will help where it cleaves the dark?
Who will be a John or Mark?
Clasp Christ's hand, and be going.
—Daniel Henderson.

The editor of the Family Department regrets that the following article was received too late to appear before December 8. It is published now in the hope that some may be reminded of the great need and a tested and helpful method of meeting it:

Lest Ye Forget.

If you were a Russian exile, lucky enough to be harbored, say, in Prague, you might, if you were among the fortunate few who have work and a little money for food, be having a dinner such as this:

Bortsch soup Black bread
Russian tea

And you would be thankful.

If you lived in certain districts of Northwest China, where flood and drought and pest have done their worst for two or three successive years, you would face the day with no food whatever and none in prospect for tomorrow, and the sight of your starving children would wring your heart, for you can neither buy, beg nor steal food for them.

There is no food. Every root and bit of edible green thing, even the straw in the pillows, has been eaten.

If you were nearer the line of relief—carried on by the China Famine Relief Commission (at the head of which is an able American man, Dwight Edwards) you would be allowed a ration of mullet gruel, with perhaps a bit of boiled cabbage, and you would be glad of the chance to "work this out" on the reclamation project they have under way.

If you were in India, not in the famine area, where roots and shrubs and weeds would have to suffice, you would face—and that eagerly—a dinner consisting of a handful of parched rice. If you were better off there might be a portion of "Dahl" curry (curried split peas) which, eaten with rice, is the standby of the common people.

Porto Rican natives, who are still suffering from the effects of last year's hurricane, which ruined coffee and sugar plantations and seriously damaged pineapple, cocoanut and citrus crops, have faced all year a scarcity of their simple food, which consists of little else than rice, salt codfish and native coffee. If this is not obtainable your entire family may have to subsist for weeks on plantains (bananas) baked in the open fire.

If you faced poverty in our own Southland, either in a rough mountain shack or a negro cabin, there would be perhaps a meal of cornbread and clabbered milk or possibly grits and gravy.

But you are none of these.

You are a fairly prosperous individual, sure of three good meals a day, with an especially fine one on fifty-two Sundays of the year. You eat these without thinking of the hundreds of millions whose hunger is never actually satisfied.

They are so remote, those millions.

Golden Rule Sunday is a Lest-Ye-Forget day. A day in which you are asked to meditate on these unfortunate ones of the earth, who, if the Golden Rule were practiced instead of being merely quoted, would be having a fair chance in the world. It is for these, particularly the innocent children in these areas of need, that Golden Rule Sunday is observed.

To aid your imagination you are asked to share, to some extent, their frugality—to eat a simple instead of a bountiful dinner and to give the difference, plus as much more as your imagination has scope, to be used to relieve the suffering for which these children are in no way responsible and which is far removed from God's plan for them.

If religion is, as some one has said, "helping God to do His work", then your job is all cut out for you.

Don't shirk it.

The Golden Rule Foundation, of 1 Madison Avenue, New York City, sponsors the Golden Rule Sunday observance and will distribute in full all funds sent to it, where the need is greatest.

Father and Son.

It is a tragedy when a son does not love his father. Whose fault is it? It may be the fault of either or both. But it is more likely to be the fault of the father, for he brought the son into the world, and has had his opportunity for the training of the child since babyhood. In one of the Farm Mother's Letters in The Sunday-School Times she wrote: "It was not so long ago that a college boy said to me a thing that shocked and pained me then and has haunted me ever since. He said, 'You can't imagine how many fellows there are who don't seem to like their fathers'." That there is something wrong in the relationship of parents and children today, in countless families, is an undeniable fact. And that the blame is chiefly the parents', or that it starts with the parents, is equally undeniable. The God-given solution is love. When a father truly and consistently and persistently loves his son, the boy is pretty sure both to like and to love his father. "Honour thy father and thy mother" is God's word to the child; but the father and the mother should give the child something to honor. The best they can give is love: that miracle-love described in 1 Cor. 13, without which even parenthood "profiteth nothing". This love suffers long, is kind, is not easily provoked, never fails. It does not hesitate to discipline or even punish the child when this is needed; but when love punishes, the love is more prominent than the punishment. Of course this sort of love is possible only in a Christian parent, wholly yielded to the Lord and abiding in him. If we could have a generation of truly Christian fathers, whose fatherhood constantly showed the love shed abroad in their hearts by the Holy Spirit, we should have a generation of sons of whom it would be said: "You can't imagine how many fellows there are who seem to like their fathers."—Sunday-School Times.

The Living Christ.

Contemplation of the forces of evil arrayed against us in the spiritual warfare must serve to deepen the conviction of every man of us that we are called of God to this vital and unselfish mission. Think of the magnitude of the forces of sin and shame. It is enough to stagger us and to cause our hearts to quail, did we not remind ourselves that we are the great brotherhood and that Christ, with whom resides all power in heaven and on earth, is in our midst.

Think also of the activity of these evil forces and influences. I remind you that theirs is a ceaseless activity. They take no vacations. Like gravitation, they are constantly at work, tugging men downward. In all my many years of mingling with young men of the various nations I have never found sin or organized evil lifting one man upward.

Think again of the wonderful ingenuity of evils of our day. This is enough to challenge our admiration. How many times their headwork puts us to shame. What marvelous adaptation of means to nefarious ends! What striking knowledge of modern psychology! Let us not only think, but be stirred to warfare as we think of the cruelty of the forces of the devil. It is remorseless cruelty.

The only secret of world-conquering power lies in fixing the gaze of men on Christ, who alone imparts the courage, strength, endurance and vitality to wage successful spiritual warfare. I do not fear the forces arrayed against us. "Greater is He that is in you than he that is in the world."—John R. Mott in New York Christian Advocate.

HOPE.

I dreamed a dream so beautiful
That all the beauties of the earth
Were compassed in its fold.
Pale stardust glittered through my dream
And dawns of purple amethyst
Held rays of sunset gold.

I lived the dream for many days;
It grew apace with wondrous grace
Until it filled my life,
And then the very thought of it
Would fill my eyes with happy tears
And cut as with a knife.

The stirring, glowing hope of it,
The breathless, flowing joy of it
Became a symphony
Of flute-like notes and singing chords
Which echoed through my every hour.
Oh, happy, happy me.

But now my shining dream is o'er,
The radiant sunshine is no more;
In quiet grief I lay
Around the ashes of my hopes.
From dark to dark my spirit gropes;
I cannot face the day.

Ah! Say not so, sore wounded heart.
From every lovely flower that fades
New flowers spring to view.
Then, think **you**, 'tis too much to hope,
Too much to ask of God in prayer,
It may be so with **you?**

God loves the dreamer and the dream,
No dream was e'er in vain.
Look up into the heaven's blue
And dare to dream again.
—Marie Williams Vandegrift.

For the Young People

GIFTS OF THE YEAR.

Springtime gave me lovely things—
Leafy spray and bonny wings;
Pussy willow, crocus sweet,
Green grass springing at my feet.

Summer days were winged with fun,
Sweet with show'r and golden sun;
Woodsy trails I followed free,
Glad as butterfly and bee.

Autumn gave me gifts of gold,
All my eager hands could hold—
Ripened fruit and garnered sheaves,
Nuts and pumpkins, burnished leaves.

Winter's offerings are jolly—
Snowy spruces, wreaths of holly,
Skating, coasting on the hill,
Cheeks a-tingle, heart a-thrill.

Every season's full of blessing,
Rich with gifts for our possessing;
So in gratitude we raise
Voice and heart in joyous praise.
—Exchange.

Thad and the Turkeys.

It was early in the spring when Thad's father gave him the turkeys. There were four brown turkey hens and a big gobbler that strutted importantly around the yard.

"If you earn enough with these turkeys to buy your winter suit," Thad's father said, "you can spend the rest of the money they bring for whatever you want to get."

"Oh," gasped Thad, beginning to think of a catcher's mitt and all the other things he wanted to have.

"It takes so much watching to raise turkeys here," the boy's father continued, "that I think you will earn whatever you get for them. Last year, you know, half of the young ones died during a big rainstorm. And some animal caught most of those that were left."

"Oh, I'll watch," promised Thad. "I'll take the best care of them."

The first thing Thad did was to fix some nests in an unused shed. If the eggs were laid there, the boy thought, an animal wouldn't be so apt to find them as in the outside nests that the turkey hens were accustomed to choose for themselves.

Those hens, however, couldn't have understood the danger there was in laying their eggs in outdoor nests. Each one stole off shyly and selected a nest that even Thad with all his watching couldn't find for a long time.

One day when the boy had walked down the road to meet his father he caught a glimpse of one of the hens coming out of the brush by the roadside. He couldn't find the nest then, but later, after the hen had begun to sit on the speckled eggs, Thad discovered her one day.

Another nest was found in some coarse grass very close to the road, and another far out in the field. Where the fourth turkey nested Thad never knew. Evidently some wild animal found her nest before the boy did. For that turkey disappeared and never returned.

The first few weeks Thad kept the turkeys in a large pen to prevent their wandering into deep, wet grass. And after that he corralled them whenever a thunder-storm threatened.

One warm afternoon Thad went over to John Werner's to play ball. The boy didn't think about the dark clouds that had begun to race over the sky until he heard a rumbling sound of thunder.

Although he ran as fast as he could, Thad didn't reach home until the rain was pouring down. He met his mother in the yard with an apronful of young turkeys. "The rest are in the shed," Thad's mother said. "We may be able to save these if we dry them by the kitchen stove."

Only two turkeys died that time. Another storm took three more. That happened while Thad's father was in the hospital, and the boy had gone with his mother to visit him.

When fall came there were twenty-nine young turkeys wandering over the fields in the daytime and roosting in the shed at night. Every time Thad threw out grain for the young birds he counted them to be sure none was missing. And almost every time the turkeys were fed, Thad thought how he would hate to sell them when the time came. For they followed him around at feeding time, making queer little noises that made the boy think they were talking to him.

One night late in October there was a great commotion at the barnyard. The noise woke up Thad's father, who rushed out to see what had caused the disturbance. "It may be a fox or a coyote," he called to his wife as he left the house. Thad woke up and followed his father sleepily.

No animal was found at the chicken-house nor in the shed where the turkeys roosted, but the dog was barking behind the grove. And in the morning, when they could be counted, Thad discovered that three of the young turkeys were missing.

"It was probably a fox," Thad's father said. "And if it was, he is apt to return for more turkeys."

"Let's sell them," suggested Thad quickly. "I don't like to do that, either. Still, I'd rather sell them than have them caught by a fox."

Two days later Thad and his father took the turkeys to town. A new winter suit was selected for the boy and then there were twenty-seven dollars left. "Oh, I'm rich!" exclaimed Thad. "Can I do just what I want to with the money?"

"Of course," answered his father. "That was the agreement, wasn't it?"

"I'll get a catcher's mitt," planned Thad. "Oh, and ever so many other things I've wanted."

While Thad waited to decide how to spend it, the money was kept in a small drawer in his mother's room. Several times every day it was counted. It was fun to think how very much money there was.

Thad was in the kitchen one morning, mending a kite, when the postman brought a special delivery letter for his mother. "It's from grandmother," she said after she had read a minute. "She wants—"

"Wants what?" asked Thad.

"She isn't well and—and she wanted me to know it," finished his mother soberly.

Mrs. Werner came just then to ask Thad's mother to help her with some sewing. While they talked the boy sat on the stairs to finish mending the kite. He didn't notice what his mother was saying until he heard, "Oh, I mustn't think of going. With the hospital bill to pay there isn't money enough to pay the expense of a trip. Why, the railway fare is twenty-five dollars."

"It's too bad," sympathized Mrs. Werner. "Since your mother isn't well, it would mean a good deal to her to have you there for Thanksgiving."

"That's what grandmother wrote for, and mother wouldn't tell," concluded Thad.

The kite was mended and Thad had time to try it before dinner was ready. But he came running in as fast as he could when he heard his mother call dinner. He watched closely while the food was being put onto the table, while his mother took her place, and while—

"What's this?" asked his mother in surprise as she picked up an envelope which must have been slipped onto her plate just then. "For a turkey trip," she read before she counted the five five-dollar bills that were inside the envelope and that had been counted by Thad so many times.

"Oh, I couldn't take the money you've worked so hard to earn," began the mother slowly.

"Father said I could spend it for just what I wanted," broke in Thad emphatically. "And I'd rather spend it to have you go to grandmother's than anything."

"But you want a catcher's mitt and—and so many things," objected his mother.

"There'll be enough left for the mitt and—well, I haven't really decided on anything else," grinned Thad.

Thad's mother looked very happy while she got ready for the trip. That made the boy very sure there was nothing else he wanted to spend that turkey money for so much as to have his mother go to grandmother's.—Junior World.

For the Southern Churchman.

Santa Claus Runs the Blockade.

Rev. J. J. Clopton.

The last year of the War Between the States was drawing to a close. Gaunt want stalked the Southland. As the joyous festival of Christmas drew near, the children of the stricken "Confederacy" did not know and feel like their elders the gloom. The children at "The Mount", the ancestral home of the Prestons in rural Virginia, were all assembled in the nursery, under the watchful care of "Mammy Susan", who had faithfully served three generations of the Prestons. "Old Massa" had long passed away amidst the strife of Civil War, and "Young Massa" had been assigned by the Confederate Government to blockade running from Nassau to Wilmington. Daily the members of "The Mount" household were expecting their father, and it was a secret with their mother and "Mammy Susan" that a successful run into Wilmington to Captain Preston's steamer would mean a bountiful visit of "Santa Claus". Christmas was only a few days away and old "Mammy Susan" was full of the Christmas spirit for her youthful charges. With baby Jack on her lap and the others wistfully standing around, she sought their interest in her talk.

"Chillun, yore paw is gwine to come home for Christmas. I knows. He got yore letter to Santa Claws, and I knows old Santa Claws done got all his presents for you all safely stuck down in his sleigh. Now, you hang up yore stockin's and go fast asleep, and when I hears ole Santa Claws' bells I'se gwine to see he don't forgit you. We's gwine to have a good tuckey, too. Ole Zack done promise me he gwine to get one of dem wild tuckeys over in de big woods, even if dem dar sojers did take las' one of young missis' tuckeys. We's gwine to have a real Christmas, like ole missis used git us in de big house, when I was a little gurl like you all."

Christmas Eve had arrived. A deep snow covered the ground, and it was still snowing. A blazing wood fire filled the nursery with cheer. All the house was filled with excitement and preparation. "Mammy Susan" got the children to bed early. Before she tucked them away, she quieted them with many promises "You all done got a beautiful tree. I seed it fo' dark, when Zack toted it in for you all into de big hall. Dis gwine to be de best Chrismus Santa Claws ever brung you. Now go to sleep and I'se gwine to call you in time in de morning."

"Mammy Susan," in spite of her promises to the children, was quite uneasy as to results. Captain Preston had gotten through the fleet guarding the outer harbor at Wilmington. He had written he would, if possible, get home for Christmas and "Mammy Jane" was assured he had not forgotten his pledge to act as Santa Claus' deputy. Through the kindly offices of an English sea captain, also a blockade runner, he had secured a bountiful supply of English and German toys. Mrs. Preston called "Mammy Susan" into the hall and told her the good news.

"Missus, I does hope young massa will git here. De storm is mighty bad, but it am not bedtime yet, and we'll sit up long as we can."

After some time "Mammy Susan" induced Mrs. Preston to lie down and she would watch.

"You go into de big room, Missis, and I'll watch. I'll call you when massa comes."

Complete quiet now reigned. Mammy Susan sat before the huge open wood fire. Her arduous duties of the day and early evening and the heat from the fire made her very drowsy. Finally she began to nod. She was aroused by the barking of the house dogs and then by a loud knock. She quickly arose and went to the door. In addition to the door being locked, it had a heavy bar across it. As it was war times, "Mammy Susan" took no chances of surprise.

As she advanced to the door she seized a fowling piece which hung over the mantle, then approached the door. The storm had subsided and she called in a loud voice, "Who dar? Dis ain't any night for folks to be out and prowlin'."

A reply quickly came:

"Open the door and let me in, Mammy Susan. I'm almost frozen. I walked from the station, and with snowdrifts and my Santa Claus pack to boot, I thought I would never get here."

"Young massa, I knowed you'd git here. Thank de good Lord, we ain't gwine dissapint the chillun."

The door was quickly opened and Captain Preston looked like a genuine Santa Claus. Snow covered him from head to foot and his beard was no longer black, but white.

Mrs. Preston heard the welcome of "Mammy Susan"; and overjoyed at the safe arrival of her husband, she rushed into the hall. Captain Preston rapidly rid himself of his pack, and when it was opened there was a display of beautiful toys and clothes, both novelties in those strenuous war times.

"Won't de chillun be supprised!" "Mammy Susan" exclaimed. "Dar is a real wax doll, and ain't she cute wid her real hyar."

At daylight there was great excitement. All the slaves from the nearby "quarters" were chatting like blackbirds, on the outside and knocking on the great hall door for admission. Mammy Susan and Mrs. Preston and her husband were up and busy lighting the home-made candles on the Christmas tree. Fires had been lit before, and the whole "Great House" was bright from bottom to top. The children had been awakened by "Mammy Susan", and rushed into the hall, where the huge Christmas tree was ablaze with its candles. Stockings had been rifled and Mary was joyous with her beautiful wax doll. Jack rejoiced in his soldier suit and sword, and baby Lucy in Mammy Susan's arms hugged her beautiful toy dog.

"Ole Santa Claws suttingly has 'membered us all. He done brung me a brand new dress, and shoes, and hankchuff."

All the servants were remembered by Captain Preston, and as the first beams of the sun shone into the great mansion they all left to go to their "quarters". At breakfast, when the family gathered, though the storeroom had been depleted by a recent raid of "de bluecoats", as "Mammy Susan" called the Union soldiers, there was no lack. Buckwheat cakes, real Porto Rico molasses, real coffee that Captain Preston had brought through the blockade, and crisp fried rabbits, which Old Zack, the head house-servant, had trapped, graced the table, besides the fine wild turkey. The guns of war, at least for a time, were silent, and the joyous peace of former Christmas-tide was realized. Later the family carriage was driven to the door and all, including Mammy Susan, crowded into the ancient coach and drove to the old colonial church, which other Prestons had largely built and in which they had worshiped for generations.

To this day the Preston children, now grown old, have never discovered how "Mammy Susan" kept her promise to "gib de chillun de best Chrismus dey eber seed".

"That Isn't Funny."

A group of Mrs. Wall's first grade girls were earnestly engaged in showing each other the dolls they had been making dresses for.

It was at the regular morning intermission and by special permission the girls had taken their beloved dolls out under the big maple tree to their playhouse.

"Oh! Mary Anne, you have such a pretty doll!" said third grade Betty. "Did you make her dress this morning?"

"Yes, but Mrs. Wall showed me how to do it. Oo-oo."

Just then a line of the little boys of the class ran past the girls and Glenn, the class tease, snatched the doll out of Mary Anne's hands and ran a few yards away with it dangling by its feet.

"Don't do that! Give me my doll!" screamed Mary Anne in terror.

The boys all laughed as the little girl began to cry. Glenn kept just out of her reach with the precious doll.

"Cry-baby, cry!" yelled Glenn, in savage glee.

Betty ran up to Glenn and looked at him seriously for a second before speaking.

"That isn't funny, Glenn Wilson. My mother said only a bully will tease girls and smaller boys."

"Oh, she did, did she, Miss Smarty," and Glenn gave a wicked pull to a lock of curly hair.

"And she said boys who tease in such a rough way do not know how hateful they are."

The approach of Mrs. Wall caused the boys to hurry away. Glenn threw the doll into Betty's arms and was off immediately.

That afternoon after school Glenn ran to his mother as was his custom, but his manner was unusually thoughtful.

"Mother, is a boy a bully when he teases?" he asked seriously.

The mother looked closely at her son for a few second.

"Tell me about, Son, and I'll see."

"Well, I teased the girls today and Betty said it wasn't funny and that her mother said a boy who did such things was a bully."

"What did you do to tease the girls?"

"I just took Mary Anne's doll for a few minutes and ran just a little way to make her think I was going to keep the doll and treat it rough. But I didn't mean it, and I didn't hurt the doll. I just wanted to have some fun. But Mary Anne is such a cry-baby."

His mother was silent for a few moments, then she seemed to change the subject entirely.

"Glenn, your Uncle Tom is coming

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to visit us for a few days next week."

"Oh, shucks! Mother, I'd lots rather Uncle Joe would come."

"Why?"

"'Cause I love Uncle Joe lots better. He tells me the nicest stories and helps me make airplanes." He paused and then continued in an almost sullen tone, "All Uncle Tom does is just to pick at me and pretend he is going to hurt my pony. I believe he would, too, if he got a good chance."

"Glenn, Son, you have said enough to show us both that you do not like to be teased, for that is what Uncle Tom does; that is just the way Mary Anne will feel about you if you keep on teasing her. Do you see what I mean?"

"Sure, I see, but Gee, Mother, I didn't mean it that way! I was just funnin' with her."

"Of course you were. Uncle Tom is 'just funning' with you, but you do not think it very funny, do you?"

"Well, I never did think about it like that. I guess I'd better not tease the girls that way again. But what can I do?" he asked earnestly.

"I can't exactly say, but we shall have to study it all out. I do know, though, that the little boy who forms a habit of rough teasing often goes through life with most persons disliking him. What we shall have to do is to be careful that most of our jokes are on ourselves. Don't you think so? Then we can tell if they hurt."—Lenore Bailey, in National Kindergarten Association Release.

Here is the greatest question lips can ask:
Can we help God in His stupendous task?
Yes, every cry we raise against the wrong
Adds a new music to His marching song.

—Edward Markham.

Jack's Trade.

Uncle Jack was on the front porch apparently absorbed in his newspaper. His nephew and namesake was nearby on the lawn trying to trade a knife to Bob Kenney. The knife looked all right, but Uncle Jack knew that it was not good for much. He also knew that Jack was perfectly aware of its worthlessness. And yet he heard him saying persuasively: "You won't very often run up against a better-looking knife. Better take it while you can get it. I've got two others, so you see I do not really need it."

After a little more urging Bob took it, and Jack came up the steps whistling, a half-dollar in his pocket in the place of the knife.

"Good trade, that!" he said complacently as he dropped into the hammock.

"Was it?" said Uncle Jack soberly.

"Well, perhaps it was better for me than it was for Bob, but that was his lookout, not mine. I did not say a word that was not true. I said it was a mighty nice looking knife, and it is. It was up to him to find out whether it was good for anything or not. Guess there wouldn't be many trades made if folks ran their own goods down."

"I was rather interested in a little story I happened to run across the other day," said Uncle Jack presently. "A wealthy American living in Paris was suspicious that he was harboring a thief in his household. Various little articles mysteriously disappeared from time to time, and occasionally small sums of money were missing from his purse; but do his best, he could get no clue to the thief.

"Finally, he hit upon an experiment.

He procured a small vial of a certain acid and put it in a little case on his dressing table with several coins. If any one attempted to remove one of the coins he would upset the vial, and the acid would stain the hands of the thief an indellible yellow.

"The very next day he found the case had been tampered with, two of the coins were missing and the vial had been upset. Shortly after he discovered the telltale stains on his valet's hands. Very likely the fellow, though he may not have suspected the trap, was dismayed when he saw the stain; but I sometimes wonder if we realize that every time we say or do or act falsely it leaves an ugly stain, not on our hands, but on our souls. No matter how small and insignificant the sin seems to us, it makes a wretched stain."

Jack made no comment, but his uncle saw him glance involuntarily at his hands as if half expecting to find yellow marks, and very soon he got up and strolled down into the orchard. Somehow he did not feel so proud over his trade as he had. Perhaps, after all, it wasn't smart to "do" a fellow like that. When you stopped really to think about it, it did seem very much like cheating.

"Uncle Jack never preaches at a fellow, but he always manages to have a story to tell that makes you feel mean when you've done anything out of the way," he thought. "I might as well hunt up Bob and buy the knife back. I won't have any peace of mind until I do, that's sure."—Zion's Herald.

IF SANTA SHOULD GIVE A DINNER.

If Santa should give a dinner,
O, wouldn't it be a feast,
With a long, white table that stretched for miles
Around the world at least?

And wouldn't the children come flocking
Through the snowiest, blowiest weather?
And their smiles, how they'd spread into one big mile
As they all sat down together!
—Edith Mitchell in the Continent.

Everybody's Boat.

There was once a man down on Cape Cod who wished to build a boat for himself. So he got the timber together at the edge of the water and set to work to lay the keel of the boat. The keel of a boat is like the foundation of a house. You must build that first.

But the captain had no sooner begun work than one of his neighbors passed by and said, "Mornin', cap'n. I see you're goin' to build a boat."

"Yes," said the captain, "I thought I'd build a boat for myself."

"Well, I wouldn't lay the keel that way." And then he showed the captain how he would lay the keel.

"I don't know but you're right," said the captain. And he set to work to build it that way.

Soon another neighbor drove by and said, "Mornin', captain, buildin' a boat, eh?"

"Yes," said the captain. "Didn't know but I would."

"That ain't the right way to lay the keel," said the neighbor. "I'll show you the best way."

"I guess you're right," said the captain. So he began to work on the keel that way.

Several neighbors passed in the course of the day, and no two agreed as to which was the right way to lay the keel of a boat. Each one thought his way was the best. And the captain tried to make use of all their suggestions.

At last the boat was finished. But it was useless. It just went around in

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circles, and the captain drew it upon the shore in disgust and left it there to rot. Then he set to work nearby to build another boat. But he no sooner began to work on the keel than his neighbors began to make more suggestions.

Finally the captain said, "See here, that is everybody's boat on the beach there. I took everybody's advice building that, and it's no use at all. I'm going to build this boat my own way."

And he built the second boat his own way. When it was done it was a great success.

The person who tries to please everybody usually comes out about the way the captain did with his first boat. He usually ends by pleasing nobody, not even himself! St. Paul speaks about people who are "blown about by every wind of doctrine", and he says they don't make much headway. They listen to everybody, and so they are always changing their course.

Have you ever seen a chameleon? It is a little animal like a lizard, and it takes on whatever color it is near. It doesn't seem to have any color of its own.

Now the world does not like colorless people. It likes those who have a mind of their own. It wants a man, if he is going to build a boat, to have an idea how he is going to build it, and then stick to that idea. It likes boys and girls when they know what they want to be like to stick to their course and go straight ahead.

When you are tempted to change your mind too often remember the captain and everybody's boat.—Story Sermons for Children.

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Discriminating buyers of monuments, desirous of securing the most permanent, beautiful and perfect stone, specify Winnsboro Granite in their purchase contracts, which affords a granite of greatest crushing strength; freest from water, lime and iron, which are deleterious, and in time tend to disfigure the monument; and which affords a stone of an even and beautiful crystalline structure.

The buyer may be absolutely sure of getting the real Winnsboro Granite, if he insists upon the dealer delivering a certificate from the management of Winnsboro Granite Corporation, to the stock used being Winnsboro Granite; but to make assurance double sure the purchaser may test the monument by throwing water upon it. If there are then apparent any black or white streaks, black or white splotches of size, or if there is any wave in the grain, some mistake has been made, and the monument is not of Winnsboro Granite..

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Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates on contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

ACKNOWLEDGMENTS.

For Deficits in Missionary Appropriations.

Mrs. Edw. C. Harrison, Elmira, N. Y. $50.00

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Deaths

ELIZABETH CARTER BALL LANE.

Died November 17, 1929, buried November 19, 1929, at Leesburg, Va., in the old family graveyard, at Springwood, where her father, George Washington Ball, her mother, Mary Beverly Randolph, four brothers and one sister have preceded her. Taken suddenly ill on August 1, 1929, while visiting Leesburg, she was unable to leave her bed until the final call.

She had been employed in the U. S. Treasury, as clerk, since 1918. Two sisters survive her, Mrs. Landon Minor Hill and Mrs. Nancy Randolph Baubhman.

ROBERT DYSON HAGUE.

ROBERT DYSON HAGUE, elder son of the Reverend Canon and Mrs. Dyson Hague, died at his home in London, Ontario, Canada, on Sunday afternoon, December 1, of influenza and pneumonia.

His death comes as a great shock to a large circle of friends throughout Ontario and the Canadian West.

Mr. Hague was born at Brockville. He received his education at Ridley College and the University of Toronto. Throughout his life he was distinguished as student and athlete. At Ridley he was presented with the Mason gold medal, which was voted by the boys themselves to the finest all-round boy in the school. He many times captained various teams of cricket, hockey and Rugby football.

Entering the war as private he received rapid promotion and returned to Canada after the armistice as a major, having twice been wounded.

Mr. Hague is survived by his wife, one son, his parents, a brother and a sister.

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

MRS. GEORGE CARTER.

On Thursday, October 24, 1929, MARY EYRE CARTER, wife of George Carter, died at Leesburg, Virginia.

She had been ill for over six months; her death was a release from suffering, and had been long expected. Yet, when the end came, the whole countryside mourned her as one who had been snatched suddenly from their midst.

For she was a woman of unusual parts—a noble character, a personality of rare charm—whose influence will live long.

Herself the descendant of men of position and note in Philadelphia and New York during Colonial and Revolutionary days, Mary Griffith married in 1898 George Carter, of Oatlands, great-grandson of Councillor Carter, of Naomi Hall, and eldest son or the head of that branch of the Carter family which settled in Loudoun County over one hundred and fifty years ago. By a tradition, therefore, of culture and refinement, by an education which developed her discriminating intelligence, she was well fitted to appreciate the best that modern life can offer—and, though her life was hemmed in by many restrictions, health and family reasons debarring her from participation in many of the pursuits which were dear to her—she nevertheless, impressed all who came in contact with her by her great distinction, and her intellectual and spiritual gifts.

Mrs. Carter loved art and literature. She kept up with modern thought while maintaining undisturbed a sense of the beauty of classic form, a taste for the beautiful in painting, prints and furniture—a desire to surround herself with those things only which are lovely. And her house bore witness to it.

She had a host of friends, of long standing and intimacy, others who had crossed her path not frequently, and yet all treasured a feeling of genuine admiration for her. For who could refuse recognition of the splendid courage which was hers, and which never faltered to the end, of her unswerving loyalty to those to whom her affection and love had been given. In her friendships, she gave herself unstintingly, unselfishly, sacrificed her own pleasure, her own comfort, when her sympathy was aroused and her help was needed. And to hospital and library, she gave of her best; in all charitable enterprises, she was ever to the front, working early and late, leading, cooperating with one and all, untiring in her efforts. A charming companion, too, a leading spirit in Garden Club activities and wherever friend and neighbor were wont to meet. And with it all went a delightful sense of humor, quizzical but kindly.

To the Church she gave a life long devotion. For years, and until her health forbade, she taught Sunday School at the little Oatlands Church, which her mother-in-law had built. She was the centre and inspiration of the children of the parish, she was constant in her attendance at all church services. For her religious faith, broad and nobly tolerant, deep rooted and tinged with mysticism, was of the stuff that resists change and bears continued testimony to the great truths of Christianity. She did not talk much of religion, it was her life which testified to the inner experiences of her soul. A young friend wrote of her, "She seemed to enrich everything she came in contact with, and by her life and example to make all the trivialities and unpleasant things of life, of no consequence. For she was somehow above them all."

She is survived by her husband and an only son.

E. E.

L. B. KEENE CLAGGETT.

L. B. KEENE CLAGGETT, of Baltimore, an honored member of the Bar, died on November 17, 1929, in the 55th year of his age. He was born in Frederick County, Maryland, the son of Samuel and Elizabeth West Claggett, of that county. His father was a grandson of Bishop Claggett, first Bishop of Maryland, and the first Bishop consecrated in this country. On his mothers' side he was descended from one of the old and distinguished Maryland families. Samuel Claggett's maternal grandfather was a native of France and from his French ancestry Mr. Claggett received his name of Louis Benoit; his full name was Louis Benoit Keene Claggett. He received his academic education at the ancient college of St. John's, Annapolis, and his degree of Bachelor of Laws at the Law School of the University of Maryland.

Uniting with one of the leading law firms of Baltimore he had a large and important practice. His distinguished ability and high sense of honor, commanded the respect of the Bar of Maryland which was testified by the great attendance of Judges and Lawyers at his funeral services which took place at Emmanuel Church and were conducted by his close personal friend, the Bishop of Maryland. A short service took place at St. Mark's Church, "Maryland Tract", Frederick County, of which Church Mr. Claggett was a vestryman and Trustee of a portion of its endowment. The Bishop followed the funeral train to St. Mark's, along with a large company of friends from Baltimore, and conducted the services there, assisted by Rev. Edward E. Burgess, the local rector. Interment was in the Church yard amid the graves of his parents and of many who had been near and dear to him. Of a large family of brothers and sisters, two only survive him, namely, T. West Claggett, of Baltimore, and Mrs. John Matthias Kopper, of Madison, New Jesrsey.

In his manner Mr. Claggett was dignified, modest and reserved, but cordial and always ready to help and to do good. He was patient and uncomplaining during a painful illness, always a sincere Christian—his was a noble nature. He combined with the accomplishments of the gentleman the piety of the Christian.

He died in the noontide of his life, in the hightide of his usefulness, before the evening began to fall or the shadows to lengthen, mourned by many friends who loved him and regretted by many who knew his worth and usefulness.

CHURCH INTELLIGENCE.
(Continued from page 15.)

It is probable that a similar institute for the teachers in and near Roanoke will be organized at an early date.

As rapidly as possible Mr. Garrison is getting in touch with the other churches in the Diocese in order to assist them in any way possible. On Sunday morning, December 1, he visited the Sunday school at St. John's, Wytheville. That afternoon, at the request of the rector, the Rev. Devall L. Gwathmey, the teachers and a group of the young met at the church for conference with Mr. Garrison. Notwithstanding it was a bitter cold day, 100 per cent of the teachers were present.

The Rev. F. Ernest Warren, rector of Emmanuel Church at Bristol, was recently elected President of the Kiwanis Club of that city.

T. A. S.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.
Rt. Rev. E. A. Penick, D. D., Coadjutor.

Parochial Mission at St. Mary's, High Point.

The Rev. B. N. deFoe Wagner, rector of Emmanuel Church, Warrenton, has completed a preaching and teaching mission at St. Mary's Church, High Point. The mission began on Sunday morning, November 10, and the closing service was held on Sunday night, November 17. Owing to the fact that there were four revivals in progress in High Point, the attendance was confined largely to members of the congregation, although a number of outsiders did attend. When the mission closed, it was with great regret that Mr. Wagner felt compelled to decide it best not to extend it. No one can tell what the ultimate results of the mission will be; but certainly the missioner left a congregation grateful for the practical spiritual inspiration of his messages. The congregation was far above normal the Sunday following the mission, and there were many resolves made to make the personal loyalty to Christ and His Church more telling in the com-

munity. Several baptisms resulted from the Mission. Mr. Wagner won all who heard or met him, by his earnestness and the clearness of his teaching.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop.

Tributes Paid in Memory of Bishop Murray.

Memorial services were held at St. James' School, Maryland's Diocesan School for Boys, in honor of the late Rt. Rev. John Gardner Murray, D. D. The Rt. Rev. Edward T. Helfenstein, D. D., outlined briefly the highly dramatic life of Bishop Murray, telling how he left the coal mines to study for the ministry, how the death of his father and the responsibility of providing for his mother and several sisters and brothers drove him into the business world, where he had made enough success to bring him early financial independence and to enable him to carry to completion his boyhood religious dream.

The Rt. Rev. Philip Cook, D. D., Bishop of Delaware, made the principal address, taking Bishop Murray as the figure and developing the theme of "Power", impressing on the boys the fact that it is not sheer drive alone that brings success, that progress must be thoroughly thought out as well as willed, and that the intelligent movement toward such a conscious aim as Bishop Murray's is an excellent example to follow.

N. E. P.

TEXAS

Rt. Rev. Eugene Cecil Seaman, D. D., Bishop.

Bishop Abbott Conducts Missions at Galveston.

The Rt. Rev. H. P. Almon Abbott, D. D., Bishop of the Diocese of Lexington, conducted a preaching mission in Trinity Church, Galveston, Texas, during the first five days of December. His dynamic personality and powerful inspirational sermons were appreciated by large congregations. Especially fine were the Bishop's instructions on "The Holy Spirit", "The Sacramental Idea" and "The Holy Communion". Other features of the mission were the numerous Intercessory Prayers and the Question Box. Mrs. Abbott accompanied him and spoke to the women of the parish on the "Work of the Woman's Auxiliary". Rev. Edmund H. Gibson is rector of Trinity Church.

E. H. G.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

Bequeathed a Rectory.

The Church of the Mediator, Allentown, is rejoicing that after waiting for twenty-five years they at last have a rectory. Mrs. Jennie C. Foster, who entered into Paradise on October 1, 1929, left her beautiful residence within about two blocks of the church to the Mediator with a further bequest that said church shall receive $1,000 in cash and also Trinity Church, Carbondale, of this Diocese, where the late Mrs. Foster was formerly a member. Immediate possession was given to the Church of the Mediator and the rector and his wife are planning to move as soon as the wife recovers from an operation which was performed on November 29 in the Allentown Hospital. The whole Diocese congratulates the Rev. and Mrs. Merriman in having this beautiful home.

Mrs. Foster was a quiet, reserved soul with a deep piety and love for her church which only her most intimate friends ever knew. The rector writes in the Parish News: "It often happens in the lives of God's choicest followers that it is not known how much they love the church until after death has removed them from the scenes of their earthly pilgrimage."

H. P. W.

Evident Pleasure.

The Bishop of the Diocese instituted the Rev. Horace W. Stowell as the rector of the Church of the Epiphany, Glenburn, on November 6. The Rev. Mr. Stowell takes the place of the Rev. Mr. Neikirk, whose assistant he was for some time previous to his departure.

As an evidence of her pleasure in finding so suitable a man for the parish as Mr. Stowell, Mrs. Oakford placed a check on the plate at this service for five thousand dollars, which is to be applied to reduce the debt on the rectory and parish house. The congregation has done marvellously well in the last few years. The debt was over $38,000. It is now down to about $12,000.

Brotherhoods.

A Junior Brotherhood of about twenty boys was lately organized in Grace Church, Allentown, the Rev. S. F. Custard, rector.

A Senior Chapter recently was organized in Christ Church, Frackville, the Rev. Alan F. Tongue, rector.

The Rev. Thomas B. Smythe, in charge of St. Luke's Church, Reading, Pa., is organizing a Senior Chapter this month and possibly a Junior.

H. P. W.

EAST CAROLINA.

Rt. Rev. Thos. C. Darst, D. D., Bishop.

Oldest Church in Oldest Town.

At the Annual Pilgrimage on November 26 to St. Thomas' Church, Bath, the oldest church in the oldest town in North Carolina, the Hon. Josephus Daniels, Secretary of the Navy during the Wilson Administration, Chairman of the Committee to restore this historic church to its original colonial dignity, gave the historic address. The Rt. Rev. Thomas C. Darst, D. D., Bishop of the Diocese of East Carolina, presided over the Pilgrimage, celebrating the Holy Communion.

Annual Convention.

The Standing Committee of the Diocese of East Carolina announces that the next Annual Convention of the Diocese will be held in St. Paul's Church, Wilmington, North Carolina, instead of St. Paul's Church, Greenville, as announced in the new edition of the Living Church Annual. The date of the meeting will be the same as announced.

Convocations.

The Convocation of Wilmington met in November at Holy Innocents' Church, Seven Springs, the outstanding rural parish of the Diocese of East Carolina. The Convocation of Edenton met the next week in St. Luke's Church, Winterville, another rural parish that has given a number of men to the ministry of the Church. The two remaining members of this parish were the hostesses on this occasion. The Program of the Church was outlined at each meeting by the executive secretary of the diocese, Bishop Darst, being present at the later meeting.

S. G.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.
Rt. Rev. W. M. Green, D. D., Coadjutor.

St. Andrew's, Jackson.

During the rectorship of the present rector, Rev. Walter B. Capers, D. D., there have been many evidences of growth in the parish numerically and financially, as well as spiritually. Perhaps no more substantial evidence of the interest of the men of St. Andrew's Parish has been exhibited than on Sunday, December 1, when, in response to the rector's preparation for a Corporate Communion, more than a hundred men received the Holy Communion, commemorating St. Andrew's Day.

Though there is no chapter of the Brotherhood of St. Andrew in this parish, through the committee system of the rector's men's Bible class the work of the Brotherhood is stressed and carried on.

Other committees of the Bible class are charged with the responsibility of other parochial activities.

The Every-Member Canvass made December 1 to meet the budget of $24,000 for parochial and extra parochial work promises at this writing to be a success.

M. W.

WEST MISSOURI.

Rt. Rev. S C. Partridge, D. D., Bishop.

Woman's Auxiliary.

A successful and well attended meeting of the West Missouri Diocesan branch of the Woman's Auxiliary was held in St. Mark's Church, Kansas City, the Rev. Oliver F. Crawford, rector, on Thursday, November 14. The Holy Communion was celebrated by the Rev. Henry N. Hyde, Executive Secretary of the Diocese, and the rector gave an address on phases of social service in Kansas City. After luncheon a business session was conducted by Mrs. B. S. Brown, President, which was followed by addresses by the Executive Secretary on the State of Missionary Work in the Diocese and by Miss Winifred Dunkle, of Chicago, on the aims and work of the Girls' Friendly Society. Delegates were in attendance from more than half the parishes of the diocese.

H. N. H.

Personal Notes

On November 17, the twenty-fifth Sunday after Trinity in St. Philip's Chapel, on the Pine Ridge Reservation, South Dakota, the Rt. Rev. W. Blair Roberts, D. D., Suffragan Bishop of South Dakota, ordained to the Diaconate, **Messrs. Jefferson King, Robert White Plume and Walter Bone,** native Indian Catechists. Messrs. King and White Plume were presented by the Rev. Nevill Joyner, Superintending Presbyter of the Pine Ridge Mission, and Mr. Bone by the Rev. Clayton High Wolf. Archdeacon Ashley preached the sermon and Rev. Clayton High Wolf read the Litany. All three men will work on the Pine Ridge Mission in South Dakota.

THE PRECIOUS BLOOD

Whatever results are connected with the shed blood of Christ are obtainable only, but surely, through faith in Christ. Man cannot originate nor impart them to anyone; for all these results were fully provided when Christ shed His blood. This was done once for all; and man's part is either to accept or reject, believe or disbelieve on Christ about them all.

Everlasting Covenant—"The blood of the everlasting covenant." Heb. 13:20.

Safety—"When I see the blood I will pass over you." Ex. 12:13.

Atonement—"It is the blood that maketh atonement for the soul." Lev. 17:11.

Justification—"Being now justified by His blood we shall be saved from wrath through Him." Rom. 5:9.

Redemption—"In Whom we have redemption through His blood, the forgiveness of sins." Eph. 1:7.

Peace—"Having made peace through the blood of His cross." Col. 1:20.

Cleansing—"The blood of Jesus Christ, His Son, cleanseth us from all sin." 1 John 1:7.

Remission—"Without shedding of blood is no remission." Heb. 9:22.

New Testament—"This is My blood of the New Testament." Matt. 26:28.

White Robes—"These * * * washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

Overcoming—"The accuser of our brethren;—they overcame him by the blood of the Lamb, and by the word of their testimony." Rev. 12:10, 11.

Sanctification—"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Heb. 13:12.

Purchase—"The church of God which He hath purchased with His own blood." Acts 20:28.

Entrance—"Into the holiest by the blood of Jesus." Heb. 10:19.

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Southern Churchman

Vol. 94. RICHMOND, VA., DECEMBER 21, 1929. No. 51.

Is Christmas Going to Die?

A CHRISTMAS MESSAGE FROM THE REV. DYSON HAGUE,
Toronto, Canada

Is Christmas ever going to die? Christmas going to die? Never! Christmas can never die! As long as there is a child upon this earth that day will be greeted with a shout of gladness; and, for weeks before, vibrations of mystic wonder and secret mirth will fill the little hearts in every land that has ever heard of Jesus. Christmas can never die while a mother lives. The birth of that little Baby Boy in Bethlehem has wreathed a never-dying halo around the Child. All love, all sweetness, all gentleness, all innocence, all the pitying, brooding, unselfish greatness that is the everlasting miracle of the mother heart received its coronation in the Virgin Mother. Christmas can never die as long as a father thinks of that world of wistful wonder and of mystic hope evoking all his manhood, softening all his strength, as he looks down upon the little helpless babe that God has given him to cherish and to train.

As long as there is a poor man in the world, Christmas will never lose its halo. For He came down to earth from heaven to link His lot with the poor. He lived poor. He died poor. And His poverty has since been the enriching of the world. No! No! Christmas can never die! Forever, as its glorious meaning annually breaks, man will turn from the clatter and babble of the world to hear the song the angels sing.

The cry of the world to-day is ever for something up-to-date. "O, preacher," men are calling, "give us something new, something fresh." Well, here it is! "Behold," said the angel in the sky above Bethlehem, "behold, I bring you good news. I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Good news of great joy! Heard a thousand times by the old, a hundred times by the young, it still comes to the astonished consciousness of those who think, with all the vividness of a glorious surprise. It is good news of great joy, ever as fresh as the morning sun, as sweet as a newly-blooming rose or a new-born babe. For the greatest thing in heaven and earth are the home, and the love of God. And the people nearest to the heart of God are the poor, the sad, the heart-sick, and the hungry. It is these that the light waves of joy immerse and the shafts of gladness irradiate at Christmastide.

"What are you going to get this Christmas?" asked one girl, and the answer came: "I've been so busy planning what I'm going to give that I haven't had time to think of what I'm going to get." That is the real spirit of Christmas. Let all who would enjoy to the full this wonderful season not secularize or materialize it as a mere season of goodwill and worldly merriment—a Christmas without Christ. Let our dear Lord and Saviour Jesus Christ be so glorified in every act of charity, in every gift, in every carol, in every choir, in every church, in every Christian home that the very stranger within our gates shall learn the wondrous story that on this first Christmas Day for them, as for us, the Child was really born, and God's own Son was really given.

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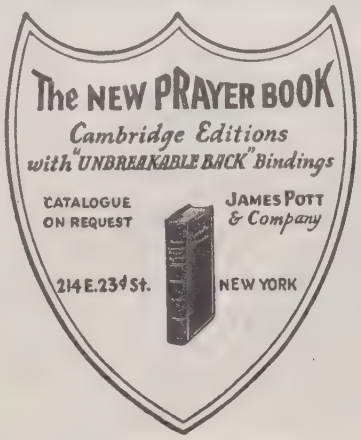
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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorials	5-6
Christmas Meditation—V. A. G.	6
Once More the Blessed Christmastide—A. S. Kent	6
The Purpose of the Church—Rt. Rev. Charles P. Anderson, D. D.	7
A Christmas Message—Erroll Hay Colcock	8
Favorite Scripture Verse	8
The New Humanity—Ven. F. W. Neve, D. D.	9
Do Not Take Christ Out of Christmas	10
Studying the Ministry—S. S. Drury	10
Carol—Elizabeth Carrington Eggleston	10
The Unspeakable Gift—A. S. Kent	10
Bethlehem's Babe—The Lord of History—Bishop Warren A. Candler	11
Book Reviews	12
Letters to the Editor	12
Church Intelligence	13
Family Department	15
Children's Department	17
Personal Notes	23

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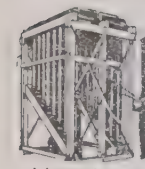
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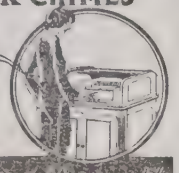
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Thoughts For the Thoughtful

Hail! thou ever blessed morn!
Hail! Redemption's happy dawn!
Sing through all Jerusalem,
Christ is born in Bethlehem.
—Edward Caswall.

Look out for choices; they run into habit, character, destiny.—M. D. Babcock.

The servants of Christ may well wait patiently. Their Master shall one day be acknowledged King of Kings by all the world.—Bishop J. C. Pyle.

"O little Christ Child, look Thou tonight
Within my heart,
And find Thou there the candle flame
I light for Thee."

It is good to be children sometimes, and never better than at Christmas, when its mighty founder was Himself a child. I will honor Christmas in my heart, and try to keep it all the year. I will live in the past, the present, and the future. The spirits of all three shall strive within me. I will not shut out the lessons they teach.—C. Dickens.

If ye would hear the angels sing,
Christians! see ye let each door
Stand wider than ever it stood before,
On Christmas-day in the morning.

Rise, and open wide the door;
Christians, rise! the world is wide,
And many there be that stand outside,
Yet Christmas comes in the morning.
—Dora Greenwall.

When once we have yielded to Christ's full leadership there will be some things—not perhaps wrong in themselves, we shall not do, for the regulator will be our influence over others.—Rev. Wm. Porkess, D. D.

The world has a right to look worshippers, as they come out of church in the face, and ask them, "What do you bring away from your altar, your psalm, your sermon, your benediction?" What gifts have you to distribute to your neighbors?"—Bishop Huntington.

The power to suffer is measured by the power of love. It is found at its best in God Himself. Incapacity to suffer means an abnormal, an undeveloped nature. It needed a Being perfect in pity, in compassion, in forbearance, in love, to so love the world as to give His only begotten Son to save sinners. —Bishop E. R. Hendrix.

Long years have come and gone,
And with uplifted eye,
The Church, with calm and silent hope,
Has watched the eastern sky.
At length the voice shall yet be heard,
With which all earth shall ring:
Lo, this is God, our God,
This the long-promised King."

The boy who had the loaves and fishes could have done four things with them. He could have thrown them away; he could have eaten them himself; or he could have distributed them himself among his friends; or as he did—give them to Christ; and we may do these four things with our lives.—J. D. Adam.



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EDITORIALS

Vol. 94. RICHMOND, VA., DECEMBER 21, 1929. No. 51.

Christmas

Hark! the herald angels sing
Glory to the new-born King;
Peace on earth, and mercy mild,
God and sinners reconciled!

Joyful, all ye nations, rise,
Join the triumph of the skies;
With the angelic host proclaim,
Christ is born in Bethlehem!



Christ, by highest heaven adored;
Christ, the everlasting Lord:
Late in time behold Him come,
Offspring of the Virgin's womb.

Veiled in flesh the Godhead see;
Hail the Incarnate Deity,
Pleased as Man with man to dwell;
Jesus, our Immanuel!

Gifts

Electricity is everywhere, in everything, and nobody knows what it is. We develop it with simple appliances and use it for innumerable purposes. This time of the year the Christmas impulse and influence, memories, opportunities, hopes, are all about us, living from nineteen centuries ago, immortally lovely, invisible to the eyes, clearly perceptible to thought and feeling. Manifestations of them are in the Christmas crowds, the people going and coming home, thrilling with pleasant anticipations, in the gleaming windows of dwelling and store, displays of toys and timely merchandise and Christmas trees. All these arouse no response in the coldly and callously selfish, the unbelieving, those who hold themselves apart from and superior to their fellows. They are developed to noble uses and power by the most intricate and complicated and mysterious of all machinery, ready always for the service of all of us—the familiar strangely combined, interlocking, interwoven, organization of soul, emotion, reason, passions, will, conscience, existing within each of us. However poor or rich, weak or strong, high or lowly, we may be, each of us has the privilege of developing, knowing, sharing, the splendor and sweetness of the ineffable radiance in which the everlasting promise was chanted by the legions in the sky to the lonely and humble shepherds. The simplest of us, the mentally restricted to whom the ample page of knowledge is not unfolded, the most brilliantly endowed and elaborately taught, alike may apply this wonderful machinery. It is for each of us to determine whether we shall use or misuse or neglect.

Most of us are so fortunate as to know a few immeasurably powerful, far-reaching, human dynamos noiselessly, ceaselessly, bountifully, radiating the Christmas light that penetrates and permeates and illuminates and lives in and softens and uplifts hearts. They are comparatively few. The world would be incalculably better with more of them. Any of us may become one of them, and so achieve the real and supreme purpose and end of life. We can do it now by drawing into ourselves from all about us and concentrating, consecrating and freely disseminating the true meaning and teaching of the season and the event to the honoring and commemoration of which it is dedicated.

It is craven evasion to measure what we may do and give at Christmas time by the money we have, be it much or scanty. We see lavish spending mere waste, unnecessary, often unwelcome, heaping of luxury on abundance; Christmas giving desecrated to ostentations and gratification of vanity; far worse, gifts bestowed as investments, with mean and sordid calculation on larger returns. Christmas opulence need not be a matter of dollars. The richest gifts sometimes are from dire poverty. No gift can be more precious or valuable or enduring than living and constant example and daily and hourly evidences of kindliness and affection, of the strength and courage that make patience in face of stinging provocations or under lash of sorrows, troubles, deprivations, disappointments. Solomon, who had the wisdom of common sense and intimate observation of human nature and affairs, described the simple word, costing nothing but spoken in right conditions, as like apples of gold, things of huge wealth and lasting, glittering beauty. The certain poor widow modestly casting in her mite, won loving and endless honor from the Son of the Almighty God and Creator. A word, look, smile, an intonation of voice, a gesture, a very small gift, help in need, rendered, maybe, without much exertion or expenditure—any of these, expressing the kindliness, the gentle mercy for frailties, the deep and cordial sympathy with sorrow and misfortune belonging with Christmas—may live in far-reaching good and far-spread beneficence long after we are gone. Any of them may comfort and cleanse and inspire hearts all through the coming new year and other years to the end of time and generations.

We may not know. It is not decreed that we should know. Hopes and aspirations and higher and finer impulses, cravings, aspirations, any of these may be from word or act or example of a forgotten saint, or preacher or obscure servant of God a century, five centuries, ten centuries, in the past. Perhaps very rarely, or never, we see results from the good we do, or try to do. Bread we cast upon the waters may nourish far from us those of whom we know nothing, in circumstances and places we do not imagine, and it may not return to us this side of the final accounting and review, when approval and blessing of the Father are revealed. Burdens lifted from the weary and heavy laden make lighter the loads we must bear and easier and swifter our upward climbing. Tears we prevent bring blossoming of beauty and fragrance to our souls. Dark, affrighting, clouds enveloping others and swept away by our friendly aid will pour fourth genial sunshine to soothe our griefs and banish our fears. The light and love and hope and helpfulness we radiate from the holiness and solemn joyousness of Christmas—the Holy Day, of the Christ who lived and taught and suffered and knew the pains of dreadful death for us—may carry the radiance and guidance and inspiration of the Annunciation to many and through the distant future. We may not know of that. We do know that our striving to spread what we gather to us of the Christmas atmosphere will not be lost nor forgotten, that the light and help we try faithfully and lovingly to give will shine and be with us to the end here and surely in the hereafter. When our last Christmas has gone by and we hear the call for departure we will see the pathway into the darkness behind which we know redemption is accomplished and reward for humble, trustful, loyal endeavor awaits, shine before us, broad, clear, sparkling and beautiful as the silver track of the full moon across the bosom of a placid lake.

We cannot stay here. We can live to our appointed times, and while we live love and see and do. We can be dynamos, taking and giving forth the gloriously beautiful meaning and teaching and purpose of Christmas, spreading happiness all about us and so have our own souls bask in the full glory of it and feel, to our innermost beings, all its joys and pleasures and hopes.

Alfred B. Williams.

Christmas Meditation

On the summit of the ages that reach out into Eternity's silence, stands Christ, the Light of the world (St. John 17:5). The Shechinah glory of that Light, in the Star, led the Wise Men to the Bethlehem shrine of the King of Kings. That Light, lighteth every man that cometh into the world.

At this season of His Incarnation, "O come, let us adore Him, Christ, the Lord."—V. A. G.

Once More the Blessed Christmastide

Dear Friend:

Does this Christmas find you just a bit more lonely than the last?—a bit more weary on life's road? Are home and all its treasures far away? Have dear ones left you for the Father's House? Do those who yet remain love and understand you less because you love Him more? Are Satan's darts more fiery for your devotion to God's Word? —his persecutions fiercer for your faithful zeal for Christ? Are there heavier conflicts, heavier burdens to be borne—and heavier heartaches?

Dear Child of God!—For you, then, may this Christmas bring peculiar joy. For know, by all these tokens, that your Redemption draweth nigh. He who came of old a Babe is coming back as King! Rejoice, Rejoice! The Star of Bethlehem brings promise that the Daystar soon will dawn!—Agnes Scott Kent.

The Purpose of the Church

By the Right Reverend Charles Palmeston Anderson, D. D.

(Adress delivered by the Presiding Bishop at Brooklyn Academy of Music, on December 9, 1929.)

WHAT is the mission of the Church in the World? What is the purpose for which it exists? If we were to examine the charters of incorporated societies in our several states we would find that the objectives and purposes of such societies were stated in their charters. The Church has a charter. The purpose of the Church is stated in the charter. "Go into all the world." That includes Long Island, though Long Island, of course, is not the whole world. Go into all the world and preach the Gospel, evangelize, make disciples, make Christians, baptizing them, receiving them into the Christian fellowship, making them members of the body of Christ, teaching them about God and His love and purpose, about man and his high calling in Christ Jesus, teaching them to do whatsoever things I have commanded and "Lo, I am with you always, even unto the end of the world." That is the purpose of the Church. It is to make disciples of Christ.

The primary purpose of the Church is not to build churches and parish houses and rectories. These are admirable means to an end, but no end in themselves. The primary purpose of the Church is not even to build hospitals and homes and benevolent institutions. These all come along naturally and inevitably as the fruit and product of religion; but if we undertake to gather the fruits while neglecting the roots, the fruits will soon shrivel and decay. The primary purpose of the Church is not the multiplication of parochial and diocesan organizations. It is quite possible to have too many organizations and too little organization. It is easy to have so many organizations that one cannot see the woods for the trees.

There is only one organization with which the Church is primarily concerned and that is the Church itself. It is both an organization and an organism. All other organizations are auxiliary and contributory to the parent organization. If they do not strengthen the parents organization, they should be abandoned. Organization itself is a means to an end. The primary purpose of the Church is to make disciples, to make Christian boys and girls, Christian men and women, Christian homes. To reach out and penetrate society so that society shall be Christian in its structure and principles, to reach out into the world of business and commerce, to establish the Golden Rule and to try to bring it about that business ethics and Christian ethics shall not be divorced from each other, to reach out even into the world of politics which has always been so remote and inaccessible, and to try to make it clear that there is no department of human activity from which the Christian disciple can detach himself from his religion. In a word the purpose of the Church is to make personal disciples of Christ, to bring them into the fellowship of the Church, to set them to work as leaven until the leaven leaveneth the whole of society and the kingdoms of this world become the kingdom of our Lord and of his Christ.

That is the program. We cannot do it all at once. It takes centuries to do things; but we can begin at the beginning and travel in the right direction.

How do we set about to create this personal discipleship? In the last analysis it is by imparting the knowledge of the one God as He is made known in the person of Jesus Christ. That is where Christianity begins. That is our goal. Whether we are teaching little children to lisp the Lord's Prayer, or teaching them their duty towards God and their neighbor, or teaching them the meaning of worship and sacraments, or having them prepared for confirmation and first communion, or serving on a vestry, or on some organization whose activities are related to human welfare, or carrying out an every member canvass, or giving money to the parish and the diocese and to the Church at large, or endeavoring to better social conditions, or help backward peoples—all these converge at a single point, that boys and girls and men and women may learn to know and love God and serve Him through Christ and His Church. That is the way disciples have always been made. That was the way St. Paul, the great missionary Apostle made converts. His message to the non-Christian world could be summed up in two sentences. "Him whom ye ignorantly worship Him declare I unto you." "God is in Christ reconciling the world to Himself." When that message was first proclaimed the world began to be changed. It was not changed all at once. It has not been completely changed yet; but it began to be changed. Liberty, fraternity and equality began to be born. "Ye shall know the truth and the truth shall make ye free." "God has made of one blood all nations of men to dwell on the face of the whole earth." "In Christ Jesus there is neither Jew nor Greek, Barbarian, Scythian, bond nor free." Those doctrines, were Revolutionary spiritual forces. When that message was delivered, slavery began to be abolished. It took a long time and it is not completely abolished yet; but one cannot indoctrinate men and women with the gospel of human brotherhood without creating a state of mind in which slavery becomes impossible. When that message was delivered, war started out on its long, long journey towards extinction. It is not extinguished yet, far from it. Do not delude yourselves, but the fact that so much has been accomplished in our times along the lines of a formulated and articulated internationalism and the fact that our own beloved country has joined with so many others in outlawing war, show that the world does move and that much progress is being made in the direction of peace under the pressure of the religious conscience.

When the gospel message began to be spread over the world guilds and crafts and brotherhoods and sisterhoods and schools and benevolent institutions began to be born. For you cannot indoctrinate people with the gospel of Him who said, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me" without creating a passion for human welfare. When Christ's gospel began to be preached men acquired higher ideals of home and wife and child and mother and honor and purity and chivalry. We have not entirely lived up to those ideals but it is something nevertheless to have ideals. When Christ's gospel began to be preached men and women in the depths of sin and hopelessness began to realize that they could be born again and make a fresh start in the Kingdom of God and stand erect upon their feet amongst people of God.

These things were not all done at once. They have not been completely done yet. The Kingdom of God has not fully arrived. It is in the process of beginning, but that which gave punch to progress was the glorious gospel of the blessed God.

Human progress is not something which is inevitable. It only comes about by human endeavor working along right lines. Progress is not something that is guaranteed by evolution. Evolution is the story of ups and downs, of survivals and extinctions. Progress is not assured through the marvelous inventions and discoveries of our wonderful century. These may be turned to men's good or to man's destruction. Human progress consists in an increased ability to receive and transmit Truth, Beauty and Goodness. These are the attributes of God. Jesus Christ was their greatest exponent. So it is that the Church in spite of many failings and set-backs has been identified with those things that pertain to human welfare so long as She has been true to Him who is the Way, the Truth and the Life. We bask in the sunshine of a civilization that is at least partly Christian. We have inherited more than we have acquired. It is a fair question as to whether we are going to hand down to posterity as much as our ancestors have handed down to us.

Who are charged with the responsibility of going into all the world and making disciples? At this point I come up against a pernicious heresy which is having a deadening influence on the spiritual vitality of the Church. It is not so much a heresy in doctrine as a heresy in practice. It is this: When I ask who is charged with the responsibility of bringing men to Christ through the Church, many of you would answer that that is the work of the clergy. Of course it is, but it is not theirs exclusively. It is no more a minister's work than a layman's. I hold exalted views about the Christian ministry, about the episcopate and priesthood of the Church. Nevertheless, the clergy are not the Church. The Episcopal Church stands for law and order. Like St. Paul, it is a stickler for organization. It is not a Church wherein every man can be a law unto himself. That leads to chaos. There are some things that only bishops can do; some things that only priests can do; some things that only vestries can do. Back of these special duties and responsibilities lies the corporate responsibility of the Church, which is the common responsibility of all of us, clergy and laity alike.

If I had to distinguish between the function of the clergy and laity, I might say that it was the special function of the laity to convert people and the function of the clergy to sustain and edify and employ those whom

the laity had converted, though, of course, the laity can have no monopoly in the blessed privilege of converting souls.

The word laity is often used in a purely negative sense. A layman is a man who is not a member of some group in counter-distinction from those who are members of that group. I am a layman in the presence of doctors, lawyers and bankers; but surely that does not cover the whole ground. Surely the laity of the Church are not willing to be described as negative quantities, simple men who do not belong to the ranks of the clergy. The word laity has a positive spiritual meaning. It is used in the Old Testament in a very conspicuous place. It was on the occasion of giving the Ten Commandments, the moral law, to the world; and God said, "If ye will keep these commandments and these ordinances which I have given ye, I shall be your God and ye shall be my laity" (or "people", as it is in the familiar version). The implication is that if the laity do not promote the Kingdom of God that He will not be their God and they shall not be His laity.

"Go into all the world and make disciples and, lo, I am with you even unto the end of the world." The implication is that if we are not making disciples, He will not be with us to the end of the world. Over against the laity, in Old Testament language who were the people of God, were the gentes, those who were thwarting the purpose of God. The function of the laity, God's people, was to convert those who were enemies of the Kingdom.

The part of the Church building which the laity occupy is the nave. The word nave comes from navis, a ship. One of the early fathers of the Church described the Church as a ship. The Bishop was the Captain. Priests were under him in rank and responsibility. Deacons had their assignments. Where did the laity come in? The laity were at the oars. This illustration was used long before the days of turbine steamers when tiers of oarsmen bent their backs to propel the ship through the resisting waters. You who live so near the ocean must know that a ship cannot be steered unless it is in motion. The motion depends on the people at the oars. The Presiding Bishop cannot steer the Church if it has no wind in its sails and no power in its machinery. The Bishop cannot steer the diocese. The parish priest cannot steer the parish unless they are in motion and the motion depends on the laity who are in pews, or who ought to be, and who have the oars in their hands.

What instrumentalities can the laity use in making disciples and adding to the Lord daily such as are being saved?

First and foremost the irresistible influence of an exemplary consistent life. When men see the estimate that we put upon spiritual values; when our religion centers at the Altar and radiates through our whole life; when we are staunchly identified with the good and great causes to which the Church is committed, when we let our light so shine before men that they may see our good works; they will want to come into the fellowship.

Second, The home must always be the source to which the Church looks for recruits. Nothing can supersede it. The home was the first church, the first school, the first government. All the churches and schools and governments that have come into being do not relieve parents of the responsibilities nor deprive them of the joys of the home. A great injustice has been done to the youth of our day in censuring them for things for which the older generation is responsible.

Third, Another instrument that lies ready to hand for the laity is to invite people to the work and worship and fellowship of the Church and to see to it that it is a real loving fellowship. This is the evangelistic method. It may take on a hundred forms. It covers all the ground from street preaching which many of our laymen might well do to the quiet invitation to our friends and neighbors to share in a religion from which we derive so much satisfaction.

Fourth. Another instrument for furthering the Kingdom is prayer. "Thy Kingdom come" is the prayer that our Lord put upon our lips. The Church cannot make headway without prayer. Do you know how reinforcing it is to me to have the assurance of the prayers of many people in the new responsibilities that have been placed upon me. I could not contemplate these responsibilities with any peace of mind or with any hope or buoyancy if I did not have the prayers of the clergy and laity of the Church. Pray for the Church. Stop arguing about it and begin praying for it. Pray for its bishops and other clergy. Pray for its missionary agencies and for its missionaries. Pray for its National Council.

Fifth. There is still another means for spreading the Kingdom, which our laity have in abundance. It is money. The Church cannot get on without money any more than any other organization. This conundrum was once given to me. What goes when the Church goes, stops when the Church stops, is no use to the Church; but the Church cannot get on without it? The answer is "Money". Money goes when the Church goes. When the Church is really alive, when spiritual experiences are going on within men's souls, when they are finding peace and joy in believing, they are moved naturally and spontaneously to give freely and cheerfully to express their gratitude for what God has done for them. Money stops when the Church stops. When the Church is lethargic and indifferent and worldly and merely respectable and wasting time over inconsequential matters the money stops. Money in itself is no use to the Church. All the gold in the world by itself would not advance the Kingdom of God any more than a hammer and saw by themselves could build a house. Nevertheless the Church cannot get on without it. On the face of it it must be apparent to every person who stops to think that the Church cannot carry on its work—evangelistic, educational, humanitarian—in all parts of the world as well as at home, often amongst backward peoples and in pioneer places without vast sums of money; and when so much money is being spent on the things that lie on the circumference, on chewing gum and candy and cigarettes and cigars and cosmetics and a hundred other things, surely the Church is justified in the name of God and humanity in asking for millions for those purposes that directly pertain to human welfare.

Our National Council meets on Wednesday of this week. It must take one of three courses—go forward, stand still, or go backwards. It looks now as if it might have to go backwards. Will the laity of the Church allow this?

I happen to be a football fan. I hope it is not incompatible with episcopal dignity. I love the team work. We need team work in the Church—a long pull, and a strong pull, and a pull altogether. This is no time for one to be pulling in one direction and another in an opposite direction. There is too much at stake. Stand back of your parish church. Make it possible to do its own work well, but do not allow it to exhaust all its energy in maintaining its own structure. That would be like a football player who sacrifices victory for his team and college for his own personal glory. Stand back of the Bishop of Long Island and the splendid things that he is trying to do. I won't say stand back of me. That would be too personal; but stand back of the whole Church and its well conceived program, which has had the sanction of the whole Church.

A Christmas Message

Erroll Hay Colcock.

A-down the vista of the years,
Tonight, oh, may you see
A simple shrine where shepherds fall
On reverent, bended knee,
To worship there the Blessed Babe,
Beside the Virgin mild,
Who bends in wond'ring mother-love
Above her Holy Child.

Far back across the span of years,
Of ages long gone by,
May you behold a Light that gleams
Within the eastern sky—
The radiant Star of Bethlehem,
That shines as Wise Men bring
Rare gifts, when to the manger led,
Unto their New-Born King.

Across the silence of the years,
Of ages long since gone,
Oh, may you hear the angel host
That sang that Christmas morn;
As now unto the listening world
They seem to sing again:
"All glory be to God on high,
And peace, good-will towards men!"

Favorite Scripture Verse

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by Mrs. J. H. Oortwyn, of Los Angeles, California:

"It is better to trust in the Lord than to put confidence in man" (Psalms 118:8—the middle verse of the Bible).

Who will send one from the far-away places as well as very near us?

The New Humanity

By the Venerable F. W. Neve, D. D.

Archdeacon of the Blue Ridge.

PART IV.

Where Are the Sons of God?

THE SON OF GOD became the Son of Man in order that He might make the sons of men, the Sons of God; this necessarily meant the promotion of the sons of men to a far higher level than they had ever occupied before.

For by uniting His Nature to our own, He made it possible for our nature to share in privileges and powers which were not natural to man, and could only be shared in by us through our union with Him.

For example, on one occasion, He said to His disciples: "I am come that they might have life, and that they might have it more abundantly." This He further illustrated in the Parable of the Vine, the night before His death, when He said: "I am the Vine, ye are the branches." This makes clear the fact of our union with Him, and our share in His divine life, without which all spiritual life and growth and fruitfulness would be impossible.

This made a new beginning in the life of humanity, for a share in the divine nature had never been given to man, and man could never have attained to it, if the Son of God had not become Man. He shared our nature with us, in order that we might share His nature with Him.

This necessarily meant a New Humanity and Christ made this perfectly clear in His reference on one occasion to John the Baptist: "Among them that are born of women there hath not arisen a greater than John the Baptist, but he that is least in the Kingdom of heaven is greater than he." The Sons of God are greater in position and privilege than the sons of men, because they share in the divine nature. There is, too, a clear and emphatic recognition of the exalted position and privileges of the Sons of God, in these other words of our Lord: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father."

Further light is thrown on this passage by the words of Christ, before His Ascension, when He told His disciples that they were to wait at Jerusalem till they were endued with power from on high, which came to pass when they were filled with the Holy Ghost on the Day of Pentecost. They could not do His works, unless they were filled with His Spirit.

To be "filled with the Spirit", "to walk in the Spirit", "to be led by the Spirit", were marks by which the Sons of God were distinguished from the sons of men, and this matter is summed up in the words of St. John, where he says: "If any man have not the Spirit of Christ, he is none of His." Starting out, then, as the Sons of God; sharing in the Divine Nature; filled with power from on high, even the power of the Divine Spirit, with the assurance that they would share with Christ in His mighty works, it may well be asked: Where are the Sons of God now?

If, when nothing more than a despised sect, persecuted and trampled on by the power of Rome, they succeeded in bringing the greatest empire that the world had ever seen to terms, one would have naturally thought that they would now be ruling the world.

For the New Testament clearly indicates that Christ intended to create a new humanity, as St. Paul bears witness: "If any man be in Christ he is a new creature (or a new creation); old things are passed away; behold all things are become new." And again: "Put on the new men which after God is created in righteousness and true holiness."

The Sons of God, as members of the new humanity, ought to be, now as then, on a higher plane than the sons of men and be able to exercise a greater power and influence over human affairs. But is there any marked and convincing evidence that such is the case? The late Harold Begbie, in his well known book, "Painted Windows", commences the last chapter with the words: "It is curious, if Christianity is from heaven, that it exercises so little power in the affairs of the human race." This, it may be said, gives too pessimistic a view of the situation, but there is, nevertheless, truth in the words, especially when we compare them with what was said during the war, that "Christianity had never been tried."

Strange to say, the great men in these days, are the men who have made themselves, such as President Hoover, Edison and Henry Ford, who, beginning at the bottom of the ladder, have raised themselves by sheer ability to be leading citizens of this Great Republic. These are self-made men, and their achievements are all the more to their credit from the fact; but in the New Testament we are made acquainted with men, who from being humble fishermen on the Lake of Galilee, were raised to be the leaders of the greatest spiritual movement that the world has ever seen. They were not self-made men; so far from that their outstanding power and leadership were due not to mere natural ability, but to the transforming influence of Jesus Christ and the power and inspiration of the Holy Spirit.

And one would certainly imagine that the Sons of God with the wonderful possibilities involved in their union with God in Christ, would be able now as then to far outstrip any competitors, who relied only upon natural ability.

When we think, too, of the wonderful things which have been wrought by men of science for the benefit of their fellow men, from merely natural resources, the wonder grows as to what the Sons of God are doing to bless mankind from the infinite spiritual resources placed at their disposal for the enrichment of the world.

For St. Paul says in Rom. 8: "He that spared not His own Son but delivered Him up for us all, how shall He not, with Him, also freely give us all things?" which would seem to imply that the Sons of God are given access to the full extent of the divine resources, at any rate, so far as the spiritual world is concerned. The world is losing immeasurably from the apparent unconsciousness of the Sons of God of the power entrusted to them for the benefit of humanity. Spiritual power is the highest form of power known to man, and the failure by the Church to develop and make the most of the spiritual power placed at her disposal, has possibly resulted in the over-emphasis placed upon material things, and the lack of appreciation of her service to mankind by the modern world.

Apparently, there is no desire, or ambition on the part of professing Christians, as a rule, to become burning and shining lights in their day and generation; and the idea of being even suspected of aspiring to sainthood would probably bring forth indignant denials that such was the case. And yet it is quite evident from the New Testament, that it was just this very thing which the Church of Christ, in her first Days, was supposed to represent; though there were many who, through the weakness of the flesh, and the tremendous pressure of their heathen surroundings, failed to come up to it.

"Called to be saints," form part of the opening words of St. Paul's Epistle to the Ephesians, and it is perhaps the loss of this saintly ideal in the modern Church which goes far to account for its loss of power and influence on the world. It has been losing the salt, which was to sweeten human life, and redeem the world from corruption; and the Sons of God were to be, not then merely, but always, the light of the world, because they were to follow Christ so closely, that His Light would be reflected from them.

Is not the Church too content and well satisfied with the level of the sons of men, by requiring but little more than this from her members? Are the people taught to realize that they are Sons of God and are, therefore, part of a new and higher type of humanity?

Are they taught, too, that the Sons of God are in possession of powers which if developed and exercised would enable them to enrich the world as has been the case in numberless instances in the past? And that the possible extension of these higher powers by the Church might well surpass in importance to human progress any contribution which natural science can make to the good of mankind? And this is so because the Sons of God belong to the New Humanity, which means that they are so closely allied to the divine; that they can work on a higher plane than the sons of men and have at their disposal spiritual forces which transcend the merely natural and physical.

For they "walk in the Spirit," and are "filled with the Spirit," and are "led by the Spirit," in paths of knowledge and experience unknown to the natural man. For "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned" (1 Cor. 2:15).

It may be said, however, that the saintly ideal has been in a measure marred, in our time by the pretensions of those who adopt an "holier than thou" attitude, accompanied by unlovely traits of character, which have repelled rather than attracted others to the saintly life. So that the word "saint" has come to have a very different meaning, in many cases, from what it originally held.

But a life of devotion to our Lord may and can be carried on without any pretension to sanctity, and in fact humility and unobtrusive goodness are of the essence of true saintliness. And perhaps the ideal which would appeal

most powerfully to the spirit of our own times, would be the ideal of service. It is here that the Sons of God can perhaps best fulfil, in these days of ours, their high calling. The New Humanity, if it is to lead the way to new heights of spiritual adventure for God and men, can best do so in the Spirit of the Master, as revealed in His own words, which expressed the meaning and spirit of His whole life on earth: "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."

(The End.)

Studying the Ministry

By the Rev. S. S. Drury,
(Rector St. Paul's School, Concord, N. H.)

We hear much of studying for the ministry, not so much of studying the ministry. The latter should precede the former. A man may well make a close-up scrutiny of various careers before deciding in which to spend his life. The clergy and readers of Church papers know by now of the plans to conduct a study at St. Paul's School from January 3 to 6 for college men.

It is obvious that many noble and effective ministries are in the hands of non-college men. We would raise here no vital distinction between the A. B. and the not A. B. in connection with holy orders. But in our day so many men go to college that it seems fair to have a conference specifically for college men and recent graduates on the ministry. Who knows but what a seriously-minded collegian spending the above mentioned week end at St. Paul's School, fraternizing with experienced leaders, may solidify his hazy notions into a conviction. Acts of the will follow on prayer, conference, and a sense of need. We are told to lift up our hearts, not to trust to their floating skyward.

Do the clergy realize that the propagation of the ministry is part of the propagation of the Gospel? Some ministers are singularly lack-lustre in this matter of the supply of faithful and fit pastors. Themselves a bit disgruntled, they leave the filling of the vacancy inevitably to be caused by their own demise either to the Holy Spirit or to chance. Should not every man in orders raise up during his ministry at least one successor, so that the ranks will stand?

The most foolish comment made by the clergy about the ministry is that remark about keeping men out. It was first made more than half a century ago by a superbly rugged missionary-bishop, who, because of his indubitable structural contributions, could make it and could get away with it. He said it will be remembered that he didn't pride himself so much on the number of men he brought into the ministry as on the number he had kept out. Well and good.

No doubt he had painful data, and he said it, and he meant it. But on the lips of the average parson, "handsome and out of the wet," who smugly repeats the saying, it is an insipid excuse. We clergy should find no flattering unction in the thought of the two or three unfits whom we have persuaded away from the ministry; rather should we scrupulously and penitently meditate upon the number of fit men whom we have unconsciously kept out. The clergyman is sometimes the poorest advertisement for the clerical profession. And if he wants a humbling topic for his tomorrow morning's meditation, let it be: How many ready and idealistic young servants of God have I by my pomposity, peevishness, mental dullness and moral dustiness, kept out of the ministry?

We ought to have—well, how many ought we to have at this conference from January 3 to 6? It will be interesting to note the response of the Church. The Episcopal Church with its "thousand members at Yale" and equal numbers in other places of light and leading occupies on paper a position of great leadership. When are we going to transfer our paper leadership into practical discipleship?

The Unspeakable Gift

Christmas! The season of glad giving! What gift, dear friend, would you desire? You have but to claim whatsoe'er you will, for in Him, the Unspeakable Gift, all things are yours. Eternal life, grace, glory, reviving, rest, victory, peace, joy, wisdom, strength, power the supply of every need, the desires of our heart: all these and more He gives. What do you lack? Oh, let us lack no more! Rather, let us take lavishly, as He bestows lavishly. Let us live no longer poor, shrunken, withered lives, but let us live gloriously the "life abundant"—possessing our possessions, claiming our citizenship, honoring our high calling as sons and daughters of the Heavenly King.—Agnes Scott Kent.

Do Not Take Christ Out of Christmas

(The Richmond Times-Dispatch carried the following abbreviation of a sermon preached by the Reverend O. A. Sauer, rector of Bethlehem Lutheran Church, Richmond, Virginia.)

"A Christmas without Christ in the heart—is an empty thing.

"Let homes and friends be merry; let the children enjoy their gifts and blow their trumpets and beat their drums; let the Christmas tree be admired; but it is all vanity if we take Christ out of Christmas.

"The Christmas story is a wonderful story. It is meant for all people and hence also for us. Let us embrace the Christ-child as He comes to us anew in His word with good will from Heaven and with peace to sinful men. He comes to bless us with forgiveness of sin, life and salvation. Rejoice! We helpless creatures have been helped; we lost sinners have been redeemed.

" 'Glory to God in the highest.' To God belongs the glory for having devised the marvelous plan by which our souls have been saved from the death into which sin had plunged us; He so loved the world that He gave His only begotten Son, made of a woman, made under the law, to redeem them that were under the law; to Him belongs the praise forever. In this Holy Child Jesus, God is reconciled and the guilty souls finds peace in believing. And now there is peace on earth. The barrier between God and man is taken away; the condemnation that was upon us is removed; the soul that believes in Jesus has peace. Unto us a Saviour is born and our hearts can find rest in Him, because there is now no condemnation to them which are in Christ Jesus. And all this blessedness is the gift of divine grace. Not because there was any worthiness in man did God send His dear Son, but only because He loved us so.

"The Christ-child is a wonderful and glorious Child. He was the Son of God as well as the Son of Mary. The Babe for whom there was no room in the inn and who was laid in the manger was God over all, blessed forever. Divinity did not cease to exist when the divine person was born into the world as a human child. He was God then as He had been before and shall forever be. He only assumed the human nature in addition to the divine nature which He had from eternity, so that He who was God before His conception and birth was now God and man in one undivided person. Among men this birth excited little attention, but it was a marvelous birth, at which the heavens were stirred, and at which the world rejoices today. For what the prophet Isaiah declared was now fulfilled: 'Unto us a Child is born, unto us a Son is given; and the government shall be upon His Shoulder; and He shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.' The Babe of Bethlehem is our Lord and our God, who for our salvation has become our brother."

Carol

Elizabeth Carrington Eggleston.

Oh, Mary went a-journeying upon a winter's day,
She sang sweet alleluiahs to ease the weary way.
And as she sang the birds came back and joined in her song,
And flowers sprang beneath her feet the weary way along.

They sang of Christ the Saviour,
God's only Son was He,
They sang of Christ the Saviour,
Who came to set us free.

Oh, Mary sat a-resting upon a winter's night,
The Christ-child lay upon her breast, and on her face a light.
The wise men brought Him gifts of gold, and frankincense, and myrrh,
The shepherds brought Him little lambs, and kneeled before her.

They worshipped Christ the Saviour,
A baby boy was He,
They worshipped Christ the Saviour,
Who came to set us free.

So all good folk and gentlemen do sing this song of joy,
Of Mary and the Christ-child, Who came a baby boy,
Who grew to strength and nobleness, and died to set us free,
A carpenter in Nazareth—a mighty King was He.

Bethlehem's Babe---The Lord of History

By Bishop W. A. Candler

THE INCARNATION, begun by the Advent of Jesus into the world at His birth in Bethlehem and perpetuated by His Resurrection from the dead and Ascension to the right hand of God on high, is the supreme event in human history.

To it all ancient history tended as a divinely directed movement leading to a heavenly end; and from it, as its starting point, modern history begins and advances with a superhuman momentum.

The folding doors of the history of mankind are inscribed respectively "Before Christ" and "After Christ." The ancient world fell asleep by His cradle and the modern world awaked with Him from the grave.

It is worse than folly for our age, so impatient with things supernatural, to object to the Incarnation, because of its miraculous nature. All history is miraculous, whether it be present or past history. The hand of the Invisible and Eternal God is manifest throughout all the pages of it, and amidst it all walks One whose "form is like the Son of God."

Events have not fallen out in a purposeless and haphazard fashion, but they have marched from the beginning as an army under the rule of a Divine Commander and Director; and the cause of Christ is the object of His divine care.

Horace Bushnell, in his great work entitled **"Nature and the Supernatural,"** spoke no more than the truth which must be obvious to every interested student of history when he said: "We turn ourselves to the courses and grand events of human history, all that we include in the providential history of the world—the wars, diplomacies, emigrations, revolutions, discoveries and scientific developments of the world—and we are immediately met by some wonderful consent or understanding between Christianity and the Providential course of things. Christianity is in form the Supernatural Kingdom and working of God in the earth. It begins with a supernatural advent of divinity and closes with a supernatural exit of divinity; and the divine Visitant thus entered into the world, and going out from it, is himself a divine miracle in His own person; His works are miracles and His doctrine quite as truly, and the whole transaction taken as a movement on the world, or in it, not of it, supposes in fact a new and superior kind of administration, instituted by God Himself."

The skeptical Renan, despite his bias of doubt, expresses the same truth concerning the person and power of Jesus, saying: "The memory of His life has been like the perfume of another world, and all history is incomprehensible without Him."

A mere perfume, however, with its fleeting fragrance, does not adequately express the influence of the Babe of Bethlehem, the Man of Galilee. History is indeed incomprehensible without Him, not because its pages are scented with the odor of His sanctity, but because it is dominated by the strength of His power. His force is not a vague matter of "sweetness and light"; it is the omnipotent energy of One who is Mighty to save.

Years ago the learned Dr. Philip Schaff said:

> "Jesus of Nazareth, without money and arms, conquered more millions than Alexander, Caesar, Mohammed and Napoleon; without science and learning, He shed more light on things human and divine, than all the philosophers and scholars combined; without the eloquence of the school, He spoke words of life such as were never spoken before, nor since, and produced effects which lie beyond the reach of orator or poet; without writing a single line, He has set more pens in motion and furnished themes for more sermons, orations, discussions, works of art, learned volumes, and sweet songs of praise than the whole army of great men of ancient and modern times. Born in a manger and crucified as a malefactor, He now controls the destinies of the civilized world, and rules a spiritual empire which embraces one-third of the inhabitants of the globe."

Jesus has achieved all these results by His saving power in individual souls. He never proposed to lift humanity in bulk, or to save mankind in mass by any mundane mechanics of political legislation or schemes of social reformation. Over one penitent soul He rejoices as a father is made glad by the return of a prodigal son who was lost and is found and who was dead and is alive again.

The power of Jesus in history arises from the influence of an Ever Living Person over the souls of redeemed persons. They live because He lives, and the force of His life in them colors and controls the current of human history. This was the conclusion of Napoleon Bonaparte, when reflecting upon the subject during his exile in the island of St. Helena. Count Monthelon records that on one occasion the great Corsican inquired, "Can you tell me who Jesus Christ was?" and when a negative answer was given to his question, he said:

> "Well, then, I will tell you. Alexander, Caesar, Charlemagne, and I myself have founded great empires; but upon what did these creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him. . . . I think I understand something of human nature; and I tell you, all these were men, and I am a man: none else is like Him; Jesus Christ was more than man. . . . I have inspired multitudes with such an enthusiastic devotion that they would have died for me, . . . but to do this it was necessary that I should be visibly present with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them, I lighted up the flame of self-devotion in their hearts. . . . Christ alone has succeeded in so raising the mind of man towards the Unseen, that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years, Jesus Christ makes a demand which is beyond all others difficult to satisfy; He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart; He will have it entirely to Himself. He demands it unconditionally; and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in Him, experience that remarkable supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish this sacred flame; time can neither exhaust its strength, nor put a limit to its range. This is it which strikes me most; I have often thought of it. This it is which proves to me quite convincingly the Divinity of Jesus Christ."

Jesus Christ is the Lord of history because He is and, ever will be, the Saviour of sinful souls. He reigns by saving. He is the Prince of Life, because He alone has power to raise dead souls to life and cause them to know the "life that is hid with him in God." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

The Christ of Bethlehem's Manger is the fulfillment of "the hope of Israel"—the most radiant and entrancing hope that ever enthralled the imagination and preserved the existence of any nation. He also is the hope which assures the welfare of all mankind in the future.

The triumphs of Jesus throughout all history are miracles which are more impressive than the Star which led the "Wise Men of the East" to his cradle. They are luminaries, radiant above the movements of all the centuries, declaring His deity as they shine, and attesting His as the full and final revelation of God to men.

There is no reason for either desire or hope that any other will come from heaven to show a sinful world a better way of life than that which He has opened before it. "Christ no after age shall e'er outgrow."

We cannot at this point in the world's history send to Him even the inquiry of the Baptist, "Art thou he that should come, or do we look for another?" It is too late for another to come. If another should come, all the presumptions would be against Him, and He would stand no chance in a contest with Jesus for the acceptance of mankind. "It were easier to untwist all the beams of light in the sky, separating and expunging one of the colors, than to get the character of Jesus out of the world!" If Jesus be not God, He who is God has waited too long to come to the earth to make His coming now worthwhile. The race of man would now meet Him with fierce indignation or languid indifference, declaring "hope deferred hath made the heart sick"—too sick for healing or for love. If Jesus be not God, He who is God has lost his chance with men.

He has disappointed the past, the world forces of the present are bent away from Him, and the future is irretrievably lost to Him. Jesus has shut up the world, when the case eventually reaches its final issue, to atheism or faith in Him, because the world's history has no centre nor purpose, if it is not organized around Him.

Book Reviews

RELIGION IN SOVIET RUSSIA: By William Chauncey Emhardt, D. D. Cloth. Pp. 386. Published by The Morehouse Publishing Company, Milwaukee, Wis. Price, $4.00.

Dr. Emhardt can speak with authority, because of his constant contacts with the elements that go to make the push of Bolshevism in this country a factor of no minor account. He knows what he is talking about, and brings an array of data that is indisputable.

Apart from the fact that "world revolution" is the undisguised purpose of Bolshevism and is slowly creeping into our commonwealth, the supreme concern is the religious aspect of the problem. Granted that the Tzarist regime with the political supremacy of the State Church, could bring to birth a monster like Rasputin and that in the wake of that cruel period of the history of Russia, education was withheld from the people and the palpable intent was to keep the population sodden in ignorance for the better exploitation of their labor and their lives, there is no rational ground for the terrible regime now operating in the relentless crusade to crush religion utterly and to give the emancipated Russians no food for their hungry souls. It would seem as though the old axiom, "Whom the gods would destroy, they first make man", holds in this instance. For nothing short of insanity can lie beneath this cruel movement. The martyrdom of five thousand priests; many of them buried alive; gouging out the eyes of the Archbishop of Perm, cutting off his hands and then after being carried about his city, thrown into the river; Bishop Ambrosius dragged to his death tied to the tail of a wild horse; Bishop Isador impaled; Bishop Plato drenched with water and left in zero weather to become a frozen statue; the population rising in pleading for the life of the much-loved Bishop Benjamin, being swept by machine guns; these and much of the like make the story of the Soviet attitude towards religion.

We once thought that renegade Jews were at the bottom of this movement, but such is not the case. Very few Jews have any influence in this realm of hatred and dastardly connivance. But we do know that the aim is to get the children from under the influence of parents who yet have some spark of religious feeling. And in this sphere of operation the greatest danger lies. A nation of atheists flooding the world, bearing scientific culture and artistic charm, must in time bear dire fruitage.

Dr. Emhardt exposes the intriguing movement, hiding under the mask of the so-called "Living Church," by means of which interference with the affairs of the Church in foreign countries, notably in our own, became and still is, an aggravating menace to Russians of pious thought and practice. Tracing with accuracy throughout the entire volume the various pathways of this anti-religious propaganda, he brings us at the conclusion the strong conviction of one who would arouse an indifferent Christianity to a sense of this universal wrong.

Kenneth Mackenzie.

TALKING WITH GOD. Edited by Alfred Franklin Smith. Cloth. Pp. 151. Published by The Cokesbury Press. Nashville, Tennessee. Price, 50c.

This "manual of prayers for all occasions" invites us to the much needed consideration of the right vehicle for the expression of our thoughts Godward. The title is suggestive. For praying is not saying prayers; but sincerely talking with God. There will be those who will urge that the caption is a contradiction of the purpose of the book. For talking with God should not require any set form of words. And cultured saints come eventually to get beyond the props of any such formularies. Yet, the rank and file of believers do stand in want of some adequate way of telling their inner thoughts to the Heavenly Father.

In this volume the range of petition, penitence, praise, communion, adoration and worship is wide and varied. Of the denominations there are representative men and women of the Presbyterian, Methodist, Baptist, Congregational, Episcopal, United Brethren, Lutheran, Evangelical, Church of Christ, United Church of Canada, Epworth League, university, college and seminary leaders, editors, conference directors and other officials; and two prayers are here from Jewish rabbis. The subjects are inviting and applicative. A topical and also a personal index are appended, which add much to the worth of the book.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

LAY READERS.

Mr. Editor:

Knowing some of the sacrifices which Lay Readers gladly make in order to "lend a hand," and knowing, too, how small a percentage of "good Church people" hereabouts realize and appreciate what Lay Readers do, I wonder if the same attitude exists in the Southern States. In some dioceses in England and in Canada Lay Readers have Official Badges, wearing them when conducting or assisting in Divine Service, denoting that these members of the Laity have been chosen and have been given authority to do such work. Unfortunately, however, the custom does not prevail in all dioceses; all do not show even this slight recognition of services willingly rendered. There is a recognized form of Service for admitting and licensing Lay Readers. Generally speaking, the clergy value the assistance given by Lay Readers in maintaining the Church's services, but I am positive that the average Layman could give a good deal more consideration to so important a matter.

Sterling Brannen.

Fredericton, N. B., Canada.

ENCOURAGEMENT.

Mr. Editor:

Today I am enclosing my subscription for another year. I was so pleased the day Mr. Augreal called telling me about our Southern Churchman. Every time I go over them there is a new help. It is men like you that will put the world as far ahead spiritually in the next hundred years as we are physically ahead now, compared with a hundred years past. I can just feel the desire you have to benefit mankind.

Mrs. H. W. Gillingham.

Rocky Mount, North Carolina.

OLD PRAYER BOOKS.

Mr. Editor:

Next to the Bible I have always placed our Book of Common Prayer as the most valuable and helpful to humanity. What to do with the thousands of copies of this valuable book now displaced by the revised Prayer Book is a problem I have locally solved in a way that I believe can be of widespread value.

After consultation with the heads of two institutions a supply of old Prayer Books has been placed in each with a neat little card stating, **For Free Distribution—Take One.**

The two institutions are the County Jail and the County Home—or Poorhouse. The long and lonely period of confinement causes men to read most anything that comes to hand. There is great consolation, comfort and help in the Prayer Book. There is no thought or suggestion of making Churchmen of the readers—only help for them.

Why can not clergymen or laymen having spiritual oversight of our Penitentiaries, Jails, Poorhouses, Seamen's Institutes, etc., see that supplies of old Prayer Books are thus placed and reserve supplies kept for replacements? I find men in Jail reading them with real interest.

Henry F. Kloman.

Cumberland, Maryland.

Church Intelligence

Sidewalk Pulpit.

The New York Telegram recently carried the following account of how one clergyman is carrying out the command, "Go out into the highways and hedges and compel them to come in."

Taking the Gospel to Saturday shoppers and Sunday evening strollers, the Rev. Dr. Jeffrey Jennings, rector of the Episcopal Church of the Atonement, Brooklyn, has put in operation a permanent sidewalk pulpit in a busy section of that borough. The rector calls his parish "Brooklyn's Little Church Around the Corner," and plans as general a ministration as that carried on in the famous Manhattan Church which bears this name.

The pulpit was constructed by Joseph Penny, a trustee of the Atonement and the father of the eleven-year-old boy evangelist, Wilfred Penny. The rostrum is made of light gray brick. It will be used during fine weather each Sunday evening and Saturday evenings, when there is a large crowd of persons in this neighborhood who do their week-end shopping from the open markets along Fifth Avenue.

The Rev. J. J. D. Hall, known as the Bishop of Wall Street; Wilfred Penny, Doris Bussing, the seven-year-old girl evangelist, and other lay evangelists will be heard from time to time.

The Atonement outdoor pulpit is believed to be only one of its kind not only in Brooklyn, but on Long Island. There have been several portable and temporary pulpits out of doors, especially those used by the Brooklyn Federation of Churches during the summer months, but this particular pulpit is believed to be the only stationary outdoor pulpit.

Grace Episcopal Church, as well as the Cathedral of St. John the Divine and the First Presbyterian Church, all in Manhattan, have had permanent outside pulpits for years, but in each of these cases the pulpit is inside a large lawn, and not really "on the sidewalk."

With the advent of the Atonement pulpit other pastors are considering following the lead of Dr. Jennings in carrying the Gospel to the man in the street through the outdoor pulpit according to the command of Jesus, who said, "Go ye into all the world and preach the Gospel."

Dr. Lacey, rector of the Episcopal Church of the Redeemer, in a sermon some months ago, requested a donation for the construction of a pulpit in front of his church.

GLEANINGS HERE AND THERE.

The Church building fund aided in the building of sixty-six churches in 1928—one for each five days. Its list contains two hundred and fifteen church buildings being paid for from it.

Church of England missions in Madagascar are so successful that it is believed division of the dioceses will be necessary soon and the Church on the great island is nearly self-supporting.

Reports from Latin-America agree that in most of the countries of that region there is remarkable revival of interest in religion which has been dormant or lost many years. Protestant churches of several denominations and the Roman Catholics are having similar encouraging experience.

A society intended to contend for ordination and full ministry in all denominations for women has been organized at London. The membership includes a number of prominent Weslayans and clergy of the Church of England.

Of 894 students in the twelve Presbyterian theological seminaries of this country, but 551, or 61 per cent, are members of the Presbyterian Church, the others intending to serve other denominations.

The Seamen's Church Institute of New York City, now in its eighty-fifth year of usefulness, has doubled its building at 25 South Street. It has a staff of fifteen especially trained men and women. Among its activities last year were furnishing of over 323,000 lodgings for sailors and identification and restoration to families of 275 lost men.

Bishop Rowe gained so much time by his flight to Point Hope last year that he decided to go to St. John's-in-the-Wilderness, Allakaket, by plane this year. After visiting all the mission stations along the Yukon and Tanana Rivers this summer, he came to Fairbanks and arranged to fly to Allakaket. Bishop Rowe made the round trip to Allakaket in one day; where it would have taken weeks by the river route. He is enthusiastic about the possibilities of the airplane in this country of magnificent distances.

Archdeacon Russell Resigns as Principal of St. Paul's School, Lawrenceville, Virginia.

At a meeting of the Trustees of St. Paul's School, Lawrenceville, held in the Diocesan Office on December 13, the following resolution was adopted:

Whereas, At a meeting of the Board of Trustees of St. Paul Normal and Industrial School, held on May 28, 1928, the Rev. James S. Russell, D. D., founder of the school, after forty years of faithful and devoted service in which he succeeded in building up a work that will be forever a monument to his consecration and ability, tendered his resignation as principal; and

Whereas, The Board of Trustees tabled this request indefinitely in recognition and appreciation of his work, believing that in spite of his advancing years he could still render valuable service to the cause to which he has given his life; and

Whereas, The Board has received a second request from him that he be relieved of active management and responsibility for the conduct of the school with the request that the same be placed in the hands of those who for many years have assisted him in the work: namely, the Vice-Principal and Business Manager;

Be it, therefore, Resolved:

First: That with a sense of profound regret, with deep love, affection and admiration for him with a desire still to retain as far as possible Dr. Russell's valuable services, and yet realizing the responsibility on the part of the Board of Trustees to see to it that what he has built up through his own devotion, the generosity of friends and the goodness of God shall be a lasting monument to his achievement, we reluctantly comply with his request for relief from active management.

Second: (a) That Dr. Russell be given the official title of Principal Emeritus.

(a) That the salary be continued at $1,800 and house at present.

(c) That the Rev. J. Alvin Russell be and is hereby elected Principal."

The wonderful service rendered by Archdeacon Russell to his race through his ministry in this Church is known to all. Almost every mission among the colored people of the Diocese of Southern Virginia owes its origin to his consecrated efforts and his name is a household word throughout Southside Virginia. It is in St. Paul's School, however, that he has built the most enduring structure for the carrying on of the mission of our Church to colored people. There will appear in the Church papers a more detailed account of this work in the near future.

Dr. Russell will continue his residence at the school in Lawrenceville and will maintain his contacts with the host of friends he has made for the school over all the land. His presence and advice will be invaluable to his son and successor in the carrying on of the work.

N. E. T.

Bishop Tucker Home.

Glad news has come from Norfolk, Virginia, to the effect that the beloved Bishop of Southern Virginia, the Rt. Rev. Beverley D. Tucker, D. D., has returned home from the hospital where he has been seriously ill for many weeks. Very slowly and gradually he is showing slight improvement.

National Council Meeting, December 11 and 12.

"I hope I may be able to persuade the people of the Church generally to speak of **our** National Council, not **the** National Council," said Bishop Anderson in an informal address which he made in opening the Council meeting on December 11, the first under his presidency. Speaking further of his newly assumed responsibilities and his study of the work of the departments, he emphasized the welcome sympathy and cooperation which had already been extended to him, and his purpose of furthering and interpreting the work of the Council and departments to the large constituency with which he hopes to establish contact as the days go on. "If I had been asked at any time of my life," he said, "what position I should have regarded as most remote from me and most inaccessible to me, I would have said, 'Presiding Bishop and President of the National Council'."

Proceeding immediately to matters of business, the Presiding Bishop reported that the vice-president, Dr. Lewis B. Franklin, whose office is filled by appointment of the Presiding Bishop, felt that this office had been vacated by the death of Bishop Murray. "It simply did not occur to me that the vice-president's office terminated," said Bishop Anderson, "but he thinks it did, and he is a man of strong opinions. In order to remove any doubts in his mind, I should like to make my first official act as the President of the National Council the reappointment of Dr. Franklin as vice-president of the Council, subject to your confirmation." The Council unanimously confirmed the appointment.

The Presiding Bishop then spoke of his previous appointment of Bishop Burleson as his assessor and expressed his desire to "make a rather liberal use of my assesor to assist me in those duties of the Presiding Bishop, which pertain to him as president of the Council." The Council's feeling in the matter was expressed in the following resolution, presented by Bishop Perry and unanimously carried:

"That the members of the National Council have heard with satisfaction and unreserved approval the announce-

ment by the Presiding Bishop of his purpose to make his assessor, the Bishop of South Dakota, his assistant also in the administration of the affairs of the Council.

"The Council concurs in the Presiding Bishop's interpretation of the assessor's office and welcomes the services of Bishop Burleson as the president's representative and deputy in such duties as may be assigned to him in this capacity."

Great satisfaction that the President of the United States has authorized the signing of the Protocols looking toward the participation of this country in the World Court, and the earnest hope that the Senate will confirm this action, were expressed in a resolution presented by the Department of Social Service and adopted by the Council.

Yellow fever during the past year wrought havoc in the Church's work in Liberia, the death of Miss Maryland Nichols resulting from it in January, 1929, and in June that of Mr. James L. Sibley, whose work as educational adviser to the government was of incalculable benefit. Other foreigners and natives have succumbed to the disease. The Department of Missions reported that the Advisory Committee on Education in Liberia, formed by a number of interested organizations, which Mr. Sibley represented, has undertaken, in conference with the United States Department, to supplement funds provided by the Liberian government to send out a sanitary engineer to combat the disease. Amounts varying from $2,500 to $500 have been promised by colonization societies, the Phelps-Stokes Fund, the Methodist and Lutheran Foreign Mission Boards and Mr. Harvey Firestone. The Department of Missions, with Bishop Campbell's recommendation, has made an emergency appropriation of $500. In presenting the need to its constituent societies, the Advisory Committee emphasized its conviction that the control and elimination of yellow fever in Monrovia is a vital condition of any program for the education and religious development of Liberia.

The Japanese government, through its Department of Education, has promised St. Paul's University, Tokyo, an annual appropriation of $12,500 for ten years, beginning in January, 1930. The National Council learned with interest of this appropriation, as also of the fact that Dr. Y. Sugiura, vice-director of St. Paul's, has been requested by the government's Home Department to deliver a series of lectures on the Church of England, its history, organization and teachings, to Prince Takamatsu, younger brother of the Emperor. The Prince is to visit England in 1930, and desires to secure knowledge of the religious environment into which he will go.

Nineteen of the twenty-four Council members were present at the meeting. Bishop Lawrence, who for twenty years past has been a member, first of the Board of Missions, then of the National Council, had presented his resignation to Bishop Murray last August, but it had not been acted upon at the October meeting. It was presented at the December meeting and accepted with regret, the Council placing on record its high appreciation of Bishop Lawrence's faithful and notable service, his largeness of vision, soundness of judgment and wisdom in counsel.

Bishop Rogers, of Ohio, was elected to fill the place of Bishop Lawrence until General Convention of 1931. Dr. George Craig Stewart was appointed in his place in the Finance Department.

The only other change in the Council membership was the resignation of Mr. William J. Tully, who, as member elected by the Second Province, had presented his resignation to the President of the Provincial Synod. Bishop Stearly, reporting it to the Council, said that no appointment had yet been made to fill the office.

The episcopate continues to deplete the ranks of the Field Department, Dr. Schmuck, formerly a general secretary, becoming Bishop of Wyoming, and the Rt. Rev. Harwood Sturtevant, formerly an associate secretary, now Bishop Coadjutor of Fond du Lac. The Rev. Richard M. Trelease, General Secretary, has accepted the rectorship of St. Paul's Church, Kansas City, Missouri.

Giving their services free to the National Council, twenty-five clergymen and one layman throughout the country are now serving the Field Department as associate secretaries. The Rev. Messrs. Bland Mitchell of Birmingham, Ala., Floyd Rogers of Asheville, North Carolina, and Richard Trelease, are recent appointments to this group.

Other appointments made or confirmed, included the following: The Rev. Dr. Frank Gavin, member of the Commission on College Work. The Rev. Dennis Whittle, student pastor at Ohio Wesleyan University for a period of three years (contingent upon his acceptance of his election as rector of St. Peter's Church, Delaware, Ohio, where the University is situated.)

Miss Elsie Brown, worker among women students at the University of North Dakota for two years.

Miss Rachel Sumners, part-time worker among students in the Diocese of New York.

Mrs. Jennie Howard, worker among women students at the East Carolina Teachers' College for two years.

The Rev. Carter Harrison, student pastor at the South Dakota State College for two years.

The Rev. Hervey Cox, student pastor at Duke University for one year.

The Rev. Russell Hubbard, student pastor at the University of South Dakota for two years.

Mr. Coleman Jennings, associate secretary for college work.

The Rev. Gardiner M. Day, student pastor at Williams College for two years.

Reports of the special departments of the National Council will be carried in a later issue.

ARKANSAS.

Rt. Rev. Jas. R. Winchester, D. D., Bishop
Rt. Rev. E. W. Saphore, D. D., Suffragan
Rt. Rev. B. T. Demby, D. D., Suffragan

Rector's Services Appreciated.

"At a meeting of the Vestry of St. John's Church, Camden, Ark., on October 7, 1929, the following resolution was unanimously adopted:

"Where, In the Providence of God, this parish has had the benefit of the faithful ministrations of the Reverend R. R. Claiborne for the period of five years, we desire to place upon record our great appreciation of his service in our behalf. We are assured that the parish at large unites with us in this sentiment and in this expression of our gratitude.

"As rector of the parish Mr. Claiborne has, at all times, proved himself a faithful shepherd of the souls committed to his care. His energy and optimism have been a never failing incentive to us to give of our best for the up-building of the Kingdom of God. By his sympathy and ever ready help to the sick and sorrowful; by his constant searching out and solicitous care for the poor and needy; by his love for our children as shown by his intensive interest and untiring work in the church school, he has endeared himself to the parish, and from that center has reached out into the unttermost bounds of the community, where his work in behalf of Christian unity, and all civic and educational movements, has made for himself a place amongst the leaders for the upbuilding of Camden.

"Therefore, Be it resolved, that we owe a debt of gratitude to him, and to his family, and that we hereby take this public recognition of the fact on the Fifth Anniversary of his coming to this parish; and further be it resolved that we renew our pledge of loyalty to him with the earnest wish that under his leadership we may have many more years of "Glad Service" in the Master's Cause.

"Signed—Vestry of St. John's Church."

NORTHERN INDIANA.

Rt. Rev. Campbell Gray, D. D., Bishop.

Many Join in Observance at Greek Orthodox Church, South Bend.

More than three hundred persons attended the annual celebration of St. Andrew's Greek Orthodox Church, South Bend, Indiana, held Sunday, December 1, in observance of St. Andrew's Day, the patronal festival of the Church.

At the Divine Liturgy Bishop Philaretos, Greek Orthodox Bishop of Chicago, preached the sermon, the officiant being the Rev. Philotheos Mazakopakis, resident Priest of St. Andrew's. Bishop Gray and the Russian Orthodox Priest of Mishawaka also joined in the service.

The banquet program, which followed was conducted in both Greek and English, and was marked by the presence of representatives of the Greek and Russian Orthodox, the Roman Catholic, several Protestant Churches, and the Episcopal Church, whose representatives were Bishop Gray, the Rev. Lawrence C. Ferguson, rector of St. James, South Bend, and the Rev. E. E. Smith, minister-in-charge of Trinity (Hungarian) Church, South Bend.

At the banquet Bishop Philaretos was the chief speaker, his address in Greek being interpreted in English by the toastmaster, Mr. Volos of Gary, Indiana, who is the district governor of the Ahepa Lodge.

Other speakers were Bishop Gray; Fr. Walsh, former president of Notre Dame University; Dr. Monger of the Methodist Church; Judge Cyrus E. Pattee, Judge of Circuit Court, and Fr. Philotheos. The keynote sounded by all, in addition to that of greater religious unity, was a comparison of the characteristics of St. Andrew and the manner in which they had been carried out by the local congregation.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop

Rev. Henry G. Lane Accepts Call to Richmond.

The Rev. Henry G. Lane, rector of the Church of the Good Shepherd of Raleigh, North Carolina, has accepted the call to become rector of St. Mark's Church, Richmond, Virginia, and will assume his new charge soon after January 1.

Mr. Lane will succeed Dr. W. B. Smith, who helped to establish St. Mark's Church and for ten years was rector, leaving in November to take charge of Christ Church Parish in Middlesex County.

Mr. Lane, in coming to Richmond, is returning to his native State. He was born in Mathews County and is one of a distinguished family of Virginians in that section. He has been rector of the Church of the Good Shepherd at

(Continued on page 22.)

Family Department

DECEMBER.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18, 20, 21, Ember Days.
21. Saturday. S. Thomas.
22. Fourth Sunday in Advent.
25. Wednesday, Christmas Day.
26. Thursday. S. Stephen.
27. Friday. S. John Evangelist.
28. Saturday. Holy Innocents.
29. First Sunday after Christmas.
31. Tuesday. New Year's Eve.

COLLECT FOR FOURTH SUNDAY IN ADVENT.

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succor us; that whereas through our sins and wickedness we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to Whom with Thee and the Holy Ghost, be honor and glory, world without end. Amen.

COLLECT FOR CHRISTMAS DAY.

Almighty God, Who hast given us Thy only begotten Son, to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same Our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

COLLECT FOR FIRST COMMUNION CHRISTMAS.

O God, Who maketh us glad with the yearly remembrance of the birth of Thine only Son, Jesus Christ; Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

COLLECT FOR ST. STEPHEN'S DAY.

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first martyr St. Stephen, who prayed for his murderers to Thee, O Blessed Jesus, Who standest at the right hand of God, to succor all those who suffer for Thee, our own Mediator and Advocate. Amen.

COLLECT FOR ST. JOHN THE EVANGELIST'S DAY.

Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it, being instructed by the doctrine of Thy blessed apostle and evangelist, St. John, may so walk in the light of Thy truth that it may at length attain to everlasting life; through Jesus Christ Our Lord. Amen.

For the Southern Churchman.

WHILE ANGEL SONGS STILL ECHO.

F. B. Stone.

Awake! Awake! O give the Saviour greeting,
Upon His birthday open loving eyes,
And give Him now the best your love can render,
While angel songs still echo through the skies.

O praise and love Him with new understanding
Of what His love hath wrought for all mankind,
Through linking God the Father with His children,
Whom they with sin-filled hearts could never find.

But now through Jesus we can know the Father,
Because our Christ was born upon our earth
In likeness of our human flesh, uniting
The heavenly and the earthly in His birth.

O may our eyes be cleared to see this mystery
Unfolded in our Saviour's life while here;
How prayer kept Him united to the Father,
And brought our earth and heaven very near.

When He to His God and our God ascended,
Christ drew men's heart-strings to the world above,
That there might be no breach 'twixt earth and heaven
Through His ascension to the God of love.

And let us not, through hearts grown unbelieving,
Break any link in this great chain of love,
Remember that Christ's body bore the wound-prints
Our sins had made, to heaven's courts above.

Those wound-prints will continue still to witness
Against each one who fails here to repent,
The sins that made the scars upon our Saviour,
For all have shared in wounding Him God sent.

Thus could we give more fitting birthday greetings
Than our confessions of repented sin?
Or bring more welcome gifts upon His birthday
Than our own hearts for Him to enter in?

For The Southern Churchman.

Why The Angels Sang.

H. H. Smith.

What was it that moved the heavenly host to sing on the Judean hills, "Glory to God in the highest, and on earth peace, good will toward men?" The advent of the long-promised Messiah was at hand. The prophecies of the centuries were about to be fulfilled. The blessing was to come to "all nations", and those who had walked in darkness so long (the Gentiles, especially) were to see "a great light". The House of the Lord established on the mountains should see "all nations flow unto it." The redeemed would be numbered from every point of the compass, "from the East and West, and from the North and South." And the blessing the Saviour was to bring to the world was not only extensive—to all mankind—it was also intensive—He would "save unto the uttermost". It was to reach both body and soul. He would give them "new hearts," and "bind up the broken-hearted."

If the deliverance of the Jews from Babylon was enough to make the prophet declare that all nature was in such sympathy with the momentous event that even "the mountains and the hills would break forth into singing and all the trees of the field clap their hands for joy," we need not be surprised that angels should come to earth to announce the advent of the Messiah who would bring deliverance from sin to all mankind.

The prophets have not spoken in vain. "From North and South and East and West, they come; from every land beneath the sun, they come." Turn to the Far North and hear Beck, Edgerton Young, Grenfell, and others, tell how those of the frozen North have been transformed by the Gospel of Christ. Among the early missionaries to Greenland was John Beck, a Moravian missionary. The outlook for the success of the Gospel was anything, but promising, but, as Dr. A. J. Gordon says: "One seed of the Scripture from his (Beck's) lips—the story of the Saviour's agony in the garden—fell into the heart of a savage by the name of Kajarnak—into a heart all overgrown and choked with the thorns of barbarism—and immediately it germinated and brought forth fruit. The stolid savage became a disciple; the disciple became an evangelist. His dull heart kindled with an astonishing glow, while with flowing tears and resistless pathos he recited to his countrymen the story of the cross. This was the beginning of success in that field; and Kajarnak is counted among the miracles of grace in modern missions."

Now turn from the "icy fields of Greenland to the torrid plains of the Dark Continent," Africa, and hear how Afriqaner, who was "such an incarnate fiend that he actually made a virtue of cruelty and a diversion of murder, killing men in order to make drum heads of their skins and drinking cups of their skulls," was reached by the Gospel. Dr. Gordon says: "The audacity of his crimes created a reign of terror throughout the country where he dwelt, and neither savage chiefs nor colonial governments had found out any way to tame him. But Robert Moffat went to him in spite of the most earnest warnings to the contrary. He conquered him, not with carnal weapons, but with the Living Word. The germ-principle of that Word being implanted in his heart, a whole harvest of sweet and Christ-like virtues sprang up. The demon of cruelty became a meek disciple of Christ, and such a disciple that Moffat was able to say of him, concerning the whole time of his association with him after his conversion, 'I do not once remember having occasion to be grieved with him or to complain of any part of his conduct; his very faults seemed to lean to virtue's side.' His dying testimony was: 'I feel that I loved God, and that He has done much for me, of which I am totally unworthy. My former life is stained with blood; but the blood of Jesus Christ cleanseth

from all sin.' Do we wonder now that 'the angels sang'?"

Dr. Morrison, a missionary to the Congo, related this incident at a missionary convention some years ago: "Only a few days before I left Luebo an old woman about sixty years of age came to the station, and her right arm from her finger tips to her shoulder was a reeking mass of sores. The bones of the elbow and hand were protruding through the rotten flesh. I asked her what was the matter. She said they accused her of being a witch, and in order to test it compelled her to put her arm into a pot of boiling oil. The poor woman lived along a few weeks, and died in great agony." The Gospel of Christ has saved multitudes from such inhuman cruelties and superstitions.

Can a human being sink lower than cannibalism? Hear the testimony of James Calvert, the pioneer missionary to the Fiji Islands: "When I first arrived at the Fiji group my first duty was to bury the hands, feet, heads, and bones of arms and legs of eighty victims, whose bodies had been roasted and eaten in a cannibal feast. I lived to see the very cannibals who had taken part in that inhuman festival gathered about the Lord's Table." No wonder "the angels sang!"

The people of Tierra del Fuego were described by Darwin, in 1833, as follows: "The Fuegians are in a more miserable state of barbarism than I ever expected to have seen any human being. The expression of their faces is inconceivably wild, and their tones and gesticulations are far less intelligible than those of domestic animals." Some thirty or forty years later, after missionary efforts, Darwin said: "I certainly should have predicted that not all the missionaries in the world could have done what has been done." Darwin became a contributor to the South American Missionary Society, and in a letter to the secretary said: "It is wonderful, and it shames me, as I always predicted failure. It is a grand success. I shall feel proud if your committee think fit to elect me an honorary member of your society." No wonder "the angels sang!"

We have not yet a warless world, it is true, but hopeful progress toward that goal is being made. When it shall have been reached, as it surely will be, it will be seen that it was brought about by the practice of the principles of the Prince of Peace, of whom "the angels sang!"

The Nativity.

In the fulness of time God sent forth His Son." Forth from the Eternal World into this world. Keep both worlds in view all the time.

We have come now to that event in the history of our race for which all previous history was only a preparation, that stupendous event which bridged over the chasm between God and man, when He came down to earth in human guise "whose goings forth have been from of old, from everlasting."

And the first thing that strikes one—so utterly unlikely, so almost incredible at first sight—is the simple, ordinary way in which the great thing happened. If He had come with mighty cataclysm and rending of the heavens, that was to be looked for. But to come in this simple, ordinary way! And yet, on second thought, is not this God's method in working all His wonders? Is it not "just like Him," as we say? That is how they do things in that Eternal World. In the building of an oak, in the making of a planet, in the wonder of the dawn, in the miracle of the yellow harvest—that seems God's method always, quiet, simple, unnoticed.

So Jesus came in utter, unexpected simplicity, not with pomp or glory or rending of the heavens, but gently, quietly, as the dew comes or the dawn. Here is a stupendous happening, beyond the grasp of thought, and so easily does it blend with the simple elements of life around that we feel some difficulty in retaining any wonder and awe. One feels almost as if reading an ordinary village chronicle.

So easily, simply, naturally did the Christ become man.

One day—one night, perhaps, at her prayers—came suddenly on the maiden a stirring of her whole being and the awe of the Supernatural, and an angel vision and a voice from the Unseen,

> Hail, thou that art highly favored,
> The Lord is with thee.

And as she bowed there, trembling in astonishment and awe, in that hour came to her the tremendous announcement that the great hope of Israel, the hope of the long ages, was to be fulfilled at last.

"Fear not, Mary, thou hast found favour with God. And behold, thou shalt conceive and bring forth a Son, and thou shalt call His name Jesus. He shall be great and shall be called the Son of the Highest . . . and of His kingdom there shall be no end. The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. Wherefore, also, that holy one to be born of thee shall be called the Son of God."

And Mary said, "Behold the handmaid of the Lord. Be it unto me according to Thy word."

And the angels departed from her. Silence alone becomes us here, and the veil drawn before a woman's heart. No note or comment must intrude on the sacred reticence of that story, which could only have come to us through Mary herself.

Did ever baby enter this world in lowlier guise? And do we not all love Him the more for it? Somehow it would spoil the picture if He had been born in a palace with princesses to wait on Him and high priests in attendance. That poor little Baby, whom nobody noticed, comes to us in His helplessness with such clinging appeal, as if trusting Himself utterly to us, as if bidding for our affection, wanting us to be fond of Him. So touchingly, appealingly did the Christ-child come.

But that is only half the story of His birthday. The angels are coming in. Two worlds are in the picture. Keep the whole picture in view, else the story will go wrong.

Simply, ordinarily as the coming of the dawn, happened this tremendous thing in the history of the universe, the coming of the Lord of Glory into human life. On the earthly side just a stable, a manger, the cattle in the stalls, a woman wrapping her baby in swaddling clothes. Nothing of wonder in it. Nothing of awe. Until the world from which He came flashes in upon the scene, where high over the stable, outside in the starlight, was the heavenly host, stirred to its depths at the coming of the Christ-child.

Remember it is all one story, all one picture—the Divine Babe on the earth, who had come from the heavens, and over Him in the heavens the angels outside rejoicing and keeping His birthday. Again I repeat, in the life of the Christ keep always in your consciousness the world from which He came. We believe in it all right. But we are dull and slow of heart. We let it slip out of view. And so our picture gets out of focus.

No part of the Christ story has so touched our imagination as this inrush from the other world; how its music swelled and died over the pasture-fields of Bethlehem with its glad tidings of great joy which should be to all people; how the hosts of Heaven, as they listened, could not restrain their delight, breaking forth in the eternal anthem of their world above—Glory to God in the Highest!

But unless we keep habitually in mind that other world, that eager, interested, enthusiastic world, its very wonder and beauty tend to separate it from us, to make the picture of the angels from Heaven rather misty and cloud-like beside that of the manger and the Baby on the earth. Now that must not be. Any haziness as to the reality and close presence of that world puts the whole story out of gear. For this is no mere exquisite poetic fancy, hallowed by sweet associations of childhood. It is just part of the story of the Baby and the swaddling clothes. Both must go together. Both are equally real. It takes both to complete the picture.

Jesus, to whom that World was His native air, always sees the two worlds together. He speaks of Heaven and angels and spirits as familiarly as we speak of our native town and the friends that we know. When He looks upon a little child on earth, He sees also its guardian angel before the Father's face in Heaven. When He sees a sinner repenting on earth, He sees the joy in the presence of the angels. He feels that that native world of His is always around Him, always interested in our world.

We have already noted that every incoming of God into human life, every spiritual uplift which this world receives, is begun in that World before we know anything about it here. It is known on that side long before its manifestation on this side. Think, then, how we should expect such a stupendous project as this Incarnation of the Eternal Son to have been acclaimed in Heaven at the beginning, and followed with adoring interest when the stage was shifted to earth and we shall see how fittingly comes in the angel joy that night over the glad tidings that should be to all people, "Unto you is born this day, in the city of David, a Saviour, who is Christ the Lord."—(A People's Life of Christ—J. Paterson Smyth).

For the Southern Churchman.

THE BIRTHDAY OF THE LORD.

Gene Scott Wright.

Once more the changing months bring
round the birthday of the Lord;
The angels still are singing of His peace
to earth restored,
But man is still forgetful of the promise
of His Word—
His Day is marching on.

We spend the hours in pleasure, gifts we
each to other bring;
How few of us remember now gifts should
be for the King.
How few within His temple kneel, how
few His praises sing!
His Day is marching on.

The cards of greeting now we send without one word of Him
Who came two thousand years ago, announced by cherubim,
To shepherds for their present joy and
for our future dim.
His Day still marches on.

Come, friends, let us remember now the
birthday of the Lord,
And listen to the angels sing His peace on
earth restored.
We may trust now and forever in the
promise of His Word—
His Day is marching on.

For the Young People

CHILDREN'S SONG OF THE NATIVITY.

How far is it to Bethlehem?
Not very far.
Shall we find the stable-room
Lit by a star?

Can we see the little Child,
Is He within?
If we lift the wooden latch
May we go in?

May we stroke the creatures there,
Ox, ass or sheep?
May we peep like them and see
Jesus asleep?

If we touch His tiny hand
Will He awake?
Will He know we've come so far
Just for His sake?

Great kings have precious gifts,
And we have naught,
Little smiles and little tears
Are all we brought.

For all weary children
Mary must weep.
Here, on His bed of straw
Sleep, children, sleep.

God in His mother's arms,
Babes in the byre,
Sleep, as they sleep who find
Their heart's desire.

—Frances Chesterton.

"Our Lord Emmanuel."

Let me tell you a true story about two boys who were the best of pals, who were almost always together and who were devoted to each other.

One cold winter's day these two boys went to a nearby lake to play hockey. The water in this lake was deep and used to freeze solid in the middle of winter so that the ice was sometimes a foot and a half thick. On such a lake, in real cold weather, there would seem to be very little danger of going through the ice. But it happened that an ice company had been cutting ice there the day before. The water had frozen again where the men had been cutting, but the ice in this spot was not yet thick enough to bear human weight.

In the midst of the hockey game, excited by the play, the older of these two boys, chased after the ball over this thin ice, which suddenly gave way with him and left him struggling in the water. He could not swim. Just as he was sinking, perhaps for the last time, he looked up and saw a hockey stick reached toward him. He seized it and struggled up onto the firm ice. It was his young friend who, at the risk of his own life, had reached the stick out to him and had saved him. There were many boys on the ice that day who were older than his friend and even some grown men, but none of these had dared to come to the help of the boy struggling in the water for fear of falling in themselves. Only his friend had been willing to take that risk.

This story is a very simple account of a fine act of heroism. Do you suppose that the boy who saved his friend stopped to think whether it was better to be a hero or not, better to give life than to keep it, better to be unselfish than selfish? No. I do not believe that any such thoughts entered his head. Love prompted his act and gave him the courage to do it. Love is the key to all that is noble and heroic, and love is found in its perfection only in Jesus Christ.

"God so loved the world that He gave His only begotten Son, to the end that all that believe in him should not perish, but have everlasting life."

When we hear these great words let us remember how the love of God came into the world in Jesus Christ, our Redeemer. I have told you of the rescue of a boy from drowning in the water. The Gospels tell of the rescue of the world from drowning in the overwhelming flood of evil. Jesus, our Lord, reaches out to us to save us from evil, to draw us up to His side, where we may walk with Him in the way of service, of nobleness, of unselfish love. Is there any better life than such a life? And if it is best, do we not want to live that way ourselves?

The world needs Christian living more than it needs anything else. There is no lack of material wealth in the world. Certainly this is true of our own country. There is food enough for all, clothes enough, shelter enough. Of material wealth there is abundance, but of spiritual wealth there is not nearly enough. So poor are we spiritually that we have not the power and grace and wisdom necessary to a just distribution of our material wealth. This is why there is so much poverty, squalor, and misery in our rich land. Unselfish Christian stewardship is needed to improve this condition. Good will is needed, the good will of which the angels sang on Christmas morning. God is needed. We need our Lord Emmanuel.

However good and great and noble and heroic a man may become, he will always find Jesus Christ walking on ahead of him. Socrates, for example, was a good and noble man, who was willing to die for the sake of the truth and who did die for the truth's sake. But as we look carefully at the life of Socrates we see how immeasurably it fell short of the goodness, the nobility, the unselfish love of our Lord's life. The wise Greek philosopher gives in his death evidence of no little pride, great as he was. But in the Saviour there is no trace of pride; all is love. Never is there irony in Him, but always the most profound compassion.

One great fear I have for this land of ours, and it is a fear shared by many thoughtful people who understand something of history and of human nature. My fear is that we Americans may become so wrapped up in the pursuit of material wealth, so keen about money and luxuries and pleasures, that we shall grow proud, narrow, selfish, dead to all the fine things of mind and soul. If this happens, we will become unfit to live on God's good earth, and will perish.

Over against this fear stands a great hope. This hope is that we may come to look more and more to Christ as our leader and Redeemer. There are many signs that this hope may be fulfilled. Its fulfillment will be our salvation. Can this hope be realized? The answer lies with the children of America.—Rev. John H. Yates.

Carolyn and the Christmas Carol.

The lingering shadows of a dull gray December day fell softly over the world as Carolyn Webber, arm in arm with her best friend, Martha Brown, made her way down the long, narrow street leading from the main thoroughfare of Centertown to the more select residential district.

"I think it's wonderfully sweet of you, Carolyn," said Martha, "to give your assistance in the Christmas carol singing; you have such a marvelous voice."

"You flatterer," laughed Carolyn. "My voice is no better than yours—but I shall be very glad, indeed, to sing before the lighted windows on Peachtree Street on Christmas Eve night."

Martha looked at her companion in surprise at that statement, for no one knew better than she herself that the girls who composed the Master's Daughters' Club, and who were sponsoring the carol singers for Centertown on Christmas Eve, had eliminated Peachtree Street altogether, but now the idea came to her, had she better tell Carolyn. Carolyn was a resident of Peachtree Street, and from the conversation just uttered, Martha learned that she expected to sing only on that particular street.

For a few minutes the girls walked in silence, then suddenly Martha turned to her friend.

"I'm afraid, Carolyn," she said softly, "you misunderstand the true meaning of the carol singers."

"I think not," responded Carolyn. "Miss King said we were to go in groups of four and everywhere we found a lighted candle in the window we were to stop and sing."

"Yes," admitted Martin, "but did she mention Peachtree Street?"

Carolyn meditated a second, then smiled broadly. "I don't believe she did mention this particular street, but I took it for granted she wouldn't ask me to sing anywhere else."

"And may I ask why?" interrupted Martha.

"Well," answered Carolyn leisurely, "I scarcely believe Miss King would ask the daughter of Centertown's wealthiest citizen to sing anywhere except before the homes of the exclusive set of this town."

"Miss King is president of the Master's Daughters' Club, Carolyn," Martha reminded her, "and therefore would give no consideration as to class or rank so long as she was doing service for the glory of God."

"All the same," responded Carolyn, "she wouldn't ask me to use my voice before an unappreciative audience."

"I'm sure of that," answered Martha, "but take it from me, my dear, sometimes we find the most appreciative audiences where we least expect them, and so far as I am concerned, I shall gladly go anywhere they may send me."

"Your religion is stronger than mine, Martha dear," chuckled Carolyn. "I shall sing only on Peachtree Street."

Another five minutes' walking brought the girls to Martha's gate and after a few hasty words, they separated, Carolyn moving towards a more pretentious mansion.

"Poor girl," murmured Martha as she stood on her own door step watching her friend disappear around the corner. "She's wonderfully sweet, but her vision is too narrow—won't sing anywhere except on Peachtree Street—eh? Well, if she won't, she just won't, and that's all!" With that Martha stepped into the hall and closed the door.

But Carolyn's statement lingered in her mind and at the called meeting the next morning, she spoke to the president of the matter.

"I will have to see Carolyn," said Miss King. "She surely couldn't mean that she wouldn't sing the Christmas carols where we want her to."

"But I won't sing elsewhere," declared Carolyn, when Miss King ap-

proached her on the subject. "I don't care for hovels and poverty, and I won't spend my strength singing to unappreciative audiences!"

"Very well," said Miss King, in a grieved tone of voice, "I would not insist on your giving your voice in the name of the Master to others than you care to sing to: but, my dear girl, I had hoped through your beautiful voice to carry a message of peace and good will to the tenement dwellers on the south side."

Carolyn lifted her head proudly, then turned and walked away.

"The very idea," murmured the girl when she reached her own room again, "asking me to go to the south side to sing Christmas carols to the tenement dwellers! I won't do it—that's all!" And a few minutes later Carolyn was cuddling down in a big arm chair before the fire, with a new book, but somehow, for the life of her she couldn't get interested in the story.

In spite of herself she couldn't get rid of the thought that she had refused to carry the Christmas message to the lonely, but Carolyn was stubborn, and once having decided on a thing she had never been known to change her mind.

But as the days went by and no word came from the president of the club, Carolyn's heart sank within her. For the first time in her life she really knew what it was to be exclusive, for in the ten days since her open statement that she would not sing except where she chose to sing, the girls of the club had left her altogether alone. Being exclusive, after all, wasn't very much to be proud of; how she wished she had stuck to the crowd and done her part. But not until Christmas-eve morning dawned did she give up hope that she would be called to help. Slowly the hours of nine, ten and eleven o'clock went by and still no call came. Then it was Carolyn could stand the strain no longer, and donning her bright cloak she slipped out of the house and hastened to the church.

Just as she expected, she found the church class room humming with excited voices; baskets of food and bags of candy, fruits and toys filled a long table in one corner, while from an adjoining room came the sound of many voices practicing the Christmas carol they were to sing that night.

Carolyn's heart was aching to enter the room beyond when the door swung open and Martha Brown stood before her.

"Well, well!" exclaimed Martha, "of all the people in the world, if here isn't the one we need most!"

"Oh!" cried Carolyn, softly, "can I really help at this late hour?"

"Help?" repeated Martha. "I should say you can. Flo Martin is ill this morning and won't be able to sing tonight, and you can take her place." Suddenly Martha remembered Carolyn's refusal to sing anywhere except on Peachtree Street. "Flo was to sing on Fifth Avenue, Carolyn," said Martha softly. "Will you sing there? It's next to Peachtree Street."

"No," said Carolyn, softly, "I won't—I am going to sing on the south side—somebody else can sing on Fifth Avenue. You see, Martha, I've learned in the past few days that being exclusive isn't what it's cracked up to be; after this I am just going to be normal and happy and leave exclusiveness to those who haven't any broader vision."

"You sweet thing!" cried Martha, as her arms went around her friend's slender waist, "I knew you'd find yourself in time to sing the Christmas carols."

So it happened that the tenement dwellers of south side Centertown received along with their Christmas baskets from the hands of charity, the most wonderful music they had ever heard, and Carolyn Webber in singing the Christmas carols to such an audience discovered the secret of spreading over the world the peace and good will the angels sang about when they brought the first Christmas carols to the earth.—Presbyterian Advance.

IF I HAD BEEN.

"If I had been a shepherd boy,
Out on the hills that Christmas night,
And heard the angels' song of joy
And seen the heavens flaming white,
I think I never could forget;
I know I'd be remembering yet!
I could not be a shepherd boy,
For that was long and long ago;
But still the angels' chant of joy
Comes echoing across the snow,
And I can listen if I will
And hear their holy anthems still.

"If I had been a sleeping guest.
Lodged at the inn that Christmas night
When the new Lord was laid to rest
In the cold stall in humble plight.
I know I would have waked instead
And given Him my warm, soft bed.
But I was not a lodger there,
It was so long ago indeed,
Yet all around me everywhere
Are little children still in need.
And when I love and cherish them
I serve the Babe of Bethlehem."

"If I had been a wise man's son,
And seen the star that Christmas night,
And watched the travelers starting on
Their journey toward the wondrous light,
I would have begged to go with them
To worship Christ at Bethlehem.
I could not follow with the star—
That was two thousand years gone by—
But still its shining is not far,
Its holy beams are very nigh
And whoso looks with praying eyes
Still sees its glory in the skies."

—Nancy Byrd Turner.

The Children's Tree.

There would be presents, of course, Christmas morning, but no tree. Dick was lying in bed with a broken leg. His room was too small for a tree, mother explained, and Dick could not be moved. Gaylord and Ruby saw Dick blink back some disappointed tears. They stole out of the room, they were so sorry for him.

"I wish we could have a little tree for "Let us have one outdoors," exclaimed Gaylord. He was looking out at a tree, the low branches of which drooped near Dick's window.

"A bright idea," cried Beth.

"What can we trim it with?" asked Gaylord eagerly.

Beth led the way to the attic. Here she removed the long, gilt chains from some hanging baskets. "Take the small wire baskets, too," she directed.

"Oh, let us get the Christmas tree trimmings from last year!" begged Ruby.

Beth found them and handed out the bright, jingly balls, the shining star, and a number of other things.

Gaylord found some little bells last Christmas, and he put these with the other ornaments. "Now for the reddest apples that we can find," he cried. And away the children danced.

When the apples were ready, Beth brought out some bright ribbons and cord, and agreed to make pop-corn balls while the children trimmed the tree.

What a busy, merry afternoon they had, trying tme gay trinkets to the icy limbs, together with apples, oranges, and, after a time, pop-corn balls. Now and then they lowered their voices and glanced at Dick's window to make sure that the curtains were still down. At last dusk came. The longest day in the year to most children, had seemed a short day to these little folks.

The next morning the children were up early, making merry over their presents in Dick's room. "Won't he be surprised?" Gaylord and Ruby whispered to each other. But, when the curtains were drawn, Dick was hardly more surprised than they were. Mother Nature had been busy with trimmings, in the shape of a little powder of snow, and

For Christmas Gifts

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Have You Something to Send for Their Christmas Party?



What a wonderful Christmas Celebration our youngsters will have if every one who reads this message sends them something! Toys, Books, Covering, Clothing (new or used), Food or Money—anything you have or want to send—will help these youngsters have a Happy Christmas! Don't delay—for Christmas is nearly here! Send or bring your gifts today to

CHILDREN'S HOME SOCIETY,
Receiving Home,
Fourqurean's Lane,
Richmond, Va.

had lighted the whole trees with bright, morning sunshine. It glittered with thousands of diamond lights. This was not all. Birds were hopping about the branches and pecking gayly at the suet that Beth had fastened in the wire baskets. Through the open window came the sound of their chirping.

"It's splendid!" cried Dick. "And such a lively tree!"

"We trimmed it ourselves," exclaimed Ruby.

With Beth's help," said Gaylord.

"And with Mother Nature's help, too," added Ruby.—Exchange.

The Little Wax Candle.

On a shelf in a big store lay many, many little wax candles. They were all busily talking one day about what they should like to do some time, when bustle, rustle! and they were picked up in a great bunch and wrapped in a paper.

That very night every little wax candle was blazing brightly on a beautiful tall tree. Puff! came a draft of air, and blew out one little candle.

"Dear me," thought the little candle, when no one came to light it again, "that will be the end of my fun." All the other little candles shone and shone until they were burned away.

Then after Christmas was over and the tree was put out in the back yard, ragged Jimmy found the good little candle still clinging to the old tree. How happy he was! He took it home to his little brothers and sisters, and that very night they got a branch from an evergreen tree. Jim fastened it in an old box, put the little candle on the topmost twig and lighted it. Then such a merry, merry time as they had playing.

"It's more fun to play Christmas tree than anything I know of," thought the little wax candle; and I am sure the children thought so, too.—Selected.

All God's biddings are enablings.—Burridge.

O Lord, we wonder at such love
  Bestowed on such as we;
But since Thou gav'st Thyself for us,
  We give ourselves to Thee!

And thus we celebrate the day
  When Christ in grace came down,
And wait till He in glory comes
  His work of Grace to crown.

—Sidney Coslett.

WHILE IN RICHMOND LET US KNOW IF YOU LIKE OUR FOOD

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Richmond, Va.

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Make Yours a MERCY Christmas



Saved for Christian Service.

Because of some one's Christmas gift these girls are today receiving food, clothing, medical care and Christian training. But what of the

MULTITUDES YET IN NEED

"Every night the last sound we heard was the moaning, sobbing cry of the sixty homeless lepers outside the gate," says a traveller, speaking of a Leper Hospital which he had recently visited. "Every morning we looked down upon that same crowd lying on the ground."

There are many thousand lepers like these; shall they be saved for lives of Christian usefulness?

FOLLOW CHRIST'S COMMAND

Help the American Mission to Lepers, interdenominational and international, to "CLEANSE THE LEPERS". Through 140 centers of mercy in 40 countries many needy lepers are being rescued.

Increase your own Christmas joy, and put the light of hope into these darkened lives by sending a Christmas gift today.

WHAT DOLLARS WILL DO

$2 a blanket for a leper.
$5 food for one patient for two months.
$10 Chaulmoogra oil for two years of weekly treatments, a period sufficient to "discharge as cured" a leper in the early stages.
$40 complete care of one leper for one year.
$300 a cottage for six to twelve lepers.

FLEMING H. REVELL, Treasurer,
The American Mission to Lepers, Inc.
156 Fifth Avenue, Room 1118-H,
New York City.

Enclosed is $....., my Christmas gift to the lepers of this and other lands.

Name .....

Address .....

.....

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American Bonds—Conservative investments for those who value safety-6%

In writing for detailed information please mention this paper.

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THE Christmas Shopping Center of the Southland is ready with gifts for all—gifts fine and distinctive ... but not necessarily expensive.

Good motor roads now bring all parts of Virginia and the Carolinas conveniently to Miller & Rhoads.

Miller & Rhoads

"The Shopping Center"

RICHMOND :: VIRGINIA

$895,263

THIS IS THE SUM WHICH MUST BE COLLECTED IN DECEMBER BY THE DIOCESES FOR THE WORK OF THE GENERAL CHURCH IN ORDER TO BALANCE THE BUDGET

For the maintenance of the work of the General Church in 1929, General Convention approved a Budget of		$4,224,670.00
General Convention instructed the National Council to adjust appropriations to meet expected income. In February, 1929, the National Council reduced appropriations approved by General Convention under this "Pay-as-You-Go" Plan by the sum of		193,061.00
This left net appropriations at		$4,031,609.00
By action of the National Council restoration of cuts and new appropriations were made amounting to		27,405.00
Total appropriations now in effect		$4,059,014.00
The National Council estimates that it will be able to save during the year on these appropriations because of vacancies in the staff and other savings, the sum of		250,000.00
This leaves estimated expenses of the National Council for year 1929 at		$3,809,014.00
Towards these expenses the Council will have from interest on its endowment funds and from United Thank Offering of the women of the Church an amount estimated at	$718,870.00	
The Council appropriated to meet 1929 expenses $32,539.09, being unappropriated balance surplus 1927 and $100,000.00 of surplus of 1928	132,539.09	
The Council appropriated to meet the 1929 expenses from unused Contingent fund of 1928	25,654.00	
The Council expects from gifts not applicable to quota and from other sources the sum of	102,257.91	
This gives a total of income other than gifts on the quotas of		979,321.00
The Council therefore needs from the Diocese to meet its estimated expenditures		$2,829,693.00

Note: This is the exact amount which the Dioceses told the Council it might expect to receive during the year

The Dioceses have paid to December 1st	$1,934,430.00
To balance the budget there must be paid in December	**$ 895,263.00**

THE NATIONAL COUNCIL

281 Fourth Avenue CHURCH MISSIONS HOUSE **New York**

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

PLUM PUDDINGS.

PLUM PUDDINGS AND FRUIT CAKES made by the Woman's Guild of the old Christ Church, Middlesex county, Va. Puddings, two pounds, $1.15. Cake, $1.00 a pound. Made all during fall and winter. Orders solicited. MRS. WM. C. SEGAR, President the Womans' Guild, Stormont, Va.

"WOODLAWN" FRUIT CAKES.

MADE OF THE CHOICEST FRUITS and Ingredients. Rich as old wine and fragrant with the spices of the Orient. From an old Southern recipe. By special process of cooking will keep moist and fresh indefinitely. Attractively packed in holiday boxes. 3, 5 and 9 pound sizes, $1.00 a pound. Pecan Fruit Cake, $1.15 a pound. By insured express or parcel post. Place holiday orders early. MISS SARAH B. CROWN, "Woodlawn", Berryville, Va.

AN APPEAL.

OLD, HOMELESS, FRIENDLESS, PENNILESS. Will not some one, rich and happy, save the household effects of a worthy woman? Address "Appeal", care of Southern Churchman.

—CATHEDRAL STUDIOS—
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Church Embroideries and Vestments, Silks, Fringes, Gold Thread, Stoles with crosses from $7.60, Burse and Veil from $15. Surplices and exquisite Altar Linens. Church Vestments imported for the Churches free of duty.

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BOARDING—WASHINGTON, D. C.

THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Avenue, The National House of the G. F. S. Open to all Churchwomen and their friends who may be transients in Washington. Send for our folder.

SITUATION WANTED.

WANTED, A POSITION AS COMPANION, chaperon or hostess. References exchanged. Address "H-2", care of Southern Churchman.

HELP WANTED.

WANTED, CURATE FOR ALL ROUND Parish Work. State preparation and salary expected. Address Rev. Rudolph E. Schulz, 458 High Street, N. E., Warren, Ohio.

Deaths

LEVIN.—On Saturday, December 7, 1929, at his home, Pleasant Hill, Rixeyville, Virginia, JAMES RICHARD LEWIS.

Services from St. Mark's Chapel 2 P. M. Sunday. Interment in Masonic Cemetery, Rev. Kensey John Hammond, rector of the parish, and Rev. J. W. Ware, a former rector, officiating.

OLDHAM.—Died, one hour after birth, daughter of Reverend and Mrs. John L. Oldham, baptized Jane Watkins, December 14. Buried from Trinity Church; interment Rosedale Cemetery, Martinsburg, West Virginia, December 16.

IN MEMORIAM.

In memory of one who left us forty-two years ago today, after a varied life of sunshine and of shadow—from heights of beauty and depths of sorrow—where perfection is reached on earth through divine love.

December 14.

IN MEMORIAM.

Nannis Selden Cooke.

In loving memory of NANNIS SELDEN COOKE, beloved daughter of the late Henry Pendleton Cooke and Elizabeth Kennedy Cooke, who died in Norfolk, Virginia, November 27, 1929.

Our richest gems are often found in modest setting and this choice soul gladdened her home by sweet acceptance of what seemed to her God's will in an exalted life of suffering.

Perhaps this life was made a pattern for others that we should rise to a higher view of God's purpose and that she was leading her loving followers. We now see that her quiet life was perfected through love.

Our tenderest joy is found in sweet repose and not in worldly acclamation—for as love begets love there is around each memory of her life a mantle of God's richest gift, Love. M. P. D.

CHURCH INTELLIGENCE.

(Continued from page 15.)

Raleigh since 1922. He is a graduate of Fredericksburg College, class of 1903 and a graduate of the Episcopal Theological Seminary of Alexandria, Va., class of 1906. He first was rector of St. Paul's Episcopal Church in Goochland County for one year, going in 1907 to St. John's Church in Warsaw and in 1910 became rector of Trinity Episcopal Church of South Boston. From South Boston he went to St. Paul's Church at Newport News, where he served as rector from 1914 to 1922.

"Will Ye Also Go Away?"

Words uttered in an appealing voice, by a man who held out appealing arms, to a congregation, made up of unshaven men in overalls; tired women, each with a babe in her arms, or with little ones at her side; and of young men and girls. People, some of whom had walked miles, not only one night but six, to hear the Word of God. Can you, dear readers, visualize yourselves walking two or three miles over rough country roads, to hear a man preach?

And the appeal, "Will ye also go away?" went straight to the hearts of every one in that church, resulting in most of them going up to the chancel steps to grasp the hand of the preacher, some promising to lead better lives, others accepting Christ for the first time. No emotion of any kind. Just a sincere desire to know Christ better. Never before in the history of that little church has such a mission been held.

The Missioner was Captain B. Frank Mountford, head of the Church Army in America. One who addresses fashionable congregations on Immortality, or on Mysticism, or on the deeper things of the Bible, but a man also, who can come to a mountain mission, and in a lovable, clear and simple way give to the people a message of Divine Love and Salvation. To know the man is to love him, to hear him preach, is to love Christ as never before. He filled the hearts of these mountain folk and all others who attended the services, with "good things" and they went away satisfied.

As a result of the mission conducted in Lynwood, Va., by Captain Mountford, this community will be a better, and happier place within which to live. Words cannot express our gratitude to God, for sending to us such a messenger. J. L.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett. D. D., Bishop

Distressing Accident at Lynchburg.

In the afternoon of Friday, December 13, Mrs. Angus Crawford and Mrs. Hugh Worthington lost their lives, and Morton Wright was seriously injured in an automobile accident on the Episcopal School Road just out of Lynchburg.

Mrs. Crawford was the widow of the late Dr. Angus Crawford, for many years Professor and Dean of Virginia Seminary, and recently has been making her home with her son-in-law and daughter, the Rev. Dr. Oscar deWolf Randolph and Mrs. Randolph, at the Virginia Episcopal School, of which Dr. Randolph is rector.

Mrs. Worthington was the wife of Prof. Hugh Worthington, of the faculty of Sweet Briar College, about twelve miles north of Lynchburg.

Morton Wright, seventeen, a student at the school, is a son of the Rev. Dr. Cady Wright, rector of Christ Church, Savannah, Ga.

The three left the school at about 3:20 P. M., for Lynchburg, Mrs. Crawford driving the car. Just at the edge of the campus the road crosses a rather high steel bridge over a ravine. It appears that the wheel slipped off the driving rails along the floor of the bridge and that, in steering back onto the rails, Mrs. Crawford was unable to straighten out the wheels quite quickly enough. The machine went across the bridge, crashed through the fencing on the opposite side, hung for a second with the chassis on the edge of the bridge and then plunged over.

Mrs. Worthington was killed instantly. Mrs. Crawford died two hours and a half later at the Virginia Baptist Hospital. The Wright boy suffered a fracture of the thigh and perhaps internal injuries. As this is written, however, it is thought he may recover. T. A. S.

MASSACHUSETTS.

Rt. Rev. Wm. Lawrence, D. D., Bishop
Rt. Rev. C. L. Slattery, D. D., Coadjutor

Record Class.

Bishop Slattery confirmed sixty-nine girls and boys, women and men, in Grace Church, Everett, on the evening of December 13. This is the largest and most representative class ever confirmed in Everett. The rector, the Rev. William Henry Pettus, who presented the class, presented, personally, to each one confirmed a copy of the Revised and Enriched Book of Common Prayer. The Junior Choir of thirty girls sang for the first time, with the Senior Choir of fifty voices, at this service.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Mrs. William B. Beach, sixty-two, wife of the Rev. Dr. William B. Beach, rector of Church of Our Saviour, Jenkintown, died December 13, after being ill two days. Funeral services were held on Monday at the church.

Mrs. Beach is survived by her husband, and two sons, William J. and Harold Beach.

The first services of the new St. Michael's congregation, which has been transferred to Yeadow from its now abandoned site at Nineteenth and Lombard Streets, Philadelphia, were held on Sunday, December 15, with the Rev. Frank Williamson, Jr., in charge.

This new enterprise will be carried on as a parochial mission of St. Mark's Church, Philadelphia. A lot has already been purchased at Longacre Park to form the site of the contemplated

church to be made possible by the sale of the old property on Lombard Street. Once this has been accomplished, Mr. Williamson believes the congregation will soon after become an independent parish.

The old congregation from the Lombard Street area will in the future worship with St. Mark's regular congregation on Locust Street.

R. R. W.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

French Services.

French Services at 4 P. M. every Sunday have been resumed at St. John's Church, Sixteenth Street, with M. le Pasteur Florian Vurpillot in charge. These services are arranged especially for the many people in Washington, whose language is French, and who otherwise would have no real church home. The music is rendered in French also, by a group of volunteer singers of Washington.

St. Alban's School.

The new lower school building of St. Alban's School for Boys was thrown open to inspection Friday afternoon, December 13, and more than 300 guests were received by the Bishop of Washington, and Mrs. Freeman. Others in the receiving line were the Very Rev. and Mrs. G. C. F. Bratenahl and the Rev. and Mrs. Albert Lucas.

St. Alban's is just completing the first quarter century, having been established in 1907 through a bequest of Mrs. Harriet Lane Johnston, a niece of President Buchanan, who gave the first building in memory of her two sons. From an initial enrollment of approximately fifty students, St. Alban's has grown to a present student body of more than 170.

The training of boys at different places in accordance with their individual ability is a distinct phase of St. Alban's program. The headmaster, the Rev. Mr. Lucas, came to Washington this fall from the Episcopal Academy at Overbrook, Pennsylvania.

The Annual Christmas Play at the National Cathedral School for Girls is looked forward to every year by the friends and patrons of the school, because of its high order and because of its very beautiful spiritual significance, and this year's presentation which occurred Saturday evening, December 14, in Whitby Hall, measured up to its usual high standard.

The general theme of the play was "A Medieval Christmas (as it might have been 600 years ago), and included the play of the Wise and Foolish Virgins (a morality play translated from a thirteenth century manuscript); The Farce of Esopet and the Tailor (probably one of the sources of Moliere's comedies), and The Queen's Gift (a miracle play by Madeline Hicks, based on a legend of France in the fourteenth century).

The whole was presented by the Players' Club, under the direction of Madeline Hicks, dramatic director of the school.

College of Preachers.

A weekly conference just ended at the Washington Cathedral College of Preachers included clergymen from the Maryland parishes of the Diocese of Washington and was devoted to the discussion of preaching and parochial problems.

M. M. W.

WANTED, Old Envelopes, Stamps used before 1880. $1 to $35 each paid for Civil War Envelopes. Information postpaid. R O. Rice, 2652 Asbury Avenue, Evanston, Illinois.

Personal Notes

The Rev. F. M. Kirkus, D. D., for twenty-five years rector of Trinity Parish, Wilmington, Delaware, presented his resignation to the vestry on November 7 to take effect March 1, 1930. The resignation, due to the advancing years of Dr. Kirkus, who is in his sixty-eighth year, was accepted.

Dr. S. H. Livingston, rector of St. Luke's Church, Jacksonville, Alabama, resigned late in October to accept a call to St. Wilfrid's Church, Marion, Alabama, where he is also to be a member of the faculty of the Marion Military for Boys.

An Acrostic on Christmas Day.

C—Is for the Christ Child, who was born on Christmas Day.
H—Is for His Heaven; from whence He came to lead the way.
R—Is for Remember; His promise to forgive.
I—Is for I, who will ever try to serve Him while I live.
S—Is for The Star; that shone so brightly from above.
T—Is for the Truth of His great mercy and His love.
M—Is for the Manger, where the Holy Baby slept.
A—Is for the Angels, who that sacred vigil kept.
S—Is for our Sunday School; and dear old Santa, too.

D—Is for our Duty, which we all must try to do.
A—Is for the Anthems; good and happy children sing.
Y—Is for You to join the band, to praise our Heavenly King.

"THE REAL LINCOLN"

From the Testimony of His Contemporaries
By Dr. Charles L. C. Minor
Fourth Edition, Revised and Enlarged
(M. D. Carter, Editor)

A composite analysis of the Life, Character and Work of the Civil War President made from data gathered from his many biographers, most of them his contemporaries.
Highly recommended to students of history by such men as Dr. P. G. Auchhampaugh, head of the history department of State Teachers College, Duluth, Minn.; Dr. F. L. Riley, of the history department of Washington and Lee University; Gen. Morris Schaff, of the Union Army and many others.
An invaluable book for students of the Life of Lincoln and of the Causes that led to "The Irrepressible Conflict".
Every Southerner should read this book. It "sets history straight".
Sent, postpaid, for $2.50.

THE SOUTHERN CHURCHMAN,
Richmond, Va.

FROM

WALL STREET JOURNAL, NEW YORK, NEW YORK,

NOVEMBER 1, 1929.

Freeport Texas Co.

Company Estimates Year's Earnings at $5 a Share. Cash Position Strong.
Freeport Texas has issued the following statement:

"The earnings of the Freeport Texas Co. for the three completed quarters of the present fiscal year show an aggregate of $3.75 a share, and while figures respecting net earnings for the fourth quarter have not been completed, it is safe to estimate earnings of approximately $5 per share for the year.

The cash position of the company shows as of this date cash in bank and government securities in the amount of $4,660,651, accounts receivable $748,343, or a total of $5,408,994.

Sulphur above ground figured at contract prices as of October 17 is in an amount exceeding $12,744,000, or an aggregate total of cash, government securities, accounts receivable and sulphur above ground, of $18,152,994.

Production for the first nine months of 1920 totaled 714,380 tons compared with 684,790 in the same 1928 period and 606,790 tons in 1927."

Authorities other than President Swenson who, gave out above, say that the Freeport Texas Company has fixed assets at over $70,0000,000.00, or about $100 per share for fixed assets, and $26 per share for current assets, total $126 per share against present selling price of 36, and it is paying $4 per share dividends that nets the investor at present price about 12 per cent on money invested.

HAVE YOU HEARD

THAT "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"?—Jno. 3:16.

That—"The Lord hath laid on Him the iniquity of us all"?—Isa. 53:6.

That—"Christ died for our sins according to the Scriptures"?—1 Cor. 15:3.

That—"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us"?—Rom. 5:8.

"Hear, and your soul shall live."—Isa. 55:3.

DO YOU KNOW

THAT "The GIFT of God is eternal life through Jesus Christ our Lord"?—Rom. 6:23.

That—"By Him all that believe are justified from all things"?—Acts 13:39.

That—"There is therefore now no condemnation to them which are in Christ Jesus"?—Rom. 8:1.

That—"As many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name"?—Jno. 1:12.

"I know whom I have believed."—Tim. 1:12.

DO YOU UNDERSTAND

THAT "Other foundation can no man lay than that is laid, which is Jesus Christ"?—1 Cor. 3:11.

That—"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved"?—acts 4:12.

That "Without shedding of blood is no remission"?—Heb. 9:22.

That—There is no middle ground on which you may stand?

That—"He that believeth on the son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him"?—John 3:36.

That—Jesus said, "He that is not with Me is against Me: and he that gathereth not with Me scattereth abroad"?—Matt. 12:30.

Jesus said, "I am the way."—Jno. 14:6.

DO YOU REALIZE

THAT Jesus Christ is "the judge of all the earth"? He said: "For the Father judgeth no man, but hath committed all judgment unto the Son."—John 5:22.

That—The only ground for your justification or condemnation before Him is your acceptance or rejection of Him?

For He said, "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

"With the heart man believeth unto righteousness: and with the mouth confession is made unto salvation."—Rom. 10:10.

DESIGNED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

Vol 94 RICHMOND, VA., DECEMBER 28, 1929. No. 52.

THIS IS GOOD AND ACCEPTABLE IN THE SIGHT OF GOD OUR SAVIOUR. 1 TIM. 2:3.

After all, we may never be given any more of the good and glorious will of God to do than the thing that lies nearest to us now.

"Ah, think not if thou art not called
To work in mission fields
Of some far distant clime,
That thine is no great mission
Every deed that comes to thee
In God's appointed time
Is just the greatest deed that thine can be,
Since God's high will appointed it to thee."

—*Robert E. Speer.*

The Right Rev. P. T. Rowe, D. D.,
Bishop of Alaska
A. H. Horton,
Commissary

COMMISSARY DEPARTMENT
District of Alaska
PROTESTANT EPISCOPAL CHURCH
418-419 Mutual Life Building

Phone Main 1193

Seattle, Wash., December 10, 1929.

Mr. L. M. Williams, President,
Southern Churchman Company,
P. O. Box 1274,
Richmond, Va.,

My dear Mr. Williams:

You have given me another delightful surprise and pleasure in sending to me a further check for $512.00 covering contributions you received for our Missionary Deficit.

By your most interested work you have cleared the weights that clouded our conditions in Alaska and I now feel that we have come out of the clouds, are renewed and encouraged and hope to go on with increased fidelity and service.

Thanking you most heartily.

Sincerely yours,
P. T. ROWE

Go ye into all the world and preach the Gospel. But do not starve your substitutes on the firing line.

As a response to the one appeal made by the "Southern Churchman" to make up the $2,700.00 decreased allowance by the National Council for Alaskan Work, we have received and remitted direct to Bishop Rowe $3,467.00 total.—*Southern Churchman.*

PUSH ON

The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger (Job 17:9).

This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:13-14).

Be ye steadfast, unmoveable, always abounding in the work of the Lord (1 Cor. 15:58).

The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you (1 Pet. 5:10).

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall (2 Pet. 1:10).—*Compiled by Keith L. Brooks.*

EDUCATIONAL

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MISS M. GUNDRY.

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The International Lessons Discussed by America's Religious Leaders: Joseph Fort Newton, John Timothy Stone, James I. Vance, Ira Landrith, Frederick Lynch — and others, who know the problems of the teachers and of thoughtful Christians, and how to translate the great messages of the lessons into messages readily applied to the problems of the 20th Century Christian. 359 pages! $1.25

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CONTENTS

	Page.
Thoughts for the Thoughtful	4
Editorial	5
A Crying Need in the Colleges	6
The Surrendered Life: In Christ—Conducted by Rev. Frank Cox	7
Bishop Lucien Lee Kinsolving	7
Christmas: 1929—R. H. Edmonds	7
Competing Creeds—Rev. R. J. Campbell, D. D.	8
The Message of Noel—Bishop Burleson	9
The Purpose of Central China College—Rt. Rev. Logan H. Roots, D. D.	9
Man's Speed and Nature's Space—Bishop Warren A. Candler	9
Favorite Scripture Verse	9
Book Reviews	10
Letters to the Editor	11
Church Intelligence	13
Family Department	17
Children's Department	19
Personal Notes	23

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I lay my head at night upon the bosom of Omnipotence.—Samuel Rutherford.

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I am only one; but I am one. I cannot do everything, but I can do something; What I can do, I ought to do, and by God's grace I will do.

Here you stand at the parting of the ways. Some road you are to take, and as you stand here, consider and know how it is that you intend to live. Carry no bad habits, no corrupting associations, no enmities and strifes into this new year! Leave these behind, and let the dead past bury its dead! Leave them behind, and thank God that you are able to leave them!—E. Peabody.

He is dead who sees nothing to change,
No wrong to make right;
Who travels no new way or strange
In search of the light.
Who ever sets out for a goal
That he sees from afar,
But contents his indifferent soul
With things as they are
—Edgar Guest.

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Thoughts For the Thoughtful

O Lord of the manifold mercies,
As we number them one by one,
From the least of Thy loving kindness
To the uttermost gift of Thy Son,
Lead us on from our selfish gladness
To the marvelous things Thou hast done.
—Annie J. Flint.

"When He sends them forth, they are not separated from Him, for He goes with them in the Spirit which He gives to each one, and is the hidden Presence of God in them all."

In taking revenge, a man is but even with his enemy; but in passing it by, he is superior; for it is a prince's part to pardon.—Bacon.

Each Sin has its door of entrance.
Keep that door closed!
Bolt it tight!
Just outside the wild beast crouches
In the night.
Pin the bolt with a prayer,
God will fix it there.
—John Oxenham.

The power to save for personal interests is indisputable proof that we can systematically lay aside for God's special enterprise.—The Church's Work.

We pause beside this door:
Thy year, O God, how shall we enter in?
The footsteps of a Child
Sound close beside us. Listen, He will speak!
His birthday bells have hardly rung a week,
Yet He has trod the world's press undefiled.
"Enter through me," he saith, "nor wander more.
For lo! I am the Door."
—Lucy Larcom.

We learned more from our follies than from the wisdom of others.

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EDITORIALS

Vol. 94. RICHMOND, VA., DECEMBER 28, 1929. No. 52.

EXPLORATIONS

Lindberg, flying over the dense, deep, forests of Yucatan, noted and reported massive ruins of cities once populous, rich and powerful. Temples and palaces there are sunk to decay and fragments. The streets long ago scenes of busy traffic and trod constantly by hurrying feet are overgrown thickly with tall trees and strong vines. Where the clamor of multitudes of men and women, all intent on their varied affairs, was ceaseless the silence and stillness are broken by nothing but the stealthy tread of creatures seeking prey or escaping pursuit. So in Yucatan. Thousands of miles away, beyond wide seas, on other continents, other deserted and lost cities, relics of vanished kingdoms and empires and nations, are hidden by drifting sands of far-reaching desert, inhabited by jackal, fox, owl. On this continent, on all continents, the archaeologists and explorers are exhuming and discovering tokens and traces of gone and forgotten civilizations, grandeur, wealth, beauty.

Weird, fearful, solemn fascination, mystic speculation and wonderment, suggestion for wide and deep and varied thought, attend results of the delving into the long-hidden past. Babylon, Nineveh, Tyre, the dead cities of the Mayas, others in jungles of Africa and Honduras, abandoned homes of peoples of whose names and histories there are no written records, were flourishing, populous, rich, powerful a thousand, three thousand, five thousand, years ago. These cities, as Isaiah predicted of Babylon, are not dwelt in from generation to generation, but wild beasts lie there and cry in the desolate houses. In lands separated by vast distances, peoples who knew nothing of each other, of different races and languages, rose and grew, prospered, flourished. In dark, impenetrable wilderness, beneath dazzling sunlight on open plain, inland and by sea coast or river side, the cities of opulence, enterprise and large activities shrank, decayed, or suffered sudden destruction and were depopulated. Passage of time and processes of nature buried them from sight and memory. The familiar fancy of the New Zealander of the distant future moralizing over dismantled remnants of London is based on actually crumbling walls and voiceless desolations left by the remote past.

Stories of the dead and vanished nations and cities, so far as the relics reveal, are alike. All warn us of now of the perils of riches and imagined safety and ease, internal discords and strife, surrender to allurements of luxury, inviting invasion and decadence. They bring yet deeper significance. While all these diverse peoples were alternately rising to greatness and sinking to oblivion, one nation, weaker in numbers than Egypt or Babylon or Assyria or the Mayas, has survived defeats and disasters innumerable, captivity, exile, enforced distribution through all lands. In Israel always, after sore chastisement and humiliation, penitent prayer has ascended to the one God and rebellious and corrupted hearts have returned to loyalty to Him.

Of the ancient civilizations none but that of the Jews has survived unimpaired and ripening. They alone have maintained their individuality as a nation, their uniform spiritual organization, their common worship and faith, the language of their fathers. Survivals of old civilizations and creations of those new and far-excelling all formerly existing have come with allegiance to the Jehovah of Israel and to the Deliverer promised and sent for Israel. Baal of Babylon, the deities of Olympus and Egypt and the warriors and heroes of Teutonic and Norse mythology, have left the same stories. The scattering of mankind over the earth is enveloped in mystery, into which the Old Testament gives but the vaguest glimpses. Wherever man went he carried with him the instinct of worship, the yearning of his soul for something to which to pray, in which to trust, for belief in some being and some life higher and better than we may know here. Therefore, deities and gods were imagined. To all of these noble and majestic qualities were attributed. All were degraded gradually as human minds were diverted from the aspiration that is an element of uncorrupted nature and from the fears and needs of primitive life, urging the seeking of supernatural aid. Men, becoming intent on commerce and conquest, luxury and greed, lowered their gods. The powers on Olympus, at first intent on justice, vindicating virtue and punishing wrong, were brought down in Roman and Grecian lore to bestiality until in character and conduct they were no better than the cows and crocodiles before which the Egyptians abased themselves. Thor and Woden and the other heroes and warriors of the Valhalla of our own ancestors became mere buffoons, murderers and pirates, to be pleased by the drinking to them of the blood of slain foes from polished skulls. Traces of the Mayas show that their chosen objects of adoration, once represented as beautiful and stately, were reduced to hideous things, demanding human sacrifice by butchery. Through the thousands of years and the thronging changes, Jehovah has remained, Creator of all, Omnipotent, Omniscient, merciful, pure, infinitely beyond earthly motive, responsive to humility and penitence, to earnest effort in His service for the good of man and devout faith.

The clear, recorded, facts confound and contradict those who would blight and dwarf, harden and brutalize, the human soul, deny it kinship with Divinity, with the "higher criticism" that is the lowest conception. Governor Vance, of North Carolina, in his long famous and justly admired lecture on "The Scattered Nation", compared the Jews to the gulf stream, flowing ever through the ocean, part of it, yet always distinct and separate, going slowly, surely, irresistibly to its destined end and mission. He might have carried the fine thought further and higher. Through ages the people of the British isles were blessed with warmth and genial climate, making their soil productive and giving them life and strength, given them by this unseen and to

them unknown current from a source mysterious, beyond their knowledge or imagination. Through the ages the merciful purposes of the Almighty have continued to move onward amid the clashing and tumults and risings and fallings of human affairs and passions and vicissitudes. Peoples who have devised their own objects of worship and faith have decayed, disappeared, sunk back to barbarism. The nations accepting Jehovah as their God and His Son as Lord and Saviour have survived and grown magnificently to power, used for betterment of the race. Barbarian tribes learning to believe in God and Christ have risen to dominance and leadership while others lingered in the stagnation presaging gradual retrogression; and the Jews remain intact, their destiny unfinished.

It must be difficult for the most besotted prejudice, vanity, superstition, credulity, to believe these facts mere accidents, happenings of random chance, as the higher critics and self-advertised profound thinkers tell us the universe itself is. We ordinary people who judge from what we see and know and feel, by the rules of evidence and the laws of probabilities and the ordinary sense by which life is ordered, must realize infinite Wisdom and unchanging purpose. To us the history we read and all the discoveries of exploration have but one meaning. That is the decrees of the Almighty Creator to whom a thousand years are as yesterday go always toward consummation, surely, steadily, irresistibly, as the flowing of the gulf stream; that the illimitable compassion of the Knower of all hearts extends to ignorance and weakness; that, sooner or later, in His good time and by His own ways, His gracious, beautiful, promise for our whole race will be accomplished, abundantly and gloriously.

Alfred B. Williams

A CRYING NEED IN THE COLLEGES

By a Church Worker on a College Campus

IT falls, probably, within the experience of most of us to awaken some time to the fact that things we have all our lives taken for granted have not the foundation we supposed and we are shocked to find, possibly, that we have almost been living in a fool's paradise.

Such an experience is apt to come to one who for the first half of her life has lived closely within a church circle, and is suddenly thrust out into the secular world where the Church is, at best, only incidental to the lives of a large proportion of people.

Within the charmed circle one is very apt to feel that the Church is so strong, so beautiful, so perfect that those who do not love her are almost the exception and must, sooner or later, come to understand and yield to her appeal. Without, one soon learns that to many the Church makes no appeal whatever.

The writer of this article has had just this rude awakening and speaks from such an experience. It is to be expected that such a changed point of view would bring some surprises, but probably not the ones which would be anticipated. One would expect to find, for instance, antagonism to, criticism of, the Church. That is rarely the case. What one actually does meet is profound indifference. To a large majority of persons the Church apparently is non-existent, and one seldom hears the persons one meets in the ordinary walks of life refer to it with any personal interest, favorable or otherwise.

The attitude of the world at large is probably too familiar to those who will read this article to need more than a passing reference.

The object of this article is to call attention especially to the conditions in our college towns, more particularly those where our women's colleges are situated. It is quite possible that with our adult population, who have a background of religious training and observance from which they have turned away, we can do comparatively little. But what about the young women crowding our colleges who come, many of them, from the homes of the above-mentioned indifferent adults and who hear in their college courses atheism, and agnosticism taught by clever professors? With no religious background, and generally no compulsive courses in religion to counterbalance such teaching, is it to be wondered at that the four years of college life leave these girls even less religious than it found them?

One fact is evident to the most casual observer. The colleges themselves, as well as the individual girls, are being swayed by this sentiment of the age, till public services in the college chapels are being made voluntary and few attend them, or they are being discontinued altogether. Girls from religious homes say they find themselves unable to stand against public opinion and even the heads of campus houses, who might be expected to set a different example, follow the fashion. Some of these women start enthusiastically with some religious observance in their respective houses but, as such things must be voluntary, one after one gives up her efforts because of all lack of interest and support.

From one girl after another, any inquirer may learn by questioning the more serious ones, that girls simply **do not want to hear about religion.** They consider the subject boring. And what is pitifully evident, even among the most earnest, is that, in their busy lives, there is not time for everything, and that religious observance of every kind is, of course, the thing to be cut out first. Sundays are spent in sleeping, studying, playing Bridge, and smoking and going to movies.

Unquestionably the most pathetic reason given by girls as to why they never go to church is this—"All week long we hear brilliant professors, who speak and lecture as experts on their several subjects. Why should we go on Sunday to hear stupid sermons by men who can't preach? It doesn't do any good. It is simply boring." And as any student of the situation goes about to judge for himself, he is obliged to recognize the truth of the criticism.

Young people are as truly hungry for religion as ever they were, and **will go where they think they will be spiritually fed.** In one college town where Sunday services have been largely abandoned, because the authorities will not ask preachers to come and speak to empty seats, the college chapel is packed if it is known that a good preacher is to come.

We may say that people should not go to church, because of the sermon, but the fact is that they do. The day has gone by when young people, at least, will go when they expect to be bored for any reason whatever.

What, then, is the solution of the problem? I can see but one. Arouse the finest and best young men of our land to feel the call to go into the work of the ministry, or give themselves as lay-workers, as Mr. Coleman Jennings has done, realizing that there can be no such glorious career as that of going to places where the young people of our country congregate in schools and colleges, to preach to them the Gospel of Jesus Christ and to make them see and believe that in Him only can be found the solution of the world problems of which their secular education is making them profoundly conscious.

Of course, two other problems immediately come to mind: Will these young men be willing to give their lives to the small parishes in which so many of our schools and colleges are situated, and how can the church see to it that they are placed there? Men such as are needed to do this tremendous piece of work are called to the large and rich and prosprous parishes in the land. How vestries can be handled and how the right men can be placed in the right parishes is beyond my power to say, but that problem **must** be solved, and will be when the church fully awakens to this most crying need.

And surely more men will be found—thank God we already have some—who will see a greater chance for service in the small town where a college is situated than in the greatest of our city parishes, and will be willing to stay there and serve the on-coming generations.

So many of our clergy are still content to go on with a more or less perfunctory fulfillment of parish duties and one is reminded of Dr. Sheppard's words in his "Impatience of a Parson". "I want a disturbance. I want almost anything rather than a continuance of the smothered institutional versions of the fire that Jesus Christ came to cast upon the earth . . . The question today is whether Christianity is to live as a dynamic force for the salvation of the world, or merely to exist as a moderating influence."

Our churches in almost all of the places which are our strategic posts because of the youth congregated there are not "dynamic forces", and the young people know it.

When they are it will be because the churches are led by men of force, of ability and consecration who have heard the call, "Whom shall I send, and who will go for us" into these college towns to win the young people to Christ, and have replied, at whatever sacrifice of salary and position, "Here am I; send me."

THE SURRENDERED LIFE---IN CHRIST

Conducted by Rev. Frank Cox

249 West Forty-third Street, New York City.

THE articles appearing under this heading have been absent for awhile and the reason can be told. The contributing editor had come to feel that they were not coming with a real enough ring, and so had ceased to send them until the matter could be straightened out. He found that the fault was within, he was not experiencing deeply enough the surrender he had been talking about.

A series of events last spring had brought this conviction. An attempted drive for money had left him spiritually cold, and as motives were traced down to their source it was impossible to find one that did not have its root in self rather than God. The unsurrendered state was chiefly manifested in the fear and self-consciousness that had for years been present. These fears were increased and fastened in place by the pride that feared influence would be lost if this defeated condition became known.

The past defeats and the division of character that had caused this fear were caused, the writer now believes, by a lack of courage at the very beginning of his definite Christian experience. He had found the power of the Living Christ while doing Brotherhood work about fifteen years ago in one of our Church's Rescue Missions. Instead of telling his old friends of this new experience, he had created a division in his life by working at religion among one group of friends and feeling uncomfortable among others. This had induced fear of the consequences of mentioning Christ to certain people, had limited the power he enjoyed, and had created opportunity for certain old sins to creep back. Above all, it made self the chief object in ministry instead of God. Doubts naturally followed—doubts of God, of His love, and of His miraculous power.

It was not that knowledge of the way out was defective. The writer has had a fairly intimate knowledge of the teachings of the movements that have stressed the deeper life, and in fact felt rather superior to others, because his head information on these subjects was imagined to be rather complete. Criticism instead of being constructive was used as a defense mechanism to hide from himself or to excuse partially his own real failure.

The disconnected amount of activity in evangelism—preaching missions, personal work and the like, served as an excuse for the rest of his life, he felt that God would be lenient with the unsurrendered part in consideration of the work done. These resting places failed and at last it was necessary to talk the matter out with some one who would not take it for granted that, just because he was a minister and apparently interested in evangelism, no more would be needed. He did know Christ and there had been some real victories, but never in the many times he had knelt to say "I surrender" could he arise feeling that he meant it.

Just two weeks ago at Calvary Church the matter was threshed out with one of the members of the staff, the fear, self-consciousness, and pride were committed to God in faith that God's power would remove them. He had expected some great emotional experience, or some voice from above, neither came, but just a realization that the fears had gone.

The surrender has been progressive. Day by day areas have opened up that were before unsuspected. It was as though a series of knots in his brain were being unravelled one by one. The whole experience has brought a new sense of God's power to set free. He feels like a beginner in many ways, as it has made such a difference in the way in which he views certain things in the past, but he is learning the truth that the future is in God's hands. Above everything else comes the firm conviction that the whole process has been not of self but of God.

BISHOP LUCIEN LEE KINSOLVING.

The Rt. Rev. Lucien Lee Kinsolving, D. D., first Protestant Episcopal Bishop of Brazil, where he labored for thirty-seven of the forty years of his active ministry, died in the late afternoon of Wednesday, October 18, at his home in Forest Hills Inn, Forest Hills, L. I., of a cardiac ailment from which he had long suffered. He was sixty-seven. Surviving are his widow, who was Miss Alice Brown, of Mount Holly, N. J., at their marriage in 1892; a daughter, Miss Lucy Lee Kinsolving; two sons, the Rev. Arthur Kinsolving, chaplain of the United States Military Academy at West Point, and Charles Kinsolving, a banker, and two brothers, the Rev. Arthur B. Kinsolving of Baltimore and the Rev. Wythe L. Kinsolving of Richmond, Va. The late Bishop Kinsolving of Texas was a brother.

Bishop Kinsolving, who was a cousin of General Robert E. Lee, leader of the Confederate Armies, was born in Loudoun County, Va., a son of the Rev. Dr. O. A. Kinsolving, an Episcopal minister in Virginia for half a century. After leaving the Episcopal High School of Virginia at nineteen, he spent four years at Beattyville, Lee County, Ky., establishing a Church School, and it was while grappling with the rough social and religious conditions of this out-of-the-way community that he heard the call to become a minister.

At the end of another four years he was a graduate of the Theological Seminary of Virginia, a member of the Episcopal ministry, and, with his seminary classmate, James W. Morris (at present assistant minister of the Church of the Epiphany, Washington, D. C.), was ready to set out for his post of missionary in the State of Rio Grande do Sul, Brazil, there to establish a new branch of the Protestant Episcopal Church on the Western Hemisphere. The vision of such a work had captured his imagination some months before his ordination, and his friend, Dr. Morris, had rallied to the same appeal.

Ten years later Mr. Kinsolving was consecrated in St. Bartholomew's Church, New York City, as Missionary Bishop for the Brazilian Episcopal Church. In 1907 he was elected Missionary Bishop of Southern Brazil. For twenty years of his service the Bishop traveled widely over Southern Brazil, founding churches, developing congregations and furthering education.

He helped establish the Southern Cross School and the Diocesan Theological School at Porto Alegre, where he made his home for many years. Entering a virgin field, he and his associates spread the influence of their Church so effectively that theer are now in Bishop Kinsolving's territory 3,286 communicants, 31 clergymen, most of them Brazilians; 90 parishes and missions and 51 Sunday schools, besides other schools.

In 1926 the Bishop was forced by failing health to return to the United States, hoping that a rest would enable him to continue his far-away work. He did not sufficiently recover his strength, however, and his resignation was accepted in October, 1928. His assistant, the Rt. Rev. W. M. M. Thomas, D. D., was elected to succeed him.

Funeral services were held in St. Luke's Church, Forest Hills, at 4 P. M., on Thursday. Burial was at the Theological Seminary, Alexandria, Va., Friday noon.—New York Times.

CHRISTMAS—1929.

More than nineteen hundred years ago the sweetest, divinest music ever heard by human ears swelled over the plains of Judea, as a multitude of the heavenly host, stretching down like a mighty ray of light from heaven to earth, sang to the shepherds tending their flocks:

"Glory to God in the highest,
And on earth peace to men of good will."

And when this angel choir, this "multitude of the heavenly host", ending their song of "Glory to God", went back to the heavenly land, shepherds found that wrapped in swaddling clothes in a manger in Bethlehem was a baby whose birth had been heralded by the song of the angels' chorus.

And who was this baby whose coming to earth had been thus announced as that of no other child ever born? It was the Creator of the universe, for the Bible tells us that Christ was the "creator of all things that were created". Enwrapping Himself in mortality, He came down to earth and gave Himself a ransom for the sins of mankind.

Astronomers tells us that there are stars so distant that light from them traveling at the rate of 186,000 miles a second, or equal to a journey seven times around the earth every second, takes a million years to reach the earth. They tell us that there are stars with a diameter of a million miles as compared with the 8,000-mile diameter of this earth, and that recent telescopic developments have brought into human view 60,000,000 stars never before seen by the human eye.

Christ, the Creator of all these vast worlds and the illimitable universe which no finite mind can grasp, took on Himself the form of humanity that He might offer redemption to the sinning world. Well, therefore, is it that the Christmas season should stir the heart of every human being. Well is it that it should be a day of profound reverence, of the deepest religious convictions, of a heartfelt desire to serve God by serving humanity. It is not a day

for merry-making in the ordinary sense of the word merry, but a day for unalloyed happiness; a day for sending a message of peace and good will to the sick and the suffering; of carrying the material things of life as well as the spiritual to the poor and needy; of stretching the utmost power of our ability, mental, physical and financial, to help those in need from poverty or physical or spiritual sufferings, and make them feel the Divine light of Christmas Day.

"Hark! the herald angels sing!"
"Glory to God in the highest,
And on earth peace to men of good will."

—Richard Hathaway Edmonds.

COMPETING CREEDS

By the Reverend R. J. Campbell, D. D.

(Reprinted from "The Church of England Newspaper".)

ONE of the strangest facts of our time, for him who has eyes to see, is the indulgence wherewith views subversive of the Christian faith and all its implications are treated in the Church and in academic and literary circles. You can awaken far more indignation by questioning the right of Parliament to legislate for the Church in the matter of doctrine and worship than by drawing attention to the teaching daily given through the Press and the stage on what is most vital and fundamental to human welfare—teaching flatly opposed, not only to Christianity, but to all religion and to most that we have been brought up to regard as true ideals and canons of conduct. This has puzzled me for a long time, and I can only account for it on the supposition that people in general do not see the issues clearly or are comparatively indifferent to them.

> Clergy and laity alike among professed adherents of the religion of Jesus Christ are accustomed to listen with deference to persons of distinction whose teaching if universally accepted would mean the complete demolition of all that we have hitherto understood as Christian in religion and morals. They will praise and admire the brilliance of these persons with smiling complaisance, but will fight to the death over the supposed Romanizing tendencies of the 1928 Prayer Books.

* * *

Has our sense of proportion vanished, or what is it that accounts for these divagations?

> **I have long been of opinion that those who fear the encroachments of Rome in this or any other country are blind to the real state of things. Rome is not gaining. Relatively she may be, though I question even that; but in no part of Christendom today is there the slightest indication that Romanism is recovering the hold over the popular mind that it once had; clericalism will never resume control of civilization.**

The enemy that spiritual religion has to reckon with now is not sacerdotalism in any of its forms; it is stark denial of the very foundations of religion as hitherto understood. If I had influence with any Anglican or Free Churchman today I would say: Don't waste your time in striving against an adversary who is no longer dangerous, or if dangerous is only so in a minor degree. The battle is joined on another front. What we have to do today is to try to save the younger generation from succumbing to the influence of beliefs and modes of life expounded and defended with great ability, but absolutely fatal to all that we esteem highest and best in human character, human aspiration, human achievement.

* * *

Mr. Alfred Noyes recently wrote in the Spectator a forcible and reasoned apologia for his own submission to the Roman discipline. After reading it I could understand better the vehemence of his attack on Bunyan and the Pilgrim's Progress in the Bookman last year. No man who writes as Mr. Noyes does about the grounds of his faith—not so much in Christ as in the Church—could stand Bunyan any more than Bunyan could stand him. For Bunyan Christ is central: For Mr. Noyes Christ hardly seems to be essential at all, so long as there is a living institution to guide mankind along lines of development that presumably Christ would approve. Bunyan loathed giants Pope and Pagan and was glad their power had been scotched. Faith in and adoring love to Christ was enough for him and almost all that interested him. Perhaps he would find, however, if he could return to earth today that giant Pagan has made a marvellous recovery, whatever may be true of giant Pope.

* * *

A somewhat remarkable book has recently appeared from the pen of Montgomery Belgion, a writer with whom I have had no previous acquaintance. It is entitled "Our Present Philosophy of Life" and consists for the most part of a radical criticism of contemporary tendencies in regard to fundamental values. The author's thesis is that in all civilized countries, not only has that view of life which we have hitherto been accustomed to call Christian been successfully challenged, but that it has been overthrown and abandoned by the majority and another view taken its place and been all but universally accepted. I think he is wrong in this. The Christian view is much more firmly held even among non-churchgoers than he allows for. But that he is right in his statement of the true nature of the change that has been passing over beliefs and manners in our time is I think beyond question. He does not tell us what he himself believes, but delivers himself of a trenchant analysis and exposure of the pretentions of the substitutes for Christianity which are being offered to us.

* * *

Within the last thirty years, he says, the chief social relations have undergone transformation. Instead of aiming to build character we now aim to respect and develop personality; sexual relations are being rapidly modified to the extent of rendering it no longer disgraceful for either men or women to contract irregular unions at their pleasure; divorce is ceasing to be regarded as either scandalous or regrettable; marriage is being flouted. Class consciousness has become intensified and is accompanied by fierce antipathies; the same is true of nationalism; more and more individual freedom is being subordinated to State action. The making of money is now openly confessed to be a career worthy of the best talent and ambition; material pleasure and satisfaction are the objects avowedly to be gained thereby. In sum then—so says the abovenamed censor of modern motives and maxims—the way of surveying life and its problems and addressing ourselves thereto which Christianity has inculcated for nineteen centuries and imposed upon civilization for at least sixteen has been rejected in favor of something totally inconsistent therewith. In other words men no longer believe in God or immortality in the Christian sense of either term.

* * *

> This, if I mistake not, is what impels brilliant intellectuals like Alfred Noyes, Sheila Kaye Smith and G. K. Chesterton to seek shelter in the Roman communion. They fear the influence of the modern Sadducee. Mr. Noyes says that the philosophy of life regarded as authoritative in the Church of Rome is the only one that can hold its own successfully against all others and gives to human nature a dignity and significance that the fleeting cults of today and yesterday do not.

No doubt he means the scholastic philosophy expounded by St. Thomas Aquinas, which forms the basis of accepted Roman doctrine and is indeed a marvellous fabric of mental labor.

* * *

I never appreciated it as such till I read the late Cardinal Mercier's great book on the subject. But its terms are those of a past age; nothing can breathe life into those dry bones again. The theme most worthy of note in connection with it is, not its minute elaborations, but the simplicity of its assumptions. Mr. Noyes is so far right: here is the invincible truth. But these assumptions are those of Christianity everywhere; they need no safeguarding, for they are founded on the bed-rock of the faith once for all delivered to the saints.

> **Today's disguised atheism which gives the name of God to the forces of Nature and denies to the individual man any better expectation from life than can be expressed by his bank book or his old age pension will pass as other lies have passed in the presence of Him who is our way to the Father, the truth about God and ourselves, and the giver of the life that never dies.**

THE PURPOSE OF CENTRAL CHINA COLLEGE

By the Right Reverend Logan H. Roots, D. D.

(Notes of an address by the Missionary Bishop of Hankow, a representative of the Founders, at the matriculation exercises in Boone Library, Wuchang, China, on November 1, 1929.)

CENTRAL CHINA COLLEGE is a cooperative effort of the Christian forces in Central China. It has the support, not only of the Wesleyan and the London Missions and the American Church Mission but also of the Mission of the Reformed Church in America, and the Yale-in-China Mission. All these Missions are now cooperating whole-heartedly in the College. This is a day of small things in education compared with the educational needs of China or compared with educational plans already made. We ought to ask ourselves, especially on such an occasion as this, "What is the purpose of Central China College? Why add another, to the many institutions and plans, some of them vastly larger and bound, in the course of time, to overshadow in their proportions, anything that the Central China College can ever hope to become?" Let me try to answer this question, first negatively, by saying what the purpose of the Central China College is not.

Our purpose is not to duplicate or rival or simply to add to government education. We honor the government for noble efforts made, even in these very difficult times, to establish and maintain institutions for higher education. We wish them success and we wish to cooperate with them in every practicable and friendly way. We do not criticize or wish to compete with them. We propose to abide by the law as duly established by governmental authority unless the law be such that we cannot conscientiously abide by it, in which case, of course, we would have to close our schools. This contingency we do not expect. We want to supplement government education in those matters which seem to us highly important and which it is impossible for a government to supply.

Again negatively, our purpose is not that of propaganda, which distorts and misuses education for some ulterior purpose. Propaganda is quite rightly and necessarily distinguished from "Missions". Propaganda is self-centered and carried on for the benefit of those who do the propaganda work. It is quite legitimate in commercial and also in political matters, but it is out of place in the high sphere of education or of religion. "Mission" springs from the sense of a divine summons and is carried forward under the sense of the Divine Call for the benefit of those to whom the Mission is sent. The purpose of Central China College is in this sense, not propaganda, but part of the Christian Mission, carried on under a humble sense of the Divine Call and for the advancement of the Kingdom of God.

Positively, the purpose of Central China College is the

Education of the Whole Man.

This means education filled with the religious spirit and for us Christians it means Christian Education. Primarily our aim is parallel with that of secular education. It concerns itself with the thorough education of the body. We believe in physical education and we are glad to have on the faculty here a teacher whose specialty is physical education, for we recognize that without health and physical strength, an educated man works under a serious handicap. Good work and even leadership is possible under such handicaps. All honor to such men, men like Philip Snowden, who go lame throughout life and yet who win the prize of rendering noble service to their fellow man in spite of their physical handicap. But we believe in education which will, wherever possible, prevent or remove such handicaps and make the educated man's body the ready and effective servant of his mind and will. As is true of all educators, we believe whole-heartedly in the education of the mind. The College purposes to afford opportunities for the very best modern education in science, in philosophy, history, literature, art, economics and sociology. All this is essential and we abate not one whit of its importance. But this is not enough. It may make of our civilization a Frankenstein and issue in self-destruction. Modern man has to fear, not as his ancestors did, the beasts of the jungle. His most deadly enemies are rather his fellowmen—men highly educated in body and mind, but lacking in moral and spiritual character. Such education may simply lead to destructive and even self-destructive efficiency and in itself is, therefore, not enough. The lurid light of the World War has brought this home to every thoughtful man.

Fundamentally, our aim is religious. Radically—at its root—its motive is Christian. Secular, non-moral education must, we believe, be permeated with the religious spirit and in Central China College we propose to permeate it with the Christian spirit. Our ultimate aim must be to train and build up men and women of power, who can not only wield effectively the great energies which modern learning puts into our hands, but who will wield them always at the bidding of Love. This implies that our education must attend not only to the body and the mind, but also to the soul and the spirit, the moral and the religious capacities of our students.

In this connection I would call to witness the conclusions of the meeting held on the Mt. of Olives near Jerusalem in 1928—the enlarged meeting of the International Missionary Council—attended by between two and three hundred representative men and women from all parts of the world. We are happy today in remembering that one of the twenty delegates at that meeting representing China was our President, Dr. Francis Wei. One of the Commissions reporting to that conference dealt with the subject of religious education. In the course of its report, as finally adopted by the whole conference the following words appeared:

> "Religion, when worthy of the name, incorporates man's response to the eternal values of life. As such it is essential to education. Without it education will not be merely incomplete—it is almost a contradiction in terms. . . . ."
>
> "While we would not deny elements of worth existing in other religions we are convinced that Christianity alone can supply what education requires."

Christians worship the God of Truth and Love revealed in Jesus Christ. Without knowledge of the truth, man has no backbone; without love he lacks life, flesh and blood.

The Central China College, therefore, stands for a fully educated humanity. Its aim is to send forth into the life of China, men and women whose education gives them power and at the same time fills their hearts with the love which will always use that power to help and not to hurt, to serve and not compel service from others, to fulfill and not to destroy the highest of the Chinese people.

THE MESSAGE OF NOEL.

Bow, haughty head! proud lips, be dumb!
Hush, throbbing heart! thy peace is come!
Before thy portal Love Incarnate waits;
An infant's holy hand unbars thy stubborn gates.

Cease, busy brain, thy plans to weave!
Sleep, sordid world, and do not grieve
With thy vain struggles, selfish, fierce and wild,
Those who await the coming of the Holy Child.

Pray, faithful soul, to God on high!
Worship, true heart, thy Saviour nigh!
On sin's dark night behold our Day spring rise,
With love's eternal starlight shining in His eyes.

Shine, blessed star, on every heart!
Sing, angel host, good news impart!
In every land, by faithful ones adored,
Is born today "a Saviour which is Christ the Lord."

Hugh L. Burleson, Missionary Bishop.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by

The Rev. J. W. Ware, of Orange, Virginia:

> **"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Romans 15:13).**

Who will send one from the far-away places as well as very near us?

MAN'S SPEED AND NATURE'S SPACE

By Bishop W. A. Candler

MAN'S speed is contracting nature's space. Measured by miles the world is as wide as it ever was. "All things continue as they have been from the beginning of creation."

But by the modern means of transportation the earth has been contracted; and it grows less every day.

Swift ships fly across the ocean with unprecedented speed.

The "Graf Zeppelin" sailed over and around the world in twenty-one days; and but for some stops on the way the great air vessel might have completed the earth-compassing circuit in even less time.

The radio brings daily news of what the men of Captain Byrd's Expedition are doing in the frozen regions of the Antarctic Circle.

Thus, our planet virtually shrinks constantly as man's speed conquers space. Rapid transportation and speedy communication have brought the ends of the earth together.

The phrase, "the family of nations", is something more than a metaphor. If the nations are not members of the same household, they all are at least near neighbors now. Not one among them can live unto itself, or die unto itself.

What affects each concerns all. If one suffers, all suffer with it. A contagion in India, or a pestilence in China, may spread disease wherever man is found, except medical science should be able to check it.

The poverty of a people will divert the currents of commerce and diminish the profits of trade. On the other hand, the prosperity of one nation will promote the welfare of all mankind.

The World War showed how in our times there are no fire-walls between the nations by which conflicts and conflagrations can be confined to the lands in which they start. Hence forth, all wars must be, and will be, "World Wars". If Russia and China go to war, all other nations will be drawn into the blazing combat.

Moreover, the world wars of the future can not fail to be more terrible than any which have gone before in the martial history of mankind. Death-dealing devices will bring horrors which the imagination cannot exaggerate.

Man's inventions will work his destruction, unless some means be found to reduce the fierceness of his selfish passions and bring pacification of his mad combats.

He has generated already more physical power than he has developed moral strength to restrain it within safe lines or acquired spiritual vision to direct it to safe goals.

He needs purification in his heart before he can reach ends of peace and safety. He needs to learn anew that "the soul of all improvement is the improvement of the soul."

He may fly upon the wings of the wind, amaze earth and heaven by his achievements, gather all wisdom and knowledge, and acquire immeasurable treasure; but none, nor all, of these things will avail to make him holy or happy. He is the crowning creature of all creation; but he cannot retain this high station of honor, or meet its solemn responsibilities, except he submit himself to the will of his Creator.

Mere treaties, however skillfully framed and sincerely designed, will not suffice to bring peace on earth and good will among men. Treaties are too liable to become nothing more than "scraps of paper", when national contentions become greatly inflamed. Such covenants may foster peaceful sentiments under favorable conditions; but they are too frail to resist the force of international tornadoes which may blow upon the world when least expected.

Nor can commerce constrain nations to seek peace and pursue it. Commerce is shot through and through with selfish competitions; and selfishness can never be the antidote for war. Its rivalries do rather inflame, than pacify, the nations.

Even the discussion of adjusting "naval parity" between nations may easily provoke irritation and arouse angry contests.

There is no permanent peace possible for the world but by a universal religion revealed and ruled by the Prince of Peace.

Indeed, there is no religion among men that can become universal, except the Christian religion. All the pagan cults are limited by racial boundaries and ethnic prejudices.

This world of ours, now so closely compacted together, must be a Christian world, or, it will soon be no world at all.

There are vain dreamers who would have us believe that some sort of religious syncretism, or amalgamation of all religions, is the remedy by which the world is to be saved. But no such federation of faiths is possible, and, if it were possible, Christianity could not become a member of it.

Our supreme Sovereign and Saviour never authorized or directed, his followers to seek the help of the authors and agents of pagan cults to save the race of man. He does not ask, nor has he ever asked, the representatives of heathen superstitions to assist his servants in discovering God, and throwing up concrete high-ways along which benighted souls may pass easily to the dwelling place of the Heavenly King.

He sends forth His messengers to preach to all men in all nations His supreme salvation, and to declare to a sinful and sorrowful world that "there is none other name under heaven given among men whereby they must be saved."

The Apostles and the Primitive Church knew nothing of any confederation or combination of Christianity with man-made religions in order to provide a remedy for the sin and woe of mankind. On the contrary, they suffered martyrdom, because they proclaimed an exclusive revelation which had nothing in common with religions that were prevalent in the lands to which they carried the Gospel of Christ's redeeming love.

It is not the Gospel for the East, or the Gospel for the West; but Christ's light of life shines in the heavens as the Sun of Righteousness for the illumination of the whole world; and all men must joyously welcome its celestial radiance and walk gladly in its light.

While the earth shrinks in its geographic space, its religious needs become more imperative in their demands. As its area contracts and its contacts grow more close, its faith must become more pure and potent.

Our little world needs, as never before, a great salvation.

Its greatly accelerated speed will hasten its destruction unless it is directed by Jesus Christ, who alone is for it a safe and sufficient Pilot. He who stilled with His words the storm on the Galilean Sea, is alone able to speak peace to our tempestuous times.

What is needed for all mankind is that this supreme Christ be magnified by Christian faith and works; and that His supreme salvation be proclaimed to the ends of the earth with the power of the Holy Ghost sent down from Heaven. To His stature we can add nothing, and we should have no disposition to reduce it. Let us have done with the folly that would put Him on a level with Confucius and Buddha and Mohomet, or would set Him in their midst to confer with them on the best way to save the world. He can have no fellowship with them, nor can He approve the darkness of their heathenism, however its huge form may loom in its surrounding gloom. He is supreme, or He is nothing.

Let us have done with the petty liberalism and puerile rationalism in our land, which stick at the Virgin Birth of our Lord, evaporate His bodily resurrection into a mist or myth, explain away His Atonement, disintegrate His redemption, and denature His Gospel. The present is of all times the least capable of being converted and conquered by such feeble and forceless preachments of naturalism. The mighty powers of this age require a mighty Saviour to bring them out of the bondage of sin and subject them to the rule of God.

Book Reviews

THE LIVING CHURCH ANNUAL, The Churchman's Year Book and American Church Almanac for 1930. Published by Morehouse Publishing Company, Milwaukee, Wisconsin. Paper, $1; Cloth, $1.50.

This Church Annual is a fine piece of work and a welcome yearly visitor. It involves vast labor and great accuracy, considering its extensive range. It represents the external Church in a large way, somewhat conducive to pride in those who glory in the outward appearance. Practically every question concerning the organization of the whole Church and of the separate dioceses is answered. It is a tie that binds. There are fine portraits of the presiding bishop and seven new bishops of the Church. The list of clergy is over six thousand.

Church statistics are unreliable. It is a difficult matter to determine whether the Church is gaining or losing

in membership. However, that need not alarm us. The Founder of the Church has taught us to look at the reality of fellowship with Him and not be disturbed when we see the drift from the visible Church. That the Kingdom of Jesus—of God—should fail is not possible. This was proven at the cross when the chances against the truth, from the worldly viewpoint, were a thousand to one. But from the spiritual the Cross proved it safe. Love conquered, as always.

There are nearly two million of baptized persons in our Church. We think there are fully that number. Over a million and a quarter are registered communicants in parishes. At least a quarter of a million more are drifting. The statistical gain in communing membership is slightly over twenty-five thousand, not a large gain. It is about an average of four to each parish.

The baptisms show a loss of three thousand, three hundred and the confirmations a loss of two thousand—rather anomalous in view of the gain in communicants. It is the nature of statistics to behave occasionally in this way.

Many fine young men are offering their lives to the ministry. Christ's call to discipleship is always heard by some. There is a glory and a joy in having Him call and use us.

The Church (Sunday) Schools are not gaining. This fact, with the decrease in baptisms, is a serious condition. We hear the question frequently asked, "What of the future of the Church if children are not added in growing numbers?" The answer to this question is the same we gave above in the second paragraph. What is the remedy? Create Christian homes. How? In the same old way. Preach the gospel. Sow the seed diligently, faithfully. Some will find good soil. Purify the Church. Make it a house of prayer and not a place of business. Let the Church members learn to lift up Christ to men and women as a drawing power. Have the same faith in God that Jesus had all through His ministry, the faith that carried Him through the suffering of the cross in perfect trust.

Thomas Semmes.

THE BOOK OF COMMON PRAYER. Edition of 1929. Cloth. Pp. 598. Published by The Morehouse Publishing Company, Milwaukee, Wisconsin. Price, 25c. Other editions: In Entomax (insect resisting), 30 and 35 cents; Durotex, $1-$2; Genuine Goatskin Morroco, $2-$5.

The distinguishing character of these Prayer Books is the "cleartype" specialty of their printing. It makes an attractive appearance on paper commendably well laid and finished.

Page for page it corresponds with other editions by the Oxford and Cambridge publishing houses, so that in announcing the pages to the congregations as the clergy will have to do for some time to come, the certainty of uniformity may be assured.

This is not the place to comment upon the contents of the Prayer Book; so such consideration may be wisely omitted. In its own sphere, the Morehouse Publishing Company has done a good work.

Kenneth Mackenzie

SAINT PAUL: By Emile Baumann. Harcourt, Brace and Company.

Helpful, suggestive and at times highly illuminative of the inner faith of the great Apostle, this book presents no wooden figure created after the mind and too often the prejudices of the writer, but shows real insight and sympathy. The writer shares the faith of the subject. He sees clearly that all rests with our view of the Gospel that St. Paul taught and believed. If we deny that Christ rose from the dead, then never expect to understand Him, for the fact explains the faith.

The book is written as a running commentary, following the Apostle on his journeys, and containing much direct quotation. At times the author leans a trifle too heavily upon tradition, that does not, however, interfere with the main story. You will find it really helpful in the understanding of St. Paul and of his eventful life.

Frank Cox.

THE BOOK OF THE BIBLE. By John W. Flight, with an introduction by William Lyon Phelps. Decorated Cloth, illustration in color, pp. 151; published by Oxford University Press, N. Y. Price, $1.00.

A skilful condensation of the portions of the Bible which will give the essentials to the young reader in a thoroughly attractive form. **E. L. W.**

THE KINGDOM AND THE POWER AND THE GLORY. Stories of Faith and Marvel selected from the King James Version of the Old Testament and decorated by James Daugherty. Cloth, pp. 170; published by Alfred A. Knopf, N. Y. Price, $2.00.

A distinctive book, refreshingly illustrated, for boys and girls. **E. L. W.**

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

A CALL FOR MEN OF COURAGE.

Mr. Editor:

In a recent letter one of our missionaries in China writes to me:

> "As I look over the general situation in the Mission, I get a shudder. We are not getting any new recruits, either clerical or lay, and the majority of the American clergy are well advanced in years. Are there no new people available for China? Can't you do something for us? Have the luxuriousness and comforts of our colleges and universities at home affected our young Church people to such an extent that they have become too soft to be willing to endure a little hardship for Christ and His Kingdom? It almost seems so, yet I can hardly believe it is so."

It is not so. But perhaps the clergy of the Church have not strongly enough placed before our college students the call to service in the foreign field. With this in mind, I want to commend the New Year Conference on the Ministry to be held at St. Paul's School, Concord, New Hampshire, January 3 to 6. Will not our Church people see to it that strong young men are sent to this conference? There it is sure they will hear the call to service in all parts of the world Kingdom of God.

A. B. Parson,
Associate Foreign Secretary,
Department of Missions.

WHAT SHALL BE THE TEST OF LOYALTY?

Mr. Editor:

From time to time, our Church papers publish articles and open letters in which the authors of such articles and letters question the loyalty of their opponents.

While this writer sometimes differs with his brethren, he prefers to believe that those with whom he differs are just as sincere, honest and conscientious in championing the propositions they advocate, as he is in championing something else. And he ever tries to remember that:

> In the estimation of the Judaizing party in the Apostolic Church St. Paul was disloyal, yet today we look upon him as the staunch defender of "the faith once for all delivered to the saints."
>
> St. Athanasius was persecuted as a disloyal heretic and banished by royal authority, yet the Trinitarian Creed for which he contended against the combined forces of Ecclesiastical and Temporal authority is today the accepted standard of Orthodoxy.
>
> Luther, so roundly denounced in his day as disloyal to the Church, is today honored by Protestants as the great champion of religious freedom who broke the bonds of ignorance and superstition that bound the Christians of his day and brought to light the liberty that is in Christ Jesus our Lord.
>
> Cranmer, Latimer and Ridley, burned at the stake by "Bloody Mary" for the crime of disloyalty, are no longer so regarded by the Church today.

So while this writer has not and will not repudiate the historic Faith of this great Church, he considers it most unbecoming in those who tamely accept the Revised Prayer Book that bears the imprint of Anglo-Catholicism and which definitely repudiates the faith for which the English martyrs suffered and died to denounce and brand as disloyal that group which has received the approval of General Convention.

We recognize the right of all men to differ with the Anglo-Catholics, even as we do, and to oppose them. But let us oppose them fairly, vigorously even, but let us not question their motives or brand them as disloyal for the test by which we measure their loyalty will not hold water.

A perusal of these articles reveals:

(a) the use of words and phrases, or terms and practices, not authorized in the Prayer Book,
(b) the observance of Holy Days not authorized in the Prayer Book,
(c) the failure to conform to the Thirty-Nine Articles,

are by these writers denounced as acts of disloyalty. I will not apply those test which the critics have applied to the Anglo-Catholics and I believe all thinking men will agree with me that the critics themselves are as guilty in some respects as those whom they denounce are in others.

Let us face THE FACTS squarely:

It is true:

(a) That Anglo-Catholics celebrate the Lord's Supper at an **Altar,** although the Communion Office specifies the Holy Table. **So do their critics.**

(b) That Anglo-Catholics use Eucharistic Lights, although the Prayer Book does not authorize them. **So do their critics.**

(c) That Anglo-Catholics teach their choirs to turn to the Altar when they sing the Gloria or recite the Creed, although the Prayer Book does not so authorize. **So do their critics.**

(d) That Anglo-Catholics make an act of reverence to the Reserved Sacrament. It is also true that some of their critics make a reverence to the Altar and to the Processional Cross, although the Prayer Book does not so authorize and the second commandment plainly condemns the practice.

(e) That Anglo-Catholics actually have the "nerve" to call the Lord's Supper "The Mass". As that is most certainly the correct title for the Revised Communion Office, why find fault with them for being honest in their selection of a title? Has honesty in the Church become a crime and since when? Does the picture of a horse have to bear a label for us to recognize it? Does "The Mass" have to bear the label for a Protestant to recognize it? Is it not high time to stop this ostrich policy of refusing to admit a fact when see it by the simple expedient of refusing to look at it?

(f) That Anglo-Catholics call their services "Low Mass," "High Mass," Benediction, etc., and that these terms are not in the Prayer Book. It is also true that some of their critics have A Eucharist, A Choral Eucharist, Evensong, although none of these titles are authorized in the Prayer Book Offices.

(g) That Anglo-Catholics use a Monstrance, a Tabernacle, a Sanctuary Lamp and various other items not authorized by the Prayer Book. It is also true that some of their critics have borrowed from them an Altar, a Credence Table, and Acolytes, although none of these terms are authorized in connection with the Communion Office.

(h) That the Anglo-Catholic reserves the consecrated elements, although the rubric plainly forbids the practice. It is also true that the rest of us consume the remainder of the consecrated elements personally, although the rubric plainly states that "the Minister and **other communicants"** shall jointly do so. If the Protestants disregard one part of the rubric, why is it treason for the Anglo-Catholic to disregard all of it?

Again I say, let us face The Facts, that if the Anglo-Catnolics are guilty of ignoring the letter of the Prayer Book, so are the rest of us. Let us also admit that the rest of us have simply followed the Anglo-Catholics in departing from the letter of the Prayer Book. They have been the leaders and we the followers: albeit, somewhat haltingly, nevertheless we followed their lead.

Years ago they began to observe "days" not authorized in the Prayer Book. They applied titles not found in the Prayer Book, i e., "Passion-tide," "Passion Sunday," "Palm Sunday." All of them terms borrowed from Rome, and the Protestants like them so well that they accept a Revised Prayer Book with those terms in them. Is it too much to expect that after they have accustomed us for awhile to "The Feast of Corpus Christi," "All Souls' Day," and other terms, customs, practices, at which we now balk, that we will also in the end again tamely eat out of their hands; and again "ostrich-like", stick our heads in the sand and say, "I do not see any great change."

If the Protestants who criticise the Anglo-Catholics are genuinely honest in their contention that "nothing should be permitted except that authorized by the Prayer Book", then let them get busy and clean house themselves; let them remove the altars; the credence tables; the eucharistic lights; stop using acolytes; stop bowing to altar and cross; stop turning to the altar when they recite the Creed; stop using titles not used in the Prayer Book and begin literally to obey the letter of the Prayer Book. If they are not willing to do that themselves, then let them admit they are not honest in their criticisms. For it is most certainly unfair to deviate yourself from the Prayer Book and then find fault with others who deviate therefrom. "People living in glass houses should not throw stones."

If the Tihtry-Nine Articles are to be the accepted standard, and this Protestant would like to see them universally so recognized, then we will have to face this fact:

The Revised Offices teach one thing and the Articles something else in some very important particulars.

And any man who literally tries to observe ALL that the Articles teach and ALL the Revised Offices teach will have to perform a feat in mental gymnastics that would do credit to an expert contortionist.

Lt us face the FACT and admit:

(a) That Articles forbid MASSES; but that the Revised Offices provide for Masses galore; Nuptial Masses, Requiem Masses and various other varieties. Any students of liturgics knows that the Revised Communion Office is "THE MASS."

(b) That the Articles state, "Wherefore, the sacrifice of Masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." Yet every time the Psalmist says the Communion the Revised Book requires him to "offer" the elements and to say a prayer for the Departed. It also authorizes Requiem Masses. Does any thinking Protestant believe that the Articles will nullify the plain teaching of the Office?

Let us face the Fact and admit it:

That the Articles forbid Invocation of Saints and Mariolatry, stating they are "grounded upon no warranty of Scripture, but rather repugnant to the Word of God." YET the Revised Offices provide for Prayers **for** the Departed. As both Prayers **for** the Departed, as well as Prayer **to** the Departed, i. e., Invocation of Saints and Mariolatry, are based on the same source, The Traditions of the Church, not the **Word of God**, does any one seriously think having admitted the one we can successfully prohibit the others. Thinkers must eventually face this: **if** my prayers will help the departed, theirs will help me." Those things stand and fall together.

That the Articles denounce Purgatory: Yet the Revised Office provide for Prayer for the Departed. If the Departed are not in a place of purging or cleansing WHY PRAY FOR THEM? **IF** they are, then why tremble at the word Purgatory?

Shall we command our Priests to PRAY and then forbid them to THINK, or to believe that their prayers are worthwhile?

If we do not believe in a Purgatory let's remove Prayer for the Departed from the Book as our Protestant forbears did. If we want Prayers for the Dead, then stop criticising those intelligent enough to see that Purgatory and Prayers for the Departed stand or fall together.

Protestants, if you are really sincere in your opposition to Anglo-Catholic doctrines and practices, then have the NERVE to stand with me for THE ARTICLES and absolutely and unequivocally opposed to the Revised Offices. FACE THE FACTS SQUARELY IN THE FACE, admit that the Revised Book is a break with the Protestant Faith of the Church and a definite turning to Anglo-Catholicism; stop beating the air; stop finding fault with trivial, petty things, and turn your energies to the task of making this an out and out Protestant Church with no compromise

whatever with any who oppose Protestantism. Stop calling names and **work** for something definite.

Let us FACE THESE FURTHER FACTS:

(a) That the Prayer Book of 1552 marked "a complete spiritual revolution" in the Church of England.

(b) That the revolution resulted in: (1) The removal of altars, images, relics from the churches, (2) The abolition of The Mass and everything associated therewith, to-wit: Prayer **for** the Departed, **to** the Departed, the destruction of the Canon of the Mass. (3) Renouncing The Mass Vestments, the doctrines of Purgatory, The Sacrifice of the Mass, Transubstantiation, etc.

(c) That today the Church has restored: Altars everywhere, Lights everywhere, Images and relics in some places, The Mass with Prayers **for** the Departed and the Canon everywhere, although still afraid to admit it. Mass Vestments in some places. And is pressing on to the recovery of everything that Protestantism repudiated. **Let us admit the fact.**

Let us recognize THE FACT that the Revised Prayer Book is merely one more step in the program of the Anglo-Catholic Party looking to complete destruction of the Protestant character of the Church.

Let us admit THE FACT that Protestants for years have been on the defensive with no constructive program, simply contenting themselves with today criticising some innovation of the Anglo-Catholics and tomorrow adopting those same practices themselves.

Commenting upon a previous article of mine an Anglo-Catholic states:

> "Even with the not to be despised backing of The 'Southern Churchman' **no Protestant reform** is going to be worked in the Episcopal Church in the twentieth century. We saw that sixty years ago, when the Reformed Episcopalians made their schism."
>
> "Anglo-Catholics, while devoutly thankful for the work of the Prayer Book revision, as far as it has gone, **are by no means satisfied**" (black ours).

And I might add that no genuine Protestant should be satisfied with a Book that repudiates the very principles upon which Protestantism rests.

Sixty years ago Protestants were in control of the Church. The above quotations reveals that neither the Protestants nor the Anglo-Catholics were satisfied. Both wanted a change. The leaders deluded themselves with the rhetorical assertion that this was "a comprehensive" Church, ceased to be a "comprehending" Church; refused to face the facts; became a group of stand-patters—forever opposing, never proposing; fighting **against, never for**; on the defensive instead of being militantly aggressive; and so they, the Anglo-Catholics seeing the need for action began to act.

Yes, the Anglo-Catholics acted. Protestants criticised, then acquiesced, and one by one accepted practically everything the Anglo-Catholics proposed. The General Convention took notice of that fact and has now legalized the very things that Protestants once so roundly denounced.

FELLOW PROTESTANTS, I challenge you to courageously face the fact that the Revised Prayer Book is merely a patched up compromise, a continuation of the middle of the road policy that eventually drives out of the Church the most zealous Anglo-Catholics on one hand and the most zealous Protestants on the other: leaving the great mass of the Church composed of those who are indifferent and careless. The Anglo-Catholics long ago realized this was not a healthy condition; that something ought to be done about; It is time that we should recognize the same thing.

Here is a letter from a loyal Protestant Episcopalian in Alabama:

> "I am one of the Protestant Episcopalians who cannot conscientiously accept the Revised Prayer Book.
>
> "I feel that I have been robbed of a precious heritage."
>
> "I have been trying to get people interested in the Protestant Episcopal Church League, of which I am a member, and I have certainly had my eyes opened. I did not realize there were so many cowards among both clergy and laity. Ministers will not discuss it and discourage all attempts to get the facts before the pews.
>
> "Advent is almost here and I cannot make up my mind to go to Church."

Speaking of Prayers for the Departed, she says:

> **"Roman Catholics jubilant of course. 'You will soon come ALL the way' they told me."**
>
> "And my Protestant friends are sorry for all of us who have been betrayed."
>
> "Oh, I am more heart-sick and homesick this Advent-tide than I can tell you."
>
> "Some of my best friends think it so foolish to look at the situation as I do. Well, I think **any one who won't face the facts** is crazy, so we are quits."

And the Protestants—either utterly indifferent; blindly refusing to admit the facts; or wasting their energies in calling names; in fighting petty things.

Protestants, I who am a Protestant, challenge you to:

> STOP "straining at a gnat and swallowing a camel"; to stop fighting petty things and BEGIN TO FIGHT FOR the eternal, abiding, principles of the Protestant Reformation which abolished Prayers for the Dead, The Mass and everything associated with it.
>
> STOP opposing; stop being eternally on the defensive; and begin to propose something definite, something constructive, something worthwhile.

I propose that we give the Church immediately:

> A Profestant Communion Office.
>
> A Protestant Burial Service.
>
> A Protestant Office of Instruction.
>
> A Protestant Office for the Visitation of the Sick.
>
> That we stand resolutely, shoulder to shoulder, for all the eternal, abiding, principles of the Protestant Reformation.
>
> That we refuse to use any Book containing Prayers for the Departed.
>
> That we refuse to put such a Book in the hands of our children.
>
> That we adopt a definite, constructive program for reunion with our Protestant brethren of other denominations.

If we will put forward a constructive program and ACT QUICKLY; if we will back up Judge Marsilliot with our money; by the time next General Convention meets we can adopt a Protestant Prayer Book that will be acceptable to Protestant Episcopalians.

Our only hope for success is to stop compromising; stop fighting the small things that are the natural out-croppings of the present revision and begin to FIGHT FOR SOMETHING WORTHWHILE.

On the other hand, if the Protestants in the Church are so dead; so lacking in courage; so afraid of the powers that be that they are willing to "bow the knee to Baal," then it is about time for them to take a back seat and keep quiet.

C. B. Lucas.

Buffalo, New York.

PUBLISHED WITH PERMISSION.

Rev. F. W. Neve, D. D.,
Ivy Depot, Va.

Dear Dr. Neve:

This is just a word to tell you how heartily I agree with the papers which you are publishing in The Southern Churchman. The haziness in the air is making some people pagans and others Roman Catholics. What tremendously different points of view there are in our own Church today. I suppose you read Mr. Langbourne Williams' editorial about the recent mix-up at St. George's Church in New York. I must say that I see no harm in speaking out.

J. H. Dillard.

VALUABLE FRIEND.

Mr. Editor:

. . . . I have been a subscriber and a constant and highly pleased reader of your valuable paper for more than forty years. I hope to continue my subscription for the balance of my life, if I can pay for same, as I know of no other Church paper I care to read, other than yours. If it ever fails to come to hand by mail, I feel almost as if I have lost a valuable friend.

W. H. Cuthbert.

Petersburg, Virginia.

CHURCH MISSIONARY CALENDAR.

Mr. Editor:

I have been asked to call attention to the "Church Missionary Calendar", issued by the Mission Study Class Alumnae of Philadelphia, price fifty cents. It is a very practical as well as instructive calendar and I am glad to endorse it heartily.

Floyd W. Tomkins.

Philadelphia, Pennsylvania.

Church Intelligence

Further Reports From Dr. Glazebrook.

Dr. Larkin W. Glazebrook, on a missionary tour of the far western dioceses as emissary of the National Commission on Evangelism, sends another report, and writes: "This is a great life. God has been most good in giving me great opportunities. An ordinary layman is being heard—'Gladly' This should encourage others. Keep me and my work in your prayers."

The report is addressed to Bishop Stevens, telling of the evangelist's trip to the Diocese of Los Angeles.

Reached Los Angeles at 12 M. Saturday, November 16. Joined my wife and daughter at their apartment.

At 4 P. M. went to the residence of the Rev. and Mrs. Covell at Pasadena, where, at a reception, they gave me the pleasure of meeting many of our Church people. For several years I was privileged to work with these two friends in the Diocese of Washington.

Sunday, November 17, I attended the early service at St. Paul's Cathedral; afterwards breakfasted with the St. Andrew's group and spoke to about forty men and boys.

At 11 A. M., through the courtesy of Dean Beal, I was privileged to speak from the Cathedral pulpit to a congregation of 900 people.

At 5 P. M. I spoke to the congregation of St. Stephen's Parish, Hollywood; there were about seventy-five present; I enjoyed greatly the excellent music rendered by their choir.

November 18 motored to Huntington Park, where I was privileged to speak to a group of eighty Rotarians; many pleasant reactions followed.

At 7 P. M., at the University Club, I addressed seventy-five members of my fraternity (A. T. O.); again several worthwhile contacts were made.

November 19, at 12 M., attended the luncheon of the Bishop's Guild and was privileged to address a splendid group of 300 women. Bishop Stevens was present and kindly introduced me and spoke of my mission in his diocese. At 4 P. M. the Rev. Mr. MacDonald called and took me to the Diocesan Home for the Aged, where Deaconess McKinley gave me the opportunity of speaking to the thirty guests and to whom I handed one of the Jesus' cards. At 6 P. M. I dined with the Rev. and Mrs. Parke, and later spoke to a congregation of seventy-five at the Church of the Angels; was much impressed by the beauty of the grounds and church building.

November 20, with Mrs. Covell and Mrs. Sanford and my family, we drove to Riverside and lunched at the Mission Inn, and were shown through the Government home for Indian girls and boys, 1,000 of them being splendidly cared for. At 6:30 P. M. I spoke to a splendid group of 140 in the Parish Hall of St. Michael's Church, Anaheim; three rectors from Orange, Santa Anna and Fullerton with their people were present. At 10 P. M. I spoke to 400 men at the Midnight Mission.

November 21, at noon, attended the luncheon of the men of the Diocesan Bishop's Guild and was privileged to address them; there were about fifteen clergy and seventy-five men present.

November 22 visited the Huntington Gallery with my family in the afternoon, and was greatly interested in this most interesting place. At 8 P. M. addressed a group of twelve men at the residence of Dean Beal, who holds these small group meetings frequently at his home; for his men.

November 23 spent the day sight-seeing; went to Hollywood Cemetery to pay my respects to the memory of one of the Founders of my Fraternity, Judge Erskine M. Ross; visited the Clark Mausoleum; after lunch attended the game between Occidental and Pomona Colleges. At 11 P. M. took sleeper for San Diego.

November 24 met by the Rev. Mr. Barnes, rector of St. Paul's Church. At 11 A. M., spoke to the seventy-five children of his Sunday School and at 11 A. M. addressed a splendid congregation of 350. Here I met several old friends from the East. At 2:10 took train for Santa Anna, where I was met by the Rev. Perry Austin and motored to Long Beach. At 8 P. M. I spoke in St. Luke's Church at a union service of our churches there; it was a splendid congregation of 450. Spent the night at the hospitable home of the rector and his family.

November 25 visited the Seamen's Church Institute and was hospitably received by its splendid superintendent, the Rev. Mr. Kelly. I then enjoyed a delightful ride about San Pedro and through the oil fields back to Los Angeles.

November 26, 7 P. M., attended a diocesan dinner, given in the Parish Hall of the Cathedral, given in my honor. There were about twenty clergy and 120 laymen. This was an outstanding opportunity and my message was most graciously received.

November 26 drove sixty miles with the Rev. Mr. Osborne to Riverside to be present at a meeting of a Convocation. Through the courtesy of the Bishop and Dean, I was privileged to address the fifteen clergy and 100 lay people present. Bishop Barnwell also spoke.

November 27 lunched with Dr. Lobingier, an outstanding layman at his club. At 4 P. M. my friend, Dr. McCord motored us for a drive and later attended a dinner given me by my Fraternity Chapter at Occidental College. I spoke to a splendid group of twenty-five college men.

November 28, Thanksgiving Day, attended services at the Cathedral and listened to a fine sermon by the Dean. Later, with my family, dined with the Dean and his family; we were then treated to a delightful drive to Santo Monica, the ocean front and through the University of California grounds. (A rather interesting experience happened in the morning. My wife, at 8:30 A. M., asked me to go to the Commissary in the apartment and get a loaf of bread for our breakfast. As I gave the order to the clerk, I heard a voice clearly say, "Ye cannot live by bread alone"; turning to the radio I heard my Bishop (Freeman) preach from this text from his pulpit at the National Cathedral in Washington, his Thanksgiving Message. Science and religion brought a wayfarer 3,000 miles away, home again.)

November 29 had a splendid conference with an outstanding layman from the Diocese of Quincy, relative to the work of the laity. Attended the Rotary luncheon. At 4 P. M. the Rev. Mr. Osborne called and took us for a delightful drive and to dine in his hospitable home.

November 30, Mrs. Stevens (the Bishop's wife) called and offered us her home at Delmar for my vacation period, during the Christmas period. At noon an old University friend, whom I had not seen for many years, called and took us to his beautiful home, "Edge Hill", Bon Air, where we lunched with his family and drove afterwards. At 10 P. M. I boarded my train for Fresno, California, in order that I might begin my mission in the District of San Joaquin, the next morning.

Many glorious opportunities were given me in this diocese. I cannot go on my way without expressing to Bishop Stevens, Dean Beal (the Chairman of the Diocesan Commission on Evangelism), the many clergy and lay people my heart felt thanks for their cordial hospitality; their real zeal in the reception of the Message of Evangelism, which I, a layman, was privileged to deliver. I am convinced that all alike, will carry on this great challenge and will emphasize even more than ever His great command: "Go . . . Seek . . . Bring into the fold My lost children."

CHURCH OF ENGLAND NEWS.

The Lambeth Conference.

(S. C. London Correspondent.)

With the Lambeth Conference drawing nearer there is a quickening of interest in its probable proceedings. There are several points upon which there may be expected to arise sharply divided counsels. There are already appearing dogmatic statements which, if they could be accepted, would at once settle the problems and save any amount of time and talk. But these frank and emphatic expressions of assured knowledge are often in direct opposition one with the other, and the need for calm and deliberative consideration such as is provided by the Lambeth Conference is necessary. It is a wise provision which secures that the Lambeth Conference decisions shall be reached slowly, and with a break for change of scene and thought as well as for committee work in the middle of the Conference. It may be specially desirable this next Conference, as it seems likely that the Conference will be forced to make a decision more momentous than on any previous occasion. While not belittling the importance of the first two sections of the Agenda, which deals with The Christian Doctrine of God and The Life and Witness of the Christian Community, individual and corporate, in the fulfilment of the Divine purpose (involving some very "thorny" subjects), it may confidently be said that Section III, which deals with The Unity of the Church, exceeds them in importance and is fraught with far graver possibilities than perhaps any subject which has hitherto been before this great gathering of Bishops. The Section which follows on The Anglican Communion, may be charged with an unanticipated import as an outcome of what takes place under the preceding section. It is difficult yet to forecast what is likely to take place in regard to the Re-union problem, but no words can exaggerate what it may mean to the cause of the Christian Church, for weal or for woe the world over. It is not too much to say that the future of the Church of England in the mission field depends upon the decisions of the Bishops in the Lambeth Conference on this subject. With Re-union so much in the air, it is not surprising that much is forthcoming for and against every scheme of Re-union. In principle all are agreed in the desirability of Re-union. When, however, it comes to practical details, there is much

diversity of opinion. The only scheme, which can be regarded as practical politics, is the Scheme of Union put forth by the Joint Committee of The Church of India, Burma and Ceylon, The South India United Church and The South India Provincial Synod of the Wesleyan Methodist Church. All who are interested in the subject should read the official document put out by the Christian Literature Society for India (Madras) and easily obtainable through the usual channels. This official statement of the Scheme has an interesting and informative, though brief, summary of the history of events which have led up to the proposals.

Re-union in itself seems so eminently desirable, especially when the Mission Field is in view, that it might almost seem a matter of course. It is, however, far from that, and various knotty points spring immediately into prominence. Episcopacy is very much to the fore in conversation and discussions in religious circles and in the religious press. The doctrine of the Apostolic Succession has again become a battle-ground. And now it seems that Confirmation will, somewhat unexpectedly, take its place as a subject of acute controversy. Much will be heard of these and kindred subjects during the coming months, and it will be well if it leads people to examine them in the light of Holy Scripture and form for themselves an enlightened judgment.

Rev. H. W. Hinde.

Vocational Conference for Women.

Everywhere we hear the cry—"We need a trained woman worker." One who not only has a deep spirituality, but has learned how to impart something of her spirit to others.

Those who have been interested in work among College Students as a whole and the women in particular, have felt the need of presenting to them the vast field which is opening for trained women workers. On December 30, a vocational conference is to be held at Windham House, the graduate training center for women preparing for Church Work. At this time the qualification for such work will be presented Senior College Women.

Among the leaders will be the Rev. W. Russell Bowie, the Rev. C. Leslie Glenn, Miss Eleanor Bicknell, Prof. Adelaide R. Case, Miss Olive Dutcher, Miss Winifred Kirkland and others.

Individual and general invitations have been sent to Senior Girls who might be interested in answering the question of "After College What?" with one of the many types of service which our Church now offers.

Grace Lindley,
Executive Secretary,
Woman's Auxiliary.

Alaskan News.

The Rev. Dr. John W. Chapman, senior in service, by many years, of all the mission staff in Alaska, sends various items from his home at Anvik:

The message from the Department of Missions announcing the death of Bishop Murray reached Anvik the day before All Saints, but on account of exceptionally strong interference, I got only part of it. I understood that there was to be a memorial service, and it seemed appropriate to make it part of the All Saints' Day Service. The day after that was a favorable one and I got the full text.

The newly built chancel of Christ Church, Anvik, was used for the first time on November 10.

Through the mission radio we hear plenty of amateurs in California and other western stations, and I have set up a long-wave receiver which brings in press dispatches as well as those from Holy Cross and other military stations in Alaska; so I can tell what is going on, far or near.

On October 31, the mail man came up from Holy Cross. He reported that the ice was too thin to bear him, in places, so that he was obliged to get down and crawl on hands and knees, distributing his weight by the use of long poles. Of course we gave him a light pack and I presume that he reached Holy Cross in safety, for I heard two telegrams being sent from there which I sent down for transmission.

The Roman Catholic Mission is to have an airplane of its own, with headquarters at Nulato.

As we enter the dark period of the winter we are better prepared for it than usual. The new Delco machine gives us an abundance of light. Our houses have been made rather more comfortable than last winter, and the Nenana coal is very much superior to the coal we used before. We have an abundance of coal and wood. A heater of greater capacity has been installed in the basement of the mission residence and the smaller one will be put at work elsewhere.

On November 15 we heard by radio of Bishop Anderson's election as Presiding Bishop. We think that the choice is a very good one.

Bishop Kinsolving Passes On.

The Rt. Rev. Lucien Lee Kinsolving, retired missionary bishop of Southern Brazil, died on December 18, in Forest Hills, Long Island, New York. Ill health continuing when he came home on furlough late in 1926 led to his resignation, which was accepted by the House of Bishops at last General Convention. He was the first bishop of the district of Southern Brazil, and was one of the four pioneer missionaries who established and built up the work there. He was born in Virginia, in 1862, and educated there, graduating from the Virginia Theological Seminary in 1889. He was consecrated bishop on January 6, 1899, and served in that capacity for forty years. His suffragan, the Rt. Rev. William M. M. Thomas, was elected to succeed him at General Convention in October, 1928.

The Department of the National Council.

The following are the reports of some of the departments of the National Council, which held its regular meeting in New York City, December 11-12:

Finance Department: Dr. Franklin, reporting the state of General Church finances as of December 5, said that the Council had received $1,934,430 of the total of $2,829.693, which the dioceses and districts had said might be expected from them. This left a balance of $895,263 to be collected in the remaining weeks of the year. Dr. Franklin spoke optimistically of the prospect that practically all of this would be paid by the final closing of the books for the year. For the past three years the dioceses have paid an average of 98.7 per cent of what they told the Council to expect. The only cloud in the sky, he suggested, was that general business conditions were not nearly so good at the close of 1929 as during the preceding years. "Let us prove," he urged, "that the King's business comes first and that no temporary change in economic conditions can alter our determination to keep our pledges for the extension of His Kingdom."

Religious Education Department: Mr. Suter stated that "the Department itself consists of eighteen members. It has engaged the services of ten officers and two part-time consultants. Nine of these twelve are paid from the budget, but one of the nine receives only $200 a year. These twelve persons and their assistants do the central and creative thinking and bear the major burdens. The success of the Department's whole enterprise stands or falls with the quality of their work. Associated with us are one hundred and thirty-two volunteer Commissioners who come in from the field two or three times a year in small groups and give us a great lift, incidentally keeping us in touch with opinions and conditions of the field. In our child study work we have thirty-four research associates working for us in twenty-three dioceses. Furthermore, one hundred directors of Religious Education are registered with us. Practically every leader of young people is in direct touch with us, and we are responsible for the National Federation of Episcopal Young People, whose triennial convention we sponsor. The diocesan educational executive are all registered with us, and for them also we stage a triennial convention. There is a group composed of one or more educational leaders in each diocese or district, who handle the three national offerings. We run the N. A. T. A., in which 300 persons now hold full diplomas, and 4,900 persons certificates; 15,421 certificates have been awarded in all. Our library lends books to nearly a thousand people a year. We temporarily give financial support to six student pastors, and six women who work in colleges. We direct or advise seventy-two diocesan leaders of the isolated. We speak to at least two thousand educational leaders four times every year through the pages of our magazine, **Findings in Religious Education.** Thousands of children read our stories and look at the pictures and posters we publish, in connection with the three national offerings which the National Council has asked us to promote. Thousands of children in Church Schools all over the land receive instruction based at least in part upon the **Christian Nurture Series,** and hundreds of others follow the more flexible curriculum-guides, which we are always glad to provide. I began by mentioning twelve people here at the centre; but you see how the circles widen. A veritable network of relationships spreads over the Church, radiating from the educational broadcasting station called the Department of Religious Education. The range of our responsibilities would never be guessed from a glance at our budget; the two things are not commensurate. Neither would they be inferred from our name, for our work, as you have seen, is as much missionary as educational."

American Church Institute For Negroes: The Rev. Robert W. Patton, D. D., Director of the American Church Institute for Negroes reported many new and significant features in this great work. The entire community of Mound Bayou, Mississippi, has united to urge the establishment there of an Institute School. The entire community is made up of Negroes and eighty per cent of the population of the county in which Mound Bayou is located, are Negroes.

nity include generous gifts of land and cooperation in providing necessary buildings and equipment. A careful study of the proposal is under way.

Dr. Patton reported very material interest displayed in that section of the forthcoming Advance Work Program, which has to do with the work of the Institute. The beneficiaries, he said, would be Voorhees Normal and Industrial School, Denmark, South Carolina; Hoffman St. Mary's School, Near Mason, Tennessee; St. Paul's Normal and Industrial School, Lawrenceville, Virginia; Bishop Payne Divinity School, Petersburg, Virginia.

Dr. Patton reported an ever increasing financial support for the schools of the Institute made possible by the excellent field work being done by Mr. Wallace A. Battle.

Church Publicity: The Rev. G. Warfield Hobbs, on behalf of the Department of Publicity, reported that on December 1, there remained a gross cash balance in favor of the manufacturing account of **The Spirit of Missions** of $5,467, a record never before equalled. He reported that orders from the field for the current issue of **The Church at Work** reached a total of 601,927, the highest peak in the history of this national Church publication. He reported the issuance by the Department of a textbook, **Publicty for the Church,** written by the Rev. John W. Irwin, assistant secretary in the department, upon which a ten-hour study course had been built and was being offered as an N. A. T. A. summer school course. The executive secretary called attention to the types of graphs and charts being produced by the department on behalf of various branches of work under the National Council, which he said was proving one of the most popular forms of service being rendered.

Sheboygan, Wisconsin, Aids Lepers.

Seventeen Protestant Churches of Sheboygan cooperated in a unique form of interdenominational benevolence as a preparation for Christmas. On the suggestion of the daily **Sheboygan Press** each church during the autumn circulated among its members a small pig-shaped savings bank, one of one hundred procured by the newspaper from the American Mission to Lepers, at New York. Many schools and business houses did likewise. The result was the collection of many hundreds of dollars as a Christmas gift to lepers being cared for at 143 centers in forty-one countries throughout the world.

The second largest contribution made through these "pig banks" was from patients and visitors at St. Nicholas Hospital, whose thoughts were led from the illness and suffering there to the worse condition of the world's millions of victims of leprosy. The entire city has taken much interest in this unusual combination of journalistic enterprise and Christian humanitarianism.

Bishop Manning Defended Before Lutheran Synod.

The New York Herald reports that Bishop William T. Manning's recent ruling that a Presbyterian could not celebrate communion at an Episcopal altar was strongly defended by Dr. Frederick H. Knubel, president of the United Lutheran Church in America, in a sermon at the recent induction of officers of the newly retorganized United Lutheran Synod of New York, held at St. John's Lutheran Church, New York City.

"If the Episcopal Church holds that conviction we ought to honor its belief," he said. "We who are not of that communion ought not to aim to intrude upon what is holy to them and give them needless offense.

"Christian denominations need first of all to respect one another and above all one another's convictions. Only on the ground of mutual respect, can we begin to understand and to persuade one another."

Continuing his defense of Bishop Manning's action, Dr. Knubel said even Lutherans who "do not so believe concerning the ministry and ordination," should respect the sacraments of other denominations.

"This is one more of the many instances in which we are not bound at all by forms and ceremonies," he said. "We live only for the sake of the free gospel. We have in different parts of the world men in the ministry known as pastors, elders, bishops, archbishops, superintendents, presidents and even priests. To us this matters little. If called bishops and archbishops and priests, their ordination has made them in no wise different from all true ministers of the gospel anywhere and by any name."

Remember the New Year Conference.

When we consider the fact that no young man in the history of our beloved parish has ever entered the ranks of the sacred ministry of the Church and that this parish has furnished splendid and successful men to almost every line of endeavor and profession, it is time for us to stop and pray a little about it.

Why haven't the splendid sons of many of you parents given the matter of the ministry any consideration? If you can answer that in connection with your family life I presume that the same answer would hold so far as our parochial life is concerned.

It may be because you fathers yourselves have never thought of it in connection with your own boys and have never presented it to them. We earnestly beg you, fathers and mothers, to help us reach your boy once each year with this avowed purpose in mind. —(Rev.) Malcolm Lockhart.

Have you suggested to any College Student to attend the New Year Conference?

Facts about the New Year Conference:

1. The object of the Conference is to consider the Christian Ministry.
2. The place is St. Paul's School, Concord, New Hampshire.
3. The time is January 3-6, 1930.
4. College men and recent graduates are invited.
5. Hospitality will be provided at St. Paul's School during the Conference.
6. For further information, address the Rev. C. Leslie Glenn, Church Missions House, 281 Fourth Avenue, New York.

Theological Seminaries.

Enrollment at the Church's fifteen theological seminaries and training schools for the ministry is as follows, including all classes of men enrolled, graduate students, special students, etc.:

General, 155; Berkeley, 28; Nashotah, 29; Cambridge, 36; Virginia, 79; Seabury, 25; Pacific, 9; Bexley, 26; Sewanee, 17; Philadelphia, 61; Western, 30; Bishop Payne, 11; Delancey, 11; Greeley, 32; DuBose, 29.

The total number is 588. Last year it was 551; the year before, 546. The two seminaries which are crowded, General and Virginia, are also the two which are most active in the work of recruiting men for the ministry, in colleges and elsewhere. Further information as to educational standards in training and recruiting may be obtained from the office of the secretary for college work, the Rev. Leslie Glenn, 281 Fourth Avenue, New York, N. Y.

Woman Worker Wanted.

The rector of a church on the campus of a leading Eastern women's college is looking for a woman to assist him in his work among students. She would be appointed under the United Thank Offering, and, in addition to their requirements, should be a college graduate, possibly with additional training in theology and pastoral care. He has been looking for two years. Does any one know where such a person can be found? Correspondence may be addressed to the national secretary for college work, the Rev. C. Leslie Glenn, 281 Fourth Avenue, New York.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Church News in the Nation's Capital.

In one single week during November the Church of the Epiphany, All Souls, St. Margaret's, St. Andrew's and St. Stephen's were energetically engaged in the annual Church Bazaars and Turkey Dinners.

At the Church of the Epiphany the Bazaar for the benefit of the Parish Church Home, lasted two days, while the second, under the auspices of the Branches of the Diocesan Auxiliaries, held sway for three days. At this last, in the interest of missions, there was an attractive display from Brazil, Japan, China and other mission fields. The handwork from these poorly churched lands was a sermon in patience and tireless effort on the part of those who wrought such exquisite articles, despite their limited opportunity and lack of adequate equipment. With the exception of this missionary sale the proceeds of all the other church benefits were devoted to parish needs and indebtedness.

The Diocesan Church Home on Wisconsin Avenue recently held a successful bazaar and cake sale. Tea was served by the members of the Board of Directors, representing the various parishes. This is an annual event and an occasion of much pleasure to the household at the Home and to their friends.

Beginning with the Advent season the Washington churches are replacing their old Prayer Books and Hymnals with the revised edition. Many mission posts will fall heir to these superseded editions.

The Washington Cathedral has inaugurated a system of Pilgrimages each Sunday; one directly following the morning services and another in the late afternoon. These are conducted by a member of the clerical staff of the Cathedral, and intended to serve those visiting who are unable to visit the Cathedral and grounds during the week days, when the regular guides are in attendance.

The Young People's Society of the Church of the Epiphany meets every Sunday evening in the parish building. There is a program to encourage an open forum and a light supper is served before the regular church service begins. Students from the Theological Seminary in Virginia take an active part in this organization and the future clergymen and future laity are thus brought into close contact, which should be a

(Continued on page 22.)

Family Department

DECEMBER.

1. First Sunday in Advent.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18, 20, 21, Ember Days.
21. Saturday. S. Thomas.
22. Fourth Sunday in Advent.
25. Wednesday, Christmas Day.
26. Thursday. S. Stephen.
27. Friday. S. John Evangelist.
28. Saturday. Holy Innocents.
29. First Sunday after Christmas.
31. Tuesday. New Year's Eve.

COLLECT FOR FIRST SUNDAY AFTER CHRISTMAS.

Al mighty God, Who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same Our Lord Jesus Christ Who liveth and reigneth with Thee and the same Spirit ever, one God world without end. Amen.

COLLECT FOR THE INNOCENTS' DAY.

O Almighty God, Who out of the mouths of babes and sucklings hast ordained strength and made infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us by Thy grace that by the innocency of our lives and constancy of our faith even unto death we may glorify Thy holy name; through Jesus Christ Our Lord. Amen.

COLLECT FOR THE CIRCUMCISION OF CHRIST.

Almighty God, Who modest Thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same, Thy Son, Jesus Christ Our Lord. Amen.

For The Southern Churchman.

A NEW YEAR'S ANTHEM.

William Olney.

For a New Year in which to serve the Lord,
New time to search into His precious Word;
New days to spread the Name of Christ abroad:
God! we praise Thee.

For all the gracious gifts the New Year brings,
My faith in glad anticipation sings;
Praising the Sender of all "precious things":
God! we praise Thee.

For every help the twelve months will provide
To keep me closer to my Saviour's side;
That I "with Christ" to sin be crucified:
God! we praise Thee.

For the blest Gift which came at Pentecost,
The power and unction of the Holy Ghost;
Who this New Year will seek and save the lost:
God! we praise Thee.

For every test of patience, faith and love,
By which Thy Wisdom will our soul's life prove;
And for the strength which cometh from Above;
God! we praise Thee.

So shall the Year be companied with Grace,
Which will be ours till ends this mortal race,
And we be summoned to behold Thy Face!
God! we praise Thee.

For the Southern Churchman.

Effective Preparation and Presentation of the Sunday-School Lesson.

Rev. Alan Pressley Wilson.

Part II.

You must know the lesson or you cannot teach it. That is a statement that no one will gainsay, yet how many, many teachers undertake to teach what they themselves do not know? If you do not know the lesson you cannot impart it and, what's more, if you do not believe what you are trying to teach (it matters not how well you know it); if you do not **believe** it, for the sake of Him who "went about doing good", give up your class and go into a Bible class until you can learn to believe. Over and over again pray this prayer, "Lord, I believe; help thou mine unbelief"! (St. Mark 9:24b.)

Lack of preparation and sincerity are more apparent to your pupils than you possibly can know. They do more harm than the knowledge of the subject can do good. Do not fool yourself into believing that you can go to the lesson without preparation and carry on the lesson without the boys and girls recognizing that you do not know what you are talking about. For, even though you are teaching the children of the Fiji Islanders, you have a bunch of youths who are alert and wide awake. They know that you do not know! Here is one of the things that makes one cause for the "flapper", the irreverent boy or girl. Too long have we thought of boys and girls as possessing undeveloped minds, whereas they have keen minds and sharp intellects. Sham and camouflage are very apparent and yet most distasteful, and the boy or girl who has been "fed up" on such a diet soon learns to disregard or disrespect you.

Here is a girl, for instance, who goes shuffling down the street in an immodest dress, exposing more of her person than common decency dictates. Why? I'll tell you why! It is because her elders, pastor, teachers, parents, have not kept up with her development. We all have tried to dish out common platitudes instead of "studying to show ourselves approved; workmen that need not to be ashamed". (2 Tim. 2:15.) This girl has unmasked us and knows that we have been lazy and careless and, while she was developing and learning at a rapid rate, we have been lolling and neglecting our own development. She is assured that she knows more than we do, and therefore flaunts her superiority. Get down on your knees, friends, and pray that God will remove this plague from our midst and forgive us that we are responsible for it!

In your preparation, be systematic. Systematic study a few minutes each day will do more for you than a hurried preparation on Saturday night, or, what is entirely too common, Sunday morning. Begin one Sunday to prepare for the next; read over the lesson text and other references; read the daily passages bearing upon the lesson; meditate upon the subject of the lesson each day; pray that God will teach the lesson to you that you may teach it to others.

Here is a poem-prayer that each one of us should make his own:

"Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek,
Thy erring children, lost and lone!"

The teacher doing **effectual** work is one who gets and keeps a comprehensive knowledge of the year's (or, at least, quarter's) lessons. By keeping your eyes and ears open you will get much of value for the coming lessons. They belong in a series and the same strain of Christian teaching runs through all as do the red silk threads in a government bank note.

I suggest using thirteen envelopes, two being marked "Temperance" and "Missionary", respectively, the others being numbered 1 to 11. These will serve as containers for material or illustrations bearing on the quarter's lessons. As you read the daily papers or weekly magazines, religious journals or trade papers do so with the determination to clip **(at once**, or you will forget it or the paper be mislaid) anything bearing on the lessons for the next three months.

Better still, if you make use of a book of Lesson Helps, like Pelaubet or Tarbell, paste lightly an envelope in the front of each lesson section. Into these put pertinent helps from time to time. Index on the outside of each envelope its contents and leave there permanently. Over and over again you will find use for illustrations, outlines, etc., etc., you have saved on various topics and every now and then you will find the lessons on the same general subject. Only those who (like the writer) have tried this plan know what a mine of information it affords.

All of this is part of your equipment and should be recognized as such. The moment you make a crutch of equipment, just that moment do you begin to retrograde. Have plenty of equipment, but regard it as a help to your mind: not a crutch to a crippled, pampered intellect.

The **effectual** teacher also will have a good, substantial, working Bible with heavy back. This is for your study table, a Bible with soft leather binding and divinity circuit, is suitable for carrying to Sunday school, but not substantial enough for the wear and tear of constant study and reading. Have a good, up-to-date concordance, such as Young's or Walker's (although the Cruden's of our younger days is not even now to be despised. Get a dictionary of the Bible. Smith's or Kitto's may be much out of date when it comes to period of publication, but each one of these authors did his work thoroughly and one could not go astray in securing either one.

A commentary is a useful work, but not a necessity, and is recommended only for teachers of advanced classes of adults.

Use the concordance in the back of your Bible, or, one of the larger ones I have recommended, for collating related passages. Study the same incident as given by different authors. One of the evangelists, for instance, writing to one class of people, naturally views an incident or teaching of Jesus

in the light of that people's need: another will put a different coloring upon the picture. A Harmonized Sequence of the Gospels should be used, for in such a work you will find the same incident treated by each evangelist given side by side in parallel columns. A good work of this nature is Broadus' Harmony of the Gospels and this is recommended for constant use whenever the lessons are taken from the New Testament.

The **effectual** teaching is that preceded by knowledge. Know your subject, then radiate it as a stove radiates warmth and for the same purpose, that others may be warmed.

If you know the lesson: if you have made honest and sincere preparation, you need not fear for its presentation. A well-informed teacher can no more fail in presenting the subject than can a well-charged battery fail to give out its power.

Baltimore.

For The Southern Churchman.

PRELUDE TO THE NATIVITY.

Eleanor Glenn Wallis.

Out on the hills the shadowy flocks are grazing
Beneath the stars,
And shepherds tell of bygone Jewish chieftains
And of old wars.

Within the town is darkness and a waiting;
Quiet at length defeats
The restless stirrings of strange, weary camels
In unfamiliar streets.

But where the ox is bedded and the she-ass
Lies down to sleep,
Those to whom late the inn refused its shelter
A vigil keep;

And far away a wise man lifts a perfume
From out his hoard;
While Herod dreams uneasily and, muttering,
Gropes for a sword.

A Year Comes To Its End.

One's attitude towards the Old Year's going depends on how life and living are regarded. Some folk see in the end of a year the closer approach of death and the nearer destruction of all that they value. For such the calendar is the symbol of a relentless, mocking, threatening fate. They dread the day when December yields to January.

But to others the calendar is only a convenient and usable classification of time. Yesterday, today and tomorrow, last year and next year are inextricably linked together. The past is cherished, the present is used and the future pleasantly beckons. Deeds connect with dates. Plans are measured in months and years. Time is a stream of opportunity and achievement.

Two elements of character enable the latter attitude to become an habitual one. There must be engagement in industry of such a character as to involve sowing, cultivating and harvesting. Happy people experience a joy in work by discerning in their labors the connections between past, present and future. The activities of a day are not chips from a log nor ravelings from the loom, but parts of a structure and the web of a fabric. Experience produce both results ai ideals.

Hope is a second element which keeps the calendar in its place of secondary importance. One removes December's leaf in order to reach the days of January. The possibilities of more days are as fascinating to the mind rightly adjusted to the continuity of life as is the contemplation of what has been done. "Hope springs eternal in the human breast" because there is no actual termination to the action in which the soul is able to engage.

The hope of the Christian is of such a scope that no calendar can be its measure. It has visions for the angle tomorrow and for ages on ages yet to come. And by divine conservation, the entirety of the past and the fulness of the present are related to that future.

For The Southern Churchman.

Bible Lessons in Childhood.

Margaret C. Worthington.

The thoughts below have been gathered together through the impressions left by a conversation with a Christian woman regarding her Sunday-school class of small children.

The Lord's Day teaching in the Sunday school is necessarily limited to a short period in a week. Prayer will "multiply the seed sown" in the power of the Holy Spirit. But the normal child lives in a home **all the week.** And in God's special command for the instruction of the little ones He certainly places the first responsibility on parents, according to Ex. 12:26 and Deut. 6:6, 7. A mother gathering her children around her for daily Bible reading and prayers is among the writer's earliest recollections—a goodly heritage.

Our Creator has given to childhood a vivid imagination with a memory to receive and retain impressions. This is prepared ground for the reception of holy, or **unholy,** knowledge.. He speaks of the good seed He has prepared for that ground when He says: These words, which I command thee, . . . thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." But if the imaginations is fed on incessant "fables" and inflamed for "the flesh" by theatrical representations, the mind is given prepossession with just those things that please "the god of this world".

Regarding the ancient Passover Feast of the Jews. God knew their children would naturally ask, "What mean ye by this service?" And it was to be explained to them. Any child would be interested in the preparations for the yearly journey to the royal city. Eye and ear gate would be open and anticipation on edge. And they could not but apprehend the prime object of going, the killing of the sacrificial lamb, especially being themselves partakers of it while they would be pointed back to the first Passover on the night of the Exodus, and be told Jehovah's Word, "When I see the blood, I will pass over you." For it was the express part of the command that they should learn of the atonement—shadowing forth the great propitiation on Calvary. This is the first precise command in the Bible for instruction of children. And why, therefore, would not "the law of first mention" apply here? It has been observed that the first mention of a subject in the Bible is the key to its meaning through the whole Book. The subject **for the first** time mentioned here is the **Gospel for the child.** The purpose was to have the child understand salvation taught in the simplest way and most vivid manner for faith to accept.

A minister who makes Bible teaching for children a principal part of his vovcation, says, that for **memory verses** he chooses **lines of fundamental truth.** Let us do the same. In illustration we see Agraham's son, Isaac, clearly understood there was no acceptable worship without the lamb (Gen. 22: 5, 7). Men may not worship the Lord on earth nor in heaven without the **Lamb** (Rev. 21: 22. 23, 27).

Repetition of a story they love does not tire the interest of children. The Old Testament is full of **true** stories. And the New Testament has details which add clearness to perception of the facts, and which should be strictly adhered to, while proper inferences should be made for young minds, and choice of such details as best suit their comprehension.

Israelite children would also have the triumphal song of Miriam, that of Deborah and Barak, and other songs. The old Welsh bards chanted the praises of God, and kept alive much of their history by song and poetry. King David, the "sweet Psalmist of Israel", gave by the Holy Spirit the most part of the Hebrew Psalter to his people, and to all believers of all lands. The rhythm helps memory to delight in psalms learned in childhood even down to old age. And in childhood is the hour for memorizing.

The Rev. R. C. McQuilkin writes: "One of the great facts about children and young people is that they can be led and **will** follow their teachers. God has planned it so." In this respect a truth has been voiced by another Christian man who said that "when he planted a young rose-tree he placed beside it a good, strong stake, that it might grow straight till able to support itself." It should not be left to young people just to pick up what they may of Bible knowledge. They need guidance, both of the way and how to walk in it. Our Lord, at the age of twelve stopped at the Temple to hear and ask questions of the doctors there. Indeed we do not see Him as "Very Man" as well as "Very God" entirely independent and ready to enter His mission till full manhood had arrived. At least so it appears to us.

Only one word more. A patient in a hospital, who has a sickly husband too, and her herself works at a factory, lately told the writer with pleasure of teaching the Scripture in an orphanage, beside her Sunday-school class. God gives opportunities to those who are eager to use them for Him.

THE HOLY NIGHT.

That night when in the Egyptian skies
The mystic Star dispensed its light,
A blind man turned him in his sleep
And dreamed that he had sight.

That night when shepherds heard the song
Of hosts angelic choiring near,
A deaf man lay in slumber's spell
And dreamed that he could hear.

That night when in the cattle's stall
Slept Child and mother in humble fold,
A cripple turned his twisted limbs
And dreamed that he was whole.

That night when o'er the new-born Babe
A tender mother rose to learn,
A loathsome leper smiled in sleep
And dreamed that he was clean.

That night when to the mother's breast
The little King was held secure,
A harlot slept a happy sleep
And dreamed that she was pure.

That night when in the manger lay
The Holy One who came to save,
A man turned in the sleep of death
And dreamed there was no grave.

—Selected.

For the Young People

A NEW YEAR'S WISH.

How quickly little willing hands
Put every toy away.
How easy little willing hands
Make all their work and play!
With willing hands the moments run,
And all day long is full of fun.

If I might wish a New Year's wish
For home and foreign lands,
I'd ask that every child might have
A pair of willing hands.
Oh! don't you wish it would come true?
Perhaps there'd be a pair for you!

—The Mayflower.

The New Leaves.

"Wake up!" said a clear little voice. Tommy woke up and sat up in bed. At the foot of the bed stood a boy about his own age, all dressed in white, like fresh snow. He had very bright eyes, and he looked straight at Tommy.

"Who are you ?" asked Tommy.

"I am the New Year!" said the boy. "This is my day, and I have brought you your leaves."

"What leaves?" asked Tommy.

"The new ones, to be sure," said the New Year. "I hear bad accounts of you from my Daddy—"

"Who is your Daddy?" asked Tommy.

"The Old Year, of course!" said the boy. "He said you asked too many needless questions, and I see he was right. He says you are greedy, too, and that you sometimes pinch your little sister, and that one day you threw your reader into the fire. Now, all this must stop."

"Oh, must it?" said Tommy. He felt frightened and did not know just what to say.

The boy nodded. "If it doesn't stop," he said, "you will grow worse and worse every year, till you grow up into a Horrid Man. Do you want to be a Horrid Man?"

"N-no!" said Tommy.

"Then you must stop being a horrid boy!" said the New Year. "Take your leaves!" and he held out a packet of what looked like copybook leaves, all sparkling white, like his own clothes.

"Turn over one of these leaves every day," he said, "and soon you will be a good boy instead of a horrid one."

Tommy took the leaves and looked at them. On each leaf a few words were written. On one it said, "Help your mother!" On another, "Don't pull the cat's tail!" On another, "Don't eat so much!" And on still another, "Don't fight Billy Jenkins!"

"Oh!" cried Tommy, "I have to fight Billy Jenkins. He said—"

"Good-by!" said the New Year. "I shall come again when I am old, to see whether you have been a good boy or a horrid one. Remember—

"Horrid boy makes horrid man;
You alone can change the plan."

He turned away and opened the window. A cold wind blew in and swept the leaves out of Tommy's hand. "Stop! stop!" he cried. "Tell me—" But the New Year was gone, and Tommy, staring after him, saw only his mother coming into the room. "Dear child," she said. "Why the wind is blowing everything about."

"My leaves! My leaves!" cried Tommy, and jumping out of bed he looked all over the room, but he could not find one.

"Never mind," said Tommy. "I can turn them just the same, and I mean to. I will not grow into a Horrid Man." And he didn't.—Selected.

For The Southern Churchman.

The Christmas of the Centuries.

Cassie Moncure Lyne, Jr.

One of the most beautiful legends of Yuletide is the story of Sabotka, the good fairy of the Russians, who in ye olden days lived somewhere in that mystical land near Damascus, or Mesopotamia or Bagdad, since localities matter not in tales of genii, but the period was the time of the Star in the East. Sabotka was very poor and humble; but her lone dwelling furnished rest and refreshment to three of the Magi, who, with gifts of gold and frankincense and myrrh, were journeying onward, seeking a new era of **Peace and good will to men.** Sabotka learned that a "Little Child" was leading them; an unseen presence of holy innocence; and that through Him was to come a time when kindliness and charity would rule the world. Already the Wise Men had divined His Nativity and were carrying their first Christmas offerings to this little Jesus in far-off Bethlehem. Now, Sabotka, being a woman and loving babies, longed to go with them; but before day broke, the camels had started; and the sands of the desert covered up their trackless path. Hence Sabotka had to seek the Saviour alone. She, too, would carry an offering, fitting with her means, like the widow's mite. So she baked cakes with raisins and with her humble basket on her arm, left home to follow the desire now dearest to her heart—to find the Christ Child. But she was old; the distance great; and the description given by the Wise Men **was vague**; so she lost her way. Every little child, however, whom she met, she felt might be the **Child of God.** for who knew? So to every little hand outstretched, she offered a cake; and though she never reached Bethlehem, the story of her kindness has come down to all Russia, whose peasants place their **sabots** outside the door even now on Christmas Eve, with the prayer that good old Sabotka may leave them cheer.

This is simply another version of Van Dyke's Story of "The Other Wise Man".

Eva Goes To a New Year Party.

Twelve-year-old Eva Dentler looked frowningly at the cream-colored dress her mother was pressing so carefully. "Must I wear that old dress to Bertha Spagler's New Year party?" asked Eva, puckering up her lips.

"Yes, dear," answered her mother. "I had hoped so much to have been able to have gotten you a new dress for the holidays anyway; but you know I have had less sewing to do this winter than ever, and things are higher, so I've tried to brighten up this old dress again. It's real good yet, Eva, even if it was first made three years ago out of your grandmother's dress. You see, I could fix it to be in the latest style again, and that is something."

"I wish grandmother hadn't had so many good things," grumbled Eva, "and then maybe I would get some new things. I've just a good notion not to go to the party, but I want to see that rich Mrs. Petzel, who is visiting Bertha's aunt. They say she is such a grand dresser.'

"But you've never been to a New Year's party before," protested her mother, "and your dress will look quite pretty. At least it fits you, and I have tried to make it look as nice as I could, and some of the girls' dresses don't do that."

Eva knew that her mother spoke the truth, for even she was aware that Leon Craig's new pencil blue silk dress did not fit her nicely, although Madame LeSinge had made it. And she had heard Opal Staley's mother that very morning fussing about the dress she had got for her daughter from Chicago because it did not hang right.

That night Eva's mother dressed her little daughter with greater care than usual; and when at last the little girl looked at herself in the mirror, she had to admit her dress fitted nicely. "But, oh! if I could only have another colored dress for once, or something else!" she sighed.

Most of the guests had already gathered at Bertha's house when Eva arrived; but seeing many familiar faces, Eva was not afraid, and by and by Mrs. Spagler came to her and began to talk.

"Where, there is Eva Dentler with that old dress of her grandmother's on again!" laughed Opal, and, overhearing the remark tears came into Eva's eyes.

"Come here, Mrs. Petzel, I want you to meet the sweetest little girl," called Mrs. Spagler, hoping that Eva had not heard the unkind remark.

"I'd stayed at home if I didn't have nothing nicer to wear," returned Leon, pulling at the ruffle of her pencil blue silk dress which kept creeping up her arm.

"Why, my dear!" smiled Mrs. Petzel, and put her hand in Eva's, while the other girls looked on enviously.

Eva tried to keep back the tears, but at the kindly smile she gegan to cry.

"Why, my dear little girl, why are you crying so?" asked Mrs. Petzel, and without waiting to be urged more, Eva told about the dress and the unkind remarks she had overheard.

Mrs. Petzel took the little girl on her knee, seeming not to care if she crushed her smart, smoothly pressed gown. "Why," she began, "do you know I am ever so glad you wore that dress and—and I met you, for you see I have decided to stay here all the rest of the winter and spring, and I have ever so many clothes to be made, and I just can't stand Madame LeSinge's sewing. Why, your dress is just a darling and is made the very nicest of any gown here. Do you think your mother would sew for me?"

"Oh, yes, I know she would!" exclaimed Eva, "for she hasn't had much to do, and now I'm ever so glad I came to the party and wore this dress. It will be a real New Year all year now if you help us."

And Mrs. Petzel thought of the many pretty things she would get for this little girl who was brave enough to help her mother in this way.—Exchange.

Little Mary's New Year Cards.

On the morning of the first day of the new year little Mary flew to the door to meet the postman the moment she heard his whistle, as he came up the front steps. "Happy New Year, Mr. Postman!" she cried.

"I'm sure I wish you the same and many of them," said the jovial postman

with a smile as big as his mouth would stretch. "And it looks as if a lot of other folks are wishing you a happy New Year, too," he continued as he began to sortout cards from his bundle and to place them one at a time in little Mary's hand.

"O-o-o-o-h!" exclaimed little Mary, her eyes growing bigger and bigger as she hopped first on one foot and then on the other. "Why, it's most as nice as getting Christmas presents again, isn't it?"

"Nicer in some ways," said the smiling postman as he shouldered his bag again and was gone.

In another minute or two mamma was reading aloud the cards that were addressed to little Mary, for sometimes handwriting puzzled her a little in spite of her year at kindergarten and her half year in school.

The cards had come from all over, as Brother Jack expressed it. One was from New York from Uncle Billy, and one from Chicago from Aunt Mary and one from—yes, sir, from far-away Paris, where Uncle Jack was studying art. And with these mamma had really only begun to read the handful of postcards.

When he last card had been read at least twice and mamma had turned back to the letters she had been writing, little Mary sat for a while looking at the pictures on the cards and re-reading the verses that were on some of them. Finally she looked up: "Mamma, where did postcards come from?"

"Why, they come from everywhere, dear. Your cards have come from Uncle Billy and—"

"No, mamma, I mean who started postcards? Have people always sent cards to each other for ever and ever?"

Mamma laughed as she laid aside her pen again. "What a grown-up question for a little girl," she said. "Suppose you and I see if we can find the answer to it."

She got a big book from the bookcase and began to turn the pages. 'Here it is," she said at last. "It says that postcards were first used in Austria, a land far across the sea, by a Professor Herrmann. That was a long time ago when your grandmamma was a wee little girl, smaller than you are now. Every year since then the idea has spread and spread until now at Christmas time and New Year's Uncle Sam has to have a lot of extra clerks in the postoffices to take care of the cards people send to each other—millions and billions of them—wishing a Merry Christmas and a Happy New Year."

Little Mary clapped her hands. "Aren't you glad Professor Herrman thought of it, mamma?" shes aid happily. "It's nice to make people happy by remembering them with a card. Next year I'm going to send bushels and bushels of cards to everybody."

And away she skipped to read her New Year all over again.—William T. MIElroy, in Christian Advocate.

What the World Does On New Year's.

The Chinese do not believe in wasting time—not even for a birthday. Therefore, every Chinese has his birthday on New Year's Day. It doesn't matter when he was born—maybe in April or July—but in that highly systematical land **every man, woman and child save up** their birthdays until New Year's Day. Then, when as one huge body of people they all have attended to this ceremony, they can go back to their work with a clear conscience, knowing that they have not wasted any time on unnecessary holidays during the year.

But the Chinese—a very honest nation—have a still more practical custom for that day, one that we might well imitate. On New Year's Day every man tries to pay every penny that he owes. If he cannot face his fellow men on New Year's Day as a person free from all debts, he feels deeply mortified and stays within doors. Naturally the result is that everybody one meets on the streets on that day of the year looks exceedingly happy.

The Chaldeans and Persians thousands of years ago, tried to make their world happier by setting great numbers of prisoners free on the first day of the year. The Romans had a good Janus with two faces, looking two ways—from which god we got our word January—and on New Year's Day thousands of Romans flocked to the temple to offer a sacrifice of cakes made of meal, wine, and olive oil.

In time Rome grew to be the richest nation of her day through conquest and trade, and her wealthy citizens at length adopted the custom of presenting on New Year's Day gifts costly beyond all modern understanding. In fact, the presents to the emperors or Caesars, as the rulers were called, became so magnificent, so unreasonably expensive, that the Emperor Claudius felt compelled to issue a declaration limiting the value of them. Finally the thing happened that might naturally have been expected. All this wealth and the lavish expenditure caused New Year's Day to degenerate into a period of such riotous and degrading actions that the Christian Church forbade its members to take part in the festivities. The result was that for a long time all the Christians observed the day simply as a time of fasting and prayer.

Of course, however, the world in general could not accept any such gloomy view of a day that is considered so full of bright hopes for a better future. As Christianity spread over Europe, this custom is every country of being uncommonly happy on New Year's Day was transferred into the new religion. Thus, in Northern Europe, for instance, where a strange set of priests called Druids controlled the old religion, it had long been a ceremony on New Year's Day to cut the mistletoe, the symbol of friendship, from the oak and allow it to drop into a white sheet held by priests. Then the mistletoe was draped about the necks and horns of two young white bulls, and after songs and prayers and mystic ceremonies the animals were sacrificed on a vast stone altar.

Turn to modern times and go clear across the globe to the present-day Japanese and you will find the same tendency to consider New Year's Day a special time of happiness. Nowhere is the day made more of than in the Flowery Kingdom. All food for this particular holiday must be cooked the day before; for the first twenty-four hours of the year are sacred, and only a sinner would labor at such a time. Early in the morning the streets and the windows begin to glow with wonderfully tinted Japanese lanterns; everybody, even the very old and infirm, appears in gaily colored clothes; all children are decorated with flowers.

Early in the morning, also, the priests of the curious Shinto religion begin the most strenuous day of the whole year's work; for they must visit every home in their parishes, recite a portion of the Shinto service, and drink a little wine in each house—which often makes too much for some of the priests before evening comes! And then what curious gifts! A popular one is a polished mussel shell as a warning against wastefulness and high living. For this present reminds the receiver of the ancient day when the founders of the Japanese nation lived a life so simple that the mussel was their only meat.—Firelight.

For The Southern Churchman.

THE OPENING DOOR.

F. B. Stone.

The New Year's door is opening now,
And may we enter there,
To meet its joys, its pain, its cares,
Prepared for all by prayer.

And may it be a blessed year,
Transcending all our thought,
Blest with the presence of our Lord,
The vision from Him caught.

And may that vision ever lead
Us past the lesser things,
To ever higher, greater ones,
Through using faith's strong wings,

So may we live and do the work,
God plans for me, for you,
And 'mid the glitter of the false
Hold firmly to the true.

What Mary Saw.

Condensed from a Woman's Auxiliary Leaflet.

Mary's going to town was always an event. In the first place it generally meant some delightful occasion in prospect. But if only a shopping expedition, it was still exciting. There was so much to talk over beforehand: every one was sure to have a commission, and there were so many discussions about each one. This morning she was going on her father's early train. There had been a long talk with mother the night before; every child had had a visit from her at bedtime; there was a long list in her pocket-book, with just enough money for the must-bes, and one little secret sum beside of Mary's own.

But why Mary went to town that day and how she did the things she went to do are none of our concern. What we are to hear about is the unexpected thing she saw. It was a few minutes before nine, and she had just come from the store where her first purchases had been made. Across the way stood a great church, one that Mary had often noticed but never entered, though there was a board upon it calling the busy passer-by to come apart and rest awhile. Mary was not tired, she did not want to rest; she had never thought before of going into a church, except at service time. What made her walk across the street today and open the outer door and enter in? Who knows?

She stepped forward and took her place just within the inner door. Others were standing there beside her, for the church was full—she had never seen a church so full. Every seat was taken. There were benches against the walls; wherever an extra chair could be put a chair was set. But all were standing, and Mary saw at once that all the great congregation were women. In the far-off chancel she could dimly see one or two Bishops and other clergymen, but the choir was of women, and they were singing, and so were all the congregation, and the only men among them were the men who were passing down the aisles, with the almsbasins in their hands. Mary's eyes were fixed on these. She saw them passed along the standing rows and come back to the aisles with growing piles of envelopes and bills. She saw the eager faces watching and the eager hands outstretched to give, and through it all she heard the sweet refrain:

"Holy offerings, rich and rare,
Offerings of praise and prayer,
Purer life and purpose high,
Clasped hands, uplifted eye,
Lowly acts of adoration
To the God of our salvation:
On His altar laid, we leave them:
Christ, present them! God, receive them."

What did it all mean? "How beautiful it all is!" thought Mary, and her heart beat, and the color rose in her cheeks, and the light deepened in her eyes. And meanwhile the men in the aisles were drawing nearer, bringing the almsbasins, piled ever higher and higher. Mary's eyes were on them, and a question came into her mind and asked itself again and again. "Shall I be the only one without a gift?" The men were very near; soon they would reach her and pass on. They would take all that treasure and offer it to God, and she have no part in it, unless she made haste. Mary took out her purse and from it that extra sum, the bit she had put in that morning for a surprise gift, a gift of love for mother dear. "We will give it together in this wonderful offering."

And so, among all the bills and the envelopes that hid so many checks, Mary dropped her silver coin of love and sacrifice. The men carried back the heaped-up treasure. Far away Mary could see the Bishop before the altar, raising a great basin of gold, gleaming in the sunshine, and heard the words, now subdued by holy awe, now swelling in adoring joy:

"To the Father, and the Son,
And the Spirit, three in One,
Though our mortal weakness raise
Offerings of imperfect praise,
Yet with hearts bowed down most lowly,
Crying, Holy! Holy! Holy!
On Thine altar laid, we leave them:
Christ, present them! God, receive them!"

In the prayer that followed, Mary made up her mind. She could not go away until that beautiful service was over. She would make good the time by staying longer; she would do all she had come in town to do; she would take back all they had expected of her; but besides she would gain this great thing, and it would be more than anything else for her mother and them all.

So for an hour longer she stayed, bound by such a spell of worshipping love as she had never felt before; absorbed in the sacred words, gaining by quick degree that preparation of the soul that drew her among the very last to kneel before the altar, presenting herself, renewing her allegiance, sharing again in the one great Offering, rendering thanks again for all it meant. And as she knelt there seemed to come to her heart the answer to the question that had been in the background of her mind ever since she stepped inside the church, "What mean ye by this service?"

For the first time in her life she felt herself to be one of a great Body, and the force of the united prayer and praise of all its members. Her thoughts flew beyond the limits of the dear home family, of the home parish, also dear; beyond that crowded church, to all Christian people, in town and country, throughout the world; and then—what was it that made her think that in this world there are people yet who do not know of Christ, who have never had that sense of glorious nearness which she was feeling then? For the first time in her life, Mary prayed a loving, earnest prayer for all of these.

The service was over. With hundreds of others, Mary passed down the aisle and out into the street. How strange it seemed? How different everything from that short hour before! Mary shut that hour up in the treasure box of her memory, and went to and fro on her errands till all were done, and then, laden with bundles, took her train for home. The train was full, and at the last moment a young woman hurried in and took the seat beside her, and as she looked at Mary, said in a pleased and friendly voice, "Why, met again!" It was her neighbor of the morning, who had handed her in church the paper with the hymns.

A moment before Mary had been thinking she would shut her eyes and in her trip from town go over every minute of that wonderful time; now she turned eagerly and said, "Tell me all about it. What did it mean?

"Don't you know?" cried the other.

"Twelve miles out," said Mary.

"And I have come from China," said the other, "and I've been counting on it, and looking forward to it these three years past."

"Where do you live?"

"Tell me," said Mary.

And so she told her. "It is our Thank Offering. It is what we all give, after our duty gifts are given, the extra given for pure love. "And Mary thought of her extra gift and sacrifice, and was thankful, too.

The train slackened. Mary gathered up her bundles and rose to go. The other held out her hand. "I am glad we met," she said. "You will never forget again, I know."

"I never heard before," said Mary.

That night they sat long over supper, and Mary told the story of her shopping, and showed her purchases, and every one was pleased. But later, as she sat with her mother, she told the great adventure of her day, and the wonderful things that she had seen and heard. And her mother learned of the surprise present she had missed, and gladly shared with Mary in her first United Thank Offering.

For The Southern Churchman.

NEW YEARS—1930.

Charles Nevers Holmes.

Hands of time are creeping, creeping,
Creeping round their dials here,
Midnight comes and few are sleeping—
'Tis the death-bed of a Year.

Human hearts no more are sighing,
Cares and sorrows disappear,
All the past is dead and dying
On the birthday of a Year.

Many bells are ringing, ringing,
Jubilantly far and near,
Voices joyously are singing,
Welcoming the glad New Year.

Golden days will soon be dawning,
Everywhere are peace and cheer,
Clear and cloudless is the morning
At the advent of a Yyear.

THE WATER TEST.

At the Anderson Quarries, owned by the Winnsboro Granite Corporation in Fairfield County, South Carolina, and at the office at Rion, S. C., three water tests are made to grade stone. If the stone is flawless, of straight grain, no white or black streaks or splotches, no wave in the grain, it is graded as Winnsboro Granite, and sells at a higher price than ordinary granite. If any of these defects appear when water is thrown over the stone, it is not Winnsboro Granite, but is graded "Smith stock", and sold at a lower price.

Buyers of Winnsboro Granite should specify Winnsboro Granite in their purchase contracts, ask for quarry certificate, and also make the water test. Defects show up plainly when the stone is wet with water if there are any defects in the block. Dry stone does not show up defects so readily. Therefore, when buying Winnsboro Granite, wet the stone and see for yourself that you get certificate from the quarry through your dealer, to the effect that the stone used in your monument is Winnsboro Granite. With that certificate and with the water test, you can be sure that you have the best monumental material known to the world.

It costs a little more, but only 20 per cent. of monument cost is for material, so that the higher price of Winnsboro Granite means very little in the increase of the price of the monument; but it means a great deal in the satisfaction of knowing that it is the best monument possible—the most permanent, the most beautiful, flawless.

Write for free booklet showing attractive monumental designs. Winnsboro Granite Corporation, Rion, S. C.

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Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates on contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES.
WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

BOARDING—WASHINGTON, D. C.
THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Avenue, The National House of the G. F. S. Open to all Churchwomen and their friends who may be transients in Washington. Send for our folder.

CHURCH INTELLIGENCE.
(Continued from page 15.)

beneficial experience to both. A pageant portraying the Christian seasons is now in course of preparation by the Society.

The Episcopal Home for Children is soon to have a new and attractive group of buildings on new ground. This is a much-needed and welcome change in store for the Home.

At the Church of the Epiphany the Rev. Dr. Phillips, recently retrned from foreign travel of some months, has been making talks and addresses to the Auxiliaries, the Girls' Friendly and other organizations. His experiences have been a source of pleasure to his hearers and his visit to the Holy Land has enabled him to give some first hand data and interesting descriptions of conditions in Jerusalem.

On Sundays, following evening prayer, the Rev. Dr. Johnston, of St. John's, Lafayette Square, is delivering a series of interesting lecture sermons. He has already spoken on "Our Debt to the Greek", and his second will be "Our Debt to the Roman."

The Rev. Mr. Sterrett, in All Souls' Parish Bulletin, gives each week a note on some of the additions and changes in the Revised Prayer Book now ready for use. One addition of especial interest is the appropriate and beautiful service for the burial of a child.

At St. Thomas' Church the Rev. Dr. Smith is conducting a Bible Class for his congregation and their friends each Sunday evening. It is an open forum, questions and discussions being invited.

All Souls had a Community Christmas tree together with a carol service Christmas Eve on the front lawn of the church. The Sunday School presented a peagtn, the story of the Christ Child, sang carols and had its special children's service, with Christmas hymns. The congregation had an old-fashioned Christmas decoration evening to make garlends and hang greens in the church for its beautiful Christmas Day service.

I. McC. E.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Funeral Services for Mrs. William H. Peace, for many years prominent in charity and religious work in Philadelphia, were held December 8, at her home in Oak Lane.

Mrs. Peace, who was the sister of Bishop Wilson R. Stearley, of the Protestant Episcopal Church, died suddenly while attending a dinner in her honor, which marked the completion of her thirty-sixth year as president of the Women's Home Mission Society of the Methodist Episcopal Church, held Thursday in the Rehoboth Methodist Episcopal Church, Frankford.

A set of chimes is being installed in the Church of the Redeemer, Bryn Mawr, by Mrs. Jessica Davis Catherwood, Haverford, in memory of her husband, D. B. Cummins Catherwood, a vestryman and rector's warden of the church for many years.

Mr. Catherwood had expressed the hope of having chimes installed in the church.

Many charitable institutions will share in an estate of $75,000 and upward by the will of George J. Graff, Philadelphia, probated week befoer last.

The charitable bequests include St. Matthew's Episcopal Church, Francisville, North Presbyterian Church; Hays Mechanics' Home; Episcopal Hospital; Presbyterian Home for Aged Couples, Pennsylvania Industrial Home for Blind Women and Pennsylvania Home for Blind Men.

Under the terms of the will of the late Mrs. Marion E. Spooner, of New York City, $1,000 is devised to the Washington Memorial Chapel at Valley Forge. The bequest is the foundation for the Innes Dudley Spooner Memorial Choristership, and is given in memory of a son of Mrs. Spooner. The income from this foundation will be awarded each year to the soloist selected to be the Innes Dudley Spooner memorial chorister.

The Rev. Dr. W. Herbert Burk, founder and rector of the chapel, announced last week that six separated choristerships have been founded and will be awarded for the State of New Jersey in connection with the 1930 New Jersey State Sunday at Valley Forge, the date for which has been fixed as January 19. One of the New Jersey Choristerships has been founded in memory of the Rev. Andrew Hunter, Chaplain of the New Jersey troops at Valley Forge in the winter of 1778, and who preached the sermon at Valley Forge in appreciation of French Alliance, an event attended by General George Washington and other officers of the Continental Army.

R. R. W.

NEW YORK—

Memorials.

On Sunday, December 22, at the 11 A. M. service at Calvary Episcopal Church, New York City, of which the Rev. S. M. Shoemaker, Jr., is rector, two windows were dedicated in the chapel. One was dedicated to the memory of Mr. Charles Loring Brace, founder of the Children's Aid Society. It depicts Christ blessing little children and is given by Mr. and Mrs. Robert N. Brace. A large group of boys from the Children's Aid Society were in the congregation.

The second window is given in memory of Mr. Ewart Wendell by one of his old friends. Mr. Wendell's life was devoted to work for boys and the window depicts St. Christopher carrying the Christ Child.

Mr. Shoemaker preached at this service and at the six o'clock service.

United Christmas Carol Service.

Nearly one thousand children, representing the Church Schools of six of the leading Episcopal churches of New York City, gathered at four o'clock on Sunday afternoon (December 22), at All Angels' Church, at the United Christmas Carol Service, the first of its kind held in the city. The Church Schools were those of St. Michael's, St. Mary's (Manhattanville), St. Ignastius, St. Faith's (the Cathedral School of St. John the Divine); Christ Church, and All Angels. The united choirs of these schools, numbering two hundred children, gave a selected program of carols, under the leadership of Kyle Dunkel, organist and choiramaster, or All Angels. The choir was divided between the choir stalls and the gallery and sang antiuhonally in some of the numbers, with great beauty of effect.

Christmas Eve.

The Carol by Candlelight Service at St. James' Church, New York City, which has become an annual neighborhood event, was held at five o'clock on Christmas Eve. Among the selections by the vested choir were "Contigue de Noel," Adam; "The Shepherds' Story," Dickinson; "Still Grows the Evening," Pisek; "Lo, How a Rose," Pratorius; and "The Shepherds' Offering," Richards. Hundreds of candles were used to light the entire church interior.

S. G. S.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop.

Memorials.

On Sunday, November 17, at St. Matthew's Church, Chatfield, Minnesota, Bishop McElwain blessed a memorial pulpit given in memory of Mr. W. H. Gardner, a late senior warden of the parish, by his wife; reflooring of the sanctuary and chancel in memory of Mr. U. J. Wright, a former vestryman, by his wife, and a pulpit lamp given in memory of the Rev. J. R. Holst by an unnamed donor.

Annual United Service of St. Paul Churches.

The Annual Rally of the Church Extension Society of St. Paul, Minnesota, was held in the Church of St. John the Evangelist on Sunday evening, November 24. The vested choirs of every Episcopal church in the city and the rectors of all the parishes were present. The speaker was the Very Rev. E. B. Woodruff, Dean of Calvary Cathedral, Sioux Falls, South Dakota, who spoke on the Challenge of the City to the Church. He was followed by the Rev. Dr. Rollitt, who gave a brief description of the plans for City Mission work in St. Paul.

Fiftieth Anniversary.

On Sunday, November 24, Christ Church Parish, Austin, Minnesota, celebrated the fiftieth anniversary of its organization as a parish. Bishop McElwain preached the anniversary sermon.

For a number of years the congregation of St. Mary's, Basswood Grove,

Minnesota, which is one of our churches in the open country, has been hoping to be able to build a community house in connection with their church. They have accomplished that this fall, and it was formally opened on the evening of November 8. In connection with this opening, three hundred people from the countryside and nearby villages sat down to dinner. It is hoped that this community house will take care, not only of such social service work as the Church itself may carry on, but will also prove to be a real center for the life of the community roundabout. Most of the manual labor connected with this building was done by the members of the congregation. The minister-in-charge is the Rev. Arthur Chard, who takes care of the work here in connection with his work at Hastings and Cannon Falls.

CENTRAL NEW YORK.

Rt. Rev. Chas. Fiske, D. D., Bishop.
Rt. Rev. E. H. Coley, D. D., Suffragan.

Calvary Church, Utica.

When Bishop Coley visited Calvary Church, Utica, New York, December 8, the Men's Club presented him with an address expressing the affection of the men of the parish for him and with a beautiful bound copy of the Book of Offices. Bishop Coley was rector of Calvary Church twenty-seven years.

Sunday evening, December 8, the Rev. Donald B. Aldrich, D. D., rector of the Church of the Ascension, New York, preached the sermon at a service held in Calvary Church, Utica, N. Y., the Rev. D. Charles White, rector, in the interest of the Church's work with young people. The Young People's Fellowship of Rome, Ilion, Sherburne and of Trinity and Calvary Churches, Utica, attended. The Rev. John W. Woessner and Mrs. Woessner brought four automobiles filled with young people from Sherburne, forty-three miles, over icy roads and on one of the coldest nights of the year.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D. Bishop

Seventy-Fifth Anniversary.

The seventy-fifth anniversary of Emmanuel Chapel, Mont Alto, was celebrated on Tuesday, October 22. Those taking part in the services were the Rev. George D. Graeff, of Chambersburg, the Rev. A. G. W. Pfaffko, of Blue Ridge Summit, and the Ven. Paul S. Atkins. The principal speakers were Bishop Darlington and Colonel Henry Wharton Shoemaker.

Emmanuel Chapel was founded in 1854. Henry Codman Potter, Seventh Bishop of New York, served here as a lay reader, while he was a student at the Virginia Theological Seminary. It was in Emmanuel Churchyard that Captain John Cook, of John Brown's Army was captured after the raid on Harper's Ferry in 1859. The Rev. William Heaton, who had given communion to John Brown a few days earlier, was an eyewitness of the capture. This historic event is commemorated by a marker erected by the Kittochtinny Historical Society. Two years ago, the restoration of Emmanuel Chapel was begun, and it is today one of the most attractive and picturesque country churches to be found anywhere. As it adjoins the campus of the State College of Forestry, its services are well attended by the students and members of the faculty, and it has a splendid opportunity to influence men who eventually will become leaders in rural communities.

A. A. H.

WEST MISSOURI.

Rt. Rev. S. C. Partridge, D. D., Bishop.

Standing Committee Reorganized.

The Standing Committee of the diocese has been reorganized to fill vacancies caused by the departure from the diocese of the Rev. Benjamin M. Washburn. The Rev. Robert Nelson Spencer, of Kansas City, has been elected president; the Rev. James P. DeWolfe, of Kansas City, secretary, and the Rev. Edwin W. Merrill, of St. Marys Church, Kansas City, has been made the new member of the committee.

WESTERN NEW YORK.

Rt. Rev. D. L. Ferris, D. D., Bishop.

Brotherhood Meeting.

Every Junior Chapter in Buffalo was represented by its rector, its director and from ten to fifteen boys at the mid winter meeting of the Junior Local Assembly, held at St. Paul's Parish House, December 10. The principal speaker was George H. Randall, Associate General Secretary of the Brotherhood, who addressed the boys on "Courage, Persuasiveness and Persistence in Brotherhood Work". Melvin W. Elliott, Vice-President, presided.

ALABAMA.

Rt. Rev. Wm. G. McDowell Bishop

Deaconess.

On Sunday, December 8, at Grace Church, Anniston, Alabama, Mrs. Nettie Brice Whitford was set apart as a Deaconess by Bishop McDowell. Deaconess Whitford is matron at the Church Home for Orphans, Spring Hill. She was presented by the Rev. James M. Stoney.

VIRGINIA.

Rt Rev. H. St George Tucker, Bishop

Dr. Downman Resigns.

The Rev. J. Y. Downman, D. D., beloved rector of All Saints' Church, Richmond, Virginia, for forty-one years, has resigned. The announcement of the resignation was made to the congregation at a special meeting following the 11 o'clock service Sunday, December 22. Dr. Downman is the only rector ever had by All Saints' Church. He preached the first sermon there on Christmas Day in 1888. It was only after great protest that his resignation was sorrowfully accepted by the vestry and approved by the congregation.

Personal Notes

The Rev. Richard M. Trelease, a General Secretary of the Field Department of the National Council, with residence in Kansas City, Mo., has been elected rector of St. Paul's Church, Kansas City. Mr. Trelease has accepted the election and will take charge of the parish on January 1. His last parochial charge was that of All Souls' Church, Berkeley, California.

The Rev. J. W. Heyes, for three years minister-in-charge of St. James' Church, Eufaula, and Grace Church, Clayton, Alabama, has accepted a call to St. Paul's Church, Greensboro, and Holy Cross, Union Town, Alabama, taking charge the First Sunday in Advent.

The Rev. E. B. Collier, after a rectorship of ten years at the Church of the Nativity, Dothan, Alabama, resigned the first of December, to become pastor of the American colony at Pachucha, Mexico.

For The Southern Churchman.

THE CENTRAL SPHERE.

Clara Nye Jones.

Upon the scintillating tide
Of dawn's white light,
Her seven color-soldiers ride,
Defeating night,

Whose planets and bright moon would be
Devoid of clear
Soft light, but for the brilliancy
Of central sphere.

Tongues, knowledge, wisdom, prophecy—
The things that are
God's seven gifts to man must be
Each a dead star

Save as reflected day by day,
Upon their dun,
Cold orbs a penetrating ray
Of life's great sun.

But to a heart what color those
Bright stars may bring,
As times great prisms decompose
Love's white day-spring!

Much To Be Thankful.

During a certain church conference, one of the speakers saw fit to launch into a tirade against universities, expressing gratification that he had never been corrupted by contact with a college. When he had been talking for some time the chairman interrupted.

"Do I understand the gentleman is grateful for his ignorance?"

"Yes," was the answer, "if you want to put it that way."

"Then," continued the chairman sweetly, "all I have to say is that you have much to be thankful for."—The Continent.

IN THE SCHOOL OF MALAYSIA.

In the schools of Malaysia
Are boys of every hue—
From China, the yellow;
From India, the black;
From Malaysia, the brown—
And they're good students, too.

Both the Chinese and Indians
Like shoes from the West.
With "Te-rom-pah" of hardwood,
Malay feet are dressed;
But when parents are poor
Going barefoot is best.

The wealthy Chinese
Buys a hat for his son;
The Indian wears
His black locks in the sun.
But fez of black velvet
Malay boys must don.

From a bowl, with his chopsticks,
The Chinese boy eats;
A plantan leaf holds
The Indian's food,
The Malay, with his fingers,
The both of them beats.

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FROM
WALL STREET JOURNAL, NEW YORK, NEW YORK,
NOVEMBER 1, 1929.

Freeport Texas Co.

Company Estimates Year's Earnings at $5 a Share. Cash Position Strong. Freeport Texas has issued the following statement:

"The earnings of the Freeport Texas Co. for the three completed quarters of the present fiscal year show an aggregate of $3.75 a share, and while figures respecting net earnings for the fourth quarter have not been completed, it is safe to estimate earnings of approximately $5 per share for the year.

The cash position of the company shows as of this date cash in bank and government securities in the amount of $4,660,651, accounts receivable $748,343, or a total of $5,408,994.

Sulphur above ground figured at contract prices as of October 17 is in an amount exceeding $12,744,000, or an aggregate total of cash, government securities, accounts receivable and sulphur above ground, of $18,152,994.

Production for the first nine months of 1920 totaled 714,380 tons compared with 684,790 in the same 1928 period and 606,790 tons in 1927."

Authorities other than President Swenson who, gave out above, say that the Freeport Texas Company has fixed assets at over $70,0000,000.00, or about $100 per share for fixed assets, and $26 per share for current assets, total $126 per share against present selling price of 36, and it is paying $4 per share dividends that nets the investor at present price about 12 per cent on money invested.

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